Christian Advocate.

VOL. 47.—NO. 1 NEW ORLEANS, THURSDAY, JANUARY 4, 1900. WHOLE NO. 2363

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The week following Christmas Day is always one of the busiest of the year with Washington ministers, church folk, and independent missionary workers. It has, not inaptly, been called "the week of practical Christianity," as during that period especial attention is paid to the bodily welfare of the poor. Every church and every mission has its committees at work, not to mention the numerous individuals who work by themselves, searching out the hungry that they may be fed, the naked that they may be clothed, and the cold that they may be warmed. 'Tis a Christ-like work, which benefits the givers as much, or more, than it does the receivers. "The Lord loves a cheerful giver," and if there is any community that has a larger proportion of cheerful givers than Washington, it has never been my privilege to be a member of it. Among the unique charities of the week was a Christmas tree for poor children, dressed by the Salvation Army, upon which the presents, instead of being candy and dolls, were warm mittens and stockings.

Secretary Hay and other prominent officials regard the publications alleging that volunteers are being recruited in various sections of the United States for a raid into Canada, similar to the one that was attempted by the Fenians in 1868, as nothing more than an attempt on the part of the Boer sympathizers to frighten the Government of Canada into keeping its soldiers at home instead of sending them to South Africa to join the English army. Should any such attempt be seriously made, this government would be bound by its neutrality obligations to put a stop to it.

A somewhat startling statement concerning the continued need for help to prevent starvation among the storm sufferers of Porto Rico was this week issued by the War Department. After reciting the damage done by the great storm, and giving due credit to the Americans and residents of Porto Rico for the prompt contributions of money and provisions which kept starvation from many thousands, the statement says: "Although a large part of the island is not receiving relief, the number of indigents requiring assistance remains the same. It is believed that until February next the demand for assistance is likely to increase in the mountain districts, as the plantains and bananas will not be ripe for two months to come. The greatest distress prevails in a locality where the greatest difficulty is found in getting to the starving. The worst area contains a population of about 250,000, and not a wagon road is to be found in any direction over which food can be transported. All food is carried on the backs of horses. Of this population 200,000 people must be fed, or they will starve. If not fed at home, they will migrate to the cities, leaving the weak to die. Their work will be undone and their future will be hopeless."

There is much pleasure in official circles because of the announcement by Gen. Otis of the opening of all the important ports of Luzon, Jan. 1. This announcement not only means that the Filipino insurrection is over, so far as an extensive and organized resistance to American authority is concerned, but it means that the money to get it started again can not be had from the manipulators of the hemp market, who are credited with having paid large sums to keep the insurrection going in order that they might make large profits by the rise in the price of hemp which followed the closing of the ports of Luzon, which furnishes the greater part of the world's supply of the best hemp. And, further, the opening of those ports means a general resumption of commercial and industrial activity, which, by enabling the industrious natives to become prosperous, will place them beyond the temptations of mischief-making agitators. Inasmuch as this commercial and industrial activity will be free from the exactions and corrupt taxation of the Spanish regime, there is every reason to believe that 1900 will be the most prosperous year ever seen by the laboring natives of Luzon.

Several members of the Roberts Committee remained in Washington during the congressional recess for the purpose of taking the testimony of additional witnesses summoned from Utah, but no other witnesses have presented themselves. The full committee will come together again on Jan. 5, when it will hear legal arguments.

Secretary Root, by direction of the Cabinet, has instructed Gen. Otis to furnish the families of all Spanish prisoners in the Philippines with free transportation to their homes in Spain. It has been contended that the Treaty of Peace with Spain only bound this government to send the Spanish prisoners to Spain, but the President and the entire Cabinet were of the opinion that it was better to spend the $40,000 which it is estimated will be the cost of furnishing free transportation to the families than to avoid spending it by making a narrow interpretation of the treaty; that it would have seemed unjust to send the men home and leave their families in the Philippines, unless they could pay their own passage.

Washington, Dec. 27, 1899.

LETTER FROM "GILDEROY."

The preachers are pretty well all in place, and, so far as I know, or have heard, all, or nearly all, pleased and ready to go to work for another year. I think pretty well all the charges are satisfied with the preachers dealt out to them by Bishop Candler. Anyway, both preachers and people have set in to make the best of each other. This is one of the prime conditions of success. If, in any case, there is a bad beginning, it may have a good ending. No preacher knows his charge, and no charge knows its preacher, till they have tried each other. When they have done this, if they do not fit, there can be, and will be, a change. This relation is made for one year at a time. It is a great grace for the preacher to go cheerfully, and as great a grace for the charge to receive its pastor kindly. This helps both pastor and people. In any case, both preacher and people may find comfort in that promise that says, "Grin and endure it." This is often the last resort in particularly hard corners.

We have enough work on hand to keep all hands busy this year. We have a great work before us in raising our part of the Twentieth Century Thank-offering for the cause of Christian education. We can raise, and we ought to raise, every dollar of it, and more, too. Any given charge spends more for tobacco each year than is asked for in two years for this great cause. The least of all taxes is the religious tax. Religion costs us less than any other essential article of diet or apparel; less than many non-essentials. Many families spend more for chewing gum each year than is asked for to this special fund these two closing years of this century. The average family spends more for fire-crackers Christmas week than they are expected to contribute to this great enterprise this year.

This is not a question of ability, but of willingness. Any ordinary dung-hill hen will lay out in good, sound eggs all that is wanted from any individual, and if she is well-fed on parched corn, she will do better than that. Indeed, the hens of Mississippi would lay out all the stipends of the church if we would only give them a fair chance. The contribution of the hens to the progress of the gospel and the salvation of the world has never been appreciated as it ought to have been. The hen is a potent factor in the prosperity of the church in this country. We could hardly get along, and the preachers would have much harder living without her. Great is the hen! Give her a fair chance in the year 1900.

One good acre of land in cotton or corn would make as much as any family in the hill country ought to pay. The aggregate among the Methodists of Mississippi would be enormous. The produce of one acre for one good cause once in one hundred years would not be an extravagant expression of thankfulness to God for his signal mercies during the past century. We ought to lay our plans to do something large for God this last year of the nineteenth century. It is the last opportunity we will have during this long period. This opportunity lost, and it will be lost forever. This year is the last chance this century. What we do ought to be done quickly. Now, or never.

A deep and widespread revival of religion, and an outpouring of the Holy Spirit, would untie all the purse-strings of all the people. When the love of God is shed abroad in the human heart by the Holy Ghost, it becomes an impulse to vigorous action and to liberal and prompt giving. This always has been true, and always will be true down to the end of time. When Zaccheus got religion he gave half of his goods to feed the poor, and restored fourfold for every wrong exaction he had made of his fellow-man. If he had done as much wrong as some of us have done, he was bankrupt in purse the next day. A religion that rectifies wrong is a genuine article—pure gold refined in the fire.

Giving as an expression of religion has the full sanction of God's Holy Word. Indeed, giving is the divine condition of getting. God loves a cheerful giver. Giving is the divine condition for fruitful fields and vines loaded down with grapes. If we would only bring all our tithes into God's store-house, our lands would yield their increase, and our store houses and our barns would be full. God says so. His Holy Word for it. We are so poor because we have been so stingy. Our stinginess, and not our liberality, has been the ruin of us.

"We have robbed God, even this whole nation;" we "have robbed him in tithes and in offerings." God dares us to prove him; to try him; to put him to the test; to bring in all the tithes and the back rations, just to see if he will not be as good as his word, and open to us all the windows of heaven, and pour us out such a blessing in cotton, corn, peas and potatoes till there will not be room enough to contain it. Who that loves God will take a dare like that from him? Even so low and vile a passion as avarice might prompt the worst man to try it.

Let's take God up this year. Let's try him. We have a splendid opportunity now to put God to the test. Let's do it in humble faith, and with hearts full of love, and next Fall hill and valley, farm, field, and wood, and the air itself, will be mellow with harvest songs as we bring in the rich fruitage of our fields. The benediction of God will fall on our cotton patches, our corn-fields and our gardens, our hen-roosts and our pig-sties, so that we will live on the fat of the land.

GILDEROY.

Dec. 25, 1899.

NEW YEAR'S THOUGHTS.

January again has come with its siphonic days lengthening at their sunset end. Christmas, too, has come and gone, with its abounding joys, its present-giving, its Christmas trees, its turkey, mince-pie and fruit-cake dinners numberless, and universally enjoyed. Other festivals may fall into desuetude and be forgotten, but this one grows in popularity in all the Christian world. How beautiful and heavenly is the joy of the children at the annual return of the natal day of the Divine Child! It ought to be celebrated for their happiness, if for no other reason. The custom of holding watch-night meetings to welcome the incoming year might appropriately be superseded by that adopted by the negroes in some places of watching through the night that precedes the day of the nativity. Men might well lose some hours of sleep in eager expectation of the day that commemorates the birth of the world's Redeemer, but to watch in weary wakefulness for the first day of January is to subject ourselves to the jejunest conceit that was ever undertaken to be sentimentally magnified by intelligent people—a conceit founded solely on Julius Cæsar's astronomic blunder. Had he, when he assigned 445 days to a certain year, made the year begin at the Winter solstice, and had the same day been adopted for Christmas, the civil, the astronomic and the Christian year would have been the same—a beautiful triple unity. The chronological arrangements of the nations would thus harmonize with the annual movements of the sun, and both would conspire to celebrate the birth from which the years are numbered—the incarnation of Him who shall restore all things, and create a new heaven and a new earth wherein dwelleth righteousness.

Congress has recently given us an exhibition of the spirit of the mob, perhaps quite as genuine, though not so grossly shocking as others we have witnessed in recent years. Their action seems to say: Roberts is surely guilty; everybody knows it; guilty of a high crime against our Christian civilization. Let him be accursed and banished from Congress without investigation or trial. Sam. Hose was burned; Roberts was banished, crucified in his feelings, and dismissed in disgrace. Each deserved his fate, no doubt. If the mob is to be blamed for punishing without trial, shall Congress escape censure when it does a similar thing? Verily we all seem to be made of about the same stuff.

The Georgia Legislature has recently presented a signal instance of progress, retarded, it is true, but still of invincible progress in temperance legislation. In spite of all the whisky power, and the opposition of most of the daily press, the House of Representatives passed a prohibitory law for the entire State. When the people thus show themselves stronger than the press and the devil, then does democracy show itself worthy to exist on the earth. It would be interesting to be informed where or how the Senate got the light that led them to disagree with the action of the House. Through the ages the cause of truth and right has had a failing success, yet the eternal powers are for it. Its failures are only seeming; its final success is certain. So far the devil of the bowl seems to have outwitted us all—Congress, Legislatures, City Councils, and all dram-drinkers—from the time when George Washington bargained to furnish his servant money to get drunk on four times a year to this hour. Talk about liberty! There has never been any liberty to sell whisky in the United States since the government taxed it 90 cents a gallon. It is now a murderous privilege sold for money. If intoxicants are good, let them be free; if they are not good, but poisonous, let them be prohibited.

Our people enter upon the new year greatly encouraged by general health, peace, and plenty. Thank-offerings will, doubtless, be many, and our Twentieth Century Fund, to promote higher education, will grow.

W. L. C. HUMMICUTT.

NORTH MISSISSIPPI LETTER.

MR. EDITOR: The North Mississippi Conference met this year at Greenwood, a town in the Delta. Greenwood distinguished itself in its liberal entertainment of its guests. It has a population of some two or three thousand. It should also be remembered that from this number must be subtracted the negroes, who are numerous in Mississippi towns, for they count for nothing in entertaining the Conference. Notwithstanding all this, and the unusually large attendance, the writer heard no complaint, but of unstinted praise he heard much.

Greenwood, under the leadership of Rev. John H. Mitchell, her wise and energetic pastor, was permitted to entertain the Conference in a new church edifice—the most complete church-building in its bounds. In architectural beauty and adaptableness for church purposes there is nothing superior to it in this region. It cost more than $15,000 when building material was cheap. It could hardly be built now for less than $25,000. It is a model to be followed. Such Methodism as is found in Greenwood will succeed.

Bishop Candler presided. His common sense, wit and wisdom, and profound thought left an indelible impression on a great concourse of people. Out of nine presiding elders he left two. The pastors were likewise shaken up. Four or five of the most effective preachers had died; the beloved secretary, Rev. J. S. Oakley, had to take the superannuated relation. Though a giant in frame and young in years, his health is much broken. No man was ever more loved for his real worth. Several transfers from other Conferences were received, among them Rev. Richard Wilkinson, of the St. Louis Conference, formerly stationed at Cabanne charge, St. Louis. He and his brother transfers were warmly welcomed. Mr. Wilkinson was assigned to Aberdeen station, one of the most desirable appointments in the Conference. He was given a hearty welcome by the Aberdeenians—in fact, both pastor and people are pleased and happy. He has preached already several times to crowded houses, and in less than a month's time he is far from a stranger in the homes and hearts of his people. Since Mr. Wilkinson has many friends in St. Louis, it may be of interest to them to know of his whereabouts. He has a church of about four hundred members of intelligence and strength. Aberdeen is a beautiful little city, the county seat of one of the wealthiest counties in the State, situated in the famous prairie region. Much of interest centers about it. Methodism is the strongest in numbers among the churches. The parsonage is a handsome two-story structure, well furnished, and adjoins the church. It is believed to be the best preacher's home in the Conference. The church is commodious, built after the Grecian models of architecture which never grow old. Mr. Wilkinson's spirituality, enthusiasm, learning and splendid preaching power prophesy a splendid year in Aberdeen both for him and its people. Mr. Wilkinson is an Englishman, though educated at Central College, Mo. This reminds us that our Conference has always had a considerable number of excellent preachers sent out from the mother church. Rev. Amos Kendall, still an active itinerant, though about seventy years of age (they have quit making better and truer men than Amos Kendall); Rev. J. S. Oakley, for a long time secretary; H. P. Gibbs, who has lately died; T. B. Clifford, a recent transfer to the Louisiana Conference, are all Englishmen. Mr. Wilkinson's English brothers have set a high standard in all that goes to make worthy men of God. We of Aberdeen are grateful to St. Louis for one more of the same stripe.

GEO J. LEFFINGWELL.

Dec. 26, 1899.

Selections.

WANTED—THE CONSTRUCTIVE, NOT THE DESTRUCTIVE.

It is easy to pull down, but difficult to build up. The [illegible] figures to-day in his sharp work as in the past. He may not be literally laying low temples of worship, nor raising what he regards as false images and unintelligible creeds, but he is dealing blows, either directly or indirectly, at Christian faith and practice, and is doing much to undermine and overthrow that which has cost years, and, in some instances ages to effect.

All this might be endured if he gave us something as good, if not better, in its place. But that is something to which he is not equal. Constructiveness either has not the purpose, or, if it does, the real plan does not appear. Higher criticism is largely destructive. Its friends tell us that one day it will become a constructive force. The emerging way, in their opinion, must precede the bringing together what is established in living relation. But meanwhile immense damage is done, and the question is forcing itself upon conservative minds, What will the critics leave, at the rate they are going, for construction?

Besides, they differ widely as to rules of interpretation and as to results attained. What one considers untenable, another accepts as worthy of acceptance. Some would rule out of credal existence the entire fabric which rests upon the miraculous; others would limit the supernatural to a few vital cases. Some would make inspiration merely a high order of mental insight, or of spiritual aspiration, thus depriving the Bible of its authoritative character and treating it merely as Scripture there; others would give it a larger and more definite significance, and so leave room for an authoritative acknowledgment and recognition of such doctrines as may deem worthy of Christian acceptance. Some would cast to the winds the creeds of Christendom, and determine everything by the short-cuts of reason and scholarship; others would not go so far, but engraft upon the new as much of the old as may be, in their judgment, in harmony with the modern developments of the critical and scientific spirit. They diverge in range and object, nothing can be accepted of them as reliable and adequate faith-builders, whatever positions some of them may make in this direction.

What the age requires is not the pulling down, but the building up. Its faculty in the destructive line is [illegible] enough to retain what the wisdom of Christian centuries has given to the world, and to assist Satan's efforts to weaken faith in the Word and service of God without having them, who profess to be safe leaders and instructors emerge from their scholastic retreats with sharpened weapons, and help on the work of undermining confidence in the integrity of the Scriptures and in systems of doctrine which have stood the test of generations, for which martyrs have suffered and died, which have long been the bulwark of Christendom, which have imparted life, vigor and progression to the church, which have given nerve and force to missionary enterprise, and which have been the source of civil and religious freedom to all Protestant lands. It will be a good thing for Christianity when the destructive fury either spends upon the edge of nothing, when scholarship shall devote its mighty engines toward rearing up Christian faith, defending it in good citadel, and enlarging the field of its operations, and when those who are not for the confirmation and progression of argument and faith shall not be all the time at work unconsciously toward its perversion and overthrow. We are passing through a critical period, but the Lord reigneth, and his kingdom shall not fail, nor shall his Scriptures and the truth founded upon them go to pieces on the other rocks of hostile criticism. He still has those who are loyal to his cause, and who have faith, discipline and the ability to build up where others pull down. [illegible] will grow in the grace in a living and [illegible] Christianity.—[illegible]

SUBMISSION.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance—
There's only room to suffer, to endure.
Well, God loves patience; souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfill their mission—
Be just as pleasing in the Father's sight.
This to me is life—
That if life be a burden, I will join
To make it but the burden of a song.
—Exchange.

Correspondence.

SOUTH CAROLINA LETTER.

It is hard to realize that another Conference year has gone to record, but such is the case, and the one hundred and fourteenth session of the "Old Palmetto Conference" is a thing of the past. The session was held in the town of Orangeburg, a place historic in the annals of South Carolina Methodism. The Methodists largely predominate in this town. They have a beautiful church-building, completed under the ministry of the Rev. E. Olin Watson, who has finished his quadrennium there and has been sent to Bethel, Charleston, one of our best appointments. Brother Watson is one of our most popular young men and is making a fine record for himself in our Conference.

Bishop Joseph S. Key presided. This was the first official visit of the good Bishop to the South Carolina Conference. So far as your correspondent was able to discover, his presidency gave universal satisfaction, and his visit left a very fine impression upon the body. In fact, no Bishop has ever more deeply impressed us for good than Bishop Key, and let me say just here that we shall await his return to us with a great deal of happy anticipations. He impressed us as being a man with a large fund of good, hard, common sense. But his great spirituality brought us larger blessing than even his brain. Our Conference has never seen anything like the great wave of spiritual power that swept over the body when the class of young men was received into the Conference. One of the young men had served a hard mission field the previous year and had chafed a little under the burden, but when he had been thrilled with this powerful wave that day said, "I am ready to go back to that mission, or any other place." In fact, the divine influence was felt throughout the entire assembly. The good wife of one of our presiding elders said to the writer just afterward, "The preachers' wives ought to go to Conference occasionally to get a fresh supply of the old-time religion."

The session of the Conference was pleasant and harmonious, with the exception of the little cyclone that struck us on the last day when the subject of the Publishing House Claim was brought up. The resolutions introduced took strong ground against the methods used in obtaining the War Claim and asked for the resignation of the Book Agents. After a lively debate, the resolutions were adopted by an overwhelming majority.

The Bishop, according to his custom, made some new "elders." Dr. H. W. Bays, who had closed a successful quadrennium at Bethel, Charleston, was mounted on the "black horse" and galloped off to the Rock Hill district. Your scribe got a glimpse of the good Doctor as he galloped away, and from the way he held the reins of his new charger, as well as from his past record, I predict for him a most successful ride. The people of the district will find him a most lovable Christian gentleman as well as a scholarly preacher. Rev. R. A. Child was taken from Greenwood and mounted for the Cokesbury district. Brother Child had several years' experience as a lawyer before coming into the Conference. His practical knowledge will be a great service to him in his new field. He will do fine work on the district.

The financial reports were unusually good, but our increase in membership was small. I think, however that the brethren, one and all, went home to do a greater work for the Lord than ever before. May Heaven's richest blessings attend every one of them this year!

The great feature of the session, financial standpoint, was the th Century Collection. The e subscribed $20,000.

WATSON B. DUNCAN

Selections.

FARMING OUT THE CHILDREN.

To-day much is being said about the decline of leadership. Pastors and churches look in vain for successors to the sturdy men who have planned the moral movements of the past generation. A prominent journal has recently discussed the decay of the eldership and the diaconate. The brightest and best students are not entering the ministry is the word from the colleges. We have difficulty in finding strong material for the eldership, is the word from the churches. The theme suggests a burning question, and the time seems to have fully come for a discussion of at least one aspect of the question.

Now, the decline of leadership is a fact traceable largely to the decay of religious instruction in the home. For more than a generation, parents have farmed out their children for moral training. The time was when the nation's youth were trained primarily in the home, and only incidentally in the Sunday-school. But the time has come when the moral instruction of the children is confined to a brief half hour upon one day in seven. The moral strength and sturdiness of the men who once officered our churches was not gained by chance, did not come unasked, did not stay unurged. Rising up early, the parents trained the child to commit to memory, not simply a golden text, but whole chapters of the Bible; not to read a lesson leaf, but a book bearing upon the theme. The college professors and presidents, the statesmen and preachers, the men who have molded society during the past generation, received in their Puritan homes, patient, thorough, and long continued Bible instruction. Daniel Webster tells us that his standard of oratorical excellence was derived from such passages as the eighth Psalm, and the fortieth chapter of Isaiah. Carlyle tells us that he owed everything to the thorough mastery of about 100 chapters in the Bible. Ruskin insists that whatever skill in thought or diction he possessed is traceable to the fact that his mother made him commit to memory whole chapters of the New Testament, and many chapters of Moses, David, and Isaiah. But in the stress and haste of modern life the religious instruction of children has sadly suffered. In the morning, business men have no time for the moral training of their children. In the evening they have no strength. On Sunday they excuse themselves on the ground that they leave ethics and religion to the Sunday school. But the Sunday-school hour is almost entirely given up to singing and general exercises. In the end, therefore, the child gets almost no moral instruction. Parents who would scorn the idea of farming the child out to a wet nurse physically, have no hesitancy in farming out the child morally. Multitudes of children are spiritual orphans. For sustenance they are dependent upon the kindness of persons who are willing for "sweet charity's sake" to teach neglected children an hour each Sunday. Men who would not think for a moment of allowing a neighbor to shape their boy's idea of commerce, have no hesitancy in giving the training of conscience and the moral sentiments to any stranger into whose class the child may chance to be placed. Naturally, the decline of moral instruction is followed by a decline in moral leadership. Even Huxley in his plea for a study of the Bible, finds the explanation of the lessening number of great men in the lessened interest in these great religious themes that feed greatness and heroism in the human heart.

Another contrast is most striking. The last few years have witnessed a revolution in the methods of instruction in the common schools. Poor teachers have been succeeded by experts. One instructor teaches the art of reading, another the art of arithmetic, another the art of composition. Each instructor is, as it were, a scientist in his field. Long practice in teaching the same study develops great skill. The art of stimulating the child's mind by skillful question, the use of illustrations and concrete example, lend power to the teacher, and compel the respect of the pupil. But the very fact that the secular school has accustomed the pupil to such methods of study, puts heavy demands upon the Sunday-school teacher. He must fulfill all moral instruction in a single hour upon the Sabbath. And what wonder is aroused in the pupil's mind by the contrast between the secular and the Sunday-school. Often his Sunday-school teacher is a business man, or a busy woman, who has never thought of teaching as a science, and never dreams of the contrast the pupil is drawing between the slipshod method of the Sunday-school and the experts in the day-school. All unconscious of the contempt he is stirring in the child's mind, the Sunday-school teacher goes on telling a few stories he has gleaned from the lesson leaf, chatting pleasantly about something of which he knows little, contented if he fills up the half hour. To many children the instruction given seems the purest intellectual drivel. The methods of the day-school tax the child's thought, enrich his mind, and compel his respect and admiration. The time was when young men thought they had outgrown the Sunday-school. But now the time has come when children of twelve and fourteen think they are beyond their Sunday-school teachers, and, as a matter of fact, they have outgrown them, in that they are fitted to instruct those who seek to give them help. The time seems to have fully come when classes must be grouped and made very large, and given in charge of one who is an expert, and can command from his pupils the same respect on the Sabbath that is accorded to the secular teacher during the week. It may be doubted whether any department of the church's life is so sadly behind the times as the modern Sunday-school. Man's body is indeed traveling in a palace car; but, morally and religiously, the children "are riding forward in an ox-cart." Wise men feel that there must be a return to the principles of home instruction. Ethics must again be taught in the family. Rising up early and sitting up late; parents must cause moral truths to enter into the child's moral system, like iron into the rich blood of the physical system. No horseman ever turns twenty young colts loose upon a track, and drives them around the circle in a herd, in the hope of developing great speed in each. The horseman specializes upon one colt through several Summers. He studies the disposition, strength and weakness of that one animal, and thus brings forth its utmost speed. No horseman would be guilty of training his colts in a herd. Horseflesh is too valuable for so foolish a waste. We reserve that wasteful method of instruction for our children. The Sunday-schools have never had a fair chance. They are for general stimulus and instruction. All detailed instruction belongs to the home. The crying need of to-day is a revival of religious instruction in the home. Would that some one would prepare a manual for home instruction of those chapters that have done so much for those patriots and martyrs, our fathers; for Carlyle and Ruskin, for Webster and Phillips Brooks. The higher creative faculties of reason and imagination are being starved and impoverished for want of being fed daily upon those enriching truths that come only from the Bible. Ours is a land whose genius and institutions assume a high degree of moral and spiritual culture. Free institutions and moral illiteracy can not exist side by side. Illiteracy in morals must cease, or free institutions are doomed. The decay of leadership must go on, unless there be a revival of religious instruction in the home.—Rev. Newell Dwight Hillis, D. D., in the Interior.

THE LACKING ELEMENT.

I have just listened to a very able sermon. In thought, in rhetoric, in elocution, it was well-nigh faultless. The subject was a solemn and important one. The speaker evidently saw and felt its importance, and earnestly desired his audience thus to see and feel it. He had the fixed attention of his hearers, who seemed thrilled by his utterances. As the worshipers retired, many were the commendations of the able sermon to which they had listened. All seemed to agree that it was one of remarkable ability and power. Was there anything in the tone of these commendations that seemed to indicate that the hearers had been more pleased than profited? If so, and if the suggestion was not without foundation, what was the lacking element in the sermon, or in its delivery? Might it not have been a manifestation of the constraining love of Christ? Had the heart been sufficiently a prompter of the intellect in its preparation? In preaching it is pre-eminently true that "Love, mighty love, the conquest wins," as nothing else can. Love has wondrous insight, or, at least, is marvelously suggestive. The heart knows the way of the heart, and prepares the way of the Spirit. The constraining love of Christ makes manifest the appalling magnitude of the sinner's guilt in the sight of God, and leads to such a portrayal of it as makes the sinner tremble; and then how persuasively it holds up Christ as an all-sufficient Savior!

This divine love is not only beautiful, but it is the mightiest element of power in the moral universe. It attracts with more than magnetic force. In its own subtle, subduing, winning way it can find access to the vilest sinner's heart, and draw it with all but irresistible power to the cross. It melts, refines, and ennobles the heart of the believer. It thrills with ecstatic joy the sacramental host of God's elect before the throne.

"Stronger this love than death or hell;
Its riches are unsearchable."

Knowledge, the graces of oratory, and all forms of culture, may be desirable in the preacher, but without this baptism of power—this love of God shed abroad in the heart—they are but "sounding brass, or a tinkling cymbal." If the object of preaching is the conversion of sinners and the building up of believers, then this constraining love of Christ is, of all else, the one thing needful. Indeed, were the object but to draw and hold a congregation, this would hold true. The preacher whose preaching makes the unconverted feel that they are sinners before God, but assures them that God loves them and has provided for them a Savior, is sure to draw the unconverted about him, and with them will be gathered the loving followers of the Master. He may not be a favorite preacher with worldly-minded professors whose religion serves them chiefly as a cloak to respectability, but he will be sure to have a live and growing church. Let Methodist preachers, and all others, see well to it, whatever other qualifications they have, or may not have, that they do not lack this prime qualification of true success in the all-important work of the Christian ministry. That there is danger of this the history of the church but too sadly proves. And where and when was the danger ever greater than in the large and cultured cities of the present day, and especially in our own country? God save us from a cold, lifeless ministry, cultured or uncultured! But far better lack culture than spiritual power.—Merrick.

THE VALUE OF THEOLOGICAL TRAINING.

The value of distinctly theological training consists not only in the actual knowledge thus obtained, but also in the facility and power thereby acquired for studying, understanding, and unfolding to others the riches contained in the inspired Word of God, and in revealing to the young minister the many helpful sources of useful knowledge contained in the various departments of religious and theological literature. For a preacher, at the very beginning of his ministry, to become thoroughly familiar with Hebrew and the wide range of Old Testament exegetical literature; to be shown by an enthusiastic teacher of Greek how to use Commentaries, and how to get a world of meaning out of the New Testament that would otherwise have been lost to him; to become thoroughly familiar with the contents of the English Bible, with the various books contained in the Old and New Testaments; to study sermonizing, both theoretically and practically, the great preachers, their methods and masterpieces; to have the mind stored with the rich facts of sacred and ecclesiastical history; to study carefully and comprehensively all the great doctrines of Christian theology, and while working thus to be associated with many earnest and prayerful fellow-students of the Bible, and to breathe daily the stimulating atmosphere of Christian culture and earnest piety—this is what is meant by theological training. Can any intelligent man have a doubt of the inestimable value to a Christian minister of such studies as these? If there is any value in our Conference "course of study" for undergraduate preachers, hurried and superficial as the work must be in connection with it, surely a hundredfold more valuable is it for the young preacher to spend two or three years studying accurately and thoroughly, under trained and competent instructors, a well chosen course of biblical and theological study. Is it said that many ministers lacking these early advantages have yet, at length, by years of earnest study and ceaseless application, attained the broader knowledge of which we speak? True, but how much better would it have been for them, if they could have had this general information and broader knowledge at the very beginning of their ministry, and spent the succeeding years in diligent study, wisely and effectively directed toward enlarging their knowledge and increasing their power.

"O, if I could only have read and mastered this work when I was a young man, and had possessed throughout my ministry the benefit of the rich and varied knowledge it contains!" was the exclamation of Bishop McTyeire after reading "Schaff's History of the Christian Church," a few years before his death.—Dr. W. F. Tillett, in Nashville Christian Advocate.

MORMONISM.

1. The Mormon Church unchurches all Christians. It teaches that Christians since the apostolic age are in a state of apostacy, having no right to teach or administer the sacraments.

2. The Mormon Church puts the Book of Mormon and Doctrine and Covenants on a par with Scripture.

3. The Mormon Church requires faith in the person and mission of Joseph Smith.

4. The Mormon Church requires faith and submission to the priesthood as essential to salvation.

5. It teaches "that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, but never reaching the condition of absolute perfection."

6. It teaches that Adam was God, the Creator of this world and the only God with whom we have anything to do.

7. It teaches that there is a plurality of gods.

8. It teaches a mongrel and unscriptural plan of salvation: dependance on the atonement of Christ to cover original sin and good works as a basis of the pardon of personal sins.

9. It teaches polygamy, and that the doctrine is as eternal as God's himself.

10. It teaches that God is a polygamist himself, the natural father of all beings good and bad, etc.

With such a system there is nothing in common with Christianity and, of course, there can be no Christian fellowship.—Mid-Continent.

The Christian Life.

PATHOS OF THE BIBLE.

There is a power in the Divine Word to move the soul which is possessed by no other book. Perhaps there is no more touching part of this beautiful volume than that which relates to the last scenes in the earth life of our Lord and Master.

In the Sunday school of which the writer of this is superintendent, it has been the custom at times to vary the method usually pursued at the time of quarterly review by assigning to two or more teachers or adult scholars the work of writing a brief paper embodying the lessons of the three months just preceding, for production in the presence of the entire school. To one such person say four chapters would be given for review, and to another four more, and so on to the end. This was the plan pursued at the last quarterly review. Six chapters of the quarter's work had been assigned to one lady and six to another. On review day the papers prepared by these ladies were read. We all remember the wonderful story, the wicked trial of Christ, his buffetings to and fro by his cruel tormentors, his terrible sufferings and death, and then the glory of the resurrection, the forty days on earth, and the final return to the heavenly kingdom. As the first six lessons were told over again in the writer's own strong language, the most earnest attention was given by all. As she proceeded, the voice of the reader became more and more broken, so that she could hardly give utterance to the words she had written, and it was with difficulty that she could continue to the end. Her emotion at the thrilling narrative was shared by all present. The last six lessons were prepared with the special view of bringing them within the range of the thoughts of the children, and as the story went on, depicting the terrible scenes of the closing drama, the interest became more and more intense, eyes in all parts of the room were suffused with tears, and every heart felt the power of the old, old story, feeling its meaning apparently as never before.

At the close of the service, the lady who had the first lesson in conversation with several friends, said: "I was sorry I could not control my feelings better while reading, but I could not. It seems to me I never was so impressed before by the story as I have been since writing this review. After I had finished my work, I began reading it over, and I was obliged to stop; the story overcame me and I broke down in tears." The experience of the other writer was quite similar. The story of the cross, so full of beauty and pathos, so touching in its simplicity, so potent in its rehearsal, had left upon all an impression never to be effaced. Who can doubt that we all were furthered toward the divine kingdom by thus hearing repeated the story of those last hours?

Let any unprejudiced mind consider these pathetic passages in the Bible and see if he be not convinced of the truth of the book. Would that our ministers would spend more time preaching the Christ, instead of elaborating some finely-spun doctrine of their own, of feeble origin, of doubtful value and of very little good to the cause of the Master!—E. L. Vincent.

SAVING SOULS.

That is our business as a church. Not only is our ministry under solemn obligation "to save as many souls as possible," but the whole membership as well. What is the church of Jesus Christ, but the organism of the Holy Spirit in the evangelization of the world? The church is Christ's body. He is the head over all, the fullness of him that filleth all in all. The church as such is in the world to save the world. Through it Christ will work out his own great purpose of love. She is the channel divinely appointed, through which the blood of the cross is to flow and make glad the city of our God. Her legitimate agencies are the putting forth of the divine energy to the healing of the nations.

Every individual member of the mystical body of Christ—aye, every member of the visible church—is to be a soul-saver. Every pair of Christian hands is to be consecrated to this greatest of all works. Christ's hands were pierced with nails while outstretched on the cross to touch with blood-bought salvation the ends of the earth. Surely our hands should be outstretched for the saving of men for whom he died. Christ's heart broke in compassionate self-immolation for the sins of the world. Shall not our hearts, regenerated by the love of Christ, throb in sympathy for the wretched and the deeply fallen? Christ's body was crucified for sinners. Shall not his church, which is his body, crucify herself daily to bring the lost to the foot of the cross? Indeed, it costs self-crucifixion, the denial of self to win souls.—Exchange.

THREE KINDS OF FAITH.

Faith is an ambiguous word, because it is so comprehensive. It stands for at least three distinct things. There is, first, simple credence, or belief of testimony, which may be called historic faith. Secondly, there is the faith of reliance or trust, which is what we commonly and properly mean by saving faith. In the third place, there is the faith of spiritual apprehension or insight or far sight, which may be termed telescopic faith, since it brings the distant near and makes the invisible to be seen. A man may have a great deal of the first or third with little or none of the second, or a great deal of the first and second with very little of the third. If we prize clearness of thought and accuracy of ideas, we shall beware of confounding these three distinct things.—Zion's Herald.

To those who have ever heard the late Mr. Gladstone recite these four lines, as he was often used to do, the recollection will come just now with pathetic poignancy—

"Lord, it is not life to live,
If thy presence thou deny;
Lord! if thou thy presence give,
'Tis no longer death—to die."
—Exchange.

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Tribute of Honor to Prof. Geo. W. Burton.

Prof. Geo. W. Burton, who died at his home in Franklinton, La., Dec. 20, 1899, was a native Mississippian. He attended prominent high schools of his native State, and also of Alabama. He graduated at the Southern University, Greensboro, Ala., at about the age of twenty, with great honors. After finishing his education there, he adopted teaching as his life-work, and began at Mobile. He taught there about three sessions. He then came back to his native State and engaged in the same work. He taught in Fairview College, Binnsville, Miss.; Whitworth College, Brookhaven, and in prominent high schools of the State. He had been teaching at Franklinton since last September. This profession was highly honored by having such a man as he to adopt it as his life-work.

This was a man of very lofty character. The very sight of such a great and good man was often an inspiration to many of his young friends, who could not help admiring the gentle, the truthful, the magnanimous! Energy of character always has the power to evoke energy in others. It acts through sympathy, one of the most influential of human agencies. The zealous energy of this man carried others along with him. His example was contagious and compelled imitation. He possessed a sort of electric power, which would send a thrill through every fibre, flow into the nature of those about him, and make them give out sparks of fire. It was a fine trait in his character that he was always ready to express generous admiration of the good deeds of others. He had great delight in anybody else saying a fine saying, or doing a good deed. He delighted in humanity doing well on any occasion and in any manner, and was always ready to do all in his power to contribute to their well-being.

Above all else, he was a Christian gentleman of the highest type. He was very generous in contributing to the cause of Christ, and in using his talent in that direction.

We know that men in this life, when they become qualified for better positions, are permitted to go up higher. The only reason we can conceive for God's taking such a great, good, and talented man from us, is that he was ready for better things than this world can afford—Heaven. While it is hard to give up such a friend, and we weep over his loss, his life was so great that his works will remain to show his greatness. JAS. B. GUTHRIE.

The Value of a Denominational Paper.

BY JOHN E. EARP, D. D.

Yesterday was the pastor's rest day—Monday. I went to the country to visit a family of the parish; there are six in the household, father, mother, two girls and two boys. The father is a farmer, a tenant, and had just finished for the fourth time the plowing of a hundred acres of bottom-land corn. He is intelligent as is also his wife, and the children are hale, hearty, and promising. On the lounge in the family room lay a bunch of papers, among them a copy of a church paper which I had taken to them some time ago, hoping to awaken an interest. When the corn crop begins to come in it will be a seasonable thing to present to the brother's consideration the value of a denominational paper. What shall be said?

The brother is in name and somewhat in fact a Methodist. He needs a church paper that he may become more of a Methodist. A man's church is his spiritual country. It is a spiritual army. It is the institution through which he multiplies his spiritual power until though one man only he preaches the gospel to all the world. Methodism is as broad as Christianity itself so far as the spirit of Christian love is concerned. Methodism does not build upon the ruins of other churches. God forbid. Methodism has an enviable reputation as a church which fights the devil and wins from his forces the people who are to be saved. Methodism is not a parasite sucking the blood from other forms of Christ's body. Methodism goes where religious societies are not, where church buildings are not, where church organizations have not already developed a Christian spirit in the community.

Methodism is famous for its appreciation of the value of system. It believes in method. It can never believe too strongly in method. No man in this sense can ever be too much of a "method-ist," even though he be a Baptist or a Presbyterian. The Christian church wastes nine-tenths of its force because of poor methods and lack of methods. Methodism is not only a conquering army sweeping over a land and breaking down the forces of Satan, but it is a loving and wisely devised government which comes along and lays, in good laws and wise regulations, the foundation of spiritual growth and prosperity. I want this brother to become thoroughly enthused with the value of system. I want him to take a Methodist paper in order that he may believe thoroughly in system.

But Methodism does not make a hobby of methods. Its hobby, using the word in the best possible sense, is spiritual earnestness. We would better depend on that as a factor of success, than lean on church history, or ceremonies, especially that of baptism or respectability. Now Methodism is measurably free from these weaknesses. Methodism is willing to accept as its motto, to be emblazoned upon every banner, "The world for Christ." The Methodist preacher is one of the first to try new measures, adopt reforms, and cry out against all kinds of sin. You can not put a lock on his mouth. He can not keep silent when sin abounds. He must speak. And he does. But above all others, he believes in a burning zeal for the salvation of the world and in personal purity as every man's present privilege.

It is one of the misfortunes and sources of weakness of many Christians to lose sight of the main issues and waste their force upon trifles. One man frets about socials, another over the improper use of the church building, another over the music question. Before he knows it he is a backslider, out of the church; and now the devil has him bound hand and foot so that he is no longer a soldier of Jesus Christ, but a prisoner of war in the hands of Satan. The church paper is the best preservative against all this. It is very easy to become a fool, but a brother who carefully reads his church paper every week will not readily become one. The paper will have in it every week some corrective medicine. A man who wisely reads his church paper can never be a small Christian.

If a man loves his children he ought to take a church paper. First of all, while the children are growing up he and his wife will have become intelligent, broad-minded, thoughtful people, largely under the elevating influence of the paper, and through them the paper will do much for the children. But as the little ones come to be ten, twelve, fifteen years of age, they will become interested in the children's department, then in the Epworth League work, in the building of churches, the missionary operations of the church, in the lives and movements of our church overseers, and in the great things God is doing among men. A man can afford to have a church paper lie around for ten years, if at the end of that time his children shall have come to read it five minutes every week. Many papers that go into people's homes would better go into the stove before a child's eye ever sees them. A good church paper is always pure, elevating, wholesome. It brings a weekly blessing into the household for all the members of the home. It has information for the student, cheer for the sorrowing, help for the children, inspiration and joy for young, middle-aged and old.

These are some of the things I may suggest to my farmer-friend, this Summer, as I seek to show him the advantages which are involved in taking a church paper.—Central Christian Advocate.

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in his congregation said to him before the service: "Yer gwine to kill dis church if yer goes on saying, 'Give! Give!' No church can stan' it. Yer gwine to kill it."

After the sermon the colored minister said to the people, "Bro. Jones told me I was gwine to kill dis here church ef I kep' a asking yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died 'cause of its been givin' too much to the Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"—Exchange.

It is all right to be open and above board in word and in action. Frank open-heartedness is a characteristic greatly to be desired. But if we possess this excellent quality, let us not use it in a way that will offend others. It may be all right to speak plainly one's mind, if done at the proper time and place, yet it should always be done in a careful and polite manner. For, remember that to be considerate of the feelings of others is also a virtue, and while observing one we should not forget the other.—The Searchlight.

It seems almost to be taken for granted by the majority of men that money is of more value than anything else. Character, reputation, absolute fidelity to even the finest shades of distinction between honor and dishonor—the almighty dollar seems sometimes to weigh all these down and sit throned on a man's eternal soul.—Rev. Charles M. Sheldon.

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PERSONAL EVANGELISM.

Revivalism has been from the first and still is one of the distingnishing characteristics of Methodism. It is onr frequent boast that the great ohnroh to which we belong was born in a revival and has been nonrished and developed to her present large proportions and nsefnlness principally throngh the instrumentality of "revival meetings," the glorions and far-reaching influences of which have been the wonder of Christendom. So vast a majority of onr converts are gained dnring special seasons of revival effort, that in the minds of some "revivalism" is associated almost exclnsively with protracted services.

Methodists have, in general, been so wedded to this one method of soul-winning and building np the church that they have sometimes well-nigh forgotten that sinners can be reached in any other ways or at any other times. In other words, it is onr candid opinion, that whatever may have been true of onr workers in the past, we are at present depending too mnch on special meetings and too little on private personal work. While this is by no means trne of all onr ministers and lay workers, it is noticeably characteristic of ns as a denomination.

We would not for a moment disconnt the measnrless need and grand efficacy of "revival meetings," but we should give more attention to personal, every-day evangelism, which onght to go hand in hand with the other. The wholesale method of reaching the masses by means of pnblic meetings and great gatherings has mnch to commend it, and often is attended with gratifying snccess; bnt not infrequently results are sadly disappointing. Personal pleading and interviews with the impenitent and backslidden in many instances prove successfnl in leading them to Christ when sermons and songs and pnblic exhortations are of little or no avail.

In evangelism we can not do better than to imitate the example of Christ. He not only preached to the mnltitndes as they gathered abont him on the monntain slope or by the sea-side, bnt in private, even in great weariness, he ceased not to sympathize with men and teach them the way of life. Some of his snblimest discourses were delivered to andiences of one. While resting at noon-tide by the well of Samaria he revealed himself as the Messiah to a poor, lost woman. The conversion of Zacchens was due to the personal attention and condescension shown him by Christ. Nnmerons other instances of the Master's faithfulness in dealing with individnals are mentioned in the gospels. He who "came to seek and to save the lost" esteemed none nnworthy of his love and ministry, nor exempted himself on any occasion from this blessed work. Even in his dying agony he spoke words of pardon and hope to the penitent thief.

To be like him we mnst "labor in season and ont of season" for the conversion of sinners and the reclamation of the backslidden. Such was Paul's method, as he jonrneyed hither and thither over the Roman mpire proclaiming the gospel of the of God. No matter in what ny he is or how bnsily engaged lar matters, the disciple of ght to feel that at all times a "fisher of men," and a "savor of life unto life." If onr missionaries in foreign fields confined their efforts mainly to the public proclamation of the trnth, their labors would hardly be half as effective as they are. In all heathen conntries mnch of the time of the missionaries is consnmed in personal interviews and discnssions with inqnirers, and in seeking out those whose hearts the Lord has opened. It is wonderful what nnlooked-for resnlts are often prodnced by wayside sowing. Every now and then Satan pnts into the minds of Christian workers that some men are not worth saving. It is not impossible for ministers of the gospel to become more interested in books and in sermon-making than in men. If there is one class of Christians who more than any other should carry their religion with them wherever they go, it is the messengers of God. So great was the earnestness of Mr. Moody that he never let a day pass without speaking to some one about his or her spiritual condition.

On account of the complexity of modern life and the numberless attractions and distractions that keep man from church, personal evangelism is becoming more and more necessary. Many on account of their occnpations are debarred the privilege of attending divine service on the Sabbath save occasionally; consequently if they are to be reached, it must be done through private interviews and personal solicitation. The following extract from an address recently delivered before the Boston Preachers' Meeting by the Rev. E. E. Hnghes is directly in line with what we have said and is well worthy of consideration. Said Mr. Hnghes:

"In the first year of my ministry I held special meetings for seven weeks, and then gave over expecting any farther conversions for the year. But two years later I got from a Presbyterian preacher the one of nsing both methods. For three months I was pastor of a church in Iowa. There were only two Protestant Churches in the place. So the methods of the two stood in plain contrast. Onr own church had for years depended almost exclnsively on special revival work; the Presbyterian Church, so far as I knew, had never attempted to have a revival. Yet I noted that in a State where Methodism was far larger nnmerically, this church maintained a slight lead in the number of local members and had more of financial strength than our own local church. Nor could I see that our people were in general any more spiritual than the Presbyterians. The whole situation made me thoughtful. I found the secret of Presbyterian success in that town to lie in the constant evangelism of the pastor. He was working with people in their homes; any sign of religions interest was followed by face-to-face efforts to bring the person to a decision. Looking over onr own church records I discovered that, except for a rare instance here and there along the years, our additions had come wholly from special revival work. I owe to that Presbyterian preacher a real debt. I found that in the same town, among the same class of people, the two methods could be used with fair success. If they could be used by two men working independently, I did not see why they could not be used by one man who faithfully employed them both."

PERSONAL PURITY.

Personal pnrity is the essence of trne religion, and the condition of success in the Christian life. Nothing conceivable can snpply the lack of it. A man may fast and pray, and give and work, and teach and preach, and yet, in God's sight, be as "sounding brass or a tinkling cymbal." In the eye of the Searcher of hearts, who knows us altogether, nothing can substitute pnrity of heart and life, singleness of purpose. All external professions of godliness are worse than fntile, except in so far as they are the honest expression of the heart. A sanctified look does not, of necessity, indicate a sanctified spirit. The profession of Christianity is not synonymous with the practice of Christianity. The proclaiming of God's will is very different from the doing of it. Giving alms, visiting the sick, snccoring the distressed, snpporting the cause of Christ by means of money, may all be expressions of religion in the heart, and yet they may all exist where there is no true religion. They may be the effects of religion, or may be due to other causes. Even the preaching of the gospel may be done from worldly and nnworthy motives. A man whose heart is not pure may stand at the sacred desk. Onr Savior said: "Not everyone that saith nnto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say nnto me in that day, Lord, Lord, have we not prophesied (taught) in thy name? . . . And then will I profess nnto them, I never knew yon: depart from me, ye that work iniquity."

How lamentable that it should ever be trnthfnlly said of a preacher, or any professing Christian, that he will bear watching in a business transaction. All such need to "repent in sackcloth and ashes," and to "bring forth fruit meet for repentance."

"Blessed are the pure in heart, for they shall see God."

IT ATTRACTS ATTENTION.

When a professed Christian, who occupies some eminent position, experiences a moral fall through some scandalizing sin, it is sure to attract the attention of a large number of scoffing people. It is just the time for them to make enlarged comments on the Christian religion, and on Christians particularly. Of course, they do not go into ecstacies over those silent, steady, straight Christians who are the true preservers of society and are at the front of the best civil advancement. It is the professed Christian who falls by his own dead weight that attracts the eager and satisfied attention of mocking nnbelievers. Rev. Dr. James M. Lndlow writes as follows in the Homiletic Review: "We had traveled all day through a magnificent forest. What trunks for timber! What arches of foliage! Yet the trees had grown great in silence. The sap had not so much as whispered to the leaf that it was building. The fibrous limb expanded so gently that it was not felt by the foot of the bird that clasped it. But at night the forest resonnded suddenly with thundering crash. The ground shook as with an earthquake. Beast and bird prolonged the confusion by their cries of fright. It was only one of the trees that had fallen. So, I thought, goodness develops by silent process. What marvels of sainthips are growing in our homes! What splendid specimens of honest manhood in our business walks! Yet they attract little attention, being know chiefly to those who sit beneath the shade of their goodness, or pinch the fruit of their beneficence. But if one falls because of nndermining sin, the world reverberates with the report, and men lose faith in virtne."

Yes, this is true of many; but I ask, Do people lose faith in virtue, or in the Christian religion, when an adherent of a false religion has a moral fall from an eminent position in a so called church? I never knew of an instance. And does not this fact show the great superiority of the Christian religion over false religions?

C. H. WETHERBE.

LITERARY NOTES.

BY W. F. B.

Among the special features of the January nnmber of the Ladies' Home Journal are: The Home-Coming of the Nakannies, by W. A. Fraser; The Boer Girl of South Africa, by Howard C. Hillegas; Where the New Century Will Really Begin, by John Ritchie, Jr.; A Merry Woman's Letters to a Quiet Poet, edited by S. T. Pickard; The Mother of the Stars, by Amelia H. Botaford; A National Crime at the Feet of American Parents, by Edward Bok; The Minister and the Organ, by Ian Maclaren; The Rehearsal of a Play; Molly Donahue's Musicale, by the author of Mr. Dooley.

In the Popular Science Monthly, for January, Sir Robert Ball, president of the Royal Astronomical Society, writes of the Advance of Astronomy in the Nineteenth Century; Prof. Charles E. Munroe treats of the Applications of Explosives, which in a variety of forms are now doing their deadly work in war; A Paradoxical Anarchist is described and studied by Cesare Lombroso, the eminent Italian criminologist; What Makes the Trolley Car Go is explained and illnstrated by Mr. William E. Baxter, C. E.

The January Woman's Home Companion contains The Revival of Art and Beauty, by Dr. Newell Dwight Hillis. Carina Campbell Eaglesfield, under the title, Balanced Men, makes a plea for a more symmetrical manhood. John Kendrick Bangs continning the irresistibly fnnny Idiot-at-Home papers, inveighs against certain absurd New-Year's customs. A graceful story of society life, entitled Chateaugay, is begun by Mrs. Burton Harrison in this number.

Scribner's Magazine, for January, which begins the new year and volume, also marks the opening of two of its important serial features for 1900. J. M. Barrie's great novel, Tommy and Grizel, npon which he has been at work for four years, begins in this nnmber. Theodore Roosevelt begins in this nnmber his monograph on Oliver Cromwell, which is to be a feature of the magazine for six months. He brings the period near to the reader, giving the discussion all the pertinence of an analysis of present-day affairs. Another phase of New York as it is today is graphically described by Jesse Lynch Williams in The Walk Uptown, which begins at the Battery and ends at Central Park. The text is accompanied with a series of snapshot photographs by Elemdorf, illustrating the scenes of a New York afternoon. There are short stories by Howard Pyle (with illnstrations by Mr. Pyle) and Robert Shackleton, whose story is of political life on the East Side in New York, illustrated by Stevens.

A CARD.

During the session of the Methodist Conference, recently held in Vicksbnrg, while I was criticising the character of the advertisements permitted in the NEW ORLEANS CHRISTIAN ADVOCATE, I stated in substance that I had just been informed that one of the firms advertised in the ADVOCATE—C. A. Snow & Co., Washington City—was so disreputable as not to be worthy of a place in a church paper. I knew nothing of the parties; had never heard of them before; had not even noticed their advertisement in the ADVOCATE until my attention was called to it that day. I therefore acknowledge that I did the parties injustice in repeating from hearsay what I did not know to be true, and do hereby beg their pardon.

C. G. ANDREWS.

Meridian, Miss., Dec. 30, 1899.

OPPOSED TO EMIGRATION.

At Macon, Ga., on the first, in a public address which was largely attended by whites as well as negroes, Booker T. Washington spoke as follows in opposition to Bishop Turner's African colonization scheme:

"The North does not contain all the good white people, nor are they any better friends to the negro than can be found in the South. For every negro that is sent to Liberia a negro baby is born in the cotton belt, so that scheme is a failure. As we came to this country at the urgent solicitation and expense of the white man we would be ungrateful to run away and leave him, and we are not going to do it. I was asked the other day in New York what the negro can do to get his rights. I answered, make himself useful. His citizenship will be recognized and valued in proportion as he is worthy. Industrial education is the key to the situation. The negro must keep pace with progressive civilization. The negro must have education and thrift. They must know how to apply their education. We have enough ministers and professional men for the present."

A FOLLY IN ISRAEL.

BY REV. E. P. MARVIN.

Is it not time to call a halt in these successive booms which the pulpit and religious press are giving to infidel novels, infidel lectures, the vile drama and the lower depths of vice? Some obscure woman for reprobate man writes an irreligious novel, of which the chief characteristic is detailed skepticism and apostasy. Some "higher critic" announces his destructive theory.

About the first general knowledge of the pernicious work obtained by the more respectable portion of the land comes from the pulpit and religious press. Preachers' meetings discuss it gravely, and our religious newspapers review and rehash it, and callow pulpiteers perform the exploit act of "flaying" the author.

And what is the result? The very loudest and widest advertising possible. Those whom the devil could not reach through his legitimate channels, the pulpit and religious press reach, so that "the masses" are fully and effectually reached. Unless we call a halt on our side, we may expect infidelity to spawn npon the clergy more and more of these productions especially adapted to the study and exercises of unwise ecclesiastics.

Institutions and practices as public as the theatre and the dance may sometimes be condemned by the church with salutary results, but "simple concerning evil" should be the rule concerning many things. Awakened curiosity is a powerful allurement to evil.

Dr. Talmage is said to have increased the business of the dance houses of New York immensely by his visitation and preaching. A New York pictorial represented a young man striding along after Dr. Talmage, who said he "wanted to see it, too."

Dr. Parkhurst and his imitators have boomed certain hitherto obscure forms of lasciviousness all over the land.

A Presbyterian elder once said to his pastor: "My daughter is seriously perplexed with doubts, since she heard your sermon on that skeptical book. If you continue to reveal to her these latest theories and objections of infidels, I must take her out from under your ministry." Voltaire got many weapons against the Bible from works on "Evidences."

A pastor picked up an infidel work from the table of a parishioner, and said with sad surprise, "My dear brother, why did you get this pernicious book for your family to read?" The parishioner replied, "I heard yon preach about it and had a curiosity to see it."

What a folly in Israel! It is related that a well meaning professor in Cornell University informed his class of a certain book, that it was decidedly pernicious, and especially warned them that "no young gentleman should read it." When he dismissed the class, they made a break for the book-store and took every copy of the bad work, and more were ordered.

Over and over again have infidel novels and immoral novels thus been boomed by the pulpit and religious press.

When the clergy stigmatize anything emphatically as sinful it often renders it peculiarly attractive to sinners.

A showman told me that if the clergy of this city would keep on booming certain plays by their public protests, showmen could afford to give them a house and lot.

What a deficiency in knowledge of human nature, even among those who study the Book that fully describes it. I know it, for I have been "one of them."

Soon after I came from the Seminary, a shrewd and kindly brother, who had studied me well, naively remarked that "They ought to have a Professor of Christian Common Sense at ——— Theological Seminary."

When a now noted blasphemer was comparatively unknown, he began his address to a Chicago audience by saying: "First of all, let me return thanks to the clergy of Chicago for this magnificent audience." How Satan must chuckle over this folly in Israel! Let us not instruct our people in rationalism.

In parishes where the most of this unwisdom prevails, we find the most skepticism. Brethren, let us halt. Hands off from the next ungodly novel, no matter who writes it. Let the devil do his own advertising, and let us publish the gospel. Stop grinding for the Philistines. Fill the minds of the people with divine truths and there will remain no room for error.—Exchange.

THE DEMANDS ON A MINISTER.

It is not everyone who is acquainted with the work of a faithful minister in all its various details. There are people who hear him preach, and who think when that is accomplished his work for the week is done. But there are others who know that more than this is demanded of the minister. Even if that were all, it is not by any means a small task. Over one hundred sermons per year, not including his prayer meeting talks, sermons and addresses demanded of him on special occasions. The average lawyer does not make half the number of addresses made by the minister. These sermons, too, are prepared for critical ears. A lawyer may jog and shuffle through his plea before the jury in a very slipshod manner, but let the minister do this, and the cover of the winds are at once opened, and the unfortunate pastor compelled to seek refuge in a more quiet harbor. The sermon of the faithful minister represents work, patient, painstaking labor, and not only this, they are also seasoned with prayer. The man of God feels that he has a message from his Father to the men and women who come to hear him, and his desire is to present that message so that it will set their souls on fire with a longing to attain better things.

But besides the sermon there are many other things demanding the time and attention of the pastor. If his congregation is large, it will require of him an almost endless number of pastoral visits. If the congregation is small, he will be expected to visit the people oftener because of the supposition that he has nothing else to do. Then there are the sick to visit, the dead to bury, and a continual need of stirring the dry bones to waken them into life, to say nothing of the time he must spend in trying to reconcile the people who have the "pouts."

Think of these things, and be more considerate of the pastor's time. Remember what is demanded of him. More addresses than a lawyer, more visits than an average physician, more worry than a congressman, and for all that he gets from eight to twelve hundred dollars a year. It would be a difficult matter to convince some people that their pastor is doing the work of two men, and many of them seem to think the more demands on him the better. Poor pastor, buffeted on every hand, misjudged, misrepresented, often discouraged, disheartened, is it any wonder that some of them reach the "dead line" so soon? Remember, dear reader, that your pastor is only a human being, and there is such a thing as demanding too much of him.—Mid-Continent.

NOTES.

Rev. C. F. Emery has had a most cordial reception at Capitol Street, Jackson, Miss.

***

The postoffice of Rev. S. H. Whatley has been changed from Girard to Rayville, La.

***

Rev. R. D. Norsworthy and wife spent last Sabbath in the city en route to their new home at Bay St. Louis.

***

We learn that Sister Browning, wife of Rev. W. T. Browning, of the North Mississippi Conference, has been quite ill, but is now improving.

***

We invite special attention to the advertisement of Snow and Co., Washington, D. C. Those who have business in their line will find them competent and reliable.

***

Rev. J. A. Bowen writes: "The good people of Colnmbns gave ns a hearty welcome back. Dr. Sullivan and Bro. Sadler have made a good start. They will be a great help to us here."

***

Rev. H. W. Bowman, Coushatta, La., writes: "Everything is moving on nicely here. The carpenters are pushing work on the new parsonage. We are expecting a great ingathering of souls."

***

Rev. C. C. Evans writes: "The outlook is promising for a good year's work on the Satartia circuit. This year will complete our fourth year with this kind people. We have been kindly received by all."

***

The senior class of Emory College, Oxford, Ga., has undertaken the work of compiling a bibliography of Georgia authors from the earliest colonial days down to the present. State Librarian Brown has already succeeded in collecting npwards of 200 books by Georgia authors.

***

Rev. D. W. Babb, writing from Victoria, Miss., says: "We are domiciled in a pleasant community, and I think the outlook is good. I hope to send you a number of subscribers from my new work." Bro. Babb never forgets to work for his Conference organ. May his tribe increase!

***

On Thursday evening, Jan. 11, at Carondelet Street Church, Miss Bertha Hands will be married to Mr. Charles Manson. A reception will be given at the residence of Mrs. W. W. Carre. The happy pair have our heartiest congratulations. May prosperity and happiness attend them throngh life!

HIGH, MEDIUM AND CHEAP GRADE
PIANOS and ORGANS
SOLD, RENTED AND EXCHANGED.
JUNIUS HART, - - 1001-1003 CANAL ST.
Tuning, Repairing and Moving of Pianos a Specialty.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss. ASSOCIATE EDITOR.

We have received a copy of "An English-Japanese Vocabulary of Theological, Biblical and Other Terms," compiled by Rev. C. B. Moseley, Professor of Systematic Theology and Homiletics in Kwansei Gaknin. The Kwansei Gaknin is the Boys College of the M. E. Church, South, in Japan. The editor of the above work is a native of Mississippi. The publishing was done by the Methodist Publishing House of Tokyo. The English is given, then the native character or characters for the word, and also the native word Romanized. John is Yohane; Jesus, Yesu; James, Yakobu; New Testament, Shinyaku-Zensho; Old Testament, Kyuyaku-Zensho.

Miss Vic Thompson is working on the Mississippi State League Directory for 1900. She hopes to have it published in the Epworth Era about Feb. 1, together with a brief history of the Mississippi State League, and the pictures of the officers.

There are now 166 chapters in the two Mississippi Conferences, with 4,571 members. If all these chapters would send promptly to D. G. Patton, treasurer, Jackson, Miss., the five cents per member assessment for State League work, we could move forward at once and take rank among the best League States in our Southern country.

The letter heads used by the officers of the Mississippi State Epworth League have for a special motto, "Assessments for Missions in Full." The Central Committee on Missions has been appointed in the Aberdeen district and a meeting held at Verona, Dec. 27. District secretaries are the ones to appoint this committee in each district and organize them for this work. The Columbus and Aberdeen districts are the only ones so far thus organized.

The duties of this writer were so many at Conference that he had time to see only a portion of the brethren on the subject of the Lamburth Monument at Pearl River Church, Madison circuit. Those spoken to contributed $16 90. Others desiring to contribute may send to the writer of this column or to Mrs. Jennie Norman, Madison, Miss. This work will be finished soon.

On the train last Saturday we met Rev. Ira B. Robertson going to the old homestead of his family near Fayette, Miss., to lead a watch night service. It was to be the sixty-fifth held upon the same floor. Whilst there may not be salvation in a watch service, yet we trust that the custom of holding them will continue in the land. They bespeak serious, thoughtful, earnest, spiritual souls.

FROM CANTON.

MR. EDITOR: As you well know, I am not given to troubling the press much, but under existing circumstances I feel constrained to send you a few lines from Canton before leaving for my new field of labor.

When I took charge in Canton the prayer meeting was broken down, the Epworth League was disorganized, the church was considerably in debt for an organ and incidentals, and the house of worship, which had been leaking two or three years, was in a state of dilapidation from foundation to turret. But we went to work, and by the help of God and the assistance of a few faithful souls we have wrought quite a change. The attendance at public worship and at prayer meeting during the year has been much larger than for years; the Epworth League has been reorganized and made one of the best in the Conference, all indebtedness upon the church has been removed, the collections for benevolent causes have been largely increased, there have been thirty-six accessions to the church. The house of worship has been recovered and its foundations repaired, and we were getting ready to have it repainted, recalcimined and recarpeted; but, to the disappointment and contrary to the expectations of the people, I have been removed. I hope, however, the new pastor will be able to carry the work to completion.

I leave the good people here with a sad heart, but will go to my new field with a willing mind and heart and render to the good people there the very best service I am able, by the help of God, to render them.

J. W. MCLAURIN.

Repentance begins in the humiliation of the heart, and ends in the reformation of the life.—Mason.

MISSISSIPPI CONFERENCE PREACHERS.

The printers are hard at work upon the Minutes, and say that they will be able to complete them in a few weeks. I would be glad if every preacher whose postoffice is not clearly indicated by the name of his appointment, would let me know his postoffice address at once. It is positively essential to the proper distribution of the Minutes.

C. G. ANDREWS, Sec.

Meridian, Miss., Dec. 21, 1899.

TAKE TIME BY THE FORELOCK.

Owing to an increase in the price of paper, we will not be able to continue the very low prices at which we are now offering our premium Bibles. The present rates, however, will continue until the first of February, unless our stock becomes exhausted. Those who want Bibles, or who expect to want them any time soon, would do well to order at once, as the increase in prices is likely to be permanent. All dealers will be obliged to make an advance in prices, unless their prices are already too high. Even if your subscription has not expired, it would be wise to renew at once, and take advantage of our present prices on Bibles. We invite special attention to our Combination Bible. It is the very best edition of the Book of books.

REV. W. C. BLACK,
512 Camp St., New Orleans.

OBITUARY.

MRS. VIRGINIA R. RICKEY, daughter of Dr. James Botts Wiggington, of Virginia, and wife of Mr. R. S. Rickey, of New Orleans, was born at Leesburg, London county, Va., 17 April, 1837, and died at New Orleans, La., 3 December, 1899. Through her mother, who was Anne Pendleton Settle, she was descended from Edmund Pendleton, a member of the Virginia Assembly and a signer of the Declaration of Independence.

Mrs. Rickey was trained in Christian principles from infancy. At the age of twelve she was converted under the ministry of Bishop Marvin, at LaGrange, Mo. She became identified with New Orleans Methodism in 1868, when she joined Carondelet Church by certificate. At the time of her death she was a member at Rayne Memorial—an earnest, consistent, active Christian, whose zeal and piety were an inspiration to all.

Mrs. Rickey was well-endowed intellectually, a women of unusually fine judgment, with clear, broad, scriptural views of life and its relations. She saw duty clearly always, and discharged it faithfully. Her devoted husband and six surviving children may well call her memory blessed, for she was a tower of strength to all of them and a constant and faithful witness for Christ.

For many months Mrs. Rickey had suffered from what proved to be an incurable malady. Such sweet, uncomplaining resignation to the will of God has seldom been seen as she displayed during that trying period, a serene, unvarying faith sustaining her to the end, making her hours of physical weakness and pain a time of spiritual strength and triumph. Her pastor was strengthened daily by her unfailing confidence in Christ, declaring that he received far more than he imparted while in communion with this saintly woman as she neared the grave. Doctors, nurses, attendants, all felt the force of her strong character and triumphant faith. Again and again she gave assurance of her readiness to depart and be with Christ. At the last, folded in the arms of her husband and with her own about his neck, she softly and sweetly "fell on sleep."

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth."

W. H. LAPRADE.

"Yea," saith the Spirit, "for they rest from their labors and their works do follow them." I have known Sister Rickey for many years most intimately, and all that her pastor has said in his memorial, of her personal character, and spiritual integrity, I do most heartily confirm. Her memory is a precious inheritance both to the church and to her family.

J. C. KEENER.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE
Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop'rs.
NEW ORLEANS LA

THOS. C. KING
Fancy and Staple Groceries,
Special Attention Paid to Country Orders.
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Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 43
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

Are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

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Read What Is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

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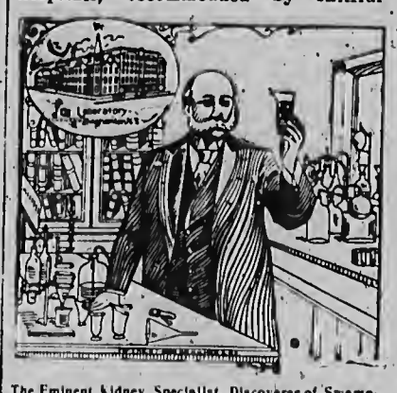

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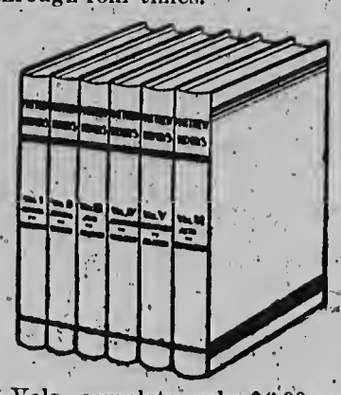

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BY M. ELLA RUSSELL.

It is in loving, not in being loved,
The heart is blest;
It is in giving, not in seeking gifts,
We find our quest.

If thou art hungry, lacking heavenly bread,
Give hope and cheer;
If thou art sad and wouldst be comforted,
Stay sorrow's tear.

Whatever be thy longing or thy need,
That do thou give:
So shall thy soul be fed, and thou indeed
Shall truly live.

Sunday-School Times.

QUESTIONS FOR YOUNG MEN.

If you have any ambition to bear yourself well, to succeed in life in all ways as well as in the financial way, which is commonly understood when "success" is mentioned, you must become aware of the fact that you can not live any kind of life you may like for years and still have the highest character. It is the little incidents from day to day which make a man's character, and perhaps the strongest of all these little incidents are those which concern the treatment of women and girls by men and boys. The habit of being constantly with women sometimes cultivates the habit of paying little attention to them, of not recollecting that they are to be treated with never-failing courtesy. This is but a step in the direction leading to such incidents as one sees in Europe, where young brothers sit about the house in their uniforms paid for by their sisters' sewing or teaching, and let these same sisters bring their shoes, or coats, or glasses of water, and what not. When we go to Germany and see this sort of thing we acquire a contempt for the men of that race. They do not begin to equal the vigor, the manliness, the civilization, of our American men. And yet we must not behold the mote in our brother's eye unless we consider the beam in our own. We must not criticise others unless we can at least say that our own men have a clear idea of their proper course in such a matter.

Furthermore, when you are dealing with the other sex it is wise to bear in mind that as you treat them, so are you building up character in yourself. If you do not bear in mind the courtesies of all kinds which are woman's due, you can not retain for any length of time a pride in yourself, a satisfaction with your behavior, which is commonly called self-respect, and without self-respect you will have a hard time of it in the world.—Harper's Round Table.

WIVES OF GREAT MEN.

Lord Beaconsfield, the predecessor of Lord Salisbury in the Tory leadership, was indebted to his wife, even before his marriage to her, for pecuniary assistance and intellectual stimulus which aided him in his struggle for power and fame. When she became a widow she was fifty and Beaconsfield thirty-five. She was not beautiful, but he married her, and when some of his friends expressed their surprise at it, and asked him why he did it, "Gentlemen," he said, "do none of you know what gratitude means?" His biographer, James A. Froude, says of her: "She was his helpmate, his confidante, his adviser; from the first he felt the extent of his obligations to her, but the sense of obligation, if at first felt as a duty, became a bond of friendship perpetually renewed." How Mrs. Gladstone, too, aided her husband, by watching over his health and comfort, and by carefully shielding him from annoyances likely to interfere with his labors, is well known. At an earlier period Lady Palmerston was, as well in public as in private life, the active ally of her husband. She electioneered for him, intrigued for him, exercised in his behalf, upon members of Parliament, ambassadors, journalists and public men generally, all her feminine talents. This, too, she did in spite of Palmerston's notorious devotion to others of the fair sex, and of a success with them which, joined to his personal beauty, obtained for him the nickname of "Cupid."—New York Sun.

EXTRAVAGANT EXPECTATIONS.

A fair share of the unhappiness of life comes from extravagant expectations. Few of us find that reality exactly corresponds to our dreams; we discover that there is a seamy side to the work we thought we should thoroughly enjoy; that our friends are not quite the sort of persons we thought they were; and that the things we imagined would please us most lose some of their power to charm. This is the experience that makes cynics, pessimists and that most disagreeable of all people, those with a grievance. But it is a fair question whether they are taking their early dreams too seriously. You say you were disappointed, but what right had you to build a castle in Spain and think that you could live in it? Moralists are always telling us not to be extravagant with our money. If we spend it too lavishly we shall soon have none to spend. Would it not be a good plan for them to tell us, once in a while, how surely we may bankrupt our happiness by cherishing extravagant expectations and then cursing our luck and having the sky of the soul constantly clouded by disappointment because things did not correspond to them? It would not be difficult to find a text for such a sermon. Is it not St. Paul who says something about the wisdom of not thinking of ourselves more highly than we ought to think, but of thinking soberly?—Great Thoughts.

FUN AT HOME.

Do not be afraid of a little fun at home, good people. Do not shut your houses, lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty cobwebs that are hanging there. Young people must have fun and relaxation somewhere; if they do not find it at their own hearth-stones they will seek it at other and less profitable places. Therefore, let the fire burn brightly at night in Winter, and let the doors and windows be cheerfully thrown open in Summer, and make the homestead delightful with all those little arts parents so well understand. Half an hour of merriment within doors and merriment of a home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influences of the bright little home sanctum.—Home Doctor.

In the dim hours of sorrow and bereavement, when we hear "Time flowing through the middle of the night;" in the hour when we hear far off the monotonous footfall of approaching death; what is it that calms and comforts and soothes us then? Is it any discovery of science? Is it any scheme of philosophy? Is it anything that orator has uttered or poet sung? Nay, when the melody of lyric songs has lost its charms, and the music of memory and her siren daughters has been brought low, we still listen—when we can listen to nothing else—to the beatitudes which Christ spoke to the multitudes as they sat listening among the mountain lilies, or to those last words, more precious than archangels' utterances, which on the same night that he was betrayed he spake to his beloved ones, when the traitor had gone, and it was night.—Canon Farrar.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
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A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you. You see we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself. And it's a pretty big hod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?"—Standard.

Ex-President Hayes, in an address at the dedication of the College for Women in Cleveland, Ohio, made this weighty statement: "More and more I am impressed with the value of education that begins at the cradle. The end of education is character. That depends largely on the heart, the feelings, the moral nature. They find their best in childhood's earliest days. Women of necessity are instructors. The education of women is the education of the race in its most vital points. Let the colleges for women have the most generous and unfailing support."—Exchange.

There is always some one to smile at, somebody to give your chair to somebody to whom a book, a flower, or even an old paper, would be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them, which unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—Western Advocate.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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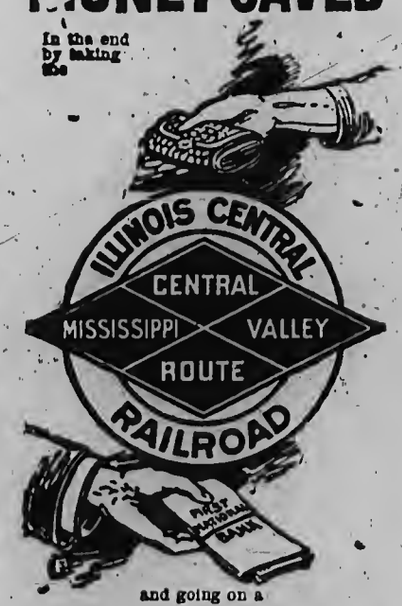

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OBITUARIES.

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GREEN—WILLIAM GREEN was born in Conecuh county, Ala., March 20, 1829; moved from there to Choctaw county in 1872, and from there to Landerdale county, where he died in the triumphs of a living faith, June 9, 1899. He joined the M. E. Church, South, in 1877 under the ministry of Rev. W. H. Wilde.

Bro. Green had united in him those virtues which go to make up a thorough Christian life. After he put himself on the altar a living sacrifice, he spent the remainder of his days building, by the grace of God, a character and influence in the hearts and minds of all those who knew him.

Bro. Green was peculiarly adapted to Sunday-school work. Of the twenty-two years of Christian life, twenty-one were spent in the capacity of Sunday-school superintendent. He never stood on excuses commonly made by man, but, when duty called, he was always ready to go. His religion did not consist in creeds and dogmas, but in purity of heart and life, keeping always before him the ever-blessed thought, "Blessed are the pure in heart, for they shall see God." The church has lost a godly, spiritual man; the community a true and faithful citizen, who could always be counted on the side of right.

Bro. Green served his county as representative, and also was chosen to represent his county during the perilous days of 1875 at the Constitutional Convention of the State of Alabama. Our personal knowledge of him was of short duration, but a more consecrated man I have never met. It was my privilege to visit him several times before his death, and we always found him meekly suffering his Master's will, and would often repeat Scripture peculiar to his case. The last I remember to have heard was, "I know if this earthly house of my tabernacle were dissolved, I have a building of God, not made with hands, eternal in the heavens." Worthy to be followed are the footsteps of this saintly man of God. He leaves a widow, five sons and two daughters to mourn him.

A loving tribute was paid the memory of Bro. Green at his grave by members of his Sunday-school class, mostly young girls just merging into womanhood, who decorated the grave with beautiful flowers.

The tender and kind attention to Bro. Green during his long illness will never be forgotten by the family. God bless them all.

C. M. CROSSLEY.

Alabama Advocate please copy.

STROUD—Mrs. SALLIE E. STROUD was born in Chambers county, Ga., Oct. 29, 1844; was married to Jesse Strond, Nov. 29, 1866, and died Dec. 6, 1899. She joined the Methodist Church in 1864, and held steadfastly to her profession to the day of her death. She was sick about ten weeks, and part of the time suffered much, but with Christian resignation she bore her affliction, and testified her submission to God's will by an absence of complaint. Her heart beat in sympathy with the Methodist Itinerant, not one of whom was ever her pastor without feeling in Sister Strond, "I have a friend." As a neighbor, she showed a solicitude that drew others to her. Her hand was opened to every needy call. To the despondent she had a word of cheer. Her profession was deeds, not words. She leaves a sweet aroma in the household and community. The large concourse which attended her remains attested the sincerity of the esteem in which she was held.

May God, in his infinite mercy, draw to him the husband, daughter, and son, that in the world to come it may be an undivided family!

A. TROTTER.

GROVES—Died on Tuesday, Nov. 14, 1899, at the residence of his son-in-law, Mr. C. L. McBride, Greenwood, Miss., Mr. JOHN H. GROVES, in his eighty-eighth year.

Mr. Groves was born in Lafayette county, Tenn. He was a son of Mr. J. H. Groves, a native of North Carolina. Mr. Groves, with his father's family, came to Mississippi in the "fifties," and settled near Markham's Landing, now Greenwood, Miss., where he remained until the outbreak of the war. He enlisted in the war, and was a faithful soldier until its close. He won many heroic honors during the war by his daring and bravery, but did not serve at any time as an officer, resigning because he preferred to be a private.

Mr. Groves was married to Miss Lourion Markham as he was preparing to go to war, and did not see his bride again until after his return at the close of the war. He was a member of the M. E. Church, South, for many years, and during the last three or four years of his life was a devout Christian, devoting his means to the church and charitable purposes; almost denying himself the necessities of life. He was a great sufferer during the latter part of his life, having been afflicted with acute rheumatism and three strokes of paralysis—the last one fatal. Two daughters and one brother remain to mourn his loss, his wife and oldest daughter having gone to a heavenly home several years ago. "Though we be dead, yet we are alive in Christ Jesus."

C. T. STEPP.

DUNN—Died, MARY ANN DUNN, aged eighty-four years four months and twenty-two days; married May 18, 1833; lost her husband Feb. 6, 1894; died Aug. 20, 1899.

Sincere in speech, chaste in thought, rich in sympathy and gracious charitableness, a lover of the quiet of the fireside, she lived only to evince the majesty of character shining through sacrifice, service, and suffering.

Sister Dunn loved her faded Bible. Its pages were tear-stained, as she drew from its beneficent teachings sorrow's only consolation, bereavement's only oil of gladness, and meditated upon the riches of grace revealed in God incarnate.

A devout disciple of the church for over sixty years, she met her end in peace, and is now in the haven of rest, "where the surges cease to roll." We miss the noble dignity of her presence, the subdued tones of a voice which great age could not make harsh, and the serene modesty which humbled itself in its own eyes to be lifted up on high in the esteem of God. We can not send one selfish cry after her to touch her song of joy as the guest of the banquet of bliss, in the house not made with hands, eternal in the heavens. May her life be the chord never broken to vibrate in the hearts of her children, eliciting strains of music divine which shall allure them on in quest of that house beautiful, prepared for them in the mighty congregation of the loved ones gone before!

H. W. RICKAY.

Clinton, La.

ABNEY—On the seventeenth of December, 1899, at 3 P. M., we tenderly laid away the body of Miss SARAH CORINNE ABNEY, daughter of J. N. Abney and the sainted Sarah Crosby Abney, in the cemetery at Covington, La., to await the resurrection, when Jesus shall come to make up his jewels.

Miss Abney ceased to live here the sixteenth of December, at 6:40 P. M. She was twenty-five years two months and seventeen days old. She was converted and joined the M. E. Church, South, in her fourteenth year. She was faithful to her church vows, attending on divine services and ailing in playing the organ, singing in the congregation and working in the Epworth League. She was a confidential daughter, a loving sister, and made a genial companion. We regret to lose her from our church and social circles, but rejoice to know that she will ever be with Christ in heaven.

May the comforting influence of the Holy Spirit lead the bereaved ones to look up to Christ, who is our help in trouble! "God moves in a mysterious way his wonders to perform."

F. G. HOCUTT, P. C.

Covington, La.

MCCLAIN—FLOYD MCCLAIN, son of David and Martha McClain, was born June 21, 1875, and died Oct. 14, 1899. He was a member of the Baptist Church and a devout Christian. He leaves a wife and babe, and a host of relatives and friends, to weep. It was a beautiful death-bed. He was perfectly conscious, and all that were present said they had "never before witnessed such a scene." He said, "It is not death after all; it is life!" And again he said, "I only wish all the great and wise men were here, so I could tell them about Jesus, and tell them how happy I am." One loved one had the new life. You could tell it from the blessed words he uttered, from the sweet songs he sung, and from his very countenance!

To his wife and the family: He has gone to a city without griefs or graves, without births or burials; a city which glories in having Jesus for its king, angels for its guards, and whose citizens are saints. It is as he said, "There is a home in heaven for me and a home there for you, if you will only trust Jesus as I have done." May we all trust Christ and meet him in heaven!

L. I. H.

WILLIAMSON—Tribute of respect to the memory of Mrs. CARRIE HALL WILLIAMSON by the Epworth League of Lake Providence, La.:

Whereas, An all-wise Providence, in the exercise of an inscrutable dispensation, has removed from our midst our beloved fellow-Leaguer, Mrs. Williamson; And, whereas, We, the surviving members, desire to give some expression to our feelings on the sad occasion; therefore, be it

Resolved, That in the loss of Mrs. Williamson we have been deprived of the companionship of one who was endeared to us by the ties of friendship, by the virtues that adorned her character as a woman and as a member of the League.

Resolved, That, however painful the bereavement, we bow with humility and resignation to the will of God; that we hold in loving remembrance her sweet and noble life.

Resolved, That we deeply sympathize with her bereaved husband and family, and that a copy of these resolutions be sent to them, to the Banner-Democrat, the Lake Providence Herald, the Epworth Era, and the NEW ORLEANS CHRISTIAN ADVOCATE.

Miss Annie Belden, Miss Benella Brown, Miss Dessie Bell, Committee.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Vice alings us even in our pleasures, but virtue consoles us even in our pains. Colton.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment free by mail. Dr. H. H. GREEN & SONS, Specialists, Box N, ATLANTA, GA.

THE PARIS EXPOSITION.

Escorted parties, moderate prices, all expenses included. Choice of sailings, routes and rates. All European countries visited. Long or short tours. GRAND CRUISE to THE HOLY LAND and THE ORIENT Feb. 3d, 1900. Send for beautifully illustrated program free. THE EUROPEAN TOURIST CO., 156 Fifth Ave., New York, N. Y.

WINE OF CARDUI

How a Woman Suffers.

HOWELL, IND., Nov. 26.

I will always prize Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.

Mrs. MINNIE STODOHILL.

McELREE'S **Wine of Cardui**

It isn't necessary for a woman to give particulars. When she says she has "female troubles", other women know what that means. It means days and nights of endless suffering. It means headaches which no tongue can describe. It means that terrible bearing and dragging down in the lower abdomen. It means agonizing backache, and shoulder ache, and arm ache, and aches in the lower limbs. It means nerves on edge—the blues—despondency and loss of hope. It means debilitating drains that the doctors call leucorrhœa. It means martyrdom—sometimes even death seems preferable. And still Wine of Cardui will utterly put those diseases and pains to rout. It has cured thousands of cases when nothing else on earth would. To the budding woman, to the bride, to the wife, to the expectant mother, to those going through the Change of Life, this Vegetable Wine is a blessing.

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists Sell Large Bottles for $1.00.

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A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by all leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to January, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

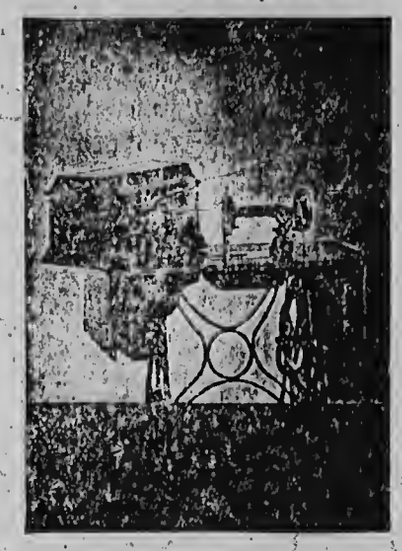
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Send for circular. Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

No. 4 IMPERIAL.



THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch, One Binder and One Thread Cutter.

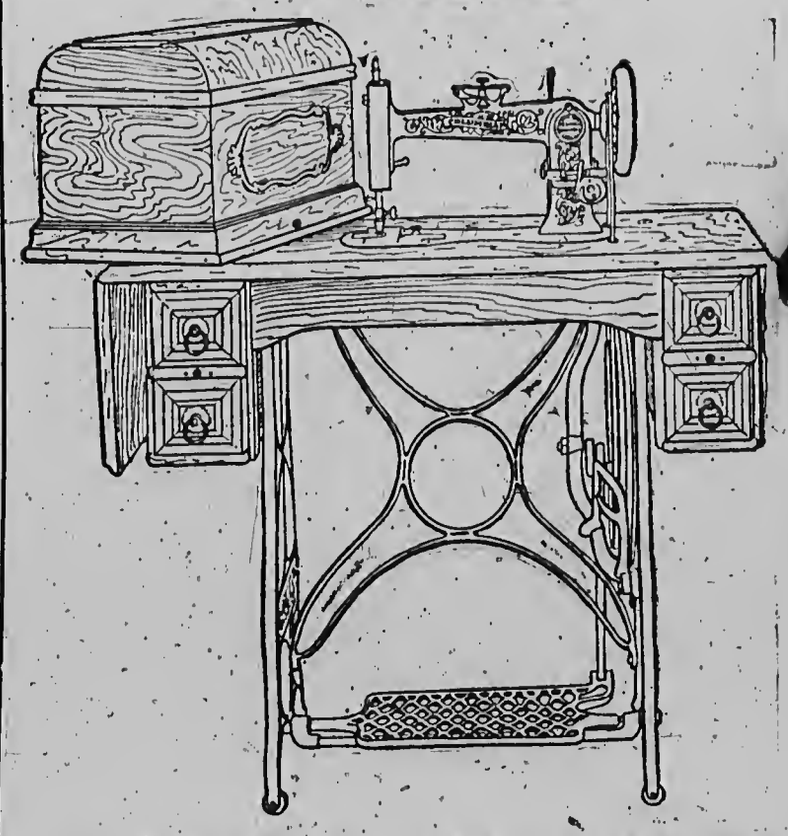
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

No. 4 Columbian.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We take all the risking. Address REV. W. C. BLACK,

512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to

GERMAN KALI WORKS,
93 Nassau St., New York.

NEWS OF THE WEEK.

King Humbert of Italy proclaimed amnesty for many prisoners on Dec. 31.

On Friday the remaining assets of the Bank of Commerce were sold at auction and brought $704 25.

The Boers are still bombarding Ladysmith and actively fortifying their positions around the place.

The transport "Thomas" has sailed from Manila, with the remains of Gen. Lawton and Major Logan aboard.

Gen. Cronje reports from the Modder river that the Boers captured two British forts at Kuruman on Dec. 25.

Admiral Dewey and a number of other distinguished men will be the guests of Savannah, Ga., on March 20.

The coal strike at St. Etienne, France, will be settled by arbitration. Also the strike of lace workers at the same place.

The Boers have built a railroad connection around Ladysmith, and trains are now running from Pretoria to Colenso.

Wm. Waldorf Astor has subscribed £1000 to a fund for equipping a contingent of yeomanry for service in South Africa.

Col. Baden-Powell's silence causes renewed anxiety in England for the safety of the besieged garrison at Mafeking.

The city having sued the American Sugar Refinery for $6,250 license, the refinery filed an answer contending that the tax is illegal.

The Streets and Landings Committee decided to enforce the ordinance compelling the street railroads to rearrange their tracks on Canal street.

Complications are feared between Great Britain and France over the expiration of the Newfoundland fisheries modus vivendi on Jan. 1.

The Masons in New York City, on Dec. 31, commemorated the one hundredth anniversary of the death of George Washington.

The State Committee of the People's Party of Indiana has decided to put a complete State, Congressional, county and township ticket in the field.

Col. Hutcheson, of Nashville, Tenn., has offered to send 200 horsemen with himself in command, with the second Canadian contingent for South Africa.

Bradstreet's review of business for the year shows an upward movement, with few exceptions, in prices and a general expansion of industrial affairs.

It is said the United States cruiser "Montgomery" has been on a secret mission to Liberia with a view of locating a coaling station on the African coast.

Attorney General Cunningham has instituted proceedings to prohibit the New Orleans Debenture Company of West Virginia from doing business in Louisiana.

The French government will submit to the Chamber of Deputies a bill providing for the defense of the French coasts and colonies, and to increase the strength of the fleet.

The fourth annual banquet of the William J. Bryan League of Chicago will be held on Saturday night next. Mr. Bryan and a number of prominent Democrats will speak.

A plot of the Filipinos in Manila, which miscarried, was to throw explosive bombs into the Lawton funeral procession and in this way bring on an uprising in that city.

Germany is considerably agitated over the seizure of the steamer "Bundesrath" by the British cruiser "Magicienne." England has already been addressed officially upon the matter.

The Colonial authorities are taking precautions to prevent an insurrection of disloyal Dutch in Cape Colony. British colonists are being organized into home guards drilled and armed.

Gov. Pingree has sent a message to the Michigan Legislature urging that the rate of taxation on railroads be increased and that the question of ownership of street railways and public utilities be submitted

Notice from Centenary College.

Those who expect to attend Centenary College for the second term commencing of the current session are urged to enter before Jan. 15, 1900, when the new term will begin. Students entering now will not be charged tuition for the first two weeks of January.

Special attention is called to the importance of being present when new classes are organized. Write to President I. W. Cooper for a catalogue.

J. M. SULLIVAN,
Sec. of the Faculty.

Dec. 27, 1899.

To Patrons and Students of Centenary College.

Having leased the Pharr Hall with all equipments, I am prepared to furnish good, wholesome table board to students at the fixed price of $8 per month, by contract with the faculty.

ROBT. W. VAUGHAN.

A Correction.

MR. EDITOR: Please correct the error in the publication of the fourth day's proceedings of our Annual Conference, recently held at Vicksburg, Miss., in reference to myself, in which the reporter stated that I was a missionary to the Choctaws. I was a missionary to the Choctaws in '98, but the last Conference year I was pastor of Raleigh circuit, one of the regular white circuits of the Mississippi Conference. It is due my people that this correction should be made.

Also please state that while I do not feel any special call to evangelize, yet, if any of the brethren at any time desire my service in revival meetings, or to occupy their pulpits in their absence, I will take pleasure in rendering any service of which I am capable. My address for another year will be Brandon, Miss.

Yours, etc., J. N. TUCKER.

FREE FOR EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

M. Pierot, who has been enlisting men in Cincinnati for the Boer army, has been advised by the United States District Attorney that he must cease engaging men for that service or he will be arraigned before the United States Court.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical . Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

Resolutions sympathizing with the Boers in their fight with Great Britain and commending Senator Mason for championing their cause have been adopted by the German-American Citizens' Association of Kansas City.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

Beef Steak In a Bottle.

That fresh, juicy beef, ready for digestion, can be made into a delicious cordial is a marvel, but chemistry has accomplished it. Sick people at a distance from markets and needing the nourishment afforded by beef tea can procure Dicks' NUTRITIVE ELIXIR and find it the best liquid food and stimulant known. For loss of appetite, weak digestion, debility, typhoid fever, and consumption it is invaluable.

* C. A. Snow & Co., Patent Lawyers, opposite the United States Patent Office, Washington, D. C., who have actual clients in every city and town of the United States and Canada, report that never before in their 25 years practice has the work of the Office been so well up to date. They claim that patents can now be procured in less than half the time formerly required.

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OR LIVING TRUTHS FOR HEAD AND HEART. Containing Mr. MOODY'S best Sermons, with 500 Thrilling Stories, Incidents, Personal Experiences etc., as told

By D. L. Moody

Himself. With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr. Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ABBOTT, D. D. Brand new, 600 pp., *beautifully illustrated*. $1.00 more. AGENTS WANTED—Men and Women. Sales immense—a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

MARRIAGES.

HARRIS—CURRY.—At the home of the bride's mother, at Cascilla, Miss., Dec. 8, 1899, by Rev. R. S. Lawson, Mr. J. R. Harris and Miss Apple Curry.

SMITH—HUGES.—In the church at Centerville, Miss., Dec. 24, 1899, by Rev. B. B. Sullivan, Mr. A. V. Smith and Miss Ida A. Huges.

BURT—WHITTEN.—At the home of the bride's parents, near Rosebloom, Miss., Dec. 17, 1899, by Rev. R. S. Lawson, Mr. Ed Burt and Miss Nettie Whitten.

McCOY—BEAVER.—At the residence of the bride's sister, in Harperaville, Miss., Dec. 28, by Rev. T. L. Mellen, Mr. Humphreys B. McCoy, of Wayside, Washington county, Miss., and Miss Lillian Elizabeth Beaver, of Harperaville, Scott county, Miss.

BARINGER—KENDALL.—At Louisiana Avenue Church, in New Orleans, Dec. 27, 1899, by Rev. John T. Sawyer, D. D., Mr. John Frederick Baringer and Miss Miriam Gray Kendall, both of New Orleans, La.

HIRSCH—CURTICE.—At the residence of the bride's parents, in Boyce, La., Dec. 28, 1899, by Rev. A. W. Turner, Mr. S. Hirsch and Miss M. A. Curtice.

COCKE—POWE.—In the Methodist Church at Winchester, Miss., Dec. 28, at 4 o'clock P. M., by Rev. F. B. Ormond, Mr. Joseph H. Cocke, of Vinegar Bend, Ala., and Miss Alma N. Powe, of Winchester, Miss.

TOWNES—AVANT.—At the Methodist Church in Minter City, Miss., Dec. 21, 1899, by Rev. J. A. Leech, Mr. Clarence H. Townes and Miss Minnie A. Avant, all of Minter City.

STAIN—SMITH.—In the Methodist Church at Phœnix, Miss., Dec. 27, 1899, by Rev. C. C. Evans, Mr. W. S. Stain and Miss Gertrude Smith.

SMITH—SELBY.—In the Methodist Church at Phœnix, Miss., by Rev. C. C. Evans, Mr. Larkin Smith and Miss Abbie Selby.

BOOTH—HOLLAND.—At the residence of the bride's brother, Dec. 7, 1899, by Rev. A. W. Langley, Mr. J. R. Booth and Miss Mary Holland, all of Lafayette county, Miss.

STEPHENS—BLACK.—At the residence of the bride's father, Dec. 20, 1899, by Rev. A. W. Langley, Mr. J. M. Stephens and Miss Bessie Black, all of Lafayette county, Miss.

BROWN—SLAUGHTER.—Near Oxford, Miss., Dec. 24, 1899, by Rev. A. W. Langley, Mr. H. C. Brown and Miss Florence Slaughter, all of Lafayette county, Miss.

WOODWARD—MORGAN.—At the residence of the bride's father, near Abbeville, Miss., Dec. 20, 1899, by Rev. A. W. Langley, Mr. J. R. Woodward and Miss Mande Morgan, all of Lafayette county, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND

Ellisville and Laurel, at Ellisville	Jan.	6, 7
Lumberton and Poplarville, at Lumberton		13, 14
Purvis, at Purvis		20, 21
East Covington, at Bethel	Fri.,	26
Williamsburg, at Good Hope		27, 28
Nicholson, at Nicholson	Fri.. Feb.	2
Pearlington and Logtown, at Pearlington		3, 4
Gulf Port, at Gulf Port	Wed..	7
Moss Point	Thurs..	8
Escatawpa, at Zion	Fri..	9
Americus, at Rosedale		10, 11
Vancleave, at Pine Grove	Fri..	16
Biloxi		17, 18
Ocean Springs and Scranton, at Scranton		18
Bay St Louis	Mon..	19
Brooklyn, at Bond		25, 26
Coalville, at Coalville	Mar.	3, 4
Columbia, at Columbia		10, 11
Hattiesburg		18, 19

District stewards will meet in the Methodist Church in Hattiesburg, Wednesday, Jan. 24, at 10:30 A. M.

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan.	6, 7
Vicksburg—Crawford Street		14
South Vicksburg		14
Edwards, at Edwards		20, 21
Bolton, at Bolton		27, 28
Flora, at Flora	Feb.	3, 4
Rolling Fork, at Rolling Fork		10, 11
South Warren, at Bovina		17, 18
Rocky Springs, at Rocky Springs		24, 25
Utica, at Utica	Mar.	3, 4
Warren, at Bradley Chapel		10, 11
Satartia, at Bentonia		17, 18
Mayersville, at Mayersville		24, 25
Anguilla, at Anguilla	31,	Apr. 1
Hermanville, at Pisgah		7, 8

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Glosier	Jan.	6, 7
Woodville		13, 14
Percy's Creek		15, 16
Hopewell		20, 21
Woodland		24, 25
Centerville		27, 28
Homochitto		30, 31
Washington	Feb.	3, 4
Oak Grove		10, 11
Wesley Chapel		17, 18
Jefferson Street		24, 25
Fayette	Mar.	3, 4
Brandywine		10, 11
Hamburg		17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 20.

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—FIRST ROUND.

Forest at Forest	Wed.. Jan.	3
Hillsboro, at Hillsboro	Sat. and Sun.	6, 7
Carthage, at Carthage	Wed..	10
Walnut Grove, at Walnut Grove	Sat. and Sun.	13, 14
Morton, at Morton	Thurs..	18
Vossburg and H., at Heidelberg	Sat. and Sun.	20, 21
Newton and H., at Hickory	Wed..	24
Lake, at Lake	Sat. and Sun..	27, 28
District stewards' meeting at Newton	Tues..	30
Missionary Institute at Newton	Wed. and Thurs.	31, Feb. 1.
Raleigh, at Raleigh	Sat. and Sun..	3, 4
Trenton, at Polkville	Wed..	7
Shiloh, at John's	Sat. and Sun..	10, 11
Montrose, at Montrose	Sat. and Sun.	17, 18
Rose Hill, at Rose Hill	Tues..	20
Decatur, at Decatur	Thurs..	22
Chunkey, at Suqualena	Sat. and Sun.	24, 25
Indian Mission, at Talla-Chinok	Thurs.. Mar.	1
Neshoba, at Cook's Chapel	Sat. and Sun.	3, 4

The district stewards—C. W. Taylor, R. A. Clark, Dr. V. Russell, H. C. Carter, S. L. Kadle, W. M. Jordan, J. W. Chadwick, G. P. Chambers, C. M. Wells, D. S. Harman, G. B. Harper, W. T. Price, A. A. Breckinridge, D. T. Myers, L. M. Horton, G. W. Mars will meet in our church at Newton, Tuesday, Jan. 30, 10:30 A. M. The preachers in charge are requested to meet with them. The Missionary Institute will meet in the same place the next day, 9 A. M., and remain in session two days. All traveling and local preachers in the district are expected to be present through the sessions of the Institute. The W. F. M. and the W. H. M. Societies are requested to send a delegate from each auxiliary.

T. L. MELLEN, P. M.

JACKSON DIST.—FIRST ROUND.

Madison, at Madison	Jan.	6, 7.
Yazoo City	Sun., Mon..	14, 15
Terry, at Terry		20, 21
Capitol Street	Wed..	24
Vaughan's, at Vaughan's		27, 28
Benton, at Benton	3:00 P. M., Mon. A. M.	28, 29
Fannin, at Unica	Feb.	3, 4
First Church		11
Silver City, at Bee Lake		17, 18
Canton	Sun., Mon..	25, 26
Lake City, at Lake City	Mar.	3, 4
Camden, at Camden		10, 11
Steen's Creek, at Marvin		17, 18
Tranquil, at Tranquil		24, 25
Brandon and mission, at Brandon	31,	Apr. 1

District stewards will meet in First Church, Jackson, 10 A. M., Wednesday, Feb. 6. Pastors are invited also to attend.

T. B. HOLLOMAN, P. E.

MERIDIAN DIST.—FIRST ROUND.

Landerdale, at Landerdale	Jan.	6, 7
North Kemper, at Pleasant Grove		13, 14
DeKalb, at DeKalb	Sun., Mon..	14, 15
Porterville, at Porterville		20, 21
Binnsville, at Scooba	Sun. P. M., Mon. A. M.	21, 22
Vimville, at Why Not		27, 28
Wayne, at Liberty Hill	Fri.. Feb.	2
Winchester, at Chicora	Sat. P. M., Sun. P. M.	3, 4
Waynesboro, at Buckatunna	Sun. A. M., Mon. A. M.	4, 5
Leakesville, at ———	Tues..	6
Pachuta, at Pachuta		10, 11
Enterprise, at Enterprise	Sun., Mon.	11, 12
Middleton, at Hopewell		17, 18
Matherville, at Liberty	Sun, Mon..	18, 19
Daleville, at Scule Chapel		24, 25
Shubuta, at Quitman	Sun., Mon..	Mar. 4, 5

District stewards will please meet in Central Church, Meridian, Wednesday, Jan. 10, at 9 A. M.

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at Norfield	Jan.	6, 7
Lincoln, at Adam's Chapel		13
Brookhaven		13, 14
Gallman, at Bethesda		20, 21
Crystal Springs		21, 22
Fernwood, at Fernwood		27, 28
Magnolia		28, 29
Beauregard, at Beauregard	Feb.	3, 4
Wesson		4, 5
Caseyville, at Sweet Water		10, 11
Topisaw, at Topisaw		17, 18
Adams, at Adams		24, 25
Bayou Pierre, at New Tabernacle	Mar.	3
Hazlehurst		3, 4
Tylertown, at Tylertown		10, 11
Mt Carmel, at Bethel		17
Providence, at Bahala		18, 19
Pearl, at Tilton		24, 25
Westville, at Gum Springs	31,	Apr. 1

The district stewards will meet at Brookhaven, Thursday, Dec. 28, 9 A. M.

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Oak Ridge	Jan.	6, 7
Monroe		13, 14
Girard		20, 21
Bonita		27, 28
Delhi	Feb.	3, 4
Floyd		10, 11
Lake Providence		17, 18
Waterproof		24, 25
Gilbert and Vidalia	Mar.	3, 4
Harrisonburg		10, 11
Winnsboro		17, 18

J. M. HENRY, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Zachary	Jan.	3, 4
Slaughter, at Slaughter		6, 7
Baker, at Baker		9, 10
Baton Rouge First Church		13, 14
Baton Rouge circuit, at Baton Rouge		14, 15
Port Vincent, at Port Vincent		17, 18
Live Oak, at Denham Springs		20, 21
Pine Grove, at Pine Grove		23, 24
Ponchatoula, at Hammond		25, 26
Amite City		27, 28
Franklinton, at Franklinton		29, 30
St. Helena, at Greensburg	31,	Feb. 1
Clinton		3, 4
E Feliciana, at Oak Grove		6, 7
Wilson, at Wilson		10, 11
St. Francisville, at St. Francisville		17, 18

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Jan.	6, 7
Pineville, at Fellowship		13, 14
Lecompte and West Alexandria, at Lecompte		20, 21
Bunkie, at Bunkie		27, 28
Melville, at Melville	Feb.	3, 4
Simsport, at Simsport		5, 6
Glenmora, at Glenmora		10, 11
Natchitoches, at Natchitoches		17, 18
Colfax and Montgomery, at Colfax		24, 25
Columbia, at Columbia	Mar.	3, 4
Jena and Jonesville, at Jonesville		10, 11
Winfield, at Winfield		17, 18
Olla and Pollock, at Pollock		20
Dry Creek, at Dry Creek		24, 25

The district stewards' meeting will be held in the church at Alexandria, Tuesday, Jan. 9, at 11 A. M. We hope there will be a good attendance.

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton Avenue	Jan.	7
Slidell		14
Louisiana Avenue		21
Dryades Street		28
Plaquemine	Feb.	4
Rayne Memorial		11
Parker Memorial		18
Covington		25
White Castle	Mar.	4
Carondelet Street		11
Burgundy Street		18

Let all be prepared to answer Question 5.

District stewards will meet in pastor's office of Carondelet Street Church, Thursday, Jan. 11, 7:30 P. M.

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Lisbon, at Lisbon	Jan.	6, 7
Downsville, at Downsville		13, 14
Farmerville, at F		15
Ruston		20, 21
Lanesville, at L		24
Simsboro, at Salem		27, 28
Bienville, at B	Feb.	2
Gibsland, at G		3, 4
Vernon, at New P		10, 11
Arcadia, at A		17, 18
Valley, at Cotton Valley		23
Minden		24, 25
Homer, at H	Mar.	3, 4
Haynesville circuit		10, 11
Gansville, at Gansville		17, 18

District stewards will please meet me at the Methodist Church in Arcadia at 11 o'clock Tuesday, Jan. 9.

B. T. CREWS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Patterson	Jan.	3
Franklin		6, 7
Jeanerette		10
Abbeville, at Abbeville		13, 14
New Iberia		17
Lafayette		20, 21
Opelousas, at O		24
Chicot and Washington, at Chicot		27, 28
Indian Bayou, at I. B		31
Crowley	Feb.	1
Prudhomme, at P		3, 4
Plaquemine Brule, at Rayne		7
Lake Arthur		10, 11
Lake Charles		15
Grand Chenière, at Leesburg		17, 18
West Lake, at West Lake		21

C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Collinsburg	Jan.	6, 7
South Bossier, at Haughton		13, 14
Caddo, at Greenwood		20, 21
Grand Cane, at Grand Cane		24
Logansport, at Logansport		27, 28
Mooringsport, at Mooringsport		31
Wesley, at Davis Springs	Feb.	3, 4
Leesville		7
Fort Jessup and Many, at Ft. Jessup		10, 11
Pleasant Hill, at Marthaville		17, 18
Red River, at Campo Bello		24, 25
Florien, at Prospect	Mar.	1
Zwolle, at Zwolle		3, 4
Coushatta, at Coushatta		10, 11
Mansfield		14
Pelican, at Benson		17, 18

The district stewards will please meet me at First Church, Shreveport, at 11 A. M., Dec. 20, 1899.

JOHN T. SAWYER, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Jan.	6, 7
Holly Springs cir., at Pleasant Grove		13, 14
Byhalia circuit, at Byhalia		20, 21
Waterford circuit, at Waterford		27, 28
Potts Camp circuit, at Potts Camp	Feb.	3, 4
Ashland circuit, at Union Hill		10, 11
Red Banks circuit, at Victoria		17, 18
Shawnee circuit, at Harmony		24, 25
Olive Branch circuit, at Miller	Mar.	3, 4
Randolph mission, at ———		10, 11
Pontotoc circuit, at Pontotoc		11, 12
Mt. Pleasant circuit, at Mt. Pleasant		17, 18
Ashleville circuit, at Mt. Zion		24, 25

District stewards' meeting at Holly Springs, Jan. 6, 1900, at 10 A. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Boyle	31, Jan.	1
Sandy Bayou		6, 7
Merrigold		7, 8
Lula		13, 14
Clarksdale		14, 15
Jonestown		21, 22
Tunica		27, 28
Austin		28, 29
Friar's Point	Feb.	4, 5
Hillhouse		11, 12
Gunnison		18, 19
Rosedale		25, 26
Winterville	Mar.	4, 5

J. W. DORMAN, P. E.

WINONA DIST.—FIRST ROUND.

Morehead	Jan.	6, 7
Valdon, at Valdon		13, 14
Carrollton and McAurny, at Carroll'n		20, 21
Indianola and Falsonia, at Indianola		27, 28
Siden and Etta Bena, at Etta Bena	Feb.	3, 4
Black Hawk, at Black Hawk		10, 11
Winona circuit, at Bethlehem		17, 18
Carrollton circuit, at Marvin		24, 25
West circuit, at West	Mar.	3, 4
McNutt and Sunnyside, at McNutt		10, 11
Webb and Dublin, at Webb		17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Ebenezer, at Hebron	Jan.	7, 8
Empora and Maben, at Maben		12
Cumberland, at Long Branch		13, 14
Tounelen, at South Union		15
Lexington and Tehula, at Lexington		20, 21
Pickens, at Goodman		27, 28
Rural Hill, at White Hall	Feb.	3, 4
Belzona, at Lawrence		10, 11
Poplar Creek, at Wesley		17, 18
Kosciusko circuit, at ———		24, 25
Chester, at Chester	Mar.	3, 4
Louisville, at Rocky Hill		10, 11
Ackerman, at Weir		17, 18
Kosciusko station		24, 25
Ethel, at Marvin	Apr.	1, 2

T. W. DYE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Prairie circuit, at Minden	Jan.	6, 7
Montpelier circuit, at Prospect		13, 14
Houston and Wesley, at Houston		14, 15
Buena Vista circuit, at Buena Vista		20, 21
Shannon circuit, at Shannon		27, 28
Okolona circuit, at Trat quil	Feb.	3, 4
Verona circuit, at Verona		10, 11
Aberdeen circuit, at Faire Memorial		17, 18
Fulton and Smithville, at Fulton		24, 25
Tremont circuit, at Asbury		26
Nettleton circuit, at New Chapel	Mar	3, 4
Quincy circuit, at Quincy		10, 11

The district stewards will meet in the pastor's study in Aberdeen, Thursday, Jan. 4, 1900, at 1 P. M.

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon	31, Jan.	1
Winston ville, at Mashulaville		4
Shuqualak, at Shuqualak		6, 7
Columbus circuit, at New Hope		13, 14
Columbus station		14, 15
Crawford, at Crawford		20, 21
Tibbee, at Mayhew		27, 28
Brooksville, at Brooksville	Feb.	3, 4
Sturges, at Sturges		10, 11
Cedar Bluff, at Griffith		17, 18
Lagrange, at Lagrange		24, 25

The district stewards will meet at Artesia, Jan. 11, 1900.

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—FIRST ROUND.

Coffeeville circuit, at Coffeeville	Jan.	6, 7
Water Valley cir., at Wyatt's Chapel		20, 21
Toccopola circuit, at Toccopola		27, 28
Paris circuit, at Paris	Feb.	3, 4
Banner circuit, at Banner		10, 11
Elizey circuit, at Hurricane		17, 18
Pittsboro circuit, at Pittsboro		24, 25
Slate Springs cir., at Slate Springs	Mar.	3, 4
Minter City and Strathmore, at M. C.		10, 11
Cascilla circuit, at Pleasant Ridge		17, 18
Charleston circuit, at Charleston		24, 25
East Grenada circuit, at Mars Hill	31,	Apr. 1
Oxford circuit, at ———		7, 8

The district stewards will hold their meeting at Water Valley, Tuesday, Jan. 16.

R. G. PORTER, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla	Jan.	6
Senatobia		7, 8
Coldwater		13, 14
Hernando		20, 21
Burgess		26
Eureka		27, 28
Courtland	Feb	3, 4
Tyro		9
Wall Hill		10, 11
Cockrum		17, 18
Pleasant Hill		24, 25
Longtown	Mar.	3, 4
Pleasant Grove		4, 5

The district stewards will meet at Senatobia, Jan. 8, at 10 A. M. It is important for you to be present, brother. Will you be there?

W. S. LAGRONE, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka circuit, at Snowdown	Jan.	2
Ripley and New Albany, at New A		6, 7
New Albany circuit, at Mt Olivet		9
Jonesboro circuit, at Gatlin's		13, 14
Ripley circuit, at New Hope		15
Blue Springs circuit, at Bethel		20, 21
Mantachie circuit, at Shiloh		23
Guntown circuit, at Baldwyn		27, 28
Kossuth circuit, at Pleasant Hill	Feb.	3, 4
Corinth circuit, at Gaines Chapel		5
Jacinto circuit, at Jacinto		10, 11
Brown's Creek circuit, at Paradise		18
Marietta circuit, at Blythe Chapel		17, 18
Belmont circuit, at Liberty		20,
Booneville circuit, at Blackland		24, 25

W. M. YOUNG, P. E.

American troops attacked 600 Filipinos in a mountain stronghold northeast of San Mateo. A number of Filipinos were killed and taken prisoners, and a large quantity of munitions of war captured.

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VOL. 47.—NO. 2. NEW ORLEANS, THURSDAY, JANUARY 11, 1900. WHOLE NO. 2264

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

"The life of Mr. Moody illustrates the term 'apostle.'" Those words, spoken by Rev. Mr. Newman, pastor of the First Congregational Church, may be said to have been the keynote of the Dwight L. Moody memorial meeting, held in the Church of the Covenant. Continuing, Mr. Newman said: "It is entirely just to sum up his characteristics in that word. The thinker may be an apostle for generations to come, but Moody was an active, visible power for God during his life, and his good deeds will live after him. He was as one sent. The impression gathered from seeing him was, that some one was behind him. We know that it was God. He was not driven, but he went willingly, and fulfilled his wonderful mission. His whole life was devoted to doing God's work. We ought to be thankful for having known him. In the coming years the result of his labors will be greater than they are to-day." Dr. Tennis Hamlin, who presided, said the meeting was not an occasion for sorrow, but of joy and gladness, to celebrate a victory, the triumph of spiritual life over death. Continuing, he said: "A note of sadness or of grief would be out of sympathy with the life, the work, or the character of Dwight L. Moody. With St. Paul it might be exclaimed: 'Oh, death, where is thy sting? Oh, grave, where is thy victory?' The last words of Mr. Moody were, 'God is calling me,' and he was always ready and willing to do the bidding of the Master. So we are met to commemorate the life rather than the death of one who loved God, and has been taken hence to receive the rich reward of his labors." Dr. Greene, pastor of Calvary Baptist Church, said the life of Mr. Moody illustrated forcibly beautiful facts which might be accepted as the vital principles of Christian faith; that it is not conditioned upon intellectual development or social culture—Moody was a student of but one book, the Bible—and that religion is greater than theology, as life is greater than form. Rev. F. D. Power, pastor of the Vermont Avenue Christian Church, said that as was Enoch's intimacy with God, so was Moody's. He referred to Moody's Sunday-school teacher having said that he had no decided gospel views, and would never be able to fill any prominent part in the spreading of God's Word, and said: "Yet consider the wonders he wrought during his life-time. The great preachers, Spurgeon, Beecher, Phillips Brooks, were pillars among men, yet, in many respects Moody stood with the greatest of them all." Dr. Wilson, presiding elder of the M. E. Church, after saying that Mr. Moody had accepted God's orders, giving Jesus Christ the first place in his heart, and made the most of the opportunity given him by God, added: "Perhaps of all who have gone out from this world, there have been none whose welcome into heaven, to the throne of God, was more glorious than his."

In addition to the Moody memorial service, Rev. J. J. Muir, pastor of the E. Street Baptist Church, preached an entire sermon on the lessons of Mr. Moody's life-work, taking his text from Acts xi, 24, "For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord." He said of Mr. Moody: "He was a man of marked natural endowments. Not only had God given him a rugged constitution, but he had enriched him with gifts of no mean order. He was a man of immense energy. Whatever he did he did it with all his might, for he could not be half-hearted or only partially interested in a movement. The spirit of the man is beautifully illustrated in these words, addressed to one of his sons a little while before he died, 'I have always been an ambitious man; not ambitious to lay up wealth, but to leave you work to do.' He was a man of pronounced convictions. His hearers might not always be led to believe what Moody believed, but they did not doubt that he believed it."

Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church, also devoted a sermon to Mr. Moody's life, in which he said: "Away up among the Connecticut hills lies one who lacked the advantages of higher education, but who swayed men's hearts with a mighty power. We may pick faults in the methods of the great evangelist, but we can not fail to realize the enormous influence for good exacted by Dwight L. Moody. He was a leader without a sword, a preacher without ordination, but gathering by the influence of his words were countless millions. He was building up the temple of God on the lines of the Divine Architect. His life was without mysticism or cant. It was the triumph of an honest belief, a clear sincerity, and a downright simplicity of purpose and desire. He was an honorable man of limited gifts, which were sanctified to the largest attainments."

Congress assembled to-day, and will now proceed with the work of the session, much of which is important, particularly that which will deal with our new possessions.

This week's men's meeting of the Y. M. C. A. was a thanksgiving service to celebrate the first anniversary of the occupancy of the building now owned by the association. During that year the membership has grown from 200 to 1,800. The meeting also decided to support a secretary in the foreign field, and the secretary was directed to notify the international committee in New York of that action.

Washington, Jan. 3, 1900.

OPEN DOORS.

IN THE GREAT LAKE REGION—NANZING.

BY WALTER R. LAMBUTH.

The Leagues of the Tennessee Conference did good work when they furnished the funds for building "The Epworth." Our hospital in Soochow has opened, at a low estimate, five hundred villages and towns to the preaching of the gospel. This boat was built for dispensing medicine and constant visitation in the interior, and is admirably adapted to the purpose, but, unfortunately, Dr. Park is kept so busy in Soochow that it is impossible to make frequent trips. The presiding elder has made excellent use of the boat. His official duties, however, do not give time to follow up the opportunities offered through the work of the surgeon. It is my conviction that the evangelistic side of medical work, whether in dispensaries or hospitals, has not been sufficiently emphasized. I am not alone in this opinion. The surgeon in charge should have this department under his direction; but, with his manifold duties, it is not possible to give much time to preaching and less to visitation. No one can take his place in the daily and hourly personal ministry to the sick under his charge, but a qualified missionary should be appointed in connection with every missionary hospital to follow up the religious impressions received in the chapel, the ward, or the dispensary. No missionary medical establishment is adequately manned without such provision.

Dr. and Mrs. Park, with their little daughter, Rita, together with Bro. Hearn and myself, left Soochow one rainy evening for Nanzing, a large town of fifty thousand in the silk district, about thirty miles away. Our boats passed out of the city wall through the water-gate and came to anchor, waiting for the Doctor, who had been called to see a patient. We waited long before we heard his request for a gang-plank and a lantern. A second urgent call had come before he was through with the first patient, and thus it had been day after day during my visit to Soochow. One night he was up with a sick missionary, and another ministering to a dying Chinaman. With frequent recurring chills and occasional attacks of dysentery, an iron constitution is required to meet such demands. With the additional care and instruction of eighteen medical students, it is well that Dr. Trawick, of Nashville, is under appointment to reinforce the hospital.

Getting a tow by a steam launch, which is one of the signs of progress, we were at Nanzing by eight o'clock next morning. Breakfast was an enjoyable meal, with its fried chicken, hot biscuit and coffee; prepared, too, in a cubby hole, where no one save a Chinaman could have cooked a meal. Breakfast over, red cards the size of a blotting-pad were carried by our head boatman to several of the principal families in the town who had been the Doctor's patients. These were the Changs, the Bongs, the Liews, and the Kiangs. In 1890 Bro. Dzau (C. K. Marshall) opened work here, remaining three years. Through his knowledge of medicine, and by tactful management, he got a strong hold upon the people in the town. He was followed by Bros. Hendry, Lucas, Pilley, and See Tsekia, the present pastor.

Last Spring an event occurred in the history of one of these families which first deepened the impression already made, and then threw the homes of these wealthy people open to the medical missionary and his friends.

A wedding took place in the Chang family. Two younger sons [illegible] during the nuptial festivities [illegible] all night playing dominoes and indulging in wine. Not very strong, their eyes were attacked with acute iritis. The father became greatly alarmed, especially as the disease deepened so rapidly that in a few hours both boys were helpless, and seemed to be hopelessly blind. Dr. Park had cured a Shanghai merchant, who lived in Nanzing, of an eye trouble, a few months previous, which had baffled all the native physicians. Mr. Chang was advised to seek him without delay, which he did by taking his sons aboard his steam launch and heading it for Soochow. They arrived in the night, and treatment began immediately. Not a moment was to be lost, for pus had already appeared in the anterior chamber. For three days and nights the issue was doubtful. In Bro. Marshall's home, where the young men were entertained, as well as in the home of the missionary, prayer was being offered for their recovery. The Sabbath came, and one of the boys, convinced there was no other hope, requested the pastor—Bro. Marshall—that they be prayed for during the morning service. It was done, the native congregation joining heartily in the petition for the restoration of sight. The service was hardly over before it occurred to Dr. Park that he had not tried mercurial inunction. It was the key to the situation, and before night resolution had set in. Weeks elapsed before the eyes were well, but, without question, the turning-point hinged upon the prayers of God's people, and the hand of the Christian physician ready to obey the suggestion of a higher intelligence.

It was in the home of this Chang family that we were invited to dine. The day was spent in calls upon Chinese friends, and in service in the church of which Bro. See Tse-kia is pastor. As the hours of the afternoon wore on it was clear that Dr. Park was the center of all attraction. The aged mother of a wealthy silk merchant had a carbuncle on her back that he must see; another patient came with sore eyes; a third had indigestion, and finally we had to leave him with the sick and needy while we met an appointment to preach to over a hundred gathered in the chapel. How often did I think of the divine compassion manifested toward the multitudes scattered as sheep without a shepherd! The physician, the teacher, and the preacher—each has his place, and all necessary to compass this great work which must reach every class and all manner of men. The successful missionary, like the great apostle, must be all things to all men. He, like his Master, comes to minister, not to be ministered unto. He can not neglect the poor; he should not avoid the rich.

At seven in the evening our entire party was ushered into the reception hall of Mr. Chang. It was a spacious structure, with tile floor, heavy brick walls, upon which hung marble tablets of unique and costly design, and a lofty roof sustained by solid wooden pillars highly varnished. The young men who had been cured of iritis took special pains to show their pleasure at our presence, and led us through several courts into a smaller reception-room or hall. This itself was the size of four ordinary drawing-rooms. The attraction here was two beautiful bridges in lacquered wood, upon the steps of which rested pots of chrysanthemums of about every variety and hue. The pure white were, to my eye, of exquisite beauty. These flower bridges were parallel to each other, dividing the room into three sections. We passed under the arch of the first bridge, and were given seats in the middle section at a round table, about which five young men gathered, making nine, with our party of four. For two hours we were regaled with tea, [illegible] spiced candy, ginger, watermelon [illegible], shrimps, sharks' fins, ducks' tongues, chicken, pork, pigeon eggs, soup, and on and on until the feast ended with rice, more hot tea, and towels for our faces and hands, wrung out in hot water. Then followed another hour of music on the guitar, including several duets by the music teacher and the youngest son, who exhibited no little skill in handling his instrument. Last of all, we were treated to the gramophone, adapted to Chinese airs—an instrument which must have cost hundreds of dollars.

The wealth represented by four of the young men with whom we dined that night was over nine million dollars, one of them being worth, in his own name and right, four millions; and yet the fifth—their tutor in English and an earnest Christian—sat with equal social right, though he was of obscure and humble origin. When permission was asked at the beginning of the meal to return thanks to God—that being our custom—the older Chang replied: "Our consent is readily given. That young man," pointing to their tutor, "gives thanks at every meal." His words refreshed my spirit. Here was a youth living among heathen, and surrounded by wealth, and exposed to the most subtle temptations, and yet he was true, constantly true to his convictions.

We returned to our boats, believing that the gospel has worked its way into many an interior city, is steadily leavening every class of society, and will keep for the Master's use those who have named his name. The Christian physicians and teachers are the right and left wing of the great evangelistic host. We must have more of them in China.

GOOD COMPANY.

On Friday morning, Dec. 29, the mercury running below twenty degrees, the ground frozen, we—the Admiral and I—started for my first appointment, more than thirty miles distant, and facing the north wind. Presiding eldering—who knows the full meaning until he has given it a trial? The work, the exposure, the oft discomforts, and then the responsibility and the "care of all the churches." It takes more than one year to get acquainted with its duties, and so here and now I plead, if I have failed to reach the standard set by any brother, please to remember that I'm a new beginner at the business. How many times I said, while we were rolling "gum logs" and tethering the giraffes, "I wish somebody had my job." I am convinced that there would be less censure and more sympathy if all could have the experience, just for a term or two, with the P. E. after their names; but I've strayed. What about the good company?

When fully on the way Dr. E. E. Hoss began a series of most interesting conversations on "denominational schools," impressions of Alabama and Louisiana, news from around the world, and letters from various fields of our great church. We found the Doctor so interesting that we almost forgot the distance before us, and Geo. Dewey took advantage of our forgetfulness. Dr. Tigert suggested on the floor of our Conference that he would visit any or all of us six times a year, and that if his company was not wanted at any special time, just lay him on the shelf, and he would wait with patience a convenient season, but we thought better of him, and so took him close by us on the seat. In his great modesty, however, he declined to talk much, and gave place to our versatile Bishop Galloway, who introduced us to that strong, polished man of early Methodism, Learner Blackman—a fine subject and a master painter came together. That article is worth the subscription to the Review. Next we listen to "Some First Things of Methodism." I shall use that article. Every local preacher among us should read it and act. Then our Prof. Weber discourses on his favorite, Irwin Russell. One Mr. Will T. Hale makes us think well of our Southland as he talks of her distinguished writers.

But the day is growing short, the sun is hunting his place in the west, and I must bid my distinguished companions good-day and drive for a shelter. The shades of night have fallen when we drive up to the old home of mother (the "in-law" is only technical here), and, with children and grandchildren, spend a royal night. Old Santa has just been there and left the little ones running over with joy.

A short drive Saturday morning brought us to the home of that young veteran, Bro. F. M. Williams, and soon we were off for our first Quarterly Conference. A cold, dreary day; anything but agreeable, though, at Mt. Pleasant. Here a small congregation; two churches represented by one steward each; eighth question answered, "Six dollars to pastor." If money were the object of our preaching, we must score a sad failure at this point.

Saturday night a big snow. No congregation Sunday, though the presiding elder was at the church until nearly twelve o'clock.

An appointment to occupy in Canton at 7 P. M. urged us forward; so, through snow and mud, with aching feet and tingling fingers, we push out. A short call at the home of that aged saint, Mrs. Magruder, refreshed our spirits. She is patiently and confidently suffering the will of the Master.

The people of Sharon are rejoiced at the return of Bro. Williams for the third time. The figure 4 will appear opposite his name in the appointments this year.

"First it blew, and then it snow, and then it friz;" so here I am shut in at "Uncle Tips," surrounded by many comforts, given a hearty welcome, and still enjoying good company, for, indeed, the "helpmeet" has not forgotten her training in the home of her long-honored father, Rev. D. M. Wiggins.

Snow, mud, wind forbid, but we must turn homeward. Au revoir.

T. B. H.

Jackson, Miss., Jan. 1, 1900.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La., EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss., ASSOCIATE EDITOR.

We had the privilege of attending the New Year devotional service of the South Side, Meridian, League. There was a talk, "Meditations on the Old Year," and one on "Resolutions for the New Year." The infant daughter of Mr. and Mrs. W. D. Hawkins, who are active Leaguers, was baptized at this meeting. A goodly congregation was present, and it was the first hour of Rev. L. F. Alford, the new pastor, with his people at the church.

The West End, Meridian, League showed their appreciation of their pastor, Rev. H. M. Ellis, by presenting as a Christmas gift a large and beautiful "Seth Thomas" clock. This League also sent a Christmas purse to the Orphans' Home at Water Valley.

While in Meridian we were told that at the Thanksgiving service held in the City Hall by the League Union the large auditorium overflowed, and many, probably several hundred, were turned away for lack of seats. Let us learn thus to claim occasions for the League and its work. It is known that the League is a wheel of the church, and, therefore, the church and Christianity get the credit for what the League does, as is not the case with some other good societies. There are many associations outside of the church organized by Christian men and women for noble purposes, and doing work which the churches ought to do. And the churches are blamed because they are not doing this work. Let the League go ahead with its charities, its instruction of the youth, its prayer and praise.

In Japan some five years ago there was a stripling, Ota Gisaburo by name, teaching at five or six dollars per month a night school for children too poor to attend the public schools. On each Sabbath, at about sundown, he would assemble his students and several scores of other children at the chapel near the sea to sing gospel songs and study of the Lamb of God. Never have we known any Sunday-school worker to prepare himself more thoroughly and to talk more enthusiastically upon gospel themes. Therefore, it is not surprising to read in the list of appointments of the last Japan Conference of the M. E. Church, South, that Ota Gisaburo is made pastor at Kobe, the most important of our stations in Japan. He is also a member of the Epworth League Board of that Conference.

MISSISSIPPI LEAGUERS—NOTICE!

Send in to D. G. Patton, Jackson, Miss., the five-cent assessment for State work. Please do it now, for the State Conference is coming, and we need it. Let pastors, League presidents and secretaries take notice. Yours in the work,

H. WALTER FEATHERSTUN,
State Pres.

To the Leaguers of Louisiana.

The State League Conference will convene at Arcadia, La., April 26 to 29, inclusive.

We want every League in the State to be represented at Conference, and hope they will begin now to arrange to send delegates. The Leaguers and people of Arcadia are ready and willing to do all in their power to make it a great success, and extend to every Leaguer hearty invitation to be present.

Yours, "All for Christ,"

GUSSIE B. TOOF,
State Sec.

Arcadia, La., Jan. 2, 1900.

WORDS.

Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand.
And their testimony bear
For us or against us there.

Oh, how often ours has been
Idle words and words of sin,
Words of anger, scorn and pride,
Or desire our faults to hide,
Envious tales, or strife unkind,
Leaving bitter thoughts behind!

Grant us, Lord, from day to day,
Strength to watch and grace to pray,
May our lips, from sin set free,
Love to speak and sing of thee,
Till in heaven we learn to raise
Hymns of everlasting praise.

—Immanuel Baptist Messenger.

Correspondence.

FOREST DISTRICT.

To the Preachers in the Forest District of the Mississippi Conference of the M. E. Church, South—

DEAR BRETHREN: There are some matters to which your attention is called:

1. The necessity to begin at once the taking of the collections ordered by the Annual Conference. We should not await the action of the district stewards. The assessments will not be less than they were last year on any charge, but rather a little more. The good crops and the good prices should move our people to ready and generous response to all the demands of the church. We can meet them in full.

2. See that every Sunday-school is organized at once into a missionary society according to ¶ 246 of the Discipline. If a superintendent refuses or fails to comply with the law, let complaint be made at the first Quarterly Conference thereafter. We are not to mend or break our rules, but to keep them.

3. Keep the Twentieth Century Educational Fund before the minds of the people, and strive to lay it on their hearts and consciences. We must not be laggards in this great movement. Let us press to the front. Our people have the means, and only lack the willing minds and loving hearts. "Turn on the light."

4. It is the duty of the preachers, traveling and local, to attend the Missionary Institute to be held in Newton, Jan. 31 and Feb. 1. This Institute is held in accordance with ¶ 356 of our Discipline.

5. That the preachers in charge, in planning their work for this Conference year, make arrangements to attend the commencement exercises of our District High School at Montrose. These exercises usually embrace the last Sunday in May. This school is the property of our district, and is well worthy of liberal patronage.

6. That as many of our pastors as possible plan to attend the commencement exercises of East Mississippi Female College at Meridian, and of Millsaps College at Jackson. These are among our Annual Conference schools, and can not be too highly commended or too liberally patronized. We need to become better acquainted with these excellent institutions of learning.

7. Circulate briskly and promptly the petitions to the Legislature of Mississippi for the enactment of needed laws against the desecration of the Sabbath, and the oppression of laborers and other employees by railroad corporations.

8. See to the organization of Woman's Foreign and Woman's Home Mission Societies in every pastoral charge. When the 4,000 women, members of our church in this district, consecrate themselves, their time, talents and earthly stores, to the service of God, the advancement of Christ's kingdom, and the helping of their needy sisters at home and abroad, we will be amazed at the power now latent and useless.

9. Let us begin with the new year, and press the work vigorously in every direction and along all lines, our watchword being, "All collections in full, and a sweeping revival in every pastoral charge!" Why should we not have one thousand conversions and accessions in this district this year? To this end let us preach the old doctrines of Methodism and of the Bible, and stem and turn back the tide of antinomianism which is strewing this section of Mississippi with moral wrecks. The people need sound doctrine and the full gospel. Let us live nearer to God.

And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of Lord Jesus Christ (I. Thess. v,

T. L. MELLEN, P. E.

Jan. 2, 1900.

FROM REV. CHAS. F. SMITH.

MR EDITOR: Herein is my renewal for 1900. While all the Advocates that come to me are good, I have a long time interest in the old "NEW ORLEANS," it being the first church paper with which I became acquainted. I'm sure it was a factor in fixing my attention more firmly to the church, and its weekly visits have done much towards keeping alive my interests in things just across the great Mississippi. My love for Texas has grown with the years, but my interest in Mississippi, in State, and schools, and church, does not grow less. The Mississippi and East Texas Conferences was recently, in session at the same time. It would not be easy to say in which I felt the greatest concern.

Bishop Hargrove held all the Texas Conferences, this being his fourth "round" in Texas. Bishop Galloway was to have met him at Timpson, to be present at our educational rally. While his failure to arrive was much regretted, we counted ourselves fortunate in having with us Rev. Seth Ward, of the Texas Conference, who made what may be truly called a great speech. The collection amounted to $4,250. This added to $4,000 already reported, is no mean showing for a small Conference. I believe that East Texas will raise her part of the million and a half.

Our church schools, for the most part, report increased patronage over last year, but they are in great need of money, and must have it, or repeat a sad history. In little more than fifty years twenty-eight Baptist and thirty-two Methodist schools in Texas have had a beginning and an ending—they were, but are not.

To-day I received a copy of the Journal of the Northwest Texas Conference, which contains the memoir of the man whom I first remember as "presiding elder," and, I may add, the first preacher I ever heard presenting the claims of the church paper to the congregation. It was "quarterly meeting" in the old "Academy" on the hill at Morton, where the excellencies of the paper were mentioned, and the paper itself held up to the view of all. The paper was the Jackson Methodist; the preacher was Price. Bro. Price died at his home in Weatherford, Sept. 29, 1899. Those who knew him long ago will read with interest the following extract from his memoir: "He was truly a Methodist in doctrine and polity. He was ever ready to drive away heresy and strange doctrine. He met on the platform representative men from different denominations, and never did the Methodists have cause to blush in shame at his defense of our doctrines. He was a calm and wise debater. . . . Perhaps no man has done more to transmit to our posterity a pure gospel in the bounds of this Conference than our departed brother. . . . He was not always understood. Sometimes even Methodists thought him too belligerent. But he was honest, sincere, conscientious, doing what he believed to be for the glory of God without reference to current opinion."

When, day by day, Bro. Price was growing weaker, he remarked that the Lord was letting him down easy. So our people continue to die well.

Yours, etc., CHAS. F. SMITH.

Jacksonville, Texas, Dec. 29, 1899.

TO THE NORTH MISSISSIPPI CONFERENCE.

DEAR BRETHREN: The Board of Missions, at the last session of our Conference, made it the duty of the president to use every possible means for creating a deeper interest in this important work. We are well aware of the fact that there are many interests of the church, and they are all of importance. We are glad to note, too, that pastors and people are responding in a measure to all these interests. But we can not afford, even at this time, to neglect or lose sight of this great work so sacredly committed to us.

It is a good thing to fortify and build up at home, but not to the neglect of our work abroad. This contradicts the principle of success in the kingdom of Jesus Christ. He said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." This is as true of the church as of individuals.

We are anxious this year to make a better showing than we did last. In order to this, we ask that special attention be given to this in the beginning of the year. The first, and about the best, thing every pastor can do is to send to Nashville, to the Mission Rooms, and get two or three hundred missionary leaflets. They will cost nothing but the postage. This you can pay out of the funds collected if you are not willing to pay it out of your own.

Sow down your charge with these; then preach on the subject. We ask that every pastor take the collection for missions as early as possible. If only half of the assessment is paid, it will save the interest, and this will be no small item, and then it will be a long stride toward full collections at the close of the year. We hope to have a report from every charge in the Conference by the first of June.

Send all money to the treasurer, Rev. J. H. Shumaker, at Kosciusko, Miss. He will make a full report of what has been done at that time.

W. S. LAGRONE.

Sardis, Miss., Jan. 2, 1900.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. J. F. Evans...Eupora, Miss
Miss. Conf....Mrs. E. D. Jones...Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

I would say a few words to my readers anent a subject which strikes me as important. That is the practice among our various societies—notably auxiliaries—of placing in offices the pastors' wives or daughters. We preacher-folk appreciate your confidence, and thank you for the compliment you thus confer upon us, and having learned with our good husbands and fathers to entrust graciously to the "appointing power," we step into harness and start on.

Now, it occurs to me that the course above indicated discounts unduly the ability of our lay women (grant me this word, which suits my purpose so well), among whom are many valuable lives, dormant or partially inactive, only because not called into service by their associates. Like stones in a quarry, they wait their rich possibilities, hidden from view, till taken hence by the hand of others, and made ready by being taught their own capability. These lay sisters, or erstwhile "plain members," if they prefer that term, may—yea, will—with credit to their auxiliaries, benefit to themselves, and glory to God, fill the offices, if, only like the stones for the beautiful temple—each made ready for its place—they are prepared by prayerful encouragement to attempt each service for their Lord. In this fact lies one argument against confining most of the auxiliary offices to families of pastors.

Secondly, all may work well, and every department move grandly forward under the old regime till Conference time. Methodist preachers are itinerant preachers; hence, a move at the end of one, or, at most, four years. Then, those members who have learned to depend on this or that officer, look into each other's face with questioning expression, and oftimes say: "What shall we do?" "Our president is gone," or, "Our secretary is gone. How can we fill Sister A's place?"

This break in the Master's work might easily be avoided by enlisting as officers women who are at home, subject to no changes of this character. Wives of preachers (pastors or presiding elders) being elected district secretaries occurs to me as being still more inexpedient, from the fact that a district secretary's field is larger, her removal more keenly felt, and her place less easily supplied. Do not understand me to wish our preachers' families to be useless or idle. Far from it. They should gladly labor in any and all places, being instant in season and out of season, ever ready to answer to the Master's calling, "Here am I," all the time helping to develop these same lay-sisters into useful, fruit-bearing workers. Mind you, I do not say, never allow pastors' families to hold office, but make their doing so the exception, and not the rule. Where a resident member can be secured for the place, she should be encouraged to accept, and assisted to discharge its obligations. Illustrations in proof of the above positions might be given, but the suggestions are left for your consideration and future action.

One of our district secretaries, a preacher's wife, had wrought a while, and when (from her written report) she seemed to grasp the situation, and gave promise of a successful year, by the removal of her husband to another pastoral charge, must either give that work into the hands of another, or perform it less satisfactorily to herself by correspondence.

A glance over the notes of a recent itinerary show her to be energetic and in earnest.

"I left home on Friday for Ackerman. Arriving at dark, I was met by the pastor, and kindly entertained at the parsonage. Saturday I spent walking over the town visiting the ladies (reversing the usual order), preparatory to organizing a W. F. M. Society. Secured several names, with promise of co-operation. Sunday afternoon talked to the Juveniles. We have a fine band there of fifty members under the leadership of Miss Virginia Worsham, lady manager. She has had discouragements, but at last is realizing that 'the reward is to the faithful.' Although they have just finished their Conference pledge, when asked for help on a scholarship, that brave band of young workers readily promised to send in $10 by March. The pastor kindly allowing us his evening hour, I talked to the large audience of our work, its origin and progress. At the close organized with fifteen members. Monday I went to Kosciusko. Found that no announcement had been made; hence, failed to see as many as desired. Still, held a meeting at night, and delivered my message to the few, and left the result with the Lord. The next time I pass that way I hope they will be ready. Tuesday, about twelve o'clock, found me at Sallis. The preacher happened to be at the train, and I went to the parsonage. The people thought nothing could be accomplished, but, after dinner, while Bro. B. rode around to announce my arrival, I set out on foot to hunt up the women. Walked till sundown and secured several names and promises to attend the services at night. Audience was small, but attentive, and I reorganized. I secured several subscribers to Woman's Missionary Advocate and eight to The Little Worker. Durant came next, where I stopped on Wednesday. We have a noble band of women there, and the Juveniles, under Miss Cecile Ramsey's leadership, are succeeding finely. The two societies there have pledged $40 for the support of a girl in Mexico. For young organizations this showing is most gratifying. The annual meeting will be an inspiration to our workers, and doubtless will prove a blessing to Durant." Sister Lowe gives us evidence of the magnetism of personal contact. Many might be enlisted in the work for others' good if we, as Christians, see them face to face, and make the matter personal and urge immediate action.

MRS. J. F. EVANS.

Eupora, Miss.

Selections.

THE PARSON'S BARREL.

BY REV. THEODORE L. CUYLER, D. D.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sunday morning's sermon was number one prime. May I ask you which end of the barrel that came out of? Your barrel is like the widder's in Scripter; it never seems to give out."

"I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from Neighbor B——'s, and part from Mrs. C——, in whose sick-room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'old gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man, and a faithful, godly pastor. He had not a great many books, and his family increased faster than his library. His Bible he had at his finger's ends; it was his one great unexhausted store-house of heavenly knowledge. But he also had a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with horse and buggy, and studied his people. He rode with his eyes open, finding illustrations—like his Divine Master—from the birds of the air, the flowers of the field, and the sower or plowman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his team "blow" under a road-side tree, he halted, and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel, and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions, which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister had gathered up that last Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First, I went to the fountain-head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half-hour of prayer is worth two hours of study in getting light on the things of God. After I had put my heads and doctrinal points on paper, I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of assurance of faith. From there I went over to your neighbor B——'s house; he is terribly out down since he failed in business. He told me that, with the breaking down of his son's health, and his own breaking down in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went to see poor Mrs. C——, who is dying slowly by consumption. She showed me a favorite flower that she had put into her window-sill to catch the sunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Savior's countenance. Her talk braced me up, and gave me a good hint. Then I called on Widow M——, who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in, and I drew from her all her points of difficulty. I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopped when he got to the bars that lead to the pasture.

"Before I went to bed I worked in all the material that I had gathered during the afternoon, and I studied out the solution to the difficulties of your wife and of your neighbor B——, and of the troubled daughter of Widow M——, and I wove the answers to such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C—— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four persons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes, when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'thou art the man' when you hit some of my besettin' sins. I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Bounty's barrel did before you came here. He always giv' us about the same sermon, and as I set away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said: "I will tell you what the famous old Dr. Bellamy once said to a young minister who asked him how he should always have material for his sermons. The shrewd old doctor said: 'Young man, fill up the cask, fill up the cask, and then if you tap it anywhere, you will get a full stream, but if you put in very little, it will dribble, dribble, dribble, and you may tap and tap and get precious little after all.' I always get my people to help me fill up my cask. Good afternoon, deacon."—Guardian.

The Christian Life.

DIVINE DISCONTENT.

We moralize, we philosophize about the discontent of man. We give little reasons for it, but the real reason of it all is this, that which everything lying behind it really signifies: that man is greater than his circumstances, and that God is always calling him to come up to the fullness of his life. Dreadful will be the day when the world becomes contented, when one great universal satisfaction spreads itself over the world. Sad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is the child of God. And there is the real secret of the man's struggle with his sins. It is not simply the hatefulness of the sin, but it is the dim perception, the deep suspicion, the real knowledge at the heart of the man that there is a richer and a sinless region in which it is really meant for him to dwell.—Phillips Brooks.

SPIRITUAL GRAFTS.

Paul, in the eleventh chapter of Romans, has suggestive thoughts on spiritual grafting. There is not a little mystery about natural grafting. It is a mystery that the sap of an ugly, sour, inferior tree, flowing up into and through a graft of good stock, should produce noble apples or superior pears. But it is true. Now, the sinner is a miserable, gnarly, sour apple tree. He can not bear good, sweet, superior fruit. But let him be grafted with a scion of the tree of life, and let that scion have a fair chance, and it will grow up, bearing altogether different fruit from what the old tree produced. The same old roots and stump are there, but it is not they which bear the fruit: it is the new graft which yields the sweet, superior, saintary fruit. Are you a graft?—Zion's Herald.

If a Christian man, who has known the blessing of forgiveness, is so little affected by it as to have no imitation of God's mercifulness in his own heart and life, the burden of sin is laid on him, and he falls from his state of grace. Our forgiveness of others is not the condition of our obtaining forgiveness for ourselves, but obtaining forgiveness is a condition precedent to true forgiveness of others. We must have "obtained mercy" before we are "merciful," but we must be merciful if we are to keep the mercy obtained; and unless we forgive as and because we have been forgiven, we have but a superficial and uncertain hold of forgiveness. Unless Christ is the inspiration and the pattern of our conduct, we have no right to suppose that he is the bringer to us of God's forgiving mercy.—Alex. McLaren, D. D.

Disconnected from the engine, the machinery is perfectly useless. But let the connection be made, and the machinery goes easily and without effort, because of the mighty power there is behind it. Thus the Christian life, when it is the development of the divine life working within, becomes an easy and natural life. Most Christians live on a strain because their wills are not fully in harmony with the will of God, the connection is not perfectly made at every point, and it requires an effort to move the machinery.—Hannah Whitall Smith.

Cultivate the art of forgetting. Forget those things which are behind, in so far as they may hinder earnest reaching forth into the things which are before. Forget your wrongs, your discouragements, the slight which you have suffered, the worries which once troubled you, but forget not the Lord's benefits. By a wise selection of the fittest take your helpful memories with you and, so far as possible, leave the hindering ones behind.—Advance.

We all try to get too much happiness from material things, yet the world can never give the bliss we seek. If the intellect is ever happy, it must have thought; our emotional natures, our affections can not live on material things; the heart sickens, the soul weakens, without love. If we neglect our intellectual and moral life, we will sooner die physically.—Rev. Geo. Shaffer, D. D.

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RESOLUTIONS.

Resolutions adopted by the official members of Wall Hill circuit on the death of Bro. J. H. Smith's wife:

Since we have learned of the death of our dear Sister Smith, wife of our beloved pastor, whom we esteemed very highly, not only for her love of the church, faith in God, and consecration to his service, but for her womanly modesty, her true friendship, her pious conversation and Christian example, feeling that we have met but few such in life;

Resolved, That in the death of Sister Smith we have lost a dear friend, the church a faithful servant, Bro. Smith a devoted wife, and Miss Mattie a fond mother, whose loss is irreparable.

Resolved, That we sympathize with our dear brother in this, his sad bereavement, and with Miss Mattie in her great sorrow, and pray God's blessing on each of them, comforting and strengthening them by the presence of his Holy Spirit, that in the midst of their sorrow they may feel that our God does all things well; that though the shadows are deep, and dark clouds lower about their pathway, that there is light on the other shore, and that we point them to those precious promises in the Word of God, giving us hope and assurance that the faithful shall meet again, and "know each other better" in that land of peace and joy.

Resolved, That these resolutions be spread on the Minutes of the Quarterly Conference Record, and the recording steward be instructed to send a copy to Bro. Smith and his daughter, Miss Mattie.

W. H. EASON,
J. W. SHARP,
R. W. SHARP.

RESOLUTIONS.

Whereas, Our heavenly Father, in his providence, has removed from our midst our friend and co-worker, Mrs. Mary Joe Griffith; therefore, be it

Resolved, That in her death the Wesleyan Society of First Methodist Church, Jackson, Miss., has lost a good and efficient worker.

Resolved, That we bow in submission to God's will, knowing that he doeth all for the best.

Resolved, That we sympathize deeply with the bereaved ones, and trust that they may find comfort from the same source that sustained David in his affliction; that, although our loved ones can not come to us, we can go to them.

Resolved, That these resolutions be recorded on the Minutes of the Wesleyan Society, and copies be sent to the sorrowing family, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. W. L. HEMINGWAY,
MRS. R. W. BAILEY,
MRS. L. BRAME, JR.,
Committee.

Jackson, Miss., Dec. 27, 1899.

FROM THE WORK.

KEATCHIE, LA.

Upon our return from Conference we were very cordially received by the people of this (Caddo) charge. This is our second year here, and we hope to make it the most successful of the two years.

We were the subject of a genuine pounding on the twenty-third ultimo, and received many valuable presents in the way of "the real substantials of life." Many thanks to our friends for this expression of kindness and appreciation of us. As they have thus ministered to us in temporal things we shall try to minister to them in spiritual things.

I returned from Conference with "la grippe," and for several days was unfit for work. We now have measles, but hope to be up and at work soon.

My first Quarterly Conference will embrace the third Sabbath in this month at Greenwood, La.

We hope to have a gracious season of grace at that time. Dr. J. T. Sawyer, our presiding elder, will be with us and will no, doubt, give us a strong gospel, as he always does.

I shall do what I can for the ADVOCATE during the year.

Many good wishes to you, and I pray God's richest blessings upon your work. JAS. O. BENNETT.

MAYERSVILLE, MISS.

As this is New Year's Day, I thought I would turn over a new leaf, and write more to the ADVOCATE. I am starting out in a new field, a new week, a new year. I reached here last Saturday just as it commenced to snow, after having traveled sixty-five miles through mud in the Yazoo and Mississippi swamps. However, I had with me my oldest son, eight years old, who rode his donkey all the way through, and helped to dispel the loneliness of that long trip through mud and swamp.

After four years' stay I found it a real trial to leave Flora. My last year there and my ministry came to an end in a way that I never expected. After the twenty-first of October, the day I was pronounced with a case of yellow fever, I did not fill another appointment, nor did I see but a few of my people till one week before Conference. I did not hold a service at Flora until after Conference, and to the many good people that I did not get to see I take this method of saying "Good bye." I was never better treated than at Flora, and I leave many good friends there, tried friends that I never want to forget. One thing the merchants of Flora do for the minister that I never knew of them doing anywhere else: they sell the minister all his goods at actual cost. I know that my good Bro. Lewis will fall into good hands. I have been kindly received here, and hope to do the best work of my life. I have seen something of these good people before. Then, I have such a good man to follow—one that makes things pleasant for the next preacher. Bro. Griffin did a good work here, and everyone is loud in their praises of him.

A happy year to the ADVOCATE and its editors in their new relations.

J. G. CAMMACK.

Jan. 1, 1900.

WATERFORD, MISS.

We have moved into the parsonage at Waterford, though half of our household goods are behind yet. We engaged two wagons to carry our stuff through the country. One wagon was there according to promise, but the other failed to show up.

We felt very much out of doors when we arose Thursday morning and found it raining too hard to carry out our plans. Everything packed up except the beds we slept on; nothing to cook, and nothing to cook it on. We went to the store and bought our dinner; loaded and started the wagon that was there. Then we drove down to Dr. Montgomery's, where we enjoyed his hospitality until morning. The north wind was blowing fearfully cold, but we started and drove until wife and baby got too cold to travel; then we stopped with Bro. and Sister Henderson; warmed ourselves, partook of a nice, warm dinner, after which we started for Waterford, carrying with us the tokens of Sister Henderson's kindness in the shape of a shoulder of meat, which she gave us.

We reached the parsonage just at sundown. Bro. Brooks had just unloaded us some wood, so we soon had a fire, but Mrs. Sullivan and little Mary have not yet entirely recovered from the effect of that cold day's drive yet.

We have but few people in Waterford. Methodists, Presbyterians and Baptists are all represented, but all call the Methodist pastor "our preacher." They prove their faith by their works, for, as Christmas was coming on, they all came together, and stirred up the fowls, and started the turkeys to flying. Two nice ones lit in our coop. Then came in the sacks and boxes containing meal, potatoes, sugar, cakes, and canned goods; also meats, such as ham, shoulder, backbones, spare-rib, and sausage; so we are not lacking for something to eat this Christmas.

We went to our appointment the second Sunday, but, on account of bad weather and other disadvantages, we never preached on the work until yesterday, when we preached at Waterford and Asbury to two small, but intelligent congregations. E. C. SULLIVAN.

Dec. 25, 1899.

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THURSDAY, JANUARY 11, 1900.

SUCCESS AND SACRIFICE.

Though sacrifice is distasteful to all, and is usually avoided as far as possible, yet it is strikingly apparent that worthy achievement in any direction is in large measure the fruit thereof. One of the uniform and fundamental laws of success is the willingness to forego pleasure and comfort, and to endure toil, suffering and hardship in the discharge of duty, and in the accomplishment of one's aims and aspirations. The old adage, "No pains, no gains," contains the terse statement of a great truth. In all lines of effort, both religious and secular, the grandest results are achieved, almost without exception, at the cost of great labor and sacrifice. What is cheaply obtained is usually worth little. As Mr. O. S. Marden rightly says: "Work is difficult in proportion as the end to be obtained is high and noble. God has put the highest price upon the greatest worth." The crown of reward lies at the end of the pathway of self-denial. He who bravely and patiently bears the cross of disappointment and suffering at last finds that it has changed to the golden sceptre of honor and victory.

While not every act or course of sacrifice succeeds in its design, on the other hand no true success is purchased without it. The men who have wrought most nobly in the arena of life have been those who shrank from no danger, who acted as if the duty or task they undertook was of more importance almost than life itself. That master sculptor, Michael Angelo, was so in love with his work that he slept in his clothes, in order to be ready for toil as soon as he awoke. We are told that he also kept a block of marble in his bed-room, that he might labor thereupon in the night when he could not sleep. Late in life Daniel Webster testified that he had worked for more than twelve hours a day for fifty years. It is stated that Gibbon "wrote his memoir nine times, and the first chapters of his celebrated history eighteen times." No wonder that his writings have won for him such fame!

Nothing so inspires confidence and enthusiasm in any cause or enterprise as the exhibition, by leader or servant, of the spirit of self-sacrifice.

The splendid heroism of Joan of Arc, Maid of Orleans, followed by her martyrdom in behalf of her country, did more than all else to rally the disconraged soldiers of France, and to prepare the way for final victory over the English. The glorious liberty of which we boast is the result of centuries of struggling against tyranny, and has cost the blood of countless thousands of patriots.

Christianity was not planted in the world by danger fearing, ease loving disciples, but by men and women of heroic mould, who, like the Apostle Paul, counted not their lives dear unto themselves, and who were ready to suffer the loss of all things that Christ's kingdom might be advanced. As one writer asserts: "Never yet was there a martyr whose death did not advance the cause he advocated tenfold more than could possibly have been accomplished by his voice or pen." Nor is the gospel, even in this age of enlightenment, ever an aggressive, regenerative force, save where it is advocated by disciples who have the martyr spirit, who are willing to brave hardship and reproach and persecution in the warfare against the powers of darkness. The dainty-souled and flesh-pleasing are not the ones who win victories for the Master. The vicious and the outcast are not rescued from sin, save by the efforts of those whose hearts so overflow with love that they shrink not from mingling with the vile. The gospel of help and of hope is not carried to the jails and poor houses and slums and fever camps, save by those who, like Elizabeth Fry and Florence Nightingale and Clara Barton, scorn the pleasures and honors of the world, and count ministry, however costly it may be, their highest joy. A mere show of professional interest on the part of the Christian scarce makes an impression upon the worldly and godless; but practical Christianity of the "university settlement" type, which causes the erring and unfortunate to feel the heart-throb of genuine sympathy, and to perceive the wonderful condescension and sacrifice to which love prompts, achieves results nothing short of marvelous. "Brainerd so loved the heathen," as Bishop Galloway expresses it, "that without their salvation nothing could make him happy." Nor did any missionary ever live a more heroic and self-renouncing life than he.

Sermons that are the product of earnest thought and prayer, and that, in their deliverance, exhibit a consuming zeal for the conversion of sinners, are the ones that stir the heart, and lead men to repentance and righteousness. Said a young preacher on a certain occasion: "I prepared that sermon in half an hour, and preached it at once, and thought nothing of it." "In that," said an older minister, "your hearers are at one with you, for they also thought nothing of it."

A life that is little acquainted with self-abnegation and sacrifice for the good of others is almost certain to lack in joy and contentment. Not that peace of conscience and the favor of God can be purchased by acts of penance and by asceticism; but it should ever be borne in mind that self-sacrifice and cross-carrying are necessary, not only as evidence of the reality of our consecration, but also to the perfection thereof. The greater the hardships and difficulties overcome both in business and in religion, the sweeter is success and the nobler is our triumph.

DR. C. G. ANDREWS DEAD.

Rev. C. G. Andrews, D. D., died at his residence in Meridian on Sunday morning, the seventh, having been stricken with pneumonia about a week previous. He was buried at Rose Hill Cemetery, Meridian, on the eighth. The funeral services were conducted by Bishop Galloway, assisted by Dr. J. M. Weems.

He joined the Mississippi Conference on trial in 1858. He soon took high rank, and for many years he has been its leading spirit. He has been a delegate to every General Conference for more than twenty-five years, and for about the same period has filled the position of secretary of the Annual Conference.

He was for many years president of Centenary College. He filled most of the leading stations in the Conference and also spent a number of years in the presiding eldership. In every position he was diligent and faithful. He gathered many sheaves for the Master's garner. His death will cause profound sorrow to a large circle of friends. No minister in Mississippi was more widely known or more generally beloved. A fitting memoir will doubtless appear in due time.

Our profoundest sympathies go out to his family in their sore bereavement. But they sorrow not as those who have no hope. They will meet him again in that land where "farewell" is an unknown word.

Since the above was in type we have received a note dated Jan. 8, from Rev. D. P. Bradford, from which we quote as follows: 'Our hearts are all sadness to-day, as we must soon bury that great man whom all our Southern Methodism delighted to honor—Dr. C. G. Andrews. He died Sunday morning at 3:30. His last sermon was preached at East End Church, Dec. 31. He was so weak that he sat while preaching. As we looked into his face a strange sadness came over us, for some were impressed that this was his last message."

Rev. Sam Small, of evangeliat fame, is planning to start a paper soon in Havana, Cuba.

SENSIBLE ADVICE.

The Presbyterian, of Philadelphia, says: "In his youthful days a minister of large experience was disposed to give considerable prominence to stating objections to Bible truths and doctrines, and then answering them, as he thought, in a satisfactory way; but his good wife sometimes called him to account for this mode of preaching, not that she regarded his reply lacking in vigor and adaptation, but because he thus acquainted many people with objections to sound teaching which they would not otherwise have known, and some of them would look upon these as something new, and in thinking of them would pay little attention how they were answered. Her idea was to present the truth clearly and forcibly, and let its positive and scriptural statement do its own work of conviction and impression. There is force in her criticism."

Yes, a good deal of force. Her advice to her husband was very sensible. I have heard pastors who made a practice of telling their hearers the views which certain scholars set up against certain scriptural statements, or the generally accepted meanings of the text in hand, and it was difficult to decide, after the pastor had gotten through his sermon, just what he had been saying. I have also heard ministers quote the opinions of various commentators and scholars concerning the text, and there was so much of such matter that the minds of the ordinary hearers were much confused. The most that they could recollect was that there were conflicting opinions, but which side had the advantage they were in doubt about. But a more serious thing is the repetition of ideas and arguments that are hostile to the real truth itself. Error is often advertised in this way. Moreover, the hearers need and want plain gospel truth dealt out to them in a clear, straightforward form, so that they may be fed and spiritually stimulated. No objection lies against quoting strong and scholarly explanations of such texts and passages as evidently need them, for the sake of rightly enlightening the minds of the hearers, but these should not take the place of plain and positive presentations of gospel truth to both saint and sinner. C. H. WETHERBE.

MISSION STUDY CLASS FOR FEBRUARY AND MARCH.

Arrangements have been made for the Leagues to study "Our Island Empire," the book on missions in the Epworth League reading course, during the months of February and March. Dr. O. E. Brown, of Vanderbilt University, will furnish weekly during these two months an outline series of studies on this book for publication in the Epworth Era. Let every League in the bounds of the church meet at once and arrange to organize a class to pursue this series of mission studies. Dr. Brown for some years has had charge of the mission study class at Wesley Hall; he was also a missionary in China for some years until the church recalled him to take the position which he now occupies as professor in the theological department of the University. He is every way qualified to give the Leagues the very best on this subject.

Remember, the studies will appear weekly in the Epworth Era, beginning with February and continuing through the month of March. First vice-presidents and missionary committees will take due notice.

P. L. COBB.

PREACHERS' MEETING.

The New Orleans Preachers' Meeting, of this week, was unusually interesting. The personelle of the meeting consisted of the ministers of the Methodist Churches. Dr. A. D. McVoy, of Alexandria; the editor of the ADVOCATE, and his assistant, Rev. M. M. Black. The subject discussed was, "The Best Method of Studying the Life of Christ." Dr. W. H. LaPrade led in a most suggestive manner our thought in the beginning of the discussion. The suggestions of Rev. F. N. Parker were good. The subject for next meeting is the Book of Job.—Dr. B. F. White was appointed to open the discussion.

C. D. ATKINSON, Sec'y.

QUESTION.

One month passed; how many more before we shall see the Louisiana Conference Minutes?

Echo answers: "In the Spring, when the birds begin to sing."

LYSIAS.

MILLSAPS COLLEGE.

The second term of our current session will begin Monday, Jan. 29. This will be a favorable time for new students to enter. The college fees from the beginning of the second term until the close of the session in June will amount to only twenty-one dollars.

The work of the college is progressing most satisfactorily in every particular. W. B. MURRAH, President.

LITERARY NOTES.

BY W. F. B.

The contributed articles in Frank Leslie's Popular Monthly, for January, are: America at the Paris Exposition, a comprehensive article by the Hon. Ferdinand W. Peck, Commissioner-General for the United States, thoroughly illustrated from the official plans, with views, portraits, maps, etc.; England's Free Hand on the Nile, by G. W. Stevens, the world-famous correspondent of the London Daily Mail and author of With Kitchener to Khartum, brilliantly illustrated by Warren B. Davis and H. C. Edwards; Wayside Views of Life in Persia, by Robert E. Speer, who brings from the ancient, historic land many up-to-date pictures, photographic as well as mental; Artistic American Furniture, by Florence Milner, who describes with fine æsthetic taste the products of the city of Grand Rapids, Mich., which is the great furniture-manufacturing centre of America; S. R. Crockett's latest story (complete), entitled The Promotion of Sergeant Cubbison.

In McClure's Magazine, for January, Dr. Watson ("Ian Maclaren") makes a fine beginning of his Life of the Master, with chapters covering the period of youth and childhood. There are eight beautiful full-page pictures by C. K. Linscu, in color, and a number of smaller pictures in black and white accompanying Dr. Watson's article. Mark Twain contributes a sketch in which he professedly betrays the confidence of W. D. Howells, Cable, Stockton, Aldrich, and other brother authors, by telling us what has been the abiding (and, of course, unrealized) ambition of each. Other interesting contributions are Governor Boutwell's recollections of Blaine and Conkling, and their rivalry in the Republican National Convention of 1880; a popular explanation, by Prof. Simon Newcomb, of how astronomers weigh the planets, and Lieutenant Peary's account of his last year's work in the Arctic, especially of his two visits to Greely's deserted house at Fort Conger and what he found there. The Rev. C. T. Brady retells, partly from new material, the heroic story of Trnxton and the United States frigate 'Constellation,' and their great victories over the French; Ray Standard Baker tells a thrilling true story of the Secret Service; Booth Tarkington, the author of The Gentleman from Indiana, concludes his absorbing novelette, Monsieur Beaucaire.

One damp evening, over sixty years ago, the gruff, but gifted, Thomas Carlyle came down from his study with a roll of manuscript in his hand, and, putting it into the hands of his wife, he said: "I know not whether this book is worth anything, nor what the world will do with it, or misdo, or entirely forbear to do, as is likeliest; but this I could tell the world: You have not had for a hundred years any book that comes more direct and flamingly from the heart of a living man!" The book that was thus "born in blackness, whirlwind and sorrow," as the writer afterward testified, and that cost so much thought and toil, was "The French Revolution"—a work of monumental character and of surpassing worth.

NOTES.

Rev. T. J. Martin writes that he has had a cordial reception from his new charge at Simmsboro, La.

***

Miss Laura Haygood, missionary to China, is said to be in feeble health, and is often confined to her room.

***

Rev. Milton Ferrel, a worthy and consecrated local preacher from Auburn, Miss., is at the Touro Infirmary for treatment.

***

Rev. R. W. Tucker writes: "We arrived here on the second, and met with a kind reception. I think I shall like the place and the people. I am going to try to make Lake Charles one of the best appointments in the Louisiana Conference."

Dr. Rogers, of the Northwestern University, says there are seventeen bogus degree-conferring "colleges" in Chicago, Ill.

***

The offering of $5,000,000 undertaken by the Wesleyan Methodist Church in Great Britain is practically secured.

***

Rev. Ira L. Bronson writes: "I am now at work on the Lead Hill (Ark.) circuit, where the Bishop transferred me at the last session of the Louisiana Conference."

***

Rev. C. W. Carter, D. D., presiding elder of the Opelousas district, and his son, Rev. Briscoe Carter, of the Northwest Texas Conference, spent several days in the city last week.

***

Rev. Wm. H. Hatfield, pastor at Floyd, La., writes that he had a hearty welcome on his new charge, and that he expects this to be more fruitful than any previous year of his ministry.

***

Rev. J. J. Golden, of the Mississippi Conference, spent a day or two in the city recently and preached an edifying sermon at Tchoupitoulas Street Church on Sunday night of the thirty-first ultimo.

***

James M. Buckley, D. D., of the New York Advocate, says: "For some time, to save money, D. L. Moody slept on a bench in the Y. M. C. A. rooms in Chicago." This was in his earlier days.

***

Through a letter from Bro. D. C. Farmer, pastor of Wayne circuit, Mississippi Conference, we learn that his wife has been quite seriously ill for several weeks. May our heavenly Father speedily restore her to health!

***

On Friday evening of this week, from 7 to 9 o'clock, a reception will be given by the membership of Carondelet Street Church to their new pastor, Rev. F. N. Parker, and his winsome bride at their residence, No. 1835 Carondelet St. All the members of the church and friends of the pastor are expected to be present.

***

Five thousand poor persons in St. Louis were given dinners Christmas by the various charity organizations. Few of the guests would otherwise have been able to provide a meal for themselves. They were all given appetizing food, either on clean tablecloths and plates or in baskets to take home.—St. Louis Advocate.

***

We were pleased to meet at the Preachers' Meeting, in this city, Monday morning, the saintly Rev. A. D. McVoy, one of the beloved veterans of the Louisiana Conference. He was on his way to Chillicothe, Mo., where he will spend the year with his son, Rev. Edgar C. McVoy. We are glad to say that his health has improved somewhat since Conference.

***

On last Sunday evening we had the pleasure of being present at a splendidly conducted, well-attended Epworth League Rally at Louisiana Avenue Church. The League at that church is thoroughly alive, and is doing excellent work, as the following items from the report of the Charity and Help Department indicate: "Number of visits made to the sick and indigent during the past six months, 94; garments distributed, 47; groceries given in quantities more or less large on 22 occasions; money expended, $22.30."

***

The Nashville Advocate, of last week, contains the following gratifying item of intelligence: "We are very glad to be able to announce that Bishop E. R. Hendrix will furnish us for publication a series of articles covering the general subject of pastoral responsibility, following up those that appeared in our columns last Winter. He will write on such themes as, 'A Pastor's Perplexity,' 'My Parish Is the World,' 'Dead Reckoning,' 'The Guest of God,' 'The Companionship of a Purpose,' 'Our Methodist Liturgy,' 'Ministerial Friendships.'" Every preacher in the connection ought, without fail, to read these articles, which, undoubtedly, will be of great value. The splendid papers furnished our general organ last year by Bishop Hendrix have whetted the appetites of the brethren for more.

Rev. T. C. Wier writes: "After eight years of consecutive work in the presiding eldership, we have settled down in the more quiet work of the pastorate. We have been kindly received by the good people of Lexington and Tchula, and hope for a prosperous year."

***

Rev. J. C. Mimms, pastor at Shelby, Miss., expects to sail from New York on Feb. 3 for a trip through Europe, Egypt, Turkey, and the Holy Land. He will be absent four or five months, during which time his place will be filled by Rev. Walter M. Campbell, of West Point, Miss. We wish Bro. Mimms a pleasant and profitable trip and a safe return.

***

Rev. T. G. Freeman, of the North Mississippi Conference, writes: "I am at Longtown among as kind and hospitable people as I have ever met. They have been pounding us with good things to eat ever since we came. We won't have to buy anything much for weeks. All of this we highly appreciate. May the Lord of all grace bless the kind people of Longtown and vicinity! We are looking and praying for a good year."

***

In accord with the expressed desire of the late Dwight L. Moody, his biography is to be prepared by his elder son, William Revell Moody. For some years past material for this purpose has been gathered, but the son requests that friends having correspondence or other items of special interest will communicate with him at East Northfield, Mass. It is understood the work will appear as promptly as is consistent with the careful editing of the vast amount of material in hand.

***

Rev. J. C. Park, pastor of Moore Memorial Church, Winona, Miss., in a note to the ADVOCATE, says: "Many things are most encouraging in the work here. I confidently expect a successful year. We start with a twenty-five per cent. increase on pastor's salary. Bro. Mitchell enters on his work as presiding elder with the zeal, enthusiasm, and unintermitted application which characterized his former work in this office. Winona starts him off in his work by providing for more than twenty per cent. of the district parsonage debt. He hopes to raise the whole in cash in a few months."

***

The New York Sabbath Committee is now engaged in a crusade against Sunday theatricals. It seems that under pretence of giving "concerts," a number of theatres in that city have recently been giving regular performances on Sunday nights in violation of the Sunday law, which, while it permits ordinary concerts and lectures on Sunday, explicitly prohibits the performance of any tragedy, comedy, opera, ballet, farce, etc., on the first day of the week. Persons found guilty of such a misdemeanor are subject to a fine of five hundred dollars. A number of arrests have already been made.

***

Daniel S. Ford, who for forty years was the owner and chief editor of the Youth's Companion, died in Boston, Mass., recently at the advanced age of 77 years. Under his wise and capable management not only has that paper become a great financial success, but it has all through its history wielded an extensive and highly beneficent influence. On account of Mr. Ford's modesty, his name was never printed in connection with the paper, the name of the publishers, Perry Mason & Co., being fictitious. Mr. Ford was a genuine philanthropist, and a generous contributor to various charities.

***

It is now the custom among the churches in London to observe one Sunday in the year as "Citizen Sunday." This year on that day more than three hundred London clergymen preached upon the duties of the citizen to the state. It would be no small gain if the churches of America would adopt a similar custom, for the public conscience sadly needs arousing as regards the application of Christianity to political and governmental affairs. To be a thorough-going Christian involves the faithful discharge of civic as well as of religious duties. Far too many professors of religion pursue the "Gallio-policy" when it comes to municipal and state affairs.

HIGH, MEDIUM AND CHEAP GRADE
PIANOS and ORGANS
SOLD, RENTED AND EXCHANGED.
JUNIUS HART, - - 1001-1003 CANAL ST.
Tuning, Repairing and Moving of Pianos a Specialty.

PUBLISHER'S NOTES.

Bro. J. M. Singletary, Bunkie, La., writes: "I am highly pleased with the sewing machine bought of you."

FROM SHREVEPORT, LA.

MR. EDITOR: I am just in hand the report of treasurer W. B. Thomson, of our Conference Board of Missions. I am gratified to learn from it, that there has been an increase of more than 35 per cent. over the previous year on amount raised by the charges of the Conference for foreign missions, and of about 20 per cent. for domestic missions. I am sure that this result was in great measure due to the fact that our preachers took these collections early in the year. I am drawn out to exhort the brethren that they do that way again. If these collections can be taken in every mission, circuit and station by March 1, and such cash as may be realized sent promptly to Bro. Thomson, and the pledges looked after diligently, we ought to realize by the dawning of the 20th Century an even larger increase in the amount raised by Louisiana pastors for the saving of the world.

Though our Conference is assessed proportionately higher than the larger and stronger Conferences, yet we should consider it an honor that we are expected to raise for foreign missions $9,100, and we should do our utmost to get the full amount. Thinking and praying over this grandest cause of the church of God until we are thoroughly dominated by the missionary idea, then preaching all over the work a sermon loaded to the muzzle with facts and figures and logic and holy fire, we can most easily lift the collections and secure every dime of the assessment.

Dear brethren, let us do all we can to bring this old world back to God and his Christ.

JOHN T. SAWYER,
Pres. of La. Bd. of Missions.

Jan 4, 1900.

MR. IDDO LEWIS.

Mr. Iddo Lewis died at his home near Lucknow, in Rankin county, Miss., Nov. 22, 1899, in the sixty-eighth year of his age.

From early boyhood his life was entirely consecrated to the service of the Lord, and his death was a fitting close for such a life. Many gathered around his bedside to witness his triumphant departure. He shouted and sang praises to God till his strength was gone, frequently exclaiming, "Blessed assurance!" "Glorious prospect!" etc. Blessed are the dead who die in the Lord. HIS DAUGHTER.

From Sunday-School Board, Mississippi Conference.

The brethren are hereby notified that at the late session of the Conference Thomas Mount resigned as treasurer of the Sunday-school Board, and Rev. J. W. Crisler, of Woodville, Miss., was elected to succeed him. All parties having money to turn over to the Board will therefore send it to Bro. Crisler.

We use this opportunity to urge the pastors and superintendents to observe Children's Day early in the year, and forward the collection promptly to the treasurer. D. SCARBOROUGH, Sec.

To the Louisiana Conference.

DEAR BRETHREN: Please send me your postoffice address without delay. I will need it to get the Minutes to you.

JOHN T. SAWYER,
Sec. La. Conference.

Shreveport, La., Jan. 3, 1900.

MARDI GRAS.

The Mardi Gras Carnival at New Orleans of 1900 bids fair to be the most attractive, as well as instructive, ever presented to a pleasure-loving people by the most ingenious and extravagant originators and designers of spectacular street displays the world has over produced. In addition to the time-honored landing of Rex and his magnificent parade, will be the wonderful street parades and tableaux of Comus, Momus, Proteus, the Phorty Phunny Phellows, and the numerous tableaux of other well-known societies which constitute the social side of the Carnival, covering a period of several weeks.

The Krewe of Nereus will, the coming season, present a most unique, instructive, and altogether beautiful electric parade on the evening of Feb. 21, 1900. This display, which, it is said, will not only be a novelty in every sense, in that it will abandon the mule as a motive power and substitute the more modern power, "electricity," as well as substituting electric lights for the more ancient flambeau, will occupy several hours passing over a number of the principal residence and business streets, giving visitors, as well as residents, ample opportunity to view its splendor, and study the adaptability of the electric current in the production of street pageants. This parade will be the first of the series, which will end with the evening parade on Tuesday, Feb. 27.

Visitors to New Orleans should make their plans to spend the entire period from the twenty-first to the twenty-seventh in the "Delightful City," thereby being enabled to see the whole of this show. No estimate can be made, at this time, of the amount of money that will this year be expended by the various societies and clubs in preparing this magnificent free display, to which New Orleans invites the whole world; but it may be safely said that the sum will be of such ample proportions as would astound anyone who has never enjoyed a New Orleans Mardi Gras.

The "QUEEN AND CRESCENT ROUTE," with its usual liberality, will, in due time, announce very low excursion rates for round-trip tickets to New Orleans.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

IMPORTANT NOTICE!

To the Friends and Subscribers to the "Oakley Home Fund:"

The committee at a meeting, Jan. 2, decided to consummate the fund and purchase a home within the next two weeks. Please send amounts of subscription at once to the treasurer, Col. J. G. Hamilton, Durant, Miss. Any others who can help please do so at once! No purchase can be made until funds are in hand. Hence those who wait till purchase is made to contribute will materially hinder us. The greater the fund the better the home we can provide. Let all act promptly and together. If some hold back thinking "there will be plenty without me," others may do likewise; so let all arrange the matter promptly. It is useless just now to publish a list of subscriptions, as each subscriber knows his amount. Suffice to say the committee and the Oakleys are deeply grateful for all assistance rendered. A final report will be made public later.

Very truly yours,

W. L. ANDERSON,
For Committee

ROYAL
BAKING POWDER
Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.
Made from pure, grape cream of tartar.
ROYAL BAKING POWDER CO., NEW YORK.

PREACHERS' ADDRESSES.

Dr. S. S. Keeler, 1114 Carrollton avenue.
G. D. Parker, 7939 Hampson street.
K. W. Dodson, 431 Pelican avenue
P. O. Lowrey, 2153 Dauphine street.
J. F. Foster, 1329 Josephine street.
F. N. Parker, Carondelet, corner Polymnia.
W. H. Lafrade, 1407 State street.
H. F. White, 1700 Carondelet street.
P. H. Fontaine, 612 Julia street.
R. B. Wynn, 3811 Camp street.
C. D. Atkinson, 1027 Constance street.

ASTHMA CAN BE CURED.

Statement of a Noted Physician.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisic and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred ilms any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 227 Jackson St., St. Paul, Minn.

PAINT TALKS, XXIV.

WHY COMBINATION PAINTS ARE ECONOMICAL.

The saving in first cost of a good combination paint over the cost of pure lead, is, of course, an item for consideration; but it is not the only item, nor in fact the most important item to be considered. The best combination paints cost, paint for paint, generally about one cent less than pure lead. This is not a great deal, but still it amounts to something on a large building. But when it is remembered that a pound of the combination paint will cover anywhere from one-fourth to one-half more surface than the pure lead, then we see that we effect a really important saving in selecting the former.

But it is in comparing the wear of the two classes of paint that we reach the fountain of the economy involved in using combination paints. Pure lead will protect a building fairly well for three years at the longest. Even before the end of that time it is usually chalky and absorbent of moisture, promoting the decay of the underlying surface rather than enabling it to resist decay. The combination paints containing zinc white, however, if of the standard brands which can be obtained in every village of the land, afford perfect protection during periods ranging from five to fifteen years. They do not become porous or absorbent, and hence are protective during their entire life.

Here is the great economic advantage gained by the use of combination paints containing zinc; they preserve buildings effectually and they require renewal only at long intervals.

STANTON DUDLEY.

TO THE BRETHREN OF MISSISSIPPI.

We need not stop to prove that the Sabbath, or Sunday, is a holy day. Everybody reared in this Christian country will likely concede this truth. This has been part of the education of all, and most especially of those who were brought up in Christian homes. It is also understood, too, that no secular work should be done on Sunday except that of mercy, etc. God never intended it to be esteemed otherwise than a sanctified day, a day set apart for sacred purposes, and, therefore, how dare we, as a Christian nation, to allow without the most persistent opposition men and corporations of men to ignore its sanctity not only for the almighty dollar, but by forcing men to ignore the same by compelling them to work on that day. In order that our State may be as clear of such an allowance as possible we have framed a petition to the Legislature of our State, now in session at Jackson, for an act that will prohibit all such ignorements. We have sent copies of said petition to many of the brethren at our expense. Being pressed for time, and, too, not knowing the addresses of others, we have sent copies of it to presiding elders, whom we have requested to send them immediately to their preachers, instructing them to secure signers, especially voters, and to forward them as soon as possible to Dr. W. C. Black. We have also sent copies to different places for the signatures of ladies to be sent to Dr. Black. We hope the brethren will not be in the least indifferent to this important work. Let each imagine himself trained for and enlisted in railroad work and compelled to perform it on Sunday as any other day, or lose his position. Then let him imagine his feeling if he were engaged in a business at which he can make a good living for a large family and then compelled to give it up these hard times, or work on Sunday. But laying all this aside, brethren, and if for nothing more, let us hustle ourselves to give operatives on railroads the same freedom we enjoy. Let us, as citizens, make it possible through our Legislature for them to have equal liberties with us on Sundays. Let it be a day of rest to them without any risk of losing their positions on railroads. Brethren, please have the petitions signed and sent immediately to Dr. W. C. Black, Jackson, Miss., who will represent us before the Legislature. Let the good ladies everywhere get copies of the petition and have them filled up with their names and sent to Dr. Black, too. Make copies and fill them up and send them.

ISAAC L. PEEBLES.

McComb, Miss., Jan. 5, 1900.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle!

I. L. LYONS & CO., Prop's,
NEW ORLEANS LA

90% OF AMERICAN WOMEN

wash dishes three times each day. If you are one of these, wear a pair of "Goodyear" Rubber Gloves and always have soft, white hands. Sent by mail, postpaid, on receipt of $1.50. Agents wanted. Address, M. O. Dept., M. F. REESE SUPPLY CO., Setauket, N. Y.

Mrs. J. D. Cordell,
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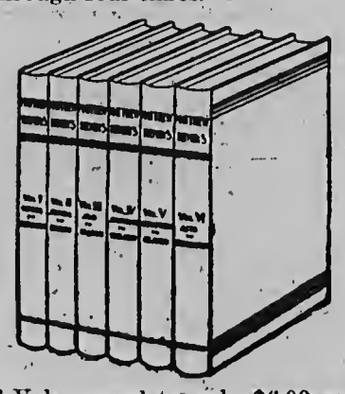

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BY BISHOP DOANE.

Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved the dream on the shapeless stone
With many a sharp incision:
With heaven's own light the sculptor stood—
He had caught the "Angel Vision."

Sculptors of life are we as we stand
With our souls reserved before us,
Waiting the hour when, at God's command,
Our life dream passes o'er us:
If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauties shall be our own,
Our lives that "Angel Vision."

—Exchange.

A KISS FOR MOTHER.

The young people who have laughed over Eli Perkin's funny speeches may not find anything to laugh about in this article from his pen, but they will find much to think about:

I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course, it has not been brought there by any act of yours; still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

Besides, you owe her a kiss or two. Long ago, when you were a little girl, she kissed when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

Then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been out on interest these long years.

Of course, she is not so pretty and kissable as you are; but if you had done your share of the work during the last ten years, the contrast would not be so marked.

Her face has more wrinkles than yours; and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

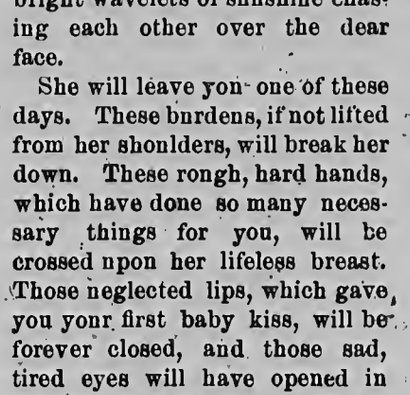
She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late.—Presbyterian.

SOME THINGS WORTH LEARNING.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a good story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills or sorrows. Learn to stop croaking. If you can not see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in new life.

We may, if we choose, make the worst of one another. "Every one has his weak point," says Dean Stanley; "every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love."

Learn that we must do more for our children than to give them the best education we can. No country is saved by a multitude of books and school-houses. Knowledge is power indeed, and so is dynamite, but you want to exercise care as to the hands to which you intrust it. An education needs to be sanctified by religion to make it safe and practical for good. To exercise the understanding to the apprehension and comparison of facts, to a skill in numbers, in words, in literature and science, in the fine arts, it may be, is good, but that alone is not carrying a man's education far enough. All education fails that does not teach dependence upon and responsibility to God.—Presbyterian.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Samuel Sloan, the great railway magnate, struck the right keynote in the following words which appeared in a recent issue of the Saturday Evening Post:

"I know of no better guide for the young man who wants to steer clear of failure than the Bible. The good old Book has lost none of its helpfulness in the on-rolling of the centuries, and is to-day the best chart extant for the youthful voyager on life's stormy sea. It is the custom of some men to sneer at the teachings of Holy Writ, but they are not the men who have attained the greatest heights in either business or society. Let a young man study the wisdom of the Bible and acquaint himself with its naked, strenuous truth, and he can not go far wrong in his every-day life.

"Fortified by a sound, moral self-training, the young business man of to-day will never know the real bitterness of failure, and the lives of those who go down in the struggle for existence will be to such a young man a perpetual wonder."—American Messenger.

BE CAREFUL WITH YOUR FRIEND.

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell him. Good breeding never forgets that amour propre is universal.—Oliver Wendell Holmes.

NOTHING EASY.

I received a letter from a lad asking me to find him an easy berth. To this I replied: "You can not be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a soldier nor a sailor; don't work, don't study, don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it, and that is in the grave."—Henry Ward Beecher.

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A farmer stepped into a printing office and said to the editor: "I'd like to take your paper, but I'm too poor." "Go home," said the editor, "and pick out a hen, call her mine, sell or save the eggs from her for me, and if she wants to set, let her, and next Fall bring her and the produce from that hen. I'll send the paper." When Fall came he found he was paying the price of two papers. After that he was never too poor to take a paper. Besides, when he wanted to borrow his neighbor's paper he was always reading it, so he had to wait until the news was old, or take it second-handed. There is nothing like taking one of your own and get the news from first hands. Try it.—Greensboro Record.

A Small Beginning

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

HOME LIFE.

The home life must be the sweetest. Keep out all bickering and strife. The world is full of backbiting and misunderstanding and envy; the home must be a refuge. The man is to be pitied who, after a hard day's sail amid the storms of business cares and fears, can not drop anchor at eventide in the quiet harbor of a peaceful home. We want to get rid of our grumbling, fault finding spirit in the home, and learn to speak words of praise and approval. It is as easy to tell the wife when she does well as when she misses a button or has weak coffee; it is wiser to praise the children for their good deeds than to be unceasingly nagging them about their mistakes. Make home happy and the richest results will follow.—Peninsula Methodist.

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We are greatly indebted to Thomas for that doubt of his. It was an honest doubt. It was a reasonable doubt. It was a doubt which, had it not then been honestly admitted and dealt with, would have come up again and again in after years, and, perhaps, have wrecked his faith and brought evil upon his work. It was a cautious and rational demand for proof. Any step after that he was willing to take, but he must know where he was to step. He had a right to that knowledge. Jesus had not led his disciples step by step with evidence of his true mission, to deny them needed evidence in the hour when they needed it most. They were to be his witnesses, and they must be sure what they had to testify. If Thomas had been less careful, it would have raised a doubt in our own minds. What we are asked to believe is something so stupendous, and the matters which hang upon it are so vital, that we must know. Thomas was there as the representative of the nineteenth century spirit of inquiry. We are able to trust more fully because there was such a man there—not a captious doubter, but a candid, reasonable inquirer, who took nothing for granted, but insisted that, as a matter involving life and death and the great future, the man who was asked to stake his life and soul upon a historic fact must have reasonable proof of that fact; that he who was to be a witness to all the world, and seal his witness with his blood, must know of right whereof he was to testify.—Wm. E. Barton, D. D.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

A Persian moralist, the fable has it, once took up in his hand a piece of scented clay, and said to it, "O clay, whence hast thou thy perfume?" And the clay said, "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay." I will know the company thou keepest by the fragrance thou hast. If thou hast lain in beds of spices, thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.—Charles H. Spurgeon.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.—J. Mason.

He that doubts the existence of mind by doubting, proves it.—Colton.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

HUNT—LOTHER HUNT, son of W. T. and Fannie E. C. Hunt, was born at Sturgis, Miss., July 16, 1882, and died at his home in Ackerman, Miss., Dec. 23, 1899. He leaves his father, mother, one brother, five sisters and many friends to mourn his departure. One sister has preceded him to the land of bliss, and awaited his coming.

I was his pastor from December, 1891, to December, 1895, and had the pleasure of seeing him converted, and received him into the M. E. Church, South, at Sturgis, Miss., in 1893. I have been intimately associated with him since he was eight years old, and learned to love him very dearly. Luther was a good boy. I never knew him to indulge in mean things. His death was a great shock to our home. We feel that we have lost one of our dearest friends, but believe that our loss is his gain. It was hard for all to give him up, but we bow in submission to the will of Him who directs or overrules all things for the good of those who love him. He said he did not fear death; that he loved Jesus, and expected to live with him hereafter. With such evidence we all say, "Thy will, Father, not ours, be done." We mourn not as those who have no hope. We look forward with joyous anticipation to that day when we shall meet him where there will be no more parting. A consecrated mother to pray and counsel with him, and a father who loves the church to advise him, we are not surprised at the testimony left us. In the bloom of manhood he was called from the walks of men and permitted to assure us that he would rest with Jesus.

The burial services were conducted by his pastor and myself, and his body was laid to rest in the cemetery near Ackerman.

Dear friends, mourn not for those whom God, our loving Father, sees fit to call. We, too, must soon go to our reward. Are we ready?

"Oh, if our mortal feet
Have almost gained the brink;
If it be that we are nearer home
Even to-day than we think"—

Pray,

"Father, perfect our trust;
Let our spirits feel in death
That their feet are firmly set
On the rock of a living faith."

If this be our experience, we will fear no evil when we cross the river of death.

J. W. THREADWELL.

Sallis, Miss.

BENSON—In memory of JAMES M. BENSON, who was born in Clark county, Ala., Jan. 24, 1874, and died near Shiley, Lincoln parish, La., Oct. 26, 1899. He was twenty-four years nine months and two days old. He died of typhoid fever, which he contracted in West Monroe, La., where he had been engaged in the mercantile business for some months. He was a young man of sterling qualities, and was held in highest esteem by all that knew him. He possessed great energy, and was so enlisted in his business that he continued at his post of duty two weeks with the fever on him; came home and lived just one week. He left a kind father, a loving mother, one brother, seven sisters, a number of relatives and friends behind to mourn his untimely death. He left evidences of his acceptance with God and of bright prospects on the other shore, where he expected to join his two grandmothers, who had preceded him but a few months, and many other loved ones. He had never connected himself with any church, but was a member of the Union Sunday-school of West Monroe. He was considered an excellent young man, morally; a liberal supporter of the church and its interest. Had he lived he would have made his mark as a business man, and, doubtless, would have ranked as one of the best citizens of his State. May God sanctify this dispensation of his providence to the good of his loved ones, and may they meet him where partings are no more! THOS. J. MARTIN.

FLEWELYN—J. H. FLEWELYN was born Oct. 23, 1851, and died Nov. 22, 1899.

Bro. Flewelyn joined the Methodist Church in 1890, and remained a faithful member to the time of his death. He was educated for the Episcopal ministry, but, believing that no call was necessary to this great work, and not feeling the call, he did not enter upon the work. He was an earnest Bible student, a strong believer in the doctrines of his church, and always ready to give a reason for the faith that was in him. He was an earnest, devout, good man. He was always on the right side of every moral question. He will be missed, not only in the circle of that broken home, but the church, the community, will miss him. His only regret at the last was that he must leave his children exposed to the snares and temptations of life without the care and admonition of a father.

May our God, who has promised to be a Father to the fatherless and a God to the widow, ever keep a watchful eye over this home, and bring all his loved ones at last to that place of peace where there will be no more parting and no more tears! G. A. G.

DRAKE—Miss HATTIE CLYDE DRAKE, daughter of J. W. and Mrs. Ellen Drake, was born Aug. 24, 1883, and died at her father's residence in Starkville, Miss., Nov. 19, 1899. Her illness, with which she was stricken on Nov. 2, was of the most painful character, and, despite the best medical skill and the most faithful nursing, grew steadily worse until it eventuated in death. Though only sixteen years of age, Miss Clyda possessed a strong and winsome personality, and made her influence felt for good wherever she went. She was obedient to her parents, considerate of her brothers and sisters, domestic in disposition, and faithful and conscientious in the discharge of duty. She was bright and studious at school, and won the esteem of all with whom she came in contact. She was especially ardent in her affection for her father, and sought in every possible way to minister to his comfort and brighten his life. Perhaps he, most of all, will miss her. May God comfort and sustain the loved ones left behind! HER PASTOR.

BOYKIN—We, the committee appointed to draft resolutions on the matter following, beg to submit same for publication, a copy of which follows:

Whereas, God, in his infinite wisdom, has deemed it best to remove from the scenes of his earthly home little ROBINSON BOYKIN, late a member of this Sunday-school; therefore, be it

Resolved, By the combined classes present, that while we bow in humble submission to Him who doeth all things well, yet we mourn the loss of our little friend and member, fully realizing that in his death this Sunday-school has lost a beloved member, and One whose cheerful way always added happiness to those about him.

Resolved, That we extend to the sorrowing family our sincere and heartfelt sympathy in this, their and our irreparable loss, praying the all-wise and loving heavenly Father that he may lighten the deep sorrow that has thus fallen upon them by shedding into their hearts and souls that blessed peace and comfort which man can not give.

Resolved, That a copy of these resolutions be sent to the bereaved family, and that a copy each be sent to the Southern Christian Advocate and to the Waynesboro Times for publication.

Adopted unanimously in Sunday-school this Dec. 10, 1899.

Mrs. A. M. Berney, Miss Emma Lott, Miss Lilla Byrd, Craglu Knowles, J. D. McLendon, Committee.

Slate Line, Miss.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment free by mail. Dr. H. H. GREEN & SONS, Specialists, BOX N, ATLANTA, GA.

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Escorted parties, moderate prices, all expenses included. Choice of sailings, routes and rates. All European countries visited. Long or short tours. GRAND CRUISE to THE HOLY LAND and THE ORIENT Feb. 3d, 1900. Send for beautifully illustrated program free. THE EUROPEAN TOURIST CO., 156 Fifth Ave., New York, N. Y.

"Seven days of wash-day"—so somebody has called house-cleaning—seven days of rasping hard work. This person didn't know anything about Pearline.

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Neither does washday. And what would ordinarily take seven days ought to be done in three.

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In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

READ THIS.

Our sewing machines are going "like hot cakes," and our patrons are pleased. So will you be if you get one.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes Additions and Omissions made by the Revisers.

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The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by all leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$1.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to January, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

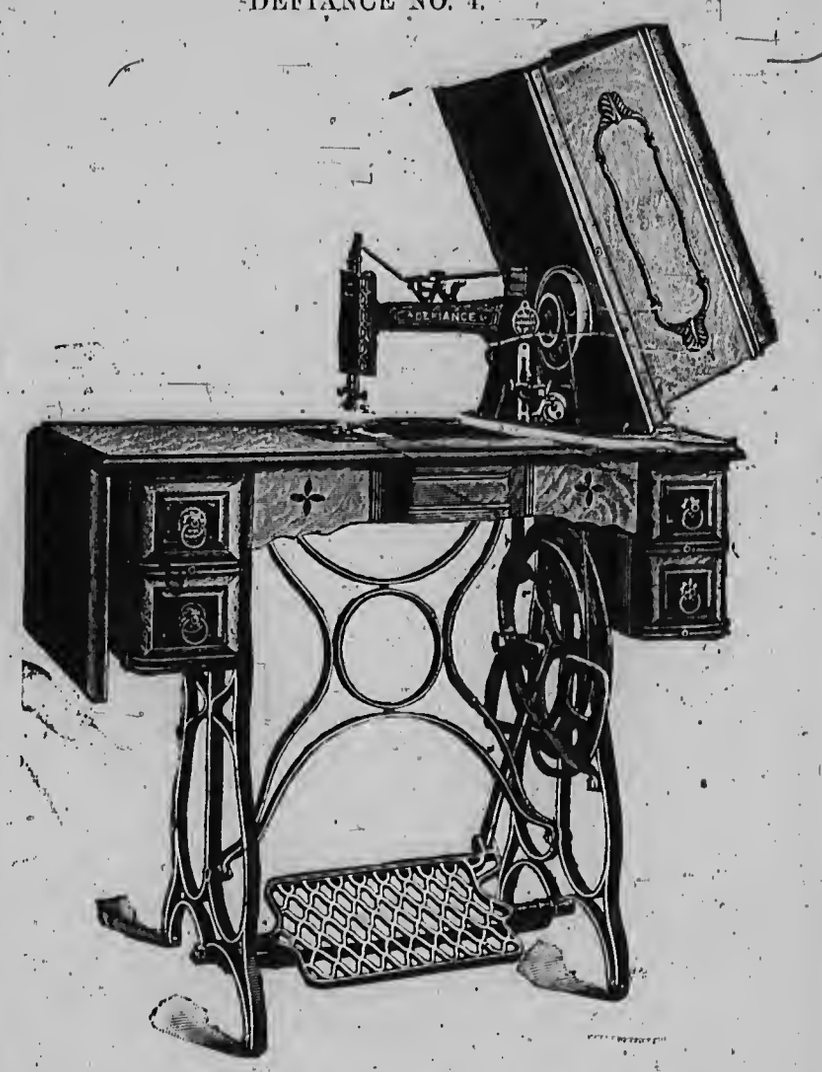
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Send for circular. Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

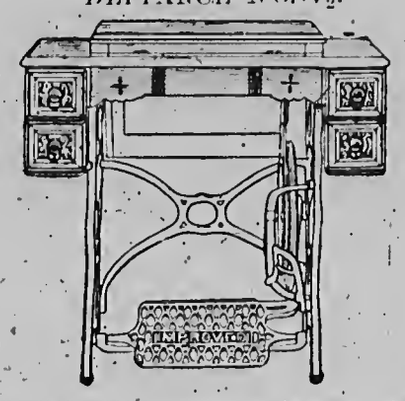
The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can't be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.



This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North

CANCER CURED BY ANOINTING WITH OIL.

[*From Pentecostal Herald, Louisville, Ky.*]

[The following was sent us by the writer. We gladly give it place. We believe Dr. Bye to be a Christian gentleman, and it is a pleasure to allow Sister Sneed to testify to her cure.—EDITOR.]

REV. W. E. ARNOLD,

Dear Brother:—Having seen Dr. D. M. Bye's cancer cure advertised in the Pentecostal Herald, I decided to give the same a trial. At the above stated time I was suffering with a cancer on my nose of sixteen years' standing, termed by my physician a cancer of the skin. The place was increasing both in size and inflammation rapidly, and had the appearance of resulting seriously in a short time. I sent for Dr. Bye's medicine, used the same as he directed, and just one month from the time I first wrote to Dr. Bye, the cancer was gone entirely and the place perfectly well, only a slight scar left. I am the widow of Rev. George W. Sneed, who joined the Tennessee Conference in the year 1835; died holding a superannumerary relation to the same in the year 1851. I am now in my ninety-first year, and having so large an acquaintance in both Tennessee and Texas, feel anxious that my testimonial should be published, so that all those afflicted as I was may read of the wonderful cure and try the same. I feel a desire to send a trumpet-blast to the North, South, East and West, that the entire world might know what the blessed Lord has done for me through the instrumentality of Dr. Bye.

If you can allow me space enough in the columns of your paper for the above, I will appreciate it greatly, and am willing that my article be condensed, if you think best.

I am a constant reader of the Pentecostal Herald, and each copy is a treat for me. I enjoy to the fullest extent the blessing of entire sanctification, and while your paper is so great a blessing to me, I have used it in bringing others into the same blessed experience, and shall continue to work in my feeble way for the Lord as long as I live.

Hoping I have not proven worrisome to you, and that you will give this a favorable consideration, I am your sister in Christ,

MRS. MARY D. SNEED,
Waco, Texas, Box 123.

Books and papers sent free to those interested, by addressing Dr. D. M. Bye, *Lock Box* 25, Indianapolis, Indiana.

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NEWS OF THE WEEK.

Reinforcements have been sent to Gen. French, who is fighting the Boers around Colesberg.

Monopolies are being forced out of Colombia. The cigarette and match trusts will soon pass out of existence.

The British attacked one of the Boer works around Mafeking on Dec. 26. They were repulsed with considerable loss.

The Schley memorial fund, which is intended to purchase a house for the Rear Admiral, has reached the sum of $5,000.

The governor of Georgia has put a stop to the practice of State officers who have been using the Capitol for lodging apartments.

Admiral Schley, who was recently made a thirty-second degree Mason, has been a member of the fraternity since his twenty-first birthday.

France's Atlantic squadron has been sent to Santo Domingo to force the Dominican government to settle the Boismare-Caccaveli claim.

Lafayette, La., has secured the location of the Southwestern Institute. The bonus guaranteed by the town and parish amount to about $90,000,

Recruiting for the Boer Red Cross service is going on in New York. About 1,000 men and women have gone from New York recently to South Africa.

Missionaries in Africa report horrible massacres in the Congo Free State, fourteen villages having been destroyed. Several of the victims were eaten by cannibals.

The Senate committee on privileges and elections has begun its investigation of the charges of bribery made in connection with the election of Senator Clark of Montana.

The Continental Gin Company has been organized with a capital of $2,000,000. Ninety per cent. of the gin manufacturers of the country are represented in the combination.

The President has created a military department, consisting of the territory of Alaska, and assigned Colonel George M. Randall, Eighth United States Infantry, to command.

The Brotherhood of Railroad Trainmen has given notice of withdrawal from the Federation of American Railway Employees. The withdrawal of the trainmen may disband the federation.

Wreckers working on the sunken Spanish armored cruiser "Almirate Oquendo," near Santiago, discovered a chest containing $19,000 in Spanish gold, which the firm employing the drivers will retain.

The University of Chicago has received $3,370,000 under the agreement made by John D. Rockefeller to duplicate its gifts until Jan. 1, 1900. Mr. Rockefeller has telegraphed to President Harper that he will extend the limit three months, and in that time Dr. Harper thinks he is reasonably sure of getting the rest of the money to make the total $4,000,000.

In view of the existence of the bubonic plague in the Orient and in South America, Surgeon General Wyman has requested $25,000 additional for quarantine service to be appropriated as an urgency deficiency item.

Gov. A. J. McLaurin, of Mississippi, has been nominated by the Democrats in the Legislature for a seat in the U. S. Senate, a position which he held before he became governor. W. V. Sullivan, the present incumbent, has been chosen for the other vacancy in the Senate.

The anxiety and suspense which existed for several days in England as to the fate of the garrison at Ladysmith has been relieved by the official report from General Sir George White reporting that the desperate assault made by the Boers on his position on Saturday has been successfully repulsed.

South Carolina has a new income tax law which applies to all incomes of $2500 or more. The returns from the collection of this tax are now all in, and they appear to indicate that the people of South Carolina are in an astonishing state of poverty. Some seventeen counties have reported no collections at all. Many other counties made returns of from $16 to $90, and in only two did the collections exceed $1000.

The British public is at last face to face with the critical moment in the campaign. It may be safely said that at no previous time have there been such anxious suspense as will be passed through until the arrival of further news regarding the fate of Ladysmith. The week opens only with fresh additions to the disasters that have befallen British arms, and there is no longer any sustaining confidence to buoy up public opinion.

MARRIAGES.

HINES—McNEELY.—At the M. E. Church, South, in Colfax, La., Dec. 25, 1899, at high noon, by Rev. Henry S. Johns, Prof. Henry Bascom Hines and Mrs. Susie M. McNeely.

ETHERIDGE—PHILLIPS.—At Vilas P. O., Dec. 28, 1899, by Rev. Henry S. Johns, Mr. Emuel Etheridge and Miss Pauline Phillips.

MURPHY—PERRY.—At the residence of the bride's father, in Leake county, Dec. 13, 1899, by Rev. G. W. Huddleston, Mr. M. M. Murphy and Miss Heber Perry.

McDONALD—BOWICK.—In Carthage, Miss., Dec. 23, 1899, by Rev. G. W. Huddleston, Mr. P. J. McDonald, of Beech Springs, Miss., and Miss Emma Bowick, of Shrock, Miss.

DUNN—PEARCE.—At the residence of Dr. Robert Horn, in the town of Keatchie, La., Dec. 27, 1899, by Rev. J. O. Bennett, Mr. W. J. Dunn to Miss Alva G. Pearce.

WHITLEY—FARGUSON.—In the Methodist Church in Longstreet, La., Dec. 26, 1899, by Rev. J. O. Bennett, Mr. John F. Whitley to Miss Ruth Fargnson.

MENNIFEE—SEMMES.—In the Methodist Church at Sardis, Miss., Nov. 22, 1899, by Rev. T. C. Wier, Mr. J. W. Mennifee, Jr., of Sedalia, Mo., and Miss Jessie Bird Semmes, of Sardis.

KILLEBREW—ARMSTRONG.—In Lexington, Miss., Dec. 25, 1899, by Rev. T. C. Wier, Mr. T. R. Killebrew and Miss T. E. Armstrong.

WIER—MONTGOMERY.—In the Presbyterian Church at Starkville, Miss., Dec. 28, 1899, by Rev. T. C. Wier, assisted by Rev. Dr. Raymond, Mr. J. Stuart Wier, of the A. and M. College, and Miss Katherine Corothers Montgomery, of Starkville.

NESOM—VARDEN.—In the Methodist Church at Pine Grove, La., Jan. 4, 1900, at 3 P. M., by Rev. F. N. Sweeney, Mr. Charles A. Nesom to Miss Emma Varden, both of Pine Grove, La.

SMITH—McARTHUR.—At the residence of Hon. J. A. McArthur, of Woodland, Chickasaw county, Miss., Dec. 27, 1899, by Rev. J. W. Raper, Mr. W. P. Smith, of Clover, S. C., and Miss Lena McArthur, of Woodland, Miss.

MINTZ—ANDREWS.—At the residence of Mr. Morrison, in Donaldsonville, La., Jan. 3, 1900, by Rev. Jno. B. Kent, Mr. D. B. Mintz to Miss Frances M. Andrews.

SCHULER—SCHMITT.—At the residence of the bride's father, Plaquemine, La., Jan. 4, 1900, by Rev. Jno. B. Kent, Mr. Rodolp Schuler to Miss Sophia Schmitt, both of Plaquemine.

BARMORE—THOMAS.—At the bride's residence, Thursday, Dec. 28, 1899, at 3:30 o'clock P. M., by Rev. Wm. H. Hatfield, Mr. David L. Barmore, of Madison parish, to Mrs. Lillian E. Thomas, of Richland parish.

WEED—SULANANT.—At the parsonage in Longtown, Dec. 31, 1899, by Rev. T. G. Freeman, Mr. Dee Weed and Miss Willie Sulanant, all of Longtown.

HENLEY DOSSETT.—At the residence of Dr. W. H. Harrison, Tntwiler, Sunday, Dec. 17, 1899, at 3:30 P. M., by Rev. W. E. M. Brogan, Mr. William Harrison Henley, of Lula, Miss., and Miss Pendora E. Dossett, of Tntwiler, Miss.

CLARK—VANCE.—At the residence of the bride's father, Mr. V. L. Vance, Dec. 21, 1899, by Rev. W. W. Williams, Mr. Walter Clark to Miss Bessie Vance, all of Grenada county, Miss.

WATKINS—MILLER.—At the residence of the bride's father, Mr. J. P. Miller, Dec. 20, 1899, by Rev. W. W. Williams, Mr. Charles Watkins to Miss Mattie L. Miller, all of Grenada county, Miss.

ELLZEY—RAIBON.—In the parsonage at Amite City, Jan. 4, 1900, by Rev. Thos. J. Upton, Mr Joseph C. Ellzey, of Mississippi, and Miss Lula Raibon, of Tangipahoa parish, La.

ALMOND—GORDON.—At the residence of the bride's father, Jan. 4, 1900, by Rev. A. W. Langley, Mr. William Almond and Miss Callia Gordon, all of Lafayette county, Miss.

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OR LIVING TRUTHS FOR HEAD AND HEART.
Containing Mr. MOODY'S best Sermons, with 500 Thrilling Stories, Incidents, Personal Experiences, etc., as told
By D. L. Moody
himself. With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ABBOTT, D. D. Brand new. 600 pp., beautifully illustrated. Over 100,000 more AGENTS WANTED—Men and Women. Sales immense—a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

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THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr. Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Madison, at Madison	Jan.	6, 7
Yazoo City	Sun., Mon..	14, 15
Terry, at Terry		20, 21
Capitol Street	Wed..	24
Vaughan's, at Vaughan's		27, 28
Benton, at Benton	Sun. P. M., Mon. A. M.	28, 29
Fannin, at Union	Feb.	3, 4
First Church		11
Silver City, at Bee Lake		17, 18
Canton	Sun., Mon..	25, 26
Lake City, at Lake City	Mar.	3, 4
Camden, at Camden		10, 11
Sleen's Creek, at Marvin		17, 18
Tranquil, at Tranquil		24, 25
Brandon and mission, at Brandon	31, Apr.	1

District stewards will meet in First Church, Jackson, 10 A. M., Tuesday, Feb. 6. Pastors are invited also to attend.

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Jan.	6, 7
Woodville		13, 14
Percy's Creek		15, 16
Hopewell		20, 21
Woodland		24, 25
Centerville		27, 28
Homochitto		30, 31
Washington	Feb.	3, 4
Oak Grove		10, 11
Wesley Chapel		17, 18
Jefferson Street		24, 25
Fayette	Mar.	3, 4
Brandywine		10, 11
Hamburg		17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 29.

W. L. C. HUNNICUTT, P. E.

RAILROADING PATENTS.

A single firm of Patent Lawyers, C. A. Snow & Co., of Washington, D. C., have in the last year procured 1,630 patents for their clients, many of them for rejected inventions. C. A. Snow & Co. have been accused of railroading patents through the Patent Office, but they insist that this locomotion is better than excarting them, for by the latter process the inventor often dies before he gets his patent.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Jan.	6, 7
Holly Springs cir., at Pleasant Grove		13, 14
Byhalia circuit, at Byhalia		20, 21
Waterford circuit, at Waterford		27, 28
Potts Camp circuit, at Potts Camp	Feb.	3, 4
Ashland circuit, at Union Hill		10, 11
Red Banks circuit, at Victoria		17, 18
Shawnee circuit, at Harmony		24, 25
Olive Branch circuit, at Miller	Mar.	3, 4
Randolph mission, at ———		10, 11
Pontotoc circuit, at Pontotoc		11, 12
Mt. Pleasant circuit, at Mt. Pleasant		17, 18
Abbeville circuit, at Mt. Zion		24, 25

District stewards' meeting at Holly Springs, Jan. 6, 1900, at 10 A. M.

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Grenada circuit, at Spring Hill	Jan.	13, 14
Water Valley cir., at Wyatt's Chapel		20, 21
Oxford circuit, at Taylor's	Tues..	23
Toccopola circuit, at Toccopola		27, 28
Paris circuit, at Paris	Feb.	3, 4
Minter City, at Minter City		10, 11
Ellzey circuit, at Hurricane		17, 18
Pittsboro circuit, at Pittsboro		24, 25
Slate Springs cir., at Slate Springs	Mar.	3, 4
East Grenada circuit, at Mars Hill		10, 11
Cascilla circuit, at Pleasant Ridge		17, 18
Charleston circuit, at Charleston		24, 25

The district stewards will hold their meeting at Water Valley, Tuesday, Jan. 16.

R. G. PORTER, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla	Jan.	6.
Senatobia		7, 8
Coldwater		13, 14
Hernando		20, 21
Burgess		26
Eureka		27, 28
Courtland	Feb	3, 4
Tyro		0
Wall Hill		10, 11
Cockrum		17, 18
Pleasant Hill		24, 25
Longtown	Mar.	3, 4
Pleasant Grove		4, 5

The district stewards will meet at Senatobia, Jan. 8, at 10 A. M. It is important for you to be present, brother. Will you be there?

W. S. LAGRONE, P. E.

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Dr. Nicoll, the editor, showed great discernment in selecting such scholarly specialists as Dean Farrar, Bishop Alexander, Principal Moule, Drs. Maclaren, Plummer, R. A. Watson, Marcus Dods, Kellogg, Blaikie, Horton, Cox, Gibson, Stokes, Denney, Rainey, Edwards, Lumby, Milligan, George Adam Smith, Dean Chadwick, Prof. Findlay, and others.

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Christian Advocate.

VOL. 47.—NO. 3. NEW ORLEANS, THURSDAY, JANUARY 18, 1900. WHOLE NO. 2265

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SOMETIME.

Some time we shall know why
Our sunniest mornings change to noons of rain,
And why our steps are shadowed so by pain,
And why we often lie
On couches sown with thorns of care and doubt;
And why our lives are thickly hedged about
With bars that put our loftiest plans to rout.

Some time we shall know why.
Our dearest hopes are swept so swift away,
And why our brightest flowers first decay;
Why song is lost in sigh,
Why clasping fingers slip so soon apart;
Estrangement, space and death rend heart from heart,
Until from deepest depths the tear-drops start.

Some time we shall know
Each other, aye, as we ourselves are known,
And see how out of darkness light has grown;
And He who loves us so
Despite our willfulness and blind complaint,
Will show us how His kind and calm restraint
Can mold a human soul into a saint.

Some time our eyes shall see
The silver lining in the darkest cloud,
While silvery echoes follow thunders loud;
Some time our hearts shall be
Content, forgetting all our restless mood,
And knowing everything has worked for good,
The how and when and why be understood.

—New York Tribune.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Associate Justice Brewer, of the United States Supreme Court, delivered an address this week on "The Twentieth Century, from Another View-Point," which has been much commented upon. He said in part: "In these closing hours of the nineteenth century many are speculating as to the twentieth. It is the theme of many a discourse. On every hand we hear prophecies of greatness and glory, or of disaster and gloom. The era of prophecy is passed. And yet the lamp of the great past casts some light into the future. We may discern the signs of the times; we may perceive the trend of human events. And, first, I predict that the twentieth century will be noted for greater unity in Christian life. The present century has been one of denominational rivalry and strife. The next will be one of Christian unity. Again, I predict that the coming century will be noted for greater economy in Christian work. We must learn to do business as the business man does. He eliminates every unnecessary expense. Again, I think the twentieth century will develop a clearer recognition of what religion is, and how its growth can be most surely promoted. Whether evolution be in all respects scientifically true, it is true that civilization is progressive. Humanity has been steadily through the centuries moving onward from barbarism to the present heights of civilization. Taking the declaration that he that believeth shall be saved, and he that believeth not is condemned already, the necessity of belief and what to believe has been among the great thoughts of the eighteen centuries. As a man thinketh, so is he. Creeds have their place and value. The clearer, the stronger and the more profound one's convictions, the more earnest and zealous he is apt to be. But something more than creed is essential to religion. It is not a question of intellectual advancement so much as one of moral growth. So religion that spends itself in creeds, and does not ripen into character and the richness of a pure and lovely life, is like a barren fig tree, covered with leaves, but fruitless. So I look, in the coming century, to see not merely a clearer conception of the fundamental truths—a putting behind us as of little significance the minor differences of creed and doctrine—but also a keener and more just appreciation of the means by which alone humanity can become fit to enter the new paradise which one day shall dawn upon the earth."

Mrs. J. W. Carlin, who spent some years in China as a missionary, and who will shortly go back there to join her husband and resume her work, has been telling Washington folk about her experiences in mission work among the Chinese women. Interest is added to her talk by her five children—three girls and two boys—who recite and sing in Chinese, dressed exactly as native children of their ages dress in China.

Gen. Davis, Military Governor of Porto Rico, appeared before the House Committee on Insular Affairs, and made a general statement of conditions on the island. He said the people were greatly discouraged, and lacked the Anglo-Saxon energy to face discouraging prospects; that the land was largely mortgaged, the interest being in nearly every case excessive; that the present revenues were inadequate; that no provision was being made to educate about nine-tenths of the children; that not 1 per cent. of the inhabitants understood the responsibilities of self-government; that a territorial form of government, such as proposed in the Cullom bill for Hawaii, was not suitable for Porto Rico, but the island ought to be given the same trade privileges as Hawaii, which would go far towards its industrial regeneration; that if given free trade with us, the people of Porto Rico would be able to support themselves and contribute much wealth to the United States. In reply to a question Gen. Davis said, "American sovereignty has been a disaster to the average Porto Rican." He also said that 70 per cent. of the population were Caucasians in the sense that Spaniards were; that every Porto Rican was either actively or passively a Catholic; that, having more than doubled their population in thirty years, the Porto Ricans were not a dying race. Gen. Davis thinks the present unsatisfactory conditions owing to the disappearance of the old order of things, especially as to trade and commerce, and the inability of the United States authorities to inaugurate a new order without congressional legislation. His opinions are already having a marked effect in Congress, and will aid materially in bringing about satisfactory legislation for Porto Rico.

If proof were required that the saloon is an increaser of crime, it is amply furnished by the annual report of the superintendent of the Washington police, giving the number of arrests made in the District of Columbia for one year. Commenting on that report, the press committee of the Anti-Saloon League says, in a report in connection with the intended canvass for signers to a petition asking Congress to prohibit the liquor traffic in Washington: 'From these figures it will be seen that, while the whole number of arrests in the District, with a bar room for each 441 of its population, was equal to one arrest for every 11 of its population, the number of arrests made in the first precinct, with a bar room for every 113 of its population, was equal to one for every 3 of its population; and in the ninth precinct, with a bar room for every 1,048 of its population, the number of arrests was only one for every 18 of its population."

Washington, Jan. 10, 1900.

NORTH MISSISSIPPI CONFERENCE NOTES.

I have just returned from a tour of two weeks in the northern part of the Conference.

The fifth Sunday in December I gave to Water Valley, preaching in the morning at Main Street Church and at night at Wood Street Church. I found Bros. Brown and Shipman in place in their new charges and entering upon the work of the year cheerfully and hopefully. Bro. Porter takes hold of the district work as one who is not a stranger to it. They say that he is preaching "old-fashioned presiding-elder sermons."

I was much gratified with the good spirit and harmony manifested in the Quarterly Conference of Wood Street charge which I attended. The outlook is propitious for a pleasant and prosperous year in that charge. Such is also the case at Main Street with Bro. Brown and his people.

The first Sunday in this month I was with Bro. Davis and his people in Byhalia, talking to the Sunday-school and preaching two sermons. I worshiped with them also Friday night in prayer meeting. They helped me to supply the Sunday-school with "Young People's Hymnals" and with a good lot of the "Children's Visitor."

Several days were spent in Holly Springs looking after the publication of the Conference Minutes, Sunday-school interests and the circulation of church literature. I found Bro. Honoll studying and planning the work of the district for the year and Bro. Price in the pastoral service.

Twenty-four hours were spent very pleasantly and, I trust, profitably in Victoria with Bro. Babb, the new pastor, and the people of his charge. An appointment was made for me to preach at night, the which I did to an attentive congregation.

I also visited Abbeville and enjoyed a day and night with Bro. Langley and his flock, preaching one sermon, talking books, Sunday-school matters, etc.

En route home, I stopped off a few hours in Grenada, greeted several brethren and did some good work.

So far as I have seen and heard the preachers are in place and at work, and most of them are engaged with a hearty good-will and hope for success.

The friends of Rev. J. S. Oakley have purchased a home for himself and family at Chester, where they are comfortably domiciled. We hope they will be well cared for in their new abode, and that during the year our dear brother may so far recover health as to be able to resume his "loved employ."

The preachers of the Durant district will please send me at once the names and postoffice addresses of all their Sunday-school superintendents. This becomes necessary because of failure to procure the "Sunday-school Directory" for that district. Brethren, please attend to this as soon as possible. I need the information immediately. Write names of persons and offices plainly.

We heartily sorrow with the Mississippi Conference in the loss of their greatly beloved Dr. C. G. Andrews. In his death Mississippi Methodism has lost a wise and safe counselor and faithful minister of the gospel. G. W. BACHMAN.

Winona, Miss.

Communications.

REV. C. G. ANDREWS, D. D.

The great sorrow that has befallen our Conference in the death of Dr. Andrews will deepen as the days go by, as we come to miss his presence, aid and advice in so many places and in so many ways. The loneliness that has come into my own life by his going from us, and the sorrow I feel, but voices the experience of his brethren and the host of friends here and elsewhere in Mississippi. To all these it will be a mournful pleasure to read something about his last days on earth. That bitter cold last Sunday of the old year, and of the old century, he was seen driving through the streets of Meridian to fill his appointment in East End Church. But few dared to brave the severity of the day to meet the man of God in the place of worship. As he entered the door the pastor, Rev. D. P. Bradford, saw he was sick, and, meeting him, said, "Doctor, why did you come out here such a day as this?" His only reply was, "Duty, duty, brother." Too weak to stand and preach, he sat in a chair and preached his last sermon.

Monday evening I called to see him, and found him suffering very much with an acute attack of la grippe, and a strange look about his eyes that so alarmed me that, on my return home, I told my wife I feared the result of his illness. Immediately she asked, 'Did you try to persuade him not to expose himself any more until he was well?" I told her I did not, as "I had long since learned that he cared not for rest till he found it with the people of God."

From this time on his disease grew more violent, and finally developed into a fatal attack of pneumonia. I was with him two or three times each day, and while his sufferings were intense, never a murmur escaped his lips, but that beautiful trust in Christ that has so fashioned his life as to make him, the trusted leader of his brethren, grow stronger as his physical strength gave way.

On Saturday evening I prayed at his bedside, and as I asked the Father for his health and life, he responded often with the "Amen." We all felt the end was near, and while I prayed for his faith to fail not as God might develop to him his will, I noticed that the response was as often, and seemed stronger than before. When we arose from prayer and stood round his bed, he seemed to close his own prayer with ours with "Amen! amen! and amen!" I then asked him if he felt the Lord was with him in his great suffering. He replied, 'Oh, yes; oh, yes." "And I am persuaded that he is able to keep that which I have committed unto him against that day." At 3:30, on Sunday morning, he passed to his home in the skies. Thus, on the last Sunday of the old year, and of the old century, he closed his life's work on earth preaching Christ to the congregation of East End Church, Meridian, and on the first Sunday of the new century, he joined Christ in heaven.

J. M. WEEMS.

The First Note of the Last Year of the Nineteenth Century.

Rev. W. G. Harbin, Moorhead mission, North Mississippi Conference, has observed Twentieth Century Education Day, and has sent a thank-offering of seven and 25-100 dollars cash. This is a new work, to which Bro. Harbin was sent in December.

If a new man on a new work, without a parsonage, without a church, without a member, can do this much thus early, what may we not expect from our well-organized and wealthy circuits and stations? Let every pastor make answer for his charge. The work is being discussed, and plans are being matured in some charges for more aggressive work and for larger contributions. May it be so in every charge! It is hoped the presiding elders will discuss the matter in the Quarterly Conferences. Let the pastors have suitable resolutions prepared and adopted by these meetings, and then published in the county papers. This will help to advertise the movement, and will commit the charge officially to the work. By this means, by other means, by "all means," let us keep this interest before our people till we get it into their minds and into their hearts, and their money into [illegible].

The revised figures show that we have raised twelve thousand six hundred three and 86-100 dollars.

J. R. BINGHAM.

Carrollton, Miss., Jan. 15, 1900.

TWENTIETH CENTURY FUND.

The Treasurer's report to the Board of Education showed that the following charges in the Mississippi Conference had raised the most cash for this cause during 1899: Shubuta and Quitman, Edwards, and Madison circuit. An inspection of the roll-books showed that the following deserve special mention on account of subscriptions made, but yet unpaid: Woodville, Gloster, Bolton, Satartia, Brandon, and a few others. The Conference directed that each presiding elder appoint two, or more, to serve along with himself as a District Twentieth Century Fund Committee, whose duty shall be to survey each district and co-operate with any pastor in holding educational meetings, giving special attention to the difficult fields.

The subscription made at the educational meeting held during Conference amounted to $3,370, including the one thousand subscribed by Maj. R. W. Millsaps just after the meeting. These subscriptions are to be placed on the roll-books where the respective subscribers are pastors or members, as the case may be.

We estimated that in cash and subscriptions the Mississippi Conference had raised up to Dec. 16 seven thousand dollars. This beginning is not to be despised, but it shows that it is only a beginning, that the task is yet before us. The next six months must be the busy time in this cause.

All the members are to be enrolled in the roll-books, and then an effort is to be made through public meetings and by personal solicitation to have a dollar, or more, written in the space opposite each name.

It is expected that many pastors will appoint Twentieth Century Fund Committees, or have the Quarterly or Church Conference to do it. And, where a pastor and his committee feel that help is needed in this matter, let the presiding elder and his district committee be asked for advice and co-operation.

H. G. HAWKINS,
Conf. Sec. of Education.

Madison, Miss., Jan. 8, 1900.

Selections.

THE GREATEST OF MODERN EVANGELISTS.

The death of Mr. Dwight Lyman Moody, which occurred Dec. 22, brought to an end the most remarkable evangelistic career of modern times. Mr. Moody, it will be remembered, recently broke down in Kansas City in the midst of a great meeting which he was conducting there. He was taken at once to East Northfield, Mass., his home, where the very best medical skill was secured for him. It was found, however, that his heart, which has been in recent years in a delicate condition, now gave tokens of irretrievable exhaustion, and the inevitable end followed close upon his final breakdown.

Mr. Moody was born Feb. 5, 1837, in East Northfield, where he died. If he had lived a few weeks longer, therefore, he would have been sixty-three years old. His early life was passed on a farm, where his stout and rugged frame was developed. At the age of sixteen he secured employment as a clerk in a shoe store in Boston, and during his residence here he was converted, uniting with a Congregational Church. In 1856 he became a salesman in a large wholesale shoe store in Chicago—an occupation in which he became very successful. He began at this time to spend his evenings in missionary work among the destitute, vicious, and criminal classes of the city. He also was drawn to take a deep interest in the Young Men's Christian Association work, in which he soon became a leader. He cultivated his powers of public utterance in conventions, and otherwise, and soon became recognized as a man of unusual force and of unquestioned devotion. During the Civil War he was a worker in the Christian Commission, and gave much time to the sick and wounded of both armies, in the hospital and on the battle-field. Before this he had become entirely absorbed with religious work, and had given up his secular occupation, which had brought him a remunerative income. He now devoted himself in Chicago to this work, out of which soon grew a large and prosperous congregation, which is now presided over by a regular pastor, and which continues to flourish. He became known to the world at large in 1873-74, when, with Mr. Sankey, he made an evangelistic tour through Great Britain. The impressions produced by Mr. Moody's preaching, by his organizing power, by the magnetic influence which he exerted upon the leading Christian workers of Great Britain, and by Mr. Sankey's remarkable singing, are alive to this day, and form a part of a great evangelistic movement, the effects of which promise to be imperishable. Among the now illustrious men who were drawn into this movement, and who proved to be Mr. Moody's skillful helpers, were the late Henry Drummond and his biographer, Prof. George Adam Smith. Great meetings were held in London, Liverpool, Edinburgh, Glasgow, Dublin, and elsewhere. The churches were greatly quickened, and hundreds of ministers of various denominations were taught by this straightforward, eager, enthusiastic and shrewd laymen some things which they had never before found out concerning the best method of reaching the masses, and of preaching the gospel so that the common people would hear them gladly. These services abroad were followed in 1876 and 1877, and in later years, with great "Moody and Sankey meetings," held in New York, Boston, San Francisco, and many other large cities. These brought together on the same platform ministers of all Protestant evangelical denominations, and they were one of the agencies that helped to establish in Christendom a spirit of unity and co-operation which was unknown to our fathers.

Twenty years ago Mr. Moody gave his attention in part to the establishment of Christian schools in East Northfield and the neighboring town of Mt. Hermon. These schools, well endowed, thoroughly equipped, and moderate in their charges, have some peculiarities which make them unique. The opportunity given to needy students for self-help, the attention given to Bible study, and the rigidly religious spirit which marks them, being foremost among these features. About ten years ago Mr. Moody started his Bible School in Chicago, a training institution intended to fit young men to labor among the poor, carry on evangelistic meetings, serve as city missionaries, or do other work of that kind. Here many hundreds have been started upon useful careers.

Mr. Moody's public services in recent years have been largely occupied with an attempt to quicken the churches, and help ministers of the gospel to undertake evangelism in their own behalf. Following out, we suppose, his convictions or his intuitions, he has not aimed so much at the conversion of men as at prompting and directing the already organized forces of the churches to take hold of this work for themselves. He has helped men to study the Word; he has inspired them with a desire after a life of complete devotion; he has encouraged and urged the ministry to seek for the baptism of the Holy Ghost, and his labors in these respects have been full of power.

Mr. Moody's career as a student and teacher of the Word, as an organizer of the evangelistic forces of the world, as a money raiser, as a builder of schools, as a lay preacher of the gospel, and as a quickener of Christendom, has been one of the great facts of the last quarter-century.—Central Christian Advocate.

Protest against Gambling, etc.

A special to the Times Democrat from Monroe, La., dated Jan. 8, contained the following news: "The Sunday schools of the Methodist, Presbyterian and Baptist Churches have presented resolutions to the city authorities protesting against the hauling of material for the new city high school building on Sunday and the operation of various gambling concerns. The resolutions of the Baptist and Presbyterian Sunday-schools specified the hauling of material and a gambling tent on Desiard street, while those of the Methodist schools made a sweeping protest against the various forms of gambling. The action of these religious bodies was taken yesterday without any flare of trumpets before the public and without the premonition of the parties against whom it was directed. The matter is now before the city authorities."

This action of the Monroe Sunday-schools is highly commendable, and we trust will be effective.

SMILES.

Smile a little, smile a little,
As you go along.
Not alone when life is pleasant,
But when things go wrong.
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burden,
Every heart its load;
Why sit down in gloom and darkness
With your grief to sup?
As you drink fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns and smiles are blossoms
Oft for weary feet.
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place.

—Selected.

Communications.

"TOM LITTLE, WHO SEEKS THE PULPIT OF DR. GREAT."

We all know him. His habitat is in every place; and he, no doubt, will have a numerous progeny to follow him. It is probably no fault of his that his ideas of preaching are so much taller than himself, but it is simply his misfortune. Among his ancestors may be found all the great, but they forgot to bequeath this descendant a single shadow of largeness, save possibly his self-conceit, which is colossal. That he has ever done anything for the uplifting of the world is unthinkable to all who know him and have taken his measure.

He sometimes attends Annual Conferences, and sheds tears under the eloquent sermon of the Bishop, whose silver sentences and golden periods have been rounded on that self-same sermon a few times prior to this present hour! This auditor is "Tom Little, who seeks the pulpit of Dr. Great." We once saw one such character sitting on the front pew at the Sunday morning service at an Annual Conference. He grew eloquent on the following morning in description of the Bishop's sermon, and said that no man in all our great church could preach like that man, and that "it made him tired to listen to his own pastor after hearing such preaching." We took his pastor to one side and got his church pedigree. Here it is: He attends church but once per month, and then yawns if his pastor preaches over twenty-five minutes. If he is ever pleased with the sermon, he never expresses it in so many words, nor does he transmute it into donations for the parsonage larder. He is the most impractical man in the whole church, and is certainly not the most godly. The pastor once asked him for a contribution to the cause of missions, and his reply was as cold as the north side of an ice-berg: "Let the heathen have their own religion."

He is not sound on doctrine, nor do his ideas of preaching involve any apprehension of the necessity of strong doctrine in a really strong sermon. Like a host of superficial people of his class, preaching has the same purpose that Edgar Allen Poe says belongs to poetry: It is merely to please! That is positively the only reason that he does not enjoy the sermon of his pastor. The pastor is deeper and stronger than he is, for his impulses carry him like chaff with every wind of novelty that blows! He will spend more to hear a star preacher than he has given to the church through its regular channels for five years, and will return home on Sunday evening, boasting of his high privilege in hearing Dr. Great. We saw him and a lot of his brothers at a camp meeting in Maryland a few years ago. A certain Bishop of the Methodist Church had been announced to preach, whose fame as an expositor and doctrinal preacher has filled the land. We watched these members of the Little family to see if it were possible for them to appreciate strong meat, when they had learned only how to eat gospel doughnuts! We were not surprised at the result, for before one of the grandest sermons which it has ever been my privilege to hear was finished Tom and all his brothers had gone to sleep! When asked about the sermon later, Tom Little said that he had spent forty dollars in good money to hear the poorest sermon that he had ever heard in all his life, and that the Methodist Church had the poorest preachers in high positions of any ecclesiastical body in the land! This particular Tom Little went back to his rural home to listen with eager ears to the good preaching of Rev. John Plaindealing, and it was some time ere he went again to listen to Dr. Great.

We knew another member of his family—in fact, were his pastor for two years. Of course, it is easy to understand that he had good reason to seek the pulpit of Dr. Great, if his purpose was to hear a fine sermon. He boarded at the same house with his pastor, and knew all his foibles; he was aware of his shortcomings; he was certain of his lack of culture; he was painfully troubled about his pastor's infelicitous style. We said nothing when he informed us that he intended to hear one of the greatest preachers of America the following Sunday, and, if the Lord spared him, he would go to Washington at least once per month to hear some good orator proclaim the everlasting gospel—a high privilege! He went six times, and came home intoxicated, not with eloquence, but with the fiery fluid of Bacchus. Of course, this made Tom Little grow painfully less; but it used to set against the grain to ask him about the great sermons he heard in Washington City, and he at last denied that he was displeased with his own pastor's preaching, but only went to Washington to see the sights! If he did not see the sights, his friends certainly did see him in a sight when he returned to his home after these periods of conviviality.

Of course, this family are peculiar individuals! And that is pardonable with some people, but we fear that some people will go to the regions of everlasting night because of certain peculiarities. It would destroy the church if it depended upon the Little family for its progress and for its strength! And I wonder if the Dr. Greats of the church of Jesus Christ are the mighty force of that church! I may be pardoned when I express the belief that the two-talented men are the force and power of the church! Let all the Dr. Greats say, "Amen!"

COURTLAND PRENTISS SMITH.

Minden, La., Jan. 8, 1900.

THE ROBERTS CASE.

MR. EDITOR: In an article published in the ADVOCATE, of Jan. 4, Dr. W. L. C. Hunnicutt makes the following statement:

"Congress has recently given us an exhibition of the spirit of the mob, perhaps quite as genuine, though not so greatly shocking as others we have witnessed in recent years. Their action seems to say: Roberts is surely guilty; everybody knows it; guilty of a high crime against our Christian civilization. Let him be accursed and banished from Congress without investigation or trial. Sam Hose was burned; Roberts was banished, crucified in his feelings, and dismissed in disgrace. Each deserved his fate, no doubt. If the mob is to be blamed for punishing without trial, shall Congress escape censure when it does a similar thing? Verily we all seem to be made of about the same stuff."

This is a severe charge made on poor information. What has been done is this: An investigating committee has been appointed, whose duty it is to learn if there is sufficient evidence to support the charges made against Mr. Roberts. The case came up yesterday (Jan. 5) for final argument. Pending this investigation the accused was not allowed to take his seat in Congress.

Is there any odor of the mob on this proceeding? Any likeness to the Sam Hose affair? If so, the Methodist Church assumes the role of a mob when a preacher is suspended from the functions of the ministry pending an investigation of charges against him.

But suppose Mr. Roberts is not allowed to take his seat; is there any mob spirit in that? The House has legal power to protect itself by putting out and keeping out unfit members. The charges against Mr. Roberts are not for social or moral breaches, but for the violation of a plain statute. All the arguments have been made from a legal view.

I, with more than a million others, signed a petition asking our representatives in Congress to do what they have done, and what they will probably do yet in this case, and I am sure we never asked them to show the spirit of a mob.

GEO. H. THOMPSON.

Jan. 6, 1900.

The little that is done seems nothing when we look forward and see how much we have yet to do.—Goethe.

Correspondence.

SOME THOUGHTS CONCERNING THE LATE SESSION OF THE LOUISIANA CONFERENCE.

I attended the Annual Conference of Louisiana at Monroe, from the seventh to the tenth, inclusive, and from my point of view pronounce it a grand success. The machinery moved ahead well oiled with the spiritual lubricant of peace and good-will. The Bishop was brimful of good humor as well as good judgment, and kept the Conference wreathed in smiles and on the "qui vive" to catch the sparks which ever and anon he struck from the anvil of wit and humor. I believe he is one of the grandest men in America. I suppose I can say this with propriety, as I am a noninterested party and have no ax to grind.

Bishop Galloway is good at collections, and on his pet theme, the Twentieth Century Fund, he raised $2 600. He remarked that the memorial feature was brought out in this Conference as it had been in no other over which he had presided.

On Sunday he preached from the text, "Henceforth I call you no longer servants, but friends"—an able exegesis of the passage, exalting the relation of friendship far above that of servant or brother. He applied it to the relationship of Christ to his church and its ministry, and showed how closely they are united to his body. Before he began his discourse he requested that not another gentleman should give his seat to a lady, for the simple reason that the men needed preaching more than the ladies. Bishop Galloway could not be sectarian, but he is strongly denominational, and does not at all approve of union meetings or union churches any more than he advocates union homes for different families. In one of his lectures he referred to the man—we all know him—who ran a wire from the top of his head to the top of his conceit and thought he was talking with God—the distance was so great. Such conceit amounts to vanity. The preachers, as a body, looked well and seemed to have a good opinion of themselves, and they should, for of small worth is the man who has a strong self-respect. We have an extreme example of this want of self-regard in an old carpenter who works for us sometimes. He is so entirely destitute of conceit that you might kick him and he would not resent the injury. I am sure I did not see a Methodist preacher who would not maintain his personal identity and exact the respect of others. The disposition of the ministry over the work was unusually well made, there being but few dissatisfied with their appointments. I do not recall but one face on which there were tears.

We were royally entertained in the home of an Episcopal family, but we would not have known that they were not Methodists had I not asked, so entirely in sympathy were they with our work. We heard Dr. Barbee, of Nashville; and I took the grand old man to be a Bishop. His tribute to our senior Bishop was the finest I ever heard—"The greatest man in American Methodism," and I thought how gratifying that must be to the only son sitting there and hearing that glowing tribute.

Monroe has a bright future ahead. She has this year opened a large handsome free traffic bridge just north of the railroad bridge, thus making the two towns as one.

MRS. ALICE MCGIMSEY.

SHUQUALAK, MISS.

Shuqualak circuit has received me kindly enough for the fourth and last year of the quadrennium. The kind people of Shuqualak gave us a pounding on the first night of the new year. Thus the record has been broken as to the time of pastoral service here and in gifts to the preacher. We thank God and take courage.

Our first quarterly meeting embraced the first Sunday of the new year. Dr. W. T. J. Sullivan was with us in the spirit of the Master. He was received very cordially here. The people had known him and loved him in other days. He is the same consecrated, untired Christian gentleman that he has been in the days and years of the past.

The venerable Dr. P. H. Hamilton passed away on Sunday night, Jan. 7. Last year he sought the Lord earnestly and found him precious. After giving himself to the Lord, he gave himself to his people and joined the Methodist Church. He was very happy, and died in peace with God and man. Everybody loved him for his kindness and sunshiny disposition.

M. E. TUMLIN.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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Miss. Conf.: Mrs. E. D. Jones..Carlisle, Miss
La. Conf.: Mrs. T. P. Fullilove..

We have just received the following report of the third quarter, and present it for the prayerful consideration of the members of the W. F. M. S.:

Minden, La., Dec. 20, 1899.

Thank-offerings	$ 39 40
Dues	181 60
Mite-boxes	30
Special	37 10
Scholarships	20 00
Twentieth Century Fund	15 75
Pledge to W. B. F. M.	9 75
Total sent to treasurer of Woman's Board during third quarter	$303 90

MRS. J. J. HOLMES,
Treas. La. Conf. W. F. M. S.

It will be seen from the above report that our pledge to W. B. F. M. of $200 is coming in very slowly. The general treasurer says that up to Dec. 20 not half of the $5,000 so urgently called for had been received.

Dear women of Christ, we have just been reminded by the happy, holy Christmas of our obligation for the all-in-all gift of the Savior, through whom we hope for every good thing in this world and the next. His cause needs our help of hand, mind, soul and strength. Let us balance accounts honestly, and bring our tithes and offerings with clean hands and loving hearts unto the house of the Lord. Are we prosperous? We well can spare the tenth. Are we impoverished? Let us ask ourselves if the possible withholding may not have closed the windows of heaven for us. "Try me and prove me," saith the Lord of hosts. Read Malachi, third chapter. God's promises are yea and nay.

At the beginning of this new year may the God of all the earth help us, through Jesus Christ, to reconsecrate ourselves, body, soul and spirit, unto the service of the Master! And, with fervent zeal burning in our souls, we will not be satisfied until we can give expression to our love by holy offerings towards the advancement of the coming kingdom of our Lord and his Christ.

MRS. T. P. FULLILOVE.

Shreveport, La.

Selections.

A WISE SUGGESTION.

Some of the best men I have ever known have spent a great deal of their pastorate in looking at themselves and their own disqualifications, or at the faults of their members, and make them a subject of remark, until the eye of faith has been dimmed, and darkness has covered them over. They are sometimes tempted to charge their want of success not upon themselves alone, but upon others until night gathers over them and the sun is eclipsed.

They labor, until many of them are broken down in health, with sincere and honest purpose to do good; but they have simply mistaken the way. It is wise to win souls. We must work in God's way, and realize the necessity for the constant presence of the Holy Ghost.

On one occasion I was invited by the presiding elder to hold a quarterly meeting for him at a place where the minister was greatly discouraged. He was one of the most blameless, godly men I ever knew, but he was fearful and doubtful about his own efforts or the willingness of God to help him.

When I reached them, for six weeks he had labored and toiled, and no one had been converted, and it did appear as if the man would die. In my soul I loved him, and I pitied him and desired to help him. The church was discouraged because the pastor was. His faith was weak, and theirs weakened also. His hope had gone out, and theirs was eclipsed. The first sermon I preached, I tried to present Christ as the minister's hope, the church's hope, the believer's hope, and the hope of a lost and ruined world. There was feeling, it is true, but the pastor said: "It means nothing; nothing will be done. I have done my utmost, and I have failed." "But," I said, "my brother, God must do it. He alone can help and bless." "Well," said he, "there is so much unbelief." Said I, "Ghosts are always seen in the dark.

'Blind unbelief is sure to err, and scan his work in vain;
God is his own interpreter, and he will make it plain.'

It is yours and mine to work on and trust on until the victory comes."

"There is no victory in sight, and will not be."

In the afternoon two united with the church. I had to beg the permission of offering the privilege, as he said it was no use. He had done it, and done it until he was sick. At night I preached a short sermon, and then invited penitents to the altar, and in five minutes more than thirty were there, and a number were converted and united with the church. It was difficult for him to look away from the darkness which had enveloped him, and at last the light began to dawn, and he was a new man. Faith began to live, and hope grew bright, and love filled the heart of that discouraged man.

I left the next morning, when they thought I ought to have stayed. I said: "No; I ought to go. Your pastor has brought them to the Jordan, and now, while I am here, they just happened to pass over, and now I am going to let you enter into the land of Canaan which is before you. If human credit is of any account, it belongs to him, and not to me." In a little while over one hundred souls were converted under the ministry of that pastor.—Western Advocate.

THE DIGNITY OF LIFE.

How trivial seem the circumstances that sometimes unexpectedly come to us, and give, under the providence of God, direction and impulse to our lives! Truly we "live and move and have our being" in God. The slightest change in our human relations, the falling of an autumnal leaf, the shadows lengthening around us at eventide, the pale, sad face of the sufferer whom we casually meet by the way—these, with ten thousand other incidents in life, are profoundly significant. God watches every one of them. Intent upon our highest good, he approaches us and influences us by the smallest events; nothing is overlooked by him. His ordering of our minutest affairs is always in love. And these slight variations in our human lives, so insignificant—less visible in their effects than the unobserved ripple that breaks upon the shore—are suddenly invested with wondrous meaning when we rightly view them. These variations are made, in the divine thought, the connecting links through which our whole subsequent lives become resplendent.

Trivial circumstances!! Say not this. When we rise to the real dignity of living, nothing seems to us more erroneous than such a view. God is not in the greater, if he be not in the lesser, incidents of our lives. He who is "above all, and through all, and in you all," does not ask us to give him our finite measurements of events or their issues. Our estimates are necessarily valueless, because we are incapable of judging, both as to the special work he has for us in this life, and as to the peculiar circumstances which will aid us in accomplishing our mission. The hallowed meaning of our own providential career eternity alone will fully disclose. So it is everywhere and with us all. O! such an investiture of our personal life should fill us with adoration, and at the same time with meekness of spirit.

When we go forth each day to our appointed tasks, what consecration and divine trust should mark our choices! How near to him should we live! How painstaking to seize all those little threads of influence which are secretly woven into the texture of life; little in human thought, but mighty, so often, in the formation of character in ourselves and others!

How can we live a single hour without prayer? How we ought to cherish habits of charity toward all, increasing the sum of human happiness by our godly cheerfulness, stimulating the virtuous, helping the weak, sympathizing with the distressed, advocating the cause of the oppressed! In this way it will be found that the Master meets us daily in the way, going before us in everything to direct our steps. Thus, in companionship with him, we shall be always ready to hear him speak the final words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"—New York Advocate.

The Christian Life.

FAITH AND FEELING.

Faith is not to be confounded with feeling, or measured by the amount of emotion that accompanies it. Some feeling, of course, there must be in connection with Christian faith. We can not see the difference between right and wrong, between the purity and kindness and generosity and love of Christ, and the uncleanness and brutality and cruelty and hatefulness of sin, and remain utterly unmoved. We can not stand in the midst of the mighty, world-historic conflict, where on the one side multitudes of men and women are being betrayed and maltreated and plundered by the sin of others, and degraded and polluted by sin in their own hearts; and on the other side thousands and tens of thousands of the best and noblest men and women the world has produced are banded together in the name of Christ in the endeavor, first, to banish sin from their own hearts and lives, and then to banish it from the hearts and lives of others, and so remove it from the world. We can not stand emotionless between these contending hosts. We can not fail to feel some drawing out of our hearts toward Christ. Deep in the real nature of every rational being there is a sound core of loyalty to what is right and true.

This profound response and unswerving allegiance to what is just and true and kind and good, and to Christ as the supreme embodiment and historic champion of truth and goodness in the world, is all the emotional accompaniment that is essential to the reality of faith. This deep response of the whole nature may not make so good a showing on examination; but the most silent and imperceptible truning of the depths of our moral nature toward duty, and toward God as the author of duty and the defender of the right, is worth more than whole tempests of froth and foam on the heaving surface of emotional excitement.

The great question, after all, is not, Have I a love for Christ of which I can be conscious all the time? That way lies discouragement, despondency, despair. Faith must lead the way to love. And the question of faith is, rather, Have I Christ? Whether with little emotion, or with much, am I resolved that what work I do shall be done in his name; what influence I have shall be cast on his side; however cold and dead my emotions may become, however weak and blundering my efforts may prove, such as I am, I will be his? If we are thus resolved to serve him, we already believe in him; and we shall come to love him in due time.

Faith again is not to be confounded with works, nor measured by them, though works are the ultimate and inevitable fruit of faith. Faith lays hold on the ideal; and our works come far short of that. Faith is the deeper principle. Ideals are more significant than facts. The idealism of the heart rather than the ritualism of the hands is the true expression of the real self.

So here again the great question is not, What have I done? but, What am I trying to do? Three men are on a mountain side. The first is only a few steps from the base; the second is half-way up; the third is within a few steps of the summit. Which of these men is nearest the summit? "The third, of course," says every superficial observer, judging by works alone. Let us look deeper at the minds and hearts of these three men. The first has his face set resolutely toward the summit, and is determined to press forward until it shall be reached. The second man is undecided, looking sometimes up and sometimes down. The third has seen enough already, and is thinking of descent. Once more, Which of these three men is nearest the summit? The third is farthest from it of them all. Whether the second will ever reach it you can not say. The first man is nearest of them all, for his mind and will are on the heights already, and in due time will bring his body there.—W. D. Hyde, in "Outlines of Social Theology."

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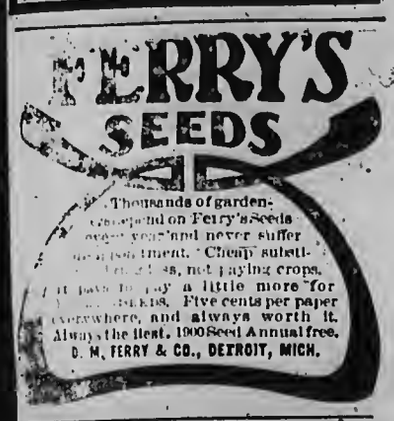

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From the Work.

PLEASANT HILL, MISS.

We are settled down to housekeeping again in one of the neatest parsonages in this district. We are enjoying its comforts this Winter weather. The good people of Pleasant Hill have given a royal welcome in the way of a pounding. There were pounds of such things as sausage, hams, coffee, canned goods, peas, potatoes, rice, sugar, soda, dried fruit, soap, scotch oats, lard, and stockings for the children. There are pounds and pounds of each article named. The cook at the parsonage will know what to cook for some time. We will be living for a time, at least, "on the fat of the land."

Now, the thing for us to do is to give this people the best year's work of our life. Pray for us, that we may go in and out before this people in the way God would have us go. And may this be the best year the church in all its various branches has ever known. Oh, for an outpouring of the Holy Ghost all over the land, an ingathering of souls for God and heaven.

Pray for us. God bless you and yours! R. P. GOAR.

COLD WATER, MISS.

The lightning struck the North Mississippi Conference at its last session. Yes, it did. The lightning struck me, too, and knocked me from the bottom. I said to my wife: "Well, there is one thing certain. We'll not live in Hot Water this year." And that is no small consideration, I'll tell you. Our people gave us a cordial welcome. We have one of the nicest and most convenient parsonages in the Conference. We preached on Christmas Eve in our church here, morning and night, on the results of the birth of Christ. At the morning service we passed paper through the audience and ask them to write what they expected to give on missions, Conference collections, etc., for 1900. The congregation was not large, but the subscriptions aggregated $107.50. Day before Christmas one of my good, kind and thoughtful stewards sent us a Christmas gift a barrel of flour and sacks of fruit, nuts and candy.

We hope by the grace of God to make full proof of our ministry among this kind and good people.

L. M. LIPSCOMB.

TCHOUPITOULAS MISSION.

We desire to give this expression of gratitude to Rayne Memorial Sunday-school and Epworth League for their generous help to us in providing for the children of this mission. There are not many spots of sunshine coming into the lives of the majority of these children; and it is with eager anticipation they look forward to this glad time. Last year our dear Bro. Harrison so lavishly provided for the little ones. We did not know just what we should do this year; and as the time rapidly drew near this little army, with eager faces, would remind me that they must be provided for in some way. And when one of the dear young workers from the above-named League and Sunday-school came to the mission one day and told us that each child of that school was going to donate some toy to these less-favored children, and thus proving the blessedness of giving rather than of receiving, we indeed felt thankful, and appreciated this love-prompted, self-denying spirit. The supply was ample, and in quality and quantity all that could be desired. The Epworth League sent us one hundred bags of candy, so attractively put up, and so liberal in size. We feel that the Master smiled approvingly on this, done as unto him.

L. MEEKINS,
Tchonpitoulas Mission.

COLUMBIA, MISS.

I will write something of our move and new work. After taking my whole family to visit my father and mother at Sharon and spend possibly our last Christmas together on earth, we made preparations to start for Columbia on Thursday, Dec. 28. We had all of our goods packed and two wagons engaged, and everything ready to start soon Thursday morning. But before day we heard the unwelcome rain peppering down, which continued until about 9 A. M. Then we began to get our drivers and teams together and load our wagons. We got our wagons started about 1 P. M., and wife, three children and myself in our jump-seat buggy with our faithful black horse "Mack" to pull us; left the parsonage at Gallman at 2 P. M. for our sixty five-miles trip. We all would have made the trip through on time and in good shape had it not been for a bad wheel and a weak axle in one wagon. The wheel broke down at noon on Friday in the piney woods of Lawrence county, which caused us all to be in the night finding a lodging. Started Saturday morning before day with a newly fitted wheel, and full of hope for our destination that night. But we were doomed to be disappointed. We had not gone one mile until the hind axle broke in two. These accidents caused our wagons to be delayed one day, and a good many of our goods to get wet, and increased the cost of our move about ten dollars. Notwithstanding all our delay "Mack" brought me and family to the parsonage in Columbia at 3:30 P. M., Saturday, where we found a goodly number of the elect Methodist women, with good fires and a hearty welcome, awaiting us. They had provided everything needful for the outer and inner man. We found the parsonage well furnished and plenty in the larder for several days, and a hot supper on the table. We could not have been sent to a better people. They have the new parlor nearly completed, and the painters are at work putting on a new dress.

After I got my appointment one of the preachers said to me, "Well, Williams; the 'storms' won't blow at Columbia like they did at Gallman." I said, "That's to be seen." Now, if present indications and conditions can be relied upon as forecasts of the future, Columbia will not be far behind Gallman, if any. We believe God is going to do great things for us this year. We are trusting, praying and working.

W. M. WILLIAMS, P. C.

WESTLAKE, LA.

After a move of two hundred and sixty-six miles, we reached our home at Westlake, where we found the good people awaiting our arrival. We got here at eight o'clock in the night, but the good people did not forget to prepare a very inviting supper for us. The table was decorated with the choicest of flowers. This was very much appreciated, but the baked chicken and delicious pies and cakes of every kind were much more appreciated.

We have a good people here, willing and ready to help in the Master's cause, and the outlook for a prosperous year is very encouraging. So I can't say that I regret the change that was made at all by the Bishop, for I am always willing and ready to go where the church thinks best to send me. I have faith to believe that God will take care of his own. I never expect, however, to find better people to serve than I had on the Ponchatoula charge. They did not allow their preacher to want for anything the two years while I was with them, and a better merchant I never expect to find to live by than the honorable Bro. J. R. Ables, for he is truly a preacher's friend. So may God ever bless those good people of Ponchatoula charge!

The preacher and wife of Westlake and Jackson Street Churches were made very happy a few nights ago by a great pounding. A party of over fifty, of every denomination, came in at eight o'clock, bringing goods of every kind, so much that we scarcely could find room to store them away. So we are under many lasting obligations to them for this generous deed.

We have fairly good congregations at both churches, and they are still on the increase. I have been here near three weeks, and have made somewhere near fifty pastoral visits, attended one funeral, and preached six times. I have a great field for labor; just thousands of sinners to look after and to work with. This is a saw-mill country; more saw-mills than I ever saw before at any place; but this is only the better. We all have something to do, and everything here is moving right along. All seem to be in good spirits. So, pray for me, Doctor, and for my people, that this may be the most prosperous year that Westlake and Jackson Street have ever had.

I am going to do my best to get every family on my work to take the ADVOCATE. The ADVOCATE is very much appreciated in our home. It seems that we just could not get along without it. I am anxiously awaiting every issue, to see what good news it has for me.

J. H. MONTGOMERY, P. C.

Jan 8, 1900.

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The preacher who apologizes to his congregation for the sermon he is about to preach needs a curtain lecture on "quitting." It makes people weary to hear a man begin by saying that he has been "indisposed," or "nervously prostrated," or "overrun with other cares," or "out of town," or "handicapped by circumstances over which he has no control," etc., and so on. No matter how good the excuse may be, keep it to yourself. We received that advice from a clear-headed man years ago, and it has been worth a good deal since.—Holston Methodist.

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THURSDAY, JANUARY 18, 1900.

THE RIGHT SORT OF RESOLVES.

As the old year died and the new year came into being, countless thousands gave place to solemn and sorrowful reflections, and then, turning their faces to the untried future, made high resolves, which, alas! in numerous instances will not outlast a few fleeting days. Few indeed are they who at such season do not experience some degree of repentance as well as the thrill of nobler impulses; but whether defeat shall soon follow, and the last state be worse than the first, depends upon the nature of the penitence felt and of the faith exercised. The sinner or the backslider who is merely sorry because his iniquities have brought trouble and disgrace upon him, and whose pride is simply wounded, though he may determine to live better, is far from permanent reformation. Trusting chiefly to his own weakened will, and not having repented toward God, he soon finds that despite his determination to be more careful, his old habits have not taken leave of him, and again he is led in chains.

The determination to "quit one's meanness" is highly commendable; but, unless accompanied by a purpose to serve God and by prayer, it will not long withstand the assaults of evil habit and temptation. Repentance never means much unless it is towards God, nor has reformation that aims at nothing more than respectability and worldly success any great resistive power. He who would be a constant victor in the struggle with sin and self must seek divine as well as self-help.

Many have resolved, as they set out upon this year, to live nearer to God; but, unless this includes also the purpose to live nearer to their fellow-men, their experience will prove disappointing, and poor will be their progress. No man can live close to God, and at the same time be at a distance in feeling and action from his fellow-men. "And this commandment have we from him, That he who loveth God love his brother also." The pious resolutions of the man who congratulates himself upon being above the common herd, and who is little touched by the wants and woes of the unfortunate, are little to be esteemed. The disciple who is unwilling to "condescend to men of low estate," though he be punctilious in performing acts of worship, sadly lacks the Christ-spirit. The author, Tourgeneff, tells of a beggar who asked for alms. The man who was approached felt for money, and, finding none, said, "Brother, I have none." "But you said, 'Brother,'" answered the beggar, "and that was an alms." Thus strikingly does this incident bring before us the yearning of the masses for sympathy, as well as the grateful satisfaction with which it is often received. During this year of grace let us, in our effort to live more nobly, be always considerate of the wishes and welfare of others, and set our affections unreservedly upon things above.

One of the latest exhibitions of philanthropy in this country is the gift of $2,500,000 by Professor James Munyon of Philadelphia, to found an industrial school for fatherless girls. The school is for native American girls who are entirely dependent. The foundation of the buildings will be laid within the next year.—Wesleyan Advocate.

A MEMORIAL SERVICE.

A memorial service in honor of Dr. C. G. Andrews was held at First Church, Jackson, Miss., on Sunday night, the fourteenth instant. The opening prayer was made by Rev. H. P. Lewis. Rev. C. A. Powell read the Scripture lesson. The following resolutions by the faculty of Millsaps College were read by Dr. W. B. Murrah.

After a few remarks by the pastor of the church, Bishop Galloway delivered an address which, for eloquence and appropriateness, we have rarely heard equalled and never surpassed. We would be glad to have it entire for publication, but will make no attempt at reporting it, as no abridgement would do it justice. A beautiful and appropriate service of song was rendered by the choir. The benediction was pronounced by Rev. C. F. Emery. It was eminently fitting that such a service should be held here, where Dr. Andrews had served as pastor, and where his friends are legion.

RESOLUTIONS RESPECTING DR. ANDREWS.

Whereas, It has pleased God to take from the scenes of his earthly labor Dr. Charles Green Andrews, the honored vice president of the Board of Trustees of Millsaps College; And, whereas, Dr. Andrews was the steadfast friend of this institution from the beginning, and by his wise counsel and earnest support contributed largely to give it favor and success; therefore,

Resolved, 1st, That we, as a faculty, claim the privilege of adding to the many expressions of esteem called forth by his death our tribute also of respect and admiration for those high qualities which gave him honor among men, and for the purity of character and engaging gentleness and kindness of heart which made his presence a benediction, his friendship a tower of strength.

Resolved, 2nd, That in the large work which Dr. Andrews did for the church as pastor, teacher and legislator, we recognize the highest type of the Christian statesman and gentleman, the man of strong convictions, of charitable judgment, true to Methodist polity and doctrine, and adorning at all times and everywhere the doctrine of Him to whose services he had dedicated his life.

Resolved, 3rd, That while we bow in sorrow to the divine will in this dispensation of his providence, yet we rejoice that our honored friend was permitted to live so long to show forth by his walk and conversation that beauty of holiness and consecration to duty which make his life, both for example and achievement, an inspiration to the young and a precious legacy to the church he served so well.

Resolved, 4th, That these resolutions be spread upon the Minutes of the faculty, and that the secretary be instructed to forward a copy of the same to the NEW ORLEANS CHRISTIAN ADVOCATE for publication and to the family of the deceased, with the assurance of our sincere sympathy in their hour of sore bereavement.

R. S. RICKETTS,
J. A. MOORE,
A. M. MUCKENFUSS,
Committee.

EAST MISSISSIPPI FEMALE COLLEGE.

In a note to the editor, Pres. J. W. Beeson, of East Mississippi Female College, says: "We have arranged for room in the buildings for eight more girls, to enter at the beginning of the second term, which is Jan. 24. We shall be glad to have any who intend to enter to apply at once. These eight may come the last half of the session at reduced rates. We want to fill up every inch of space. Everything is moving along smoothly and nicely at the college. Truly the Lord is good to us."

How we look at life is of far more importance than what we have.

Men who are reliable are in far greater demand than men who are smart.

The Christian who does not try to live above suspicion lacks either in consecration or in integrity.

The man who deserves a better place than he is in will succeed far better and enjoy life more than the man who is in a better place than he deserves.

Those who are most faithful to duty are seldom complainers. On the other hand, grumblers are, for the most part, shirks and indifferent workers.

It is infinitely better to be poor, and have a clean record for honesty than to live luxuriously and be pointed at as a slippery scoundrel who can not be trusted to pay his bills.

THE PREACHER'S PERSONALITY.

It is very plain that God, in choosing men for the gospel ministry, calls such as possess the elements of a healthy moral personality. And the qualifications which the New Testament states as being requisite in a preacher indicate that he must have a high grade of character. And this idea is lodged in the minds of very many people who make no profession of religion. Very naturally they expect that a preacher shall be a man of honor, of integrity, of pure sincerity; a careful observer of law, both divine and civil. Very naturally, also, if a preacher be destitute of such qualities, or either of them, in a marked measure, the people of the world will soon lose all respect for him, and, of course, Christian people do, too. The editor of the Wesleyan Methodist says: "If the personality of the preacher is to be present as one of the essential elements of the good sermon, that personality must be of a high order. Otherwise there is inevitably introduced into the sermon a fatal weakness. Invariably we turn away in disgust from the sermon which sets forth a virtue which we can not find in the preacher himself. No one is willing to so abuse his sense of the fitness of things as to sit voluntarily and listen to a man who preaches eloquently upon the beauties of heroism, yet who is himself a dastardly coward. Sometimes we are forced to listen to men who preach beautifully on the supreme excellence of love, but who are themselves the most perfect haters we have ever known. This is always an affliction."

These statements apply especially to those hearers who are quite sensitive to the moral fitness of things, the right relation of moral character to the divine calling of preaching. I know of a preacher who is morally very corrupt, whose word is very unreliable, who is, in fact, habitually untruthful; and yet he will preach the necessity of an exalted life, and speak often of the excellence of the various Christian virtues; so that one who does not know him would suppose that he is an intensely spiritual and godly man. It is no wonder that those who do know him do not want to hear any sermon or religious talk from him. But it is a wonder that some Christians will persist in hearing him and in supporting him.

C. H. WETHERBE.

ARMY WORK OF THE Y. M. C. A.

In response to an invitation from the War Department, the International Committee of the Young Men's Christian Associations has recently sent eight secretaries to work with the army in the Philippines. They have carried with them on the transports books, papers, magazines, games, stationery, and other things intended for the physical comfort of the army, as well as organs, song books, Testaments and other matter for use in religious and social work.

By the organization of Regimental Young Men's Christian Associations, which undertake the arrangement of entertainments, literary and musical clubs as well as religious services, the tedium of the long voyage is relieved, and the secretaries enabled to become acquainted with the men, and help them maintain the standard of morals which they had before enlisting.

The secretary who accompanied the Forty-third Infantry on the transport "Meade" wrote from Gibraltar that: "The association which we have organized has an enrollment of nearly six hundred. A literary society, chorus and glee club is already at work, and a committee appointed to take charge of a systematic course of Bible reading, which was followed by a number of the men and officers. Studies in the lives of Paul and Moses have been particularly interesting during our trip through the Mediterranean Sea, past Italy, Malta, Egypt, and Arabia. In addition to these activities, a class in English, with a membership of twenty-five among the enlisted men, meets each morning."

A letter from the "Thomas," which is said to be the finest troop ship in the world, says: "I feel sure that if those who are behind this movement, and who furnish the means, could hear the expressions of gratitude uttered by the soldiers, it would warm their hearts as it does mine. 'God bless the Y. M. C. A.,' and 'The Y. M. C. A. is the best friend the soldier has,' are remarks heard frequently."

FRESH VICTIMS OF CHRISTIAN SCIENCE FOLLY.

The following, from the Pittsburg Dispatch, of Jan. 8, furnishes a fresh illustration of the fanaticism of Christian Scientist devotees:

"Diphtheria and Christian Science have had a bitter battle in a New Brighton family for the past two weeks. Diphtheria has won, so far. Two children are dead, while a third child and the father are dangerously ill with the same disease. Frank Martzolf and his wife have been believers in Christian Science for three years, and so confirmed in the doctrine are they that they have seen their two little ones die of malignant diphtheria, and were willing to see their remaining child perish rather than take her case 'out the hands of the Lord.'

"Not until forced to do so by the health authorities would the parents permit a physician in the house, and even then the father refused to give the medicine prescribed, and the health officials were compelled to take the family in charge. When the first child, Nancy, died, Martzolf called on an undertaker to bury her. When asked for the certificate of death, he said there was none, and Coroner Taylor began an investigation. He found the second child, Roy, in the last stages of the disease, and ordered Dr. Boyd to treat him. The father refused to give the boy the medicine, and he died a few hours later. The health officials are now in charge, and may be able to save the third child and the father, both of whom are down with the disease.

'Beaver Valley people are very much wrought up over the matter, and it is likely that Christian Science, with its prominent leaders in New Brighton, will be investigated by the courts."

NOTICE.

I have appointed Rev. G. A. Guice presiding elder of the Meridian district, in place of Dr. C. G. Andrews, deceased. W. W. DUNCAN.

Perhaps nothing more unerringly reveals the littleness of mediocre men, especially in the ministry, than the desire to be conspicuous in the public eye. To be invited to sit in the pulpit at a public service, or upon the platform, is the occasion for unbounded satisfaction with a certain type of minds. There are some well-known ministers in every denomination in this city and the suburbs who invariably are found upon the platform on any special occasion. To serve on committees is a privilege which this class of men covet, and in some way they are generally successful. Not of this kind was the great and masterful Horace Bushnell. He was too busy about matters of prime importance to cherish small ambitions or to waste himself on minor matters. He said of himself late in life: "I was almost never a president or a vice president of any society, and almost never on any committee. Take the report of my doings on the platform of the world's business, and it is naught.' The young minister who finds himself falling into the desire "to be seen of men," will do well to put a determined check upon this infirmity. It will be remembered that Jesus censured the Pharisees because they loved "the chief seats in the synagogue."—Zion's Herald (Boston).

It is a great thing to have a clear head; it is a greater thing to have a clean heart.

It is a great thing to take care of the mortal body; it is a greater thing to take care of the immortal soul.

It is a great thing to be diligent in respect of things that are seen and temporal; it is a greater thing to be diligent in respect of those things that are unseen and eternal—James McLeod.

Laurens county, Ga., has again voted "dry" by a majority of 1049. The liquor people need not doubt the spread of temperance sentiment in Georgia.—Wesleyan Advocate.

NOTES.

A correct solution of Lucy King's riddle has been sent in by J. Zimmerman, Enterprise, Miss.

***

Rev. A. D. Miller writes that his postoffice address for the year 1900 will be Lorman, Jefferson county, Miss.

Rev. R. B. Downer wishes us to give notice that his address hereafter will be Ellisville, Miss.

***

Rev. J. F. Sconlock, one of the superannuates of the Louisiana Conference, is in the city for medical treatment.

***

A union of all the Presbyterian Churches of Australia having been decided upon, steps have been taken to raise a Twentieth Century Fund of 100,000 guineas.—Exchange.

***

Rev. H. P. Lewis, of the Mississippi Conference, asks us to announce that his postoffice for the present is Fannin, Miss.

***

The reception tendered to Rev. F. N. Parker and bride at their home in this city, on last Friday evening, was largely attended and thoroughly enjoyable.

***

It is stated that the sales of David Harum in December alone amounted to 50,279 copies. That the great success of this book is to continue in the new year seems to be indicated by the opening sales of 2,000 copies on Jan. 2.

***

Rev. R. H. B. Gladney writes: "We have made an excellent beginning. We have promise of the best year's work we have ever had. Pickens (Miss.) is a delightful charge. The ADVOCATE goes to many of the homes in this section."

***

Rev. T. M. Wafer writes that he and his family have been kindly received by the people at Downsville, La., and that the prospects are good for a prosperous year. His family have unfortunately been afflicted with "la grippe" ever since Conference.

***

Rev. W. W. Mitchell, the new pastor at Sanatobia, Miss., writes that he has started off well, and that there are many indications of a favorable year. He and his family were very kindly received by the people, who are daily giving evidences of appreciation.

***

Bro. I. L. Peebles requests the pastors in Mississippi to please have the petitions respecting legislation on the Sabbath question signed at once and forwarded to the editor of the ADVOCATE at Jackson, Miss. We hope the brethren will take note of this, and act accordingly.

***

Mrs. F. A. Lyons and Miss Werlein entertained the ladies of the Burgundy Street Church, Sunday night, with instructive addresses, after which they organized a Home Mission Society of eighteen members. A Junior League also has been organized since Conference.

***

Rev. W. J. Ferguson, of the Mississippi Conference, paid the ADVOCATE office an appreciated call one day last week. We regretted to learn that he is suffering from an eye trouble, for which he came down to the city for treatment. He states that this, his fourth year at Pachuta, promises to be the best.

***

Rev W. G. Forsythe, the popular parson of the Methodist Episcopal Church in this city, has been transferred to Adams, Miss. This gentleman has in the short time that he has been here greatly endeared himself to Biloxians by his urbanity of manner, gentlemanly qualities, and his abilities as a preacher, and he has secured the lasting friendship of all those with whom he has come in contact. His departure is deeply regretted by all. He acquitted himself well in his Christian duties, without bombast or sensation, and Biloxi is sorry to lose his valuable services.—Biloxi Herald.

***

Following is the growth of Christianity by centuries: Close of first century, 500,000; second century, 2,000,000; third century, 5,000,000; fourth century, 10,000,000; fifth century, 15,000,000; sixth century, 20,000,000; seventh century, 25,000,000; eighth century, 30,000,000; ninth century, 40,000,000; tenth century, 50,000,000; eleventh century, 70,000,000; twelfth century, 80,000,000; thirteenth century, 75,000,000; fourteenth century, 80,000,000; fifteenth century, 100,000,000; sixteenth century, 125,000,000; seventeenth century, 155,000,000; eighteenth century, 200,000,000; present time, 400,000,000.—Presbyterian Year Book.

The friends of temperance have occasion for great rejoicing over the splendid victory recently gained in Leflore county (Miss.), of which Bro. G. W. Bachman writes as follows:

"Leflore county voted on the tenth instant two hundred majority against the sale of liquor. This is the third time in succession that this county has voted for prohibition. It is hoped that the antis are satisfied to let the matter rest in favor of God and home and country."

***

The members of First Church, Jackson (Miss.), are sustaining their record for loyalty. Although they greatly regretted to give up their former pastor, the brilliant and genial Bailey, to whom they were strongly attached, they gave the new pastor and his family a most cordial reception. On the arrival of the train a committee was in evidence at the depot, and a carriage was in waiting. At the parsonage a bountiful repast was spread, and a number of ladies were present with kindly greetings and words of cheer. It is to be hoped that the pastor will show himself worthy of the kindness shown him by his loyal and enterprising flock.

***

As per the announcement previously made, Mr Charles Manson and Miss Bertha Hands, both of this city, were united in marriage on Thursday evening, the eleventh instant, at eight o'clock P. M., in the Carondelet Street Methodist Church, the joyous event being witnessed by a vast and eager throng of friends and relatives. The ceremony was performed by Rev. F. N. Parker, assisted by Dr. B. M. Palmer, of the Presbyterian Church. The same evening a brilliant reception was tendered the happy pair at the elegant home of Mrs. W. W. Carre, the aunt of the bride. The bride and groom belong to the best circles in the city, and are in every way worthy of the high esteem in which they are held. We wish them long life and much joy in this new relationship.

***

Last Sunday morning Dr. W. H. LaPrade, pastor of Rayne Memorial Church, preached to a large audience a very forceful and stirring sermon, in which he vigorously arraigned the gambling and saloon and Sabbath desecration evils rampant in this city, and pleaded earnestly for a more aggressive type of Christianity in dealing with these and other abounding iniquities. There is scarcely a city in the Union where the forces that make for righteousness are more fully asleep, or are less united, than is the case in this gay and prosperous, but sin-cursed metropolis. Every pulpit in the city should thunder long and loud against the frightful moral corruption that prevails, and every friend of good morals, no matter how small his influence, should show his colors and rally to the charge. It is not a fight to be won in a few days, or a few weeks; but if even a small per cent. of the resident Christians will co-operate with each other and keep up the struggle, victory is sure in the end; "for," as the Scripture says, "there is no restraint to the Lord to save by many or by few."

***

Representative Sharkey, of the Mississippi Legislature, has introduced a juvenile prison reformatory bill, which provides that all criminals under the age of seventeen shall be kept separate from the older convicts, and that two hours a day shall be set apart for their moral and mental training. Those convicted who are between the ages of seventeen and twenty may, at the option of the circuit judge, be sent to the reformatory of the penitentiary proper. A bill of substantially the same nature was passed by the Legislature in 1896. It went over, however, and was vetoed by the governor at the special session of 1897. We are not informed as to what per cent. of the criminals in Mississippi are juveniles, but our impression is that the number is quite small. Hence there may not be urgent need of the establishment of such an institution just now, but however this may be, there is no question that some provision should be made for separating youthful and reformable offenders from hardened and habitual criminals, even though the former be but few in number. Mr. Sharkey's bill aims at the right thing, and is deserving of favorable consideration.

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MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss ASSOCIATE EDITOR.

MEETING OF THE MISSISSIPPI STATE LEAGUE CABINET.

By request we copy the following from the Epworth Era, of Jan. 4:

Pursuant to a call of President H. Walter Featherstnn, D. D, the following persons met in the Methodist Chnrch at Greenwood, Friday, Dec. 1, 1899, in joint session with the North Mississippi Annnal Conference: Rev. H. Walter Featherstnn, of Brookhaven, president; W. F. Lagrone, of West Point, first vice-president; Mrs. G. H. Mathis, of Colnmbns, third vice-president; Miss Vic Thompson, of Tnpelo, secretary; Rev. H. G. Hawkins, of Madison, editor of League colnmn in NEW ORLEANS CHRISTIAN ADVOCATE; Rev. R. H. B. Gladney, of Enpora, chairman of Epworth League Board of North Mississippi Conference; Rev. J. H. Shumaker, of Inka, chairman of Mission Board of North Mississippi Conference; Rev. A. W. Langley, of Abbeville, League secretary of Holly Springs district; Rev. J. H. Smith, of Wall Hill, League secretary of Sardis district.

The meeting was called to order by the president, and led in prayer by Rev. R. H. B. Gladney. The chair then stated that he had called that body together with the North Mississippi Conference in order primarily to secure the co-operation of the League and Mission Boards in the promotion of the "Holston Mission Plan," nndertaken by the State League. He then entered into a fnll explanation of the "Holston Plan" of raising the assessment for missions in fnll. The secretary then introduced a resolntion reqnesting the chairman of the Leagne Board to include in his report to the Conference the indorsement of the mission work undertaken by the State League, and nrge npon the preachers the importance of pushing this work in their Leagues and organizing the missionary department, if not already organized. This motion prevailed. First Vice-President W. F. Lagrone then snbmitted a leaflet pertaining to the organization of the missionary department, stressing in particular the educational idea. This plan was indorsed.

Inqniry was made in regard to why the Minntes of the last State Conference had been so long delayed, and it was decided to cnt the order down to one thonsand copies.

The chair next inqnired what success had been made in regard to collecting the State assessment. The secretary stated that only an amonnt sufficient to meet the expense already incnrred was thonght to be in the hands of the treasurer. The chair instrncted the secretary to pnsh the collection of this fnnd. He then presented the idea of having the secretary travel over the State, meeting with the central committees in each district and organizing fnlly for the work. A general discnssion of this idea was entered into, and the chair finally rnled that it could be decided later.

Upon motion, the date of the next State Conference was fixed for the last week in April, 1900.

At 9:30 o'clock on Satnrday morning, Dec. 2, President Featherstnn again called the meeting to order, himself leading in prayer. The pamphlet on Jnnior work, by Miss Estelle Boothe, State Jnnior Snperintendent, which she had sent in for the indorsement of the Cabinet, was fnll of helpfnl snggestions for Jnnior workers, and the secretary was instrncted to have it printed in the form of a booklet and mailed to the Jnnior workers throughout the State. Mrs. G. H. Mathis, the third vice-president, then gave a presentation of her plans for the promotion of the State work in the Literary Department. The article she snbmitted was highly commended by President Featherstnn.

Rev. R. A. Meek, secretary of the Tri-State organization, then appeared before the Cabinet and spoke in the interest of the Tri-State organization. The literary work was again reverted to, and Mrs. Mathis snbmitted a chart for Bible stndy, and said that she had contemplated getting ont a book on the literary work for the nse of the Leagues generally, in which this chart for Bible stndy was to appear.

A resolntion was adopted indorsing the report blanks, Annnal Record Book, and Secretaries' Mannal, gotten ont by Mr. Gns W. Thomasson for the nse of the Texas Leagnes, and reqnesting their issnance from the Pnblishing Honse. W. F. Lagrone then introdnced a motion indorsing the Tri-State organization, and pledging the snpport of the Mississippi Cabinet to the committees in charge. Also adopted.

A request came from the Mission Board for President Featherstnn to present the "Holston Plan" to the Conference that evening. This he gladly consented to do. Next a resolntion was passed expressing regret at the absence from the meet ing of Drs. H. M. DuBose, Rev. P. L. Cobb, D. G. Pattor, Miss Grace Loper, and Miss Estelle Boothe, and gratification at the very able management of the Epworth Era.

The programme for the coming State Conference was next arranged. The body then adjonrned to meet at 3 P. M. with the Board of Missions.

At the appointed honr the Cabinet met with the Board of Missions. President Featherstnn gave an explanation of the "Holston Plan" to this body, and asked for co-operation and indorsement of the same in their report to the Conference. The chair assnred him that these requests wonld be granted.

This closing the work of the State Cabinet for the time, the body adjonrned after a session of laborions work.

VIC THOMPSON,
State Secretary.

[On acconnt of lack of space we were obliged to abridge the foregoing report a good deal.—EDITOR.]

Mississippi State Assessment.

RECEIVED TO JAN. 3, 1900.

Starkville, $2; Vosaburg, $1.35; Madison, $1; Tnpelo, $2; Colnmbns, $5; Shnqualak, $1.10; Canton, $2; West Point, $1.65; Sardis, Jnnior, $2.10; Greenville, $2.50; Natchez, Wesley Chapel, $2.25; Madisonville, $1; Inka, $1.35; Beanregard, $1.50; Rain's Chapel, $1.70; Hollandale, 65 cents; Natchez, Under Hill, $2.25; Jackson, First Church, $4; McComb City, $2.20; Lake, $1.20. Total, $38.80.

Has your League paid its part on this assessment? The State work can not be promoted without an expense fnnd. According to the Constitntion adopted at our last State Conference, no League will be entitled to representation in the State Conference at Vicksburg next April without having paid this assessment. Let the League presidents, pastors, and district secretaries take this matter np, and have it attended to.

VIC THOMPSON,
State Secretary.

Tupelo, Miss.

Millsaps College.

Prof. D. H. Bishop, of Fort Worth, Texas, will be in charge of our English department after the beginning of the second term of our present session. Prof. Bishop will come to us with the highest testimonials from eminent educators. He was graduated from the Vanderbilt University with the M. A. degree, and was assistant in English in that institution for two years. For several years he has been in his present position as professor of English in the Polytechnic College at Fort Worth, Texas.

As announced in your last issue, the second term of our session will begin Monday, the twenty-ninth of January. Many students are just at the stage of advancement to make it desirable to enter at that time. On application we will be glad to send catalogue or give any other information relative to requirements for admission.

W. B. MURRAH,
President.

Notice.

To the Members of the Mississippi Conference Brotherhood:

DEAR BRETHREN: Bro. C. G. Andrews is dead. Assessment No. 22 is now due, and must be paid within sixty days. Remit to Rev. B. F. Lewis, Treas., at Ellisville, Miss., by postoffice money order, or registered letter.

B. F. JONES,
Sec'y Miss. Conf. B'hood.

Hattiesburg, Miss., Jan. 15, 1900.

To Ministers of the North Mississippi Conference.

Having been entrusted with the honored position at your treasurer of Board of Missions of the last session of our Annual Conference, and desiring to give you the best service possible, I must be aided in my efforts by each minister or layman whose duty it is to collect said funds. Now, it is very necessary that our missionary funds have prompt attention, for, while we are enjoying the comforts of life, and surrounded by so many evidences of God's goodness, our brother in the far-off mission fields is in need, and, having a much greater sacrifice to make than ourselves, it is nothing but our duty to bring this matter promptly before our congregation and people, that they may be relieved of this strain upon them, and be enabled to give much more and better work towards the advancement of the cause of the Master. We are all interested in the great and glorious work of spreading the gospel of the Christ. Let us begin at once to show our love for him by providing for the wants of our beloved missionaries.

My postoffice is Aberdeen, and I am prepared to receive your collections by local checks on your bank, express money order, or registered mail. Please begin your collections for the cause without delay.

F. P. JINKINS,
Treasurer.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE
Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

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$57.50.

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THE young lady of the house would be pleased with one. The growing boy, musically inclined, can have no better instrument to show his genius.
$2 up.

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EDUCATE the entire household. Keep up with the times. Hear the greatest orators speak, singers sing, bands play. Hear talks in Chinese, Japanese, Yiddish, Polyglot. Nothing more amusing.
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Music Folios.
FOLIOS of Classics, Modern Songs and Tunes, in single books; Mother Goose Melodies. Every grade of difficulty—simple to most difficult.
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WILL give pleasure for years to come; it will be more appreciated than any gift you can select. The easy payment plan makes such a gift almost inexpensive.
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THERE is no instrument that gives the soft, sweet tones of this one. It is not a difficult instrument to learn, and, having mastered it, the player has an accomplishment that will give more pleasure to others than almost any other.
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Give Nothing But Musical Presents.
A PIANO for the young lady.
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This will keep the household intact for years to come, make home the clubhouse, keep the young youthful and make the old young again.
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A Music Box.
THE kind that plays thousands of tunes. Interchangeable discs of steel for each tune. No more pleasing musical gift for a small amount can be found. We have them in small sizes and large.
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THIS is the instrument for the frolicsome member of the household. It will be a source of constant amusement. No other instrument will arouse mirth as this one does. A banjo is what is needed in the home to keep the younger members at home evenings.
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THE PROMPT WAY TO CURE YOURSELF WHEN SYMPTOMS SHOW THAT YOUR KIDNEYS ARE OUT OF ORDER.

The way to be well is to pay attention to your kidneys.

They are the most important organs of the body—the blood filters.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys strain or filter out the impurities in the blood—that is their work.

Purifying your blood is not a question of taking a laxative or physic.

Does your blood run through your bowels?

What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are *already* in your blood, causing your present sickness, *it leaves there.*

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel-cleaners fail to do their work—they fail to help the kidneys.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root the great Kidney Remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Dr. Kilmer, our eminent physician and specialist, has attained a far famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

Pain or dull ache in back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleeplessness, sallow complexion, dropsy, irritability, loss of ambition, obliged to pass water often during the day, and to get up many times at night and all forms of kidney, bladder and uric acid troubles.

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To prove what Swamp-Root will do for *you* every reader of the "CHRISTIAN ADVOCATE" will be sent free by mail, prepaid, a sample bottle of Swamp-Root and a book about Health, Diet and Disease as Related to Your Kidneys. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

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Home Circle.

RECIPE FOR A HAPPY DAY.

Take a little dash of cold water,
A little leaven of prayer,
A little bit of sunshine gold
Dissolved in morning air.

Add to your meal some merriment,
Add thought for kith and kin;
And then, as a prime ingredient,
A plenty of work throw in.

Flavor it all with essence of love
And a little dash of play;
Let a nice old book and a glance above
Complete the well-spent day.

— Good Health.

THE BULWARK OF SELF-CONFIDENCE.

"If a man possesses the consciousness of what he is," said Schelling, "he will soon learn what he ought to be; let him have a theoretical respect for himself, and a practical will soon follow." Levi said that a person under the firm persuasion that he can command resources, virtually has them. "Humility is the part of wisdom, and is most becoming in men," said Kossuth: "but let no one discourage self-reliance; it is, of all the rest, the greatest quality of true manliness." Froude wrote: "A man must learn to respect himself, to be independent of charity or accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built."

"A man can not aspire if he looks down. If he would rise, he must look up." God does not create us with aspirations and longings for heights which we can not reach.

Great men have ever had great confidence in themselves. "When I am dead," said the great physiologist, "you will not soon meet with another John Hunter." Wordsworth felt sure of his place in history, and never hesitated to say so. Dante predicted his own fame. Kepler said it did not matter whether his contemporaries read his books or not. "It may well wait a century for a reader, since God has waited six thousand years for an observer like myself." When John C. Calhoun was in Yale College, he was ridiculed by his fellow-students for his intense application to study. "Why, sir," he replied, "I am forced to make the most of my time, that I may acquit myself creditably when in Congress." A laugh followed, when he exclaimed: "Do you doubt my going to Congress? I assure you, if I were not convinced of my ability to reach the national capitol as a representative within the next three years, I would leave college this very day."

Egotism, so common in men of rank, is a necessity. Nature gives man large hopes, lest he falter before reaching the high mark she sets for him. So she has overloaded his egotism, often beyond the point of agreeability, to make sure that he will persist in pushing his way upward. Self-confidence indicates reserve power. It shows that one feels equal to the occasion.

A poor Scotch weaver used to pray daily that he might have a better opinion of himself. Why not? Can I ask another to respect me, when I do not set the example? If the world sees that I do not respect myself, it has a right to reject me as an impostor, because I claim to be worthy of the good opinion of others when I have not my own.

The only way to enjoy our own respect is to deserve it. To deserve it, we must possess genuine merit according to the best decision of the judge within, who knows all about our cases. To attain the most thorough self-respect, we must give our earnest attention to being, instead of striving to keep up appearances by simply seeming. What would you think of a man who would neglect himself and treat his shadow with the greatest courtesy?

The world has a right to look to me for my own rating. We stamp our own value upon ourselves, and can not expect to pass for more.

This is a busy world, and men have no time to hunt about in obscure places for retiring merit. They prefer to take a man at his own estimate until he proves himself unworthy. The world admires courage and manliness, and despises a young man who goes about "with an air of perpetual apology for the unpardonable sin of being in the world."

Self-respect is the root of most of the virtues, especially of cleanliness, chastity, reverence, sobriety and honesty. But it is not enough for us to possess these characteristics, unless we fully realize the fact, and feel a personal interest in retaining them. It is a great thing to have brains, but of what use is a tool, however good, if you are not aware of its possession, or afraid to use it? It is vastly better to be able and willing to command your brains confidently under all circumstances.

But self-respect must be accompanied by self-conquest, or our strong feelings may prove but runaway horses. He who would command others must first learn to obey, and he who would control his own powers must learn to be submissive to the still small voice within. Shame and its consequent degradation follow the loss of our own good opinion rather than the esteem of others. Too many yield in the perpetual conflict between temptation to gratify the coarser appetites and aspirations for the good, the true, and the beautiful. Voices unheard by those around us whisper, "Don't," but too often self-respect is lost, the will lies prostrate, and the debauch goes on. Such battles must be fought by all; be ours the victory born of self-control, aided by that Heaven which always helps him who prays while putting his own shoulder to the wheel.

Believe in yourself. You may succeed when others do not believe in you, but never when you do not believe in yourself.

"I call that mind free," says a wise thinker, "which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit helps to its own spiritual enlargement."—Success.

DISCONTENTED HOUSEKEEPERS.

Not without reason does Mrs. Amelia E. Barr write as follows in the North American Review:

"One of the saddest domestic features of the day is the disrepute into which housekeeping has fallen; for that is a woman's first natural duty and answers to the needs of her best nature. It must be noted that this revolt of certain women against housekeeping is not a revolt against their husbands; it is simply a revolt against their duties. They consider housework hard and monotonous and inferior, and confess with a cynical frankness that they prefer to engross paper, or dabble in art, or embroider pillow shams, or sell goods, or in some way make money to pay servants who will cook their husband's dinner and nurse their babies for them. And they believe that in this way they show themselves to have superior minds, and ask credit for a deed which ought to cover them with shame. For actions speak louder than words, and what does such action say? In the first place, it asserts that any stranger, even a young, uneducated peasant girl hired for a few dollars a month, is able to perform the duties of the house-mistress and the mother. In the second place, it substitutes a poor ambition for love, and hand service for heart service. In the third place, it is a visible abasement of the loftiest duties of womanhood to the capacity of the lowest paid service. A wife and mother can not thus absolve her own soul; she simply disgraces and traduces her holiest work. Suppose even that housekeeping is hard and monotonous, it is not more so than men's work in the city. The first lesson a business man has to learn is to do pleasantly what he does not like to do. All regular useful work must be monotonous, but love ought to make it easy; and at any rate, the tedium of housework is not any greater than the tedium of office work. As for housekeeping being degrading, that is the veriest nonsense. Home is a little royalty. It is only the weakest, silliest women who can not lift their work to the level of their thoughts, and so ennoble both."

GIRLS SHOULD LEARN TO COOK.

Good housekeeping has far more to do with domestic happiness than young lovers dream of. I believe that these times need women whose most beautiful work will be done inside their own doors. Without good housekeeping the romance will soon go out of marriage. Of course, the man who prizes woman chiefly because she "looketh well to the ways of her household," does not deserve to have a good wife. He should merely employ a housekeeper and pay her good wages. But there are social, moral, and spiritual uses proceeding from the wise regulation of the household which bestow a dignity on what would otherwise be trifling. No matter what a girl's accomplishments may be, her education is incomplete if she has no knowledge of bakeology, boilology, roastology, stitchology, and mendology. Even if the girl should never be required to do the work herself, she ought to know whether it is done in a proper manner.—Rev. M. Peters, in Lutheran Observer.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did,* for while the debate had been going on he had tried the experiment.

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J. M. CHAPIN, Proprietor.

Sweet Country Milk, in pint and quart bottles, at 5 and 10 cents each.

Families supplied with Sweet Cream, Ice Cream, Cream Cheese, Buttermilk and Fresh Butter at popular prices. Fresh Creole Eggs a specialty. We solicit your order.

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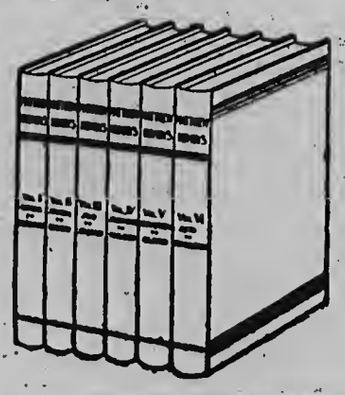

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Program Forest District Missionary Institute.

NEWTON, MISS., JAN. 30-FEB. 1.

TUESDAY, JAN. 30.

7:30 P. M.—Sermon, "The First Missionary Enterprise: God Seeking Adam" (Gen. iii, 9), W. L. Linfield.

WEDNESDAY, JAN. 31.

8:30 A. M.—Devotional service, led by W. H. Lane. "Our Labors Abroad."

"What Have We Done, and What Are We Doing, as a Church, for Cuba? Paper by B. W. Lewis.

"Korea and the Koreans: What Are We, as a Church, Doing for Them?" Paper by H. J. Moore.

"What Are the Present Conditions of Our Work in Japan, and What Are the Prospects?" Paper by M. L. White.

"How the American Bible Society Has Helped Us in All Our Mission Fields; and How Can We Best Show Our Appreciation Therefor?" Paper by W. W. Morse.

11 A. M.—Sermon, "Missionary Obligation" (Rom. i, 14; Rev. xxii, 17, second sentence), W. M. Sullivan.

2:30 P. M.—Devotional service, led by Amos Kendall. "Our Home Workers."

"Woman's Home Mission Work and the Various Departments." Paper by Miss Addie Purnell.

"Woman's Home Mission Work in This (Forest) District." Paper by Mrs. Clara Harmen Cope.

Sermon, "The Needs of Home Mission Work in This (Forest) District, and Our Duties as Pastors" (Is. liv, 2), W. M. Stevens.

7:30 P. M.—Sermon, "Missionary Retribution" (Ob. 15), P. D. Hardin.

THURSDAY, FEB. 1.

8:30 A. M.—Devotional service, led by John Hays. Special prayers for the workers and work in China.

9 A. M.—"China and the Chinese: Things That There Hinder the Spread of the Gospel." Paper by D. C. Langford.

"Brazil, and What Hath God Wrought?" Paper by J. H. Foreman.

"Mexico: Our Nearest Neighbor, and What Is Needed to More Rapidly Evangelize Her People?" Paper by Jas. G. Galloway.

"The Best Way and Time to Lift Our Missionary Collections." An experience meeting.

11 A. M.—Sermon, "The Adaptability of the Gospel to All Nations" (Matt. xxviii, 18-20, Rom. i, 16), P. H. Howse.

2 P. M.—Devotional service, led by O. H. Wiegfield. "Woman's Work."

"Woman's Foreign Mission Work." Paper by Miss Sallie Smylie.

"What Are the Women in This (Forest) District Doing to Save Their Heathen Sisters, and How May More of Them Be Induced to Become Interested in the Work?" Paper by Mrs. Scarborough.

"Our Choctaw Mission Work in This (Forest) District," W. P. Donnell.

Sermon, "Opposition or Indifference to Missions Is Opposition to Christ" (Luke xix, 10; Rom. viii, 9, last sentence), D. Scarborough.

7:30 P. M.—"The Twentieth Century Movement as a Phase of Home Mission Work."

Everyone will please make diligent and prayerful preparation for the parts assigned.

T. L. MELLEN, P. E.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

BREWER—WILLIAM WHITE BREWER was born in Etherton county, Ga., July 6, 1832, and died in Black Hawk, Miss., Nov. 26, 1899. Bro. Brewer's parents moved to Mississippi in 1836. In 1841 they settled four miles west of Black Hawk, Miss. In 1860 he married Miss P. C. Cage. It was a happy and fortunate union of heart and hand.

Bro. Brewer was among the first to volunteer for the war, and during the four years was always found at his post of duty. He was a man of energy and economy, and by these he gained more than a competency, and with it he was ready to relieve the distress of the widow and hush the cry of the orphan. He joined the church while young, and for a number of years was Sunday-school teacher and steward. In these, as everywhere else, he was faithful to the trust committed. He loved the church, and was a true friend to his pastor.

I visited Bro. Brewer a great deal in his last sickness, and have never known a man more resigned and hopeful. It was his constant theme. "He delighted in the law of the Lord, and in it meditated day and night." His wife has lost a devoted husband, the children a true father, and the church one of her most faithful members. "Blessed are the dead that die in the Lord." W. C. LESTER.

HAMPTON—JESSIE ALBERTHA HAMPTON, daughter of Bro. James Hampton and wife, died Sept. 17, 1899. She was five years and two months old.

Jessie had dark hair and a beautiful brown eye. Her hair hung in beautiful curls about her head. She was one of the sweetest children I have ever met. She was loving and kind in disposition; loved her father, mother, brother and sister most devotedly. She loved her pastor, and always called him Bro. Roper.

Jessie was one of the sweetest singers I have ever known of a small girl. She loved to sing, "When the roll is called up yonder." She was admired by a large number of friends.

Jessie was too good and pure for this world. Jesus sent the angel of death to carry her to heaven. She left a sad father and mother and many sad friends, but she is not dead, but sleepeth. Her spirit is just over the river watching and waiting for them, when God shall gather up his children, and when all shall be judged. Into the haven of rest with all the faithful Jessie will wing her way.

May the God of all grace keep the sad father and mother, brother and sister, and may they so live that they may make an unbroken family in the kingdom of God. J. W. RAPER.

COWAN—HATTIE, daughter of S. C. and Margaret Cowan, was born Dec. 23, 1880, and died Dec. 1, 1899, aged eighteen years eleven months and three days.

Thus a blooming flower has been plucked from the earthly fields to be transplanted in the deathless regions above. Hattie was a beautiful, lovely and dutiful girl. She, like a breathing rose, filled heart and home with exquisite delight; but the stem is broken and the blossom gone. Her earthly ministry was well done, for the rose does its work as grandly in blossom as the vine with its fruit. She was converted and joined the M. E. Church, South, at a meeting held near her home by Rev. W. D. Bass in September, 1899. She was stricken with that dreaded disease, slow fever, and lingered for more than forty days, suffering untold agony. The end was triumphant, and the passage over the river was grand and sublime.

Parents, faint not, though your life be filled with afflictions and sore bereavements. The Lord gave, and the Lord taketh; blessed be the name of the Lord. W. B. INABNET.

Lapine, La.

SMITH—At the early hour of 7 A. M., Nov. 25 1899, at her home in the town of Crystal Springs, Miss., Mrs. JOSEPHINE L. SMITH, wife of Dr. Pank C. Smith, passed to her heavenly home. Though death came without a warning, it found her as one of the wise virgins, "with lamp trimmed and burning, and oil in the vessel." Her illness was of only a few minutes' duration. All who knew her testify of her virtues and pure womanly heart. Modest and retiring, yet she shone forth as one who trusted God, and of that "meek and quiet spirit which is in the sight of God of great price." She was a native of Copiah county, having been reared at old Georgetown, and the daughter of Benjamin H. and Letitia Catching, one of its earliest settlers. She was born Sept. 27, 1835, and on the thirtieth of January, 1855, was married to Dr. R. C. Smith. She leaves to mourn their loss five children and her devoted husband. Of a large family of brothers and sisters she leaves only one brother and two sisters. Truly may it be written of her, "Blessed are the pure in heart, for they shall see God." T. B. H.

MCKAY—On Tuesday, Dec. 19, HOLLY B. MCKAY, aged fifteen years, passed away after a sickness of nine weeks. I tried to direct him to the Savior, and during his last hours he sent for me, that he might learn more of Christ and his love.

We hope that this young man, who was the means, in God's hand, of bringing his father back to the Savior whom he once loved, may greet us on the other shore, where we will praise God through an endless eternity.

I. L. BRONSON, P. C.

Gilbert, La.

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"Is the shadow." We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color, or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which sunshine has gone. But fear not; it is the shadow of God's hand.—Rev. F. B. Meyer.

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Waiting will not take away chronic ail, restore nerves and bones, and remove pain; nor will it bring to the empty arms and the lacerated heart what they are always crying for. But waiting brings the beatitude of God—quiet, peace, strength, trust, hope—not with the old bored and impatience, but other graces, better—quiet, peace, strength.—J. F. W. Ware

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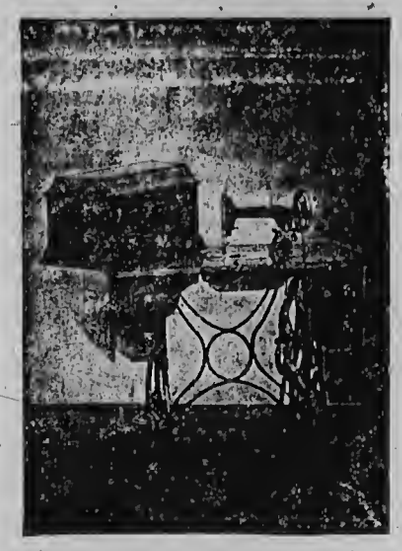

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A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch, One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

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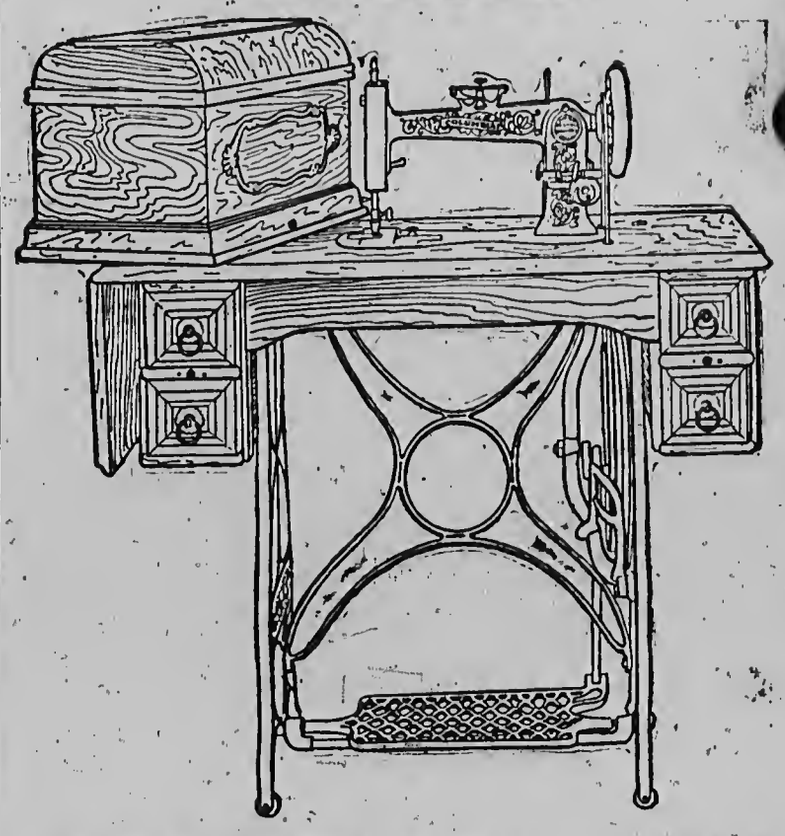

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FAINTING

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NEWS OF THE WEEK.

The Boers report 26 killed and 77 wounded in the attack on Ladysmith on Jan. 6.

Lord Strathcona's offer of 400 Canadian rough riders was accepted by Lord Lansdowne.

The Philippine Commission will submit its report to the President about the last of January.

Mayor Carter Harrison of Chicago refused the Democratic nomination for governor of Illinois.

The Dominion government will pay the cost of maintaining the Canadian troops in South Africa.

The British government has purchased several shiploads of oats at Philadelphia for shipment to South Africa.

The Tchefuncta river was badly swollen by last week's rains and lumber interests suffered rather heavily.

The revolutionists are generally successful in the engagements with government troops in Venezuela.

Rifles have been found on the German steamer "Bundesrath," recently seized by Great Britain in Delagoa Bay.

John Barrett, minister to Siam, reiterates his charge that Senator Hoar's anti-expansion speech caused the Filipino insurrection.

The British reply to the American inquiry concerning the seizure of American flour was entirely satisfactory to the President's Cabinet.

The House committee on interstate and foreign commerce ordered a favorable report upon the Hepburn bill for the construction of the Nicaragua Canal.

Secretary of War Root has taken steps to institute sweeping reforms in the judicial system in Cuba, the purpose being to correct as soon as possible the Cuban prison abuses.

Lieut. Victor Blue of the navy was presented with a gold medal by the women of South Carolina, his native State, for his notable work during the war with Spain.

The question of the Newfoundland fishing rights has been settled temporarily through the acceptance by Great Britain of the French proposition to extend the modus vivendi.

The British War Office announces that the British casualties at Ladysmith last Saturday were 135 killed and 242 wounded. Thirteen officers were killed and twenty-seven wounded.

The universities, colleges and schools of the Methodist Episcopal Church, North, have received twentieth century pledges to the amount of $1,808,515. Of this Claflin University's share of pledges is $25,000.

The National Convention of United Mine Workers of America will convene in Indianapolis. The convention will represent 100,000 workmen, and the delegates are instructed to demand an advance in the wage scale.

A shipment of sewing machines, valued at $103,750, was recently sent by an American firm to China. The Chinese women have recently awakened to the fact that the sewing machine is a necessary household implement.

The enthusiasm in London attending the departure of the volunteers for the scene of hostilities in Africa was unprecedented. This is the first time British volunteers have been permitted to serve side by side with regulars in real warfare.

Gen. Buller has again moved to the relief of Ladysmith. He has passed around the western end of the Boer lines at Colenso and is within fourteen miles of Gen. White's outposts. He can not move much further without going against Boer intrenchments.

The German government, it is reported, requested Herr Krupp not to fill an order for steel shells from Great Britain, on the ground that sending war material from Germany to either the Transvaal or Great Britain would be incompatible with strict neutrality.

Quite apart from all plans for the permanent increase in the size of the standing army, the War Department and General Miles, the commanding general of the army, are preparing a bill, to be presented to Congress, providing for an increase in the strength of the artillery.

Four Americans were wounded in a sharp fight on Jan. 8 between a battalion of the Nineteenth Infantry and a force of Filipinos occupying a strong position in the Sndleon Mountains. The Filipinos were routed and the Americans captured a smooth-bore cannon and a number of rifles.

The United States Supreme Court has declined to raise the embargo placed annually upon the commerce of New Orleans and Louisiana under the name of quarantine by the health officer of the State of Texas. In other words, the courts rendered an opinion, Monday, by which the demurrer for injunction to restrain the Texas authorities from continuing a prohibitive quarantine that was exceptionally hurtful to the trade of Louisiana was dismissed.

TAKE TIME BY THE FORELOCK.

Owing to an increase in the price of paper, we will not be able to continue the very low prices at which we are now offering our premium Bibles. The present rates, however, will continue until the first of February, unless our stock becomes exhausted. Those who want Bibles, or who expect to want them any time soon, would do well to order at once, as the increase in prices is likely to be permanent. All dealers will be obliged to make an advance in prices, unless their prices are already too high. Even if your subscription has not expired, it would be wise to renew at once, and take advantage of our present prices on Bibles. We invite special attention to our Combination Bible. It is the very best edition of "the Book of books."

REV. W. C. BLACK,
512 Camp St., New Orleans.

MARRIAGES.

BIGELOW—NATIONS.—At the bride's residence, Spring Hill, La., Dec. 21, 1899, by Rev. H. Armstrong, Mr. W. H. Bigelow and Mrs. Ellen Nations.

MASON—MASON.—At the pastor's residence, Spring Hill, La., Dec. 27, 1899, by Rev. H. Armstrong, Mr. Ira Mason and Miss Nicie Mason.

HOLLINGSWORTH—McGRAW.—At the home of the bride's father, Mr. Phil. McGraw, near Centerville, Miss., Jan 3, 1900, by Rev. M. H. Moore, Mr. Clarence Hollingsworth to Miss May McGraw.

BARNETTE—YARBOROUGH.—At the home of the bride's mother, Mrs. Cinra Yarborough, in Arcadia, La., Dec. 24, by Rev. J. D. Harper, Mr. W. C. Barnette, of Arcadia, and Miss Cula Yarborough.

DUDLEY—LUM.—At the residence of the bride's mother, Jan. 1, 1900, by Rev. G. A. Gulce, Mr. B. F. Dudley to Miss Mamie Lum.

NORFIELD—CHAPMAN.—At the residence of the bride's mother, Mrs. Chapman, McComb, Miss., Dec. 31, 1899, by Rev. Isaac L. Peebles, Mr. J. A. Prestridge Norfield to Miss Florence Chapman.

WOOD—DEES.—At the residence of the bride's father, Mr. Th. Dees, McComb City, Miss., Jan 10, 1900, by Rev. Isaac L. Peebles, Mr. Carl Wood, of Harlehurst, Miss., to Miss Estelle Dees.

CORBAN—BEAM.—At the residence of the bride's father, Mr. C. W. Beam, in Summit, Miss., Tuesday evening, Jan. 9, 1900, by Rev. J. P. Drake, Mr. Marvin W. Corban, of Hamburg, Miss., to Miss Bessie Beam.

JOHNSTON—HEMPHILL.—At the residence of the bride's father, in Louisville, Miss., Dec 27, 1899, by Rev. D. L. Cogdell, Mr. Rob Johnston, of Ackerman, and Miss Montgomery Hemphill.

WOFFORD—ENOCHS.—At the residence of the bride's mother, in Beaela, Miss., Jan. 10, 1900, by Dr. W. B. Pinson, Mr. James J. Wofford, of Cleburne, Texas, and Miss Dodie Enochs, of Calhoun county, Miss.

COLLIER—WILLIAMSON.—
PATTON—WILLIAMSON.— } At the residence of Mr. J. D. Williamson, in Madison county, Miss., Dec. 28, 1899, by Rev. F. M. Williams, and under the same ceremony, Mr. George W. Collier, of Carthage, Miss., to Miss Martha M. Williamson; also Mr. James R. Patton, of Hattiesburg, Miss., to Miss Sue Williamson.

WILLIS—McGOUGH.—At the Methodist Church in Morton, Miss., Jan. 3, 1900, by Rev. W. L. Linfield, Mr. James H. Willis, of Grace's, Miss., and Miss Percy Olivia McGeagh, of Morton.

GADDIS—NEAL.—At the residence of the bride's father, Mr. W. T. Neal, Jan. 14, 1900, by Rev. W. L. Linfield, Mr. William P. Gaddis and Miss Callie Neal, both of Scott county, Miss.

STEWART—FORD.—At the residence of the bride's father, Bear Creek, Miss., Jan. 14, 1900, by Rev. G. A. Gulce, Mr. L. F. Stewart to Miss Jessie Ford.

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Rev. W. H. Ney, Lake Arthur, La	1 00
A. W. Cheney, Lake Arthur, La.	1 00
Dallas Hayes, Lacasine, La	1 00
Mrs. W. B. Boyd, Pinkard, Ala	1 00
Miss Amelia Bradford, Rayne, La	3 00
	$153 95

R. M. BLOCKER.

Lake Arthur, La., Jan. 15, 1900.

DEAR BRETHREN: I have not had an opportunity to ascertain just how much more money we must raise on this fund, as Bro. Manly has purchased a home, partly with his private means. But we need less than a hundred dollars. Will let you know as early as I can,

R. M. B.

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Local Option Prevails.

MR. EDITOR: We have just had a signal victory for Christ. On my arrival here, a few days before the new year, I was informed that the whisky ring was going to vote to have open saloons in Leesville. With three good (?) lawyers on their side, using their money and influence, they promised themselves a "handsome majority" for the sale. The election was set for the fourth of January, supposing that we block-head Prohibitionists would not think to register in the new year. Besides, all the election commissions were whisky men, who challenged the vote of a great many who were "against the sale." When the votes were counted the result was a surprise to both sides. "Against the sale," 126; "for the sale," 64.

Mr. Editor, I think the Lord voted in this election. I know he did, if he heard the prayers of a few zealous men and over one hundred godly women.

"Blind-tigerism" is also a thing of the past here. J. M. ALFORD.

Leesville, La., Jan. 6, 1900.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr. Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

Notice.

The district stewards will please meet me in Durant, Jan. 18,

T. W. DYE, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Edwards, at Edwards	Jan. 20, 21
Bolton, at Bolton	27, 28
Flora, at Flora	Feb. 3, 4
Rolling Fork, at Rolling Fork	10, 11
South Warren, at Bovina	17, 18
Warren, at Bradley Chapel	24, 25
Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Satartia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr 1
Harmanville, at Pisgah	7, 8

The district stewards' meeting for Vicksburg district will be held at Crawford Street Church, Vicksburg, Tuesday, Feb 18, at 12 o'clock.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Terry, at Terry	Jan. 20, 21
Capitol Street	Wed.. 24
Vaughan's, at Vaughan's	27, 28
Benton, at Benton	Sun. P. M., Mon. A. M. 28, 29
Fannin, at Union	Feb. 3, 4
First Church	11
Silver City, at Bee Lake	17, 18
Canton	Sun., Mon.. 25, 25
Lake City, at Lake City	Mar. 3, 4
Camden, at Camden	10, 11
Steen's Creek, at Marvin	17, 18
Tranquil, at Tranquil	24, 25
Brandon and mission, at Brandon	31, Apr. 1

District stewards will meet in First Church, Jackson, 10 A. M., Tuesday, Feb. 6. Pastors are invited also to attend.

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Hopewell	Jan. 20, 21
Woodland	24, 25
Centerville	27, 28
Homochitto	30, 31
Washington	Feb. 3, 4
Oak Grove	10, 11
Wesley Chapel	17, 18
Jefferson Street	24, 25
Fayette	Mar. 3, 4
Brandywine	10, 11
Hamburg	17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 20.

W. L. C. HUNNICUTT, P. E.

BEASHORE DIST.—FIRST ROUND

Purvis, at Purvis	Jan. 20, 21
East Covington, at Holhel	Fri.. 26
Williamsburg, at Good Hope	27, 28
Nicholson, at Nicholson	Fri.. Feb. 2
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	Wed.. 7
Moss Point	Thurs.. 8
Escatawpa, at Zion	Fri.. 9
Americus, at Rosedale	10, 11
Vancleave, at Pine Grove	Fri.. 16
Biloxi	17, 18
Ocean Springs and Moranton, at Scranton	18
Bay St Louis	Mon.. 19
Brooklyn, at Bond	25, 26
Coalville, at Coalville	Mar. 3, 4
Columbia, at Columbia	10, 11
Hattiesburg	18, 19

District stewards will meet in the Methodist Church in Hattiesburg, Wednesday, Jan. 24, at 10:30 A. M.

W. W. SIMMONS, P. E.

FOREST DIST.—FIRST ROUND.

Morton, at Morton	Thurs. Jan. 18
Vossburg and H., at Heidelberg, Sat. and Sun	20, 21
Newton and H., at Hickory	Wed.. 24
Lake, at Lake	Sat. and Sun.. 27, 28
District stewards' meeting at Newton	Tues.. 30.
Missionary Institute at Newton, Wed. and Thurs	31, Feb. 1
Raleigh, at Raleigh	Sat. and Sun.. 3, 4
Trenton, at Pelkville	Wed.. 7
Shiloh, at John's	Sat. and Sun.. 10, 11
Montrose, at Montrose	Sat. and Sun. 17, 18
Rose Hill, at Rose Hill	Tues.. 20
Decatur, at Decatur	Thurs.. 22
Chunkey, at Suquaiena	Sat. and Sun. 24, 25
Indian Mission, at Tnila-Chuker	Thurs.. Mar. 1
Neshoba, at Cook's Chapel	Sat. and Sun. 3, 4

The district stewards—C. W. Taylor, R. A. Clark, Dr. V. Russell, H. C Carter, S. L. Eadie, W. M. Jordan, J. W. Chadwick, G. P. Chambers, C. M. Wells, D. S. Harmon, G. B. Harper, W. T. Price, A. A. Breckinridge, D T Myers, L. M. Horton, G. W. Mars—will meet in our church at Newton, Tuesday, Jan. 30, 11:30 A. M. The preachers in charge are requested to meet with them. The Missionary Institute will meet in the same place the next day, 9 A. M., and remain in session two days. All traveling and local preachers in the district are expected to be present through the sessions of the Institute. The W. F. M. and the W. H. M. Societies are requested to send a delegate from each auxiliary.

T. L. MELLEN, P. E.

MERIDIAN DIST.—FIRST ROUND.

Porterville, at Porterville	Jan. 20, 21
Bigbysville, at Scooba	Sun. P. M., Mon. A. M. 21, 22
Vimville, at Why Not	27, 28
Weyne, at Liberty Hill	Fri.. Feb. 2
Winchester, at Chicora	Sat. P. M., Sun. P. M. 3, 4
Waynesboro, at Enokatunna	Sun. A. M., Mon. A. M. 4, 5
Leakesville, at ——	Tues.. 6
Pachuta, at Pachuta	10, 11
Enterprise, at Enterprise	Sun., Mon. 11, 12
Middleton, at Hopewell	17, 18
Mathersville, at Liberty	Sun., Mon.. 18, 19
Daleville, at Sonie Chapel	24, 25
Shubuta, at Quitman	Sun., Mon.. Mar. 4, 5

BROOKHAVEN DIST.—FIRST ROUND.

Gallman, at Bethesda	Jan 20, 21
Crystal Springs	21, 22
Fernwood, at Fernwood	27, 28
Magnolia	28, 29
Beauregard, at Beauregard	Feb. 3, 4
Wesson	4, 5
Caseyville, at Sweet Water	10, 11
Topisaw, at Topisaw	17, 18
Adams, at Adams	24, 25
Bayou Pierre, at New Tabernacle	Mar. 3
Harlehurst	3, 4
Tylertown, at Tylertown	10, 11
Mt Carmel, at Bethel	17
Providence, at Bahala	18, 19
Pearl, at Tilton	24, 25
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia circuit, at Byhalia	Jan. 20, 21
Waterford circuit, at Waterford	27, 28
Potts Camp circuit, at Potts Camp	Feb. 3, 4
Ashland circuit, at Union Hill	10, 11
Red Banks circuit, at Victoria	17, 18
Shawnee circuit, at Harmony	24, 25
Olive Branch circuit, at Miller	Mar. 3, 4
Randolph mission, at ——	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt. Pleasant	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Water Valley cir., at Wyatt's Chapel	Jan. 20, 21
Oxford circuit, at Taylor's	Tues.. 23
Toccopola circuit, at Toccopola	27, 28
Paris circuit, at Paris	Feb. 3, 4
Minter City, at Minter City	10, 11
Elizey circuit, at Hurricane	17, 18
Pittsboro circuit, at Pittsboro	24, 25
Slate Springs cir., at Slate Springs	Mar. 3, 4
East Grenada circuit, at Mars Hill	10, 11
Cascilla circuit, at Pleasant Ridge	17, 18
Charleston circuit, at Charleston	24, 25

R. G. POATTS, P. E.

SARDIS DIST.—FIRST ROUND.

Hernando	Jan. 20, 21
Burges	26
Eureka	27, 28
Courtland	Feb. 3, 4
Tyro	9
Wall Hill	10, 11
Cockrum	17, 18
Pleasant Hill	24, 25
Longtown	Mar. 3, 4
Pleasant Grove	4, 5

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Jan. 21, 22
Tunica	27, 28
Austin	28, 29
Friar's Point	Feb. 4, 5
Hillhouse	11, 12
Gunnison	18, 19
Rosedale	25, 26
Winterville	Mar. 4, 5

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Crawford, at Crawford	Jan. 20, 21
Tibbee, at Mayhew	27, 28
Brooksville, at Brooksville	Feb. 3, 4
Sturges, at Sturges	10, 11
Cedar Bluff, at Griffith	17, 18
Lagrange, at Lagrange	24, 25.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Blue Springs circuit, at Bethel	Jan 20, 21
Mantachie circuit, at Shiloh	23
Guntown circuit, at Baldwyn	27, 28
Kossuth circuit, at Pleasant Hill	Feb. 3, 4
Corinth circuit, at Gaines Chapel	5
Jacinto circuit, at Jacinto	10, 11
Brown's Creek circuit, at Paradise	18
Marietta circuit, at Bythe Chapel	17, 18
Belmont circuit, at Liberty	20
Booneville circuit, at Blackland	24, 25

W. M. YOUNG, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton and McAurny, at Carrollton	Jan. 20, 21
Indianola and Faisonia, at Indianola	27, 28
Sidon and Etta Bena, at Etta Bena	Feb. 3, 4
Black Hawk, at Black Hawk	10, 11
Winona circuit, at Bethlehem	17, 18
Carrollton circuit, at Marvin	24, 25
West circuit, at West	Mar. 3, 4
McNutt and Sunnyside, at McNutt	10, 11
Webb and Dublin, at Webb	17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Lexington and Tchula, at Lexington	Jan 20, 21
Flokeus, at Goodman	27, 28
Rural Hill, at White Hall	Feb. 3, 4
Belzone, at Lawrence	10, 11
Poplar Creek, at Wesley	17, 18
Kosciusko circuit, at ——	24, 25
Chester, at Chester	Mar. 3, 4
Louisville, at Rocky Hill	10, 11
Ackerman, at Weir	17, 18
Kosciusko station	24, 25
Ethel, at Marvin	Apr. 1, 2

T. W. DYE P. E.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista circuit, at Buena Vista	Jan. 20, 21
Shannon circuit, at Shannon	27, 28
Okolona circuit, at Tranquil	Feb. 3, 4
Verona circuit, at Verona	10, 11
Aberdeen circuit, at Paine Memorial	17, 18
Fulton and Smithville, at Fulton	24, 25
Tremont circuit, at Asbury	26
Nettleton circuit, at New Chapel	Mar. 3, 4
Quincy circuit, at Quincy	10, 11

W. W. WOOLLARD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Girard	Jan. 20, 21
Bonita	27, 28
Delhi	Feb. 3, 4
Floyd	10, 11
Lake Providence	17, 18
Waterproof	24, 25
Gilbert and Vidalia	Mar 3, 4
Harrisonburg	10, 11
Winsboro	17, 18

J. M. HENRY, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Port Vincent, at Port Vincent	Jan. 17, 18
Live Oak, at Donham Springs	20, 21
Pine Grove, at Pine Grove	23, 24
Forchatoula, at Hammond	25, 20
Amite City	27, 28
Franklinton, at Franklinton	29, 30
St. Helena, at Greensburg	31, Feb. 1
Clinton	3, 4
E. Feliciana, at Oak Grove	5, 7
Wilson, at Wilson	10, 11
St. Francisville, at St. Francisville	17, 18

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Lecompte and West Alexandria, at Lecompte	Jan. 20, 21
Bunkie, at Bunkie	27, 28
Melville, at Melville	Feb. 3, 4
Simsport, at Simsport	5. 0
Glenmora, at Glenmora	10, 11
Natchitochee, at Natchitochee	17 18
Colfax and Montgomery, at Colfax	24, 25
Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Jan. 21
Dryades Street	28
Plaquemine	Feb. 4
Rayne Memorial	11
Parker Memorial	18
Covington	25
White Castle	Mar. 4
Carondelet Street	11
Burgundy Street	18

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Ruston	Jan. 20, 21
Lanesville, at L	24
Simsboro, at Salem	27, 28
Bienville, at B	Feb. 2
Gibsland, at G	3, 4
Vernon, at New P	10, 11
Arcadia, at A	17, 18
Valley, at Cotton Valley	22
Minden	24, 25
Homer, at H	Mar. 3, 4
Haynesville circuit	10, 11
Gansville, at Gansville	17, 18

B. T. CREWS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Jnn. 20, 21
Opelousas, at O	24
Chicot and Washington, at Chicot	27, 28
Indian Bayou, at I. B	31
Crowley	Feb. 1
Prudhomme, at P	3, 4
Pinqueuine Bualie, at Rayne	7
Lake Arthur	10, 11
Lake Charles	15
Grand Chenière, at Leesburg	17, 18
West Lake, at West Lake	21

C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Greenwood	Jnn. 20, 21
Grand Cane, at Grand Cane	24
Logansport, at Logansport	27, 28
Mooringsport, at Mooringsport	31
Wesley, at Davis Springs	Feb. 3, 4
Leesville	7
Fort Jessup and Many, at Ft. Jessup	10, 11
Pleasant Hill, at Marthaville	17, 18
Red River, at Campo Bello	24, 25
Florien, at Prospect	Mar. 1
Zwolle, at Zwolle	3, 4
Coushatta, at Conehatta	10, 11
Mansfield	14
Pelican, at Benson	17, 18

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It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin. Satan will find out the flaw and destroy all his hopes.—Spurgeon.

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Christian Advocate.

7.—NO. 4. NEW ORLEANS, THURSDAY, JANUARY 25, 1900. WHOLE NO. 2266

ICK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NGTON LETTER.

Regular Correspondent.)

Dr. B. L. Whitman's resignation of the presidency of Columbian University, and acceptance of a call to be pastor of the Fifth Baptist Church, of Philedelphia, have been the cause of much regret in Washington, where his loss will be severely felt in educational and religious circles. No cause for the change is known beyond Dr. Whitman's statement that he desired to return to the pulpit. That he will succeed as well as a preacher as he has done as an educator is certain, but it will be impossible for him to wield as much influence as pastor of a church, even though it be one of the largest in Philadelphia, as at the head of a great educational institution, with students from all over the country. That is why the change is regarded as much better for his new church than for Dr. Whitman and Christianity at large. He will remain with Columbian University until the close of the scholastic year, but will occupy his Philadelphia pulpit every Sunday.

Senator Chandler spoke a few words in connection with the presentation of a petition by Senator Cullom, from 3,200 colored persons, asking for legislation to protect the colored men of the country from lynching, which seems timely, in view of the general disposition to appeal to Congress in matters over which the States alone have jurisdiction. He said: "There is no power in Congress to prevent or to punish crimes committed in the States. If the States do not punish crimes for the punishment of which they have enacted laws, no Federal laws can take the place of useless State laws."

The Home for the Blind, a four-story building with twenty-four rooms, which was recently presented to the Aid Association by a Washington gentleman, was formally opened this week. One of the purposes of the association is to take the indigent blind off the streets and give them a comfortable home, and to teach them to become self-supporting. Mr. Frank E Cleaveland, the blind lawyer, of Hartford, Conn., representing the American Association for the Employment of the Blind, has rented three rooms in the Home, in which he will employ some of the blind as printers, chair-makers, broom-makers, and mattress-makers.

At a meeting of the Anti-Saloon League, held this week, Mrs. Margaret Dye Ellis, of the National W. C. T. U., delivered a strong address, asking the League to endorse the petition sent to Congress by prominent citizens of Hawaii asking that in the legislation for the government of those islands the manufacture and sale of intoxicating liquors be prohibited; also the sale of opium and the business of gambling. A resolution was unanimously adopted instructing the president of the League to address a letter to Congress in support of the petition.

Dr. Wallace Radcliffe has little patience with the modern disbelief in the existence of a personal devil. In the course of a strong sermon—text, Job ii, 1—he said: "If we are to believe the Bible at all, and place any reliance in it as the true Word of God, we must dismiss the modern idea of allegory, and recognize as existing a living power against the good and for the evil, which has set itself against all righteousness and good. We are impressed with its power. Satan is realized as a personality of tremendous energy, influence, and power. He is not only a powerful personality, but he has a well-organized and regulated authority—the Prince of Devils. He has a superuatural power, of an intimate, large and insidious organization. A multitude of angels are moving at his supreme command, going forth on their ministrations of evil. He has access of mind to mind, spirit to spirit, and it is thus he reaches the affection and the will of men." Dr. Radcliffe expressed the opinion that many of the loose doctrines held today were instigated by the devil.

Much erroneous information has been recently published about the chaplains in the army and navy. There are thirty-four chaplains in the army, four of them colored. Their pay is $1,500 a year, with a 10 per cent. increase for each five years of service. They are of the following denominations: Methodists, 12; Episcopalians, 9; Presbyterians, 5; Roman Catholic, 4; Baptists, 2; Christian, 1; Congregationalist, 1. There are twenty-four chaplains in the navy. Their pay for the first five years' service is $2,500 a year, and for the second five years $2 800, when at sea. It is $500 a year less when they are on shore duty, and $900 a year less when on leave or waiting orders. The naval chaplains are divided denominationelly as follows: Methodists, 9; Episcopalians, 5; Catholics, 3; Baptists, 2; Presbyterians, 2; Disciples of Christ, 1; Unitarian, 1; Universalist, 1. These figures are from the official records.

Washington, Jan. 17, 1900.

CHRISTMAS IN GERMANY.

Every nation has its national holidays, commemorative of some epoch-making event in its history, e. g: the anniversary of the birth of a ruler, of an important battle, or of the achievement of liberty, or the like. There is one day, however, which all Christian nations observe. It is the birthday of One who never led an army, who wrote no national constitution, who overthrew no tyrant, who added not one foot of territory to any nation's domains, who invented nothing, who wrote no books—in a word, One who made no direct contribution to the industrial, commercial, or political advancement of any people. All Christian nations, whatever their differences or animosities, unite in celebrating the birthday of an Asiatic, a descendant of a despised people, a Jew, who was convicted of blasphemy by the highest court of the most spiritual church of his time, and of treason by the court of Rome, on which charge he was executed. The anniversary of this Man's birth has become a holiday among the leading nations of the world. It is a day of joy and good-will, a day on which the happiness of the young is at its highest point, a day on which the aged become young again. It is the holiday, not of one or two nations, but the holiday of the followers of Jesus Christ in all lands.

Despite the universal character of Christmas, the average German regards it as a festival more or less peculiar to the German people. They are taught in their childhood that Christmas comes at the time of, and has usurped the place of, the festival of the Winter solstice, celebrated by their heathen forefathers, and that its origin is to be traced to this heathen festival. The German word for Christmas is calculated to foster this idea. It is "Weihnacht," generally used in the plural form, "Weihnachten," which means the consecrated or holy nights, and designated among the primitive Germans the twelve nights of the Winter solstice festival. Every German family feels that its celebration of Christmas is incomplete if the Christmas tree is wanting. This tree must be the "Tannenbaum"—i. e., pine tree, the most beloved of all the trees of Germany's celebrated forests. It is the current belief that the use of the tree is very old, having originated in the custom of the early Germans, who decorated their houses at this time of the year with branches from the pines.

The critics have turned their attention to these beliefs of the people, and demolished some of their beautiful theories, which, founded on tradition, have misled the Germans into thinking Christmas to be a festival more intimately connected with their life and history than with that of any other nation. Prof. Harnack, of Berlin, in a recent article, throws some light on several of the questions connected with Christmas. He shows that the day of the week and month of Jesus' birth is not mentioned in the canonical gospels or in the Christian literature of the first two centuries. About the year 225 the Christian writer, Hippolytus, of Rome, wrote that Jesus was born on Wednesday, the twenty-fifth of December, but it was not till more than a century later that Dec. 25 was celebrated by the church as the birthday of Jesus. The first celebration of this day was held in Rome by order of the Roman Bishop in 354. When the Germans, therefore, accepted Christianity the twenty-fifth of December had long been celebrated as the birthday of Jesus, and their Winter-solstice festival had nothing whatever to do with fixing its date. To be sure, December twenty-fifth fell within the twelve nights of their festival, and they took over the name of their festival, "Holy Nights," and applied it to the Christian festival.

With regard to the Christmas tree, Prof. Harnack agrees with the current view that it is of German origin, but denies that it is so old as is usually thought. He considers it about one century old. A celebrated picture represents Luther and his family gathered around a Christmas tree. This picture has been used to show that the use of the Christmas tree must be not only as old as the Reformation, but much older. The picture is now regarded, however, as a complete anachronism, having no basis whatever in fact.

How it happened that a tree was selected for Christmas celebrations is explained by Prof. Harnack as follows: Candles were used before the Christmas tree was, and had a double origin. They stood for the torches used by the early Germans in the celebration of their Winter-solstice festival, and for the church candles of the Christmas matins. About a century ago some one (who it was is unknown) conceived the idea of using a "Tannenbaum" as a candle-holder instead of the ordinary candle-stand. Prof. Harnack denies that the Christmas tree has anything in common with the log of wood burnt by the early Germans in their solstice celebrations. It must be confessed that the idea of substituting a tree for candle-stands seems unlikely. The popular belief that the ancient Germans decorated their houses at this time of the year with pine trees carries on its face more probability that the Christmas tree is a survival of this custom. Even now the Germans incase their windows with evergreens at Christmas time.

The custom of giving Christmas presents is, according to Prof. Harnack, originally partly a New Year's custom and partly connected with the ancient solstice festival. Its transferrence to Christmas is late and due to the Germans.

It will be seen that while the Germans have an exaggerated idea of their contribution to the Christmas festival, this contribution is by no means small. The giving of presents and the use of the Christmas tree are world-wide customs now. Certain it is that no people feel Christmas to be their own festival more than the Germans do, and no people make more of it than they. Weeks in advance pine trees, from two and a half to ten and twelve feet in height, are brought in great quantities from the forests to the towns and cities, where they are stacked in the public squares and in side streets to be sold.

Every German family feels that, in order that Christmas be ideal, several things are necessary. The ground must be buried in snow; a large quantity of sweetmeats, mostly home made, must be on hand; the house must have a thorough cleaning shortly before Christmas, and the family must have a Christmas tree. The custom of having a thorough house-cleaning at this time rests, I am told, on an ancient Germanic myth, according to which a goddess visited every house at this time of the year, and it had to be clean and in order for her reception.

The distribution of presents does not take place on Christmas day, as with us, but on the evening before, which is called Holy Evening. At five or seven o'clock a Christmas service, consisting mostly of song and Scripture reading, is held in the churches. One, or more, Christmas trees, having no decorations other than lighted tapers, stand near the altar. On returning from this service, or a little later, the families gather around their Christmas trees and exchange presents. The more religious sing a Christmas hymn at this time.

Christmas is not a noisy day as it is in some parts of America. No fire crackers, cannons, or the like, are heard. Newspapers suspend publication for two or three days, stores are closed, and two services are held in the churches, the same as on Sunday. In fact, it is regarded as Sunday. Such a Christmas seems strange to one who has spent almost every Christmas of his life in New Orleans. It seemed so quiet that one might have supposed the Kaiser lay dead in his Berlin palace. I missed in the German Christmas that merriment and joy that seems to float on the air in New Orleans at this season. Perhaps we have made the day too secular, overlooking the fact that the occasion recalls the coming of the Son of man; yet, on the other hand, we must not forget that his coming meant the freeing of the soul and the opening of the flood-gates of happiness and joy.

HENRY BEACH CARRE.

Marburg-on-the-Lahn, Germany, Jan. 6, 1900.

MISSISSIPPI CONFERENCE MINUTES.

DEAR BRETHREN: By the time—or, at the least, very soon thereafter—you read this, I hope to have the Minutes of our Conference in your hands. And in justice to Dr. C. G. Andrews, our brother and co-laborer, who has been called from the scenes and toil of labor to that eternal rest that awaits the faithful, I wish to make a statement.

Soon after the contract for the printing of the Minutes had been made, and when but little of the work of editing had been done, Dr. Andrews was taken sick and had to give up his work. He asked me to undertake and do the work for him, expressing regrets that he must impose it upon me. I promised him to do the work, and that I assume the responsibility for all defects and failures chargeable to the editor. This I do to you without reserve or any plea of abatement. That you will discover defects I do not doubt, and where the blame for these lie against the editor I assume it all, and will submit to all the criticisms and chastisement you may think my offense merits. But let me ask you to be sure you are right in fixing the culpability before you draw your pen on me; for there are faults that do not, and can not, lie at my door. Dr. Andrews had secured the labor of as accurate printers as I ever read after, and they and your servant have followed the copy you placed in our hands as faithfully and as accurately as we could. But some of this copy was wholly inaccurate in points where I had neither the authority or ability to make the correction. One case in point is where a brother reports everything except the amount paid to his support. I know he did not intend to omit this part of his report, and yet he did, and it is not my fault that it must so appear in the Minutes. This is not a plea for mercy, but for justice.

J. M. WEEMS.

OUR STATISTICS.

Our statistics show that in the prosperous year of 1899 the Methodists of the North Mississippi Conference actually contributed $6 736 less than in the "hard times" of 1898. Moral: "The more we get the more we want," and "hard times" do not kill churches. The Minutes of 1898 show a membership of 45,043. The Minutes of 1899 will show, "Number of members last year, 43,908," making a difference of 1,135. Did these 1,135 members die, abscond, or expel themselves while the pastors were at Conference, or before the new pastors could get moved? If we can't spend a week off our charges without losing over 1,100 members, I suggest holding Conference by proxy. An appropriate question to applicants for admission into the itinerancy would seem to be, "Can you count?" Evidently some don't count very well. But, apart from bad counting, I think that there is not uniformity of counting members on charges that have been divided. Each preacher should get his figures from the church registers on his charge, and not from the old Minutes. He should take an inventory immediately after Conference, that he may know the results of his year's work. By the statistics of 1899 our membership is 45,154 and our gain 1,246. But in 1898 we claimed 45,043 members, which only leaves a gain of 111 for 1899. Which is correct the statistical secretary does not know.

J. R COUNTISS, Stat. Sec.

Gunnison, Miss., Jan. 16, 1900.

ARCADIA DISTRICT.

All the pastors in the district are at their work. There was some little friction in two or three places at first, but it has about run smooth, and everything is promising for a good year. The pastor at Ruston, H. R. Singleton, took his Conference collections for every claim last Sunday, and secured every dollar of the assessments and something over. That is a good beginning, and I trust that every pastor in the district will fall into line and secure these claims during the first quarter of the year. It is so important to do this at the beginning of the year, so as to leave an open field for a gracious revival of religion.

We are planning for a successful year in the bounds of this district, and we shall leave nothing undone that can be done to accomplish our purpose.

We will hold a Preachers' Meeting in the near future, time and place to be announced later.

I have held only four Quarterly Conferences, yet two of these places raised the salary of their pastors, and I think there is a disposition upon the part of our officials to increase the salaries wherever they can do so. Our people, in the main, are true and loyal, and will respond to all claims when they are properly presented.

B. T. CREWS, P. E.

Arcadia, La., Jan. 18, 1900.

HOME MISSION SOCIETY.

To the President of Each H. M. S., North Mississippi Conference—

MY DEAR SISTER: The general officers of the Home Mission Society have planned to make this year a notable one. They ask for a Twentieth Century Thank-offering of twenty-five thousand dollars for the educational mission work of the society. Feb. 6 has been appointed as the time for bringing this work before the church. Another day may be selected if this does not suit your auxiliary. Our contributions are to be counted as part of the regular church collection for the Twentieth Century Fund. Send all contributions to Mrs. W. Trotter, Winona, Miss., Conference treasurer. I beg that you will bring this before your church, and that you will pray and plan for many willing offerings.

The women of the North Mississippi Conference are second to none in zeal and energy. I am sure their faithfulness can be relied on. May all our hearts be deeply moved with the desire to hasten the coming of our Lord's kingdom in the hearts of all mankind!

With love to each member of your society, I am, Your sister,

NELLIE N. SOMERVILLE,
Conf. Sec. North Miss. Conf.

Greenville, Miss., Jan 18, 1900.

Mississippi Orphans' Home.

Since my appointment as agent for the Mississippi Orphans' Home at Water Valley, it has been my privilege to preach at Summit, my old home, and where I am now living. After preaching, the Home was represented to them and a collection followed that did credit to the congregation. The pastor, Bro. Drake, has taken vigorous hold, has gained the confidence of the people, and expects gracious results this year. He is a man of great intelligence and full of the spirit of the Master, and will do a splendid work with such an helpmeet. We are not surprised that such success has attended him.

McComb City, with Bro. Peebles at the helm, who is always ready for any good work, gave me a hearty welcome and a good collection. His devotion to the cause of Christ is seen in every act and the work prospers in his hands.

At Norfield the congregation was small, but they listened to the Word with interest. We expect to see them again "some sweet day."

Fernwood, which has just been made the hub of a circuit, is moving as everything moves with the Enochs at the head. Bro. Trevillion has just moved into a new parsonage and has the work well in hand. They are a church-going and giving people, as was demonstrated not only by the size of the congregation that greeted me, but also by the enm contributed for the Home.

We expect a good year in our new field of labor, and trust the brethren will give us their hearty support and open the way for our coming. My postoffice is Summit.

More to follow.

W. T. GRIFFIN,
Agt. Miss. Orphans' Home.

The Mississippi Orphans' Home.

The Board of Directors, at their meeting held in Vicksburg, Dec. 13, 1899, unanimously elected Rev. W. S. Harrison, of the North Mississippi Conference, local manager of, and Rev. W. T. Griffin, of the Mississippi Conference, traveling agent for the Home. These well-equipped brethren are meeting the sanguine expectations of the Board, and, no doubt, the former prosperity of the Home will be continued. The address of Rev. W. T. Griffin is Summit, Miss. All correspondence relating to the work of the agent in representing the Home should be addressed to Bro. Griffin. All communications in regard to the management of the Home, and all donations of groceries, dry goods, etc., should be sent to Bro. Harrison, whose address is Water Valley, Miss. All freight and express must be prepaid.

It must be remembered that Rev. M. L. Burton is the treasurer of the Joint Board. All money contributed to the Home should be sent to Bro. Burton at Enterprise, Miss.

It affords me pleasure to state to the North Mississippi Conference that Rev. W. T. Griffin is one of the most efficient and successful members of the Mississippi Conference. With equal pleasure we say to the Mississippi Conference that Rev. W. S. Harrison is one of our safe leaders and wise counselors. To all we say that you may hear of some criticism on the Home, but all such is unjust and unfounded. The management of this worthy institution is, and has always been, most satisfactory to the Board of Directors and all true friends. We invite the closest and most impartial investigation.

J. A. BOWEN.

Columbus, Miss., Jan 19, 1900.

For the ADVOCATE.

1900.

BY W. H. HUNTLEY.

Are you very, truly old, O year!
Is that sloth of step deliberate, or from fear!
Silver is it!—or is it snow
Showing white upon your hair!
Are those wrinkles there that show!
Oh, the pity! With a century's tale to bear!

And for weakness—are you weak, O year!
Is that glitter of your glance from a tear!
This hundredth faggot to the pack,
Weighty timbers are they all!
They will crush you to the track,
And the breath must quite go from you in the fall.

And in wisdom—are you wise, O year!
Alas, for ignorance in you now—and here!
An hundred suns to rise in your sky,
Lighting the hundredth volume's lore;
Never such light for any eye—
Nor ever, ever such curricula before!

* * * * * * *

Assembled in its crown the century's gems;
Enriched beyond all other cycles' diadems;
Buttressed without with stablest structure from a past;
Of which the scriptured titled makes the best the last;
Strongest within because the Christ is there the centre;
Building its greater Life from all the helps which enter;
Lofty—upward aspiring,
Deep—of wisdom untiring;
Swift—from great-running!
Bright—from high sunning;
From many perils, ready—
Thro' future vision, steady;
'Round the cycle's last unit have the other lights cluster,
For the last coronation, beam the Bethlehem lustre!

January, 1900.

Correspondence.

SOME HISTORIC SPOTS IN THE BROOKHAVEN DISTRICT.

Although we have so much that is very new—villages, churches, charges and preachers—yet I have found some things in this section that are very old. Some of these have historic associations that make them quite interesting.

One afternoon, last September, I found myself among the pine-clad hills that fence on the west the valley of the Pearl, in the lower edge of Lawrence county and the upper edge of Marion, and passed the spot where once stood the boyhood home of Elijah Steele, that hero of early Methodism in Mississippi whose seraphic piety was only matched by his burning eloquence and his brilliant history. I studied the hills, clothed with virgin forests of lordly pines, and the sparkling streams of cool water—the clearest I have seen in the State—which break out of living springs under these hills, and I sought to find intimations of the natural influences which had helped to make this giant of heart and thought, whose brief career left such an impress for good. I think I found them—the hills, the giant pines so mournfully musical, the streams, the birds, the flowers, but above all of these was the poverty which must have been the lot of a farmer boy on these hills seventy years ago. Poverty, in the providence of God, has developed many a kingly life. I met one brother in these hills who remembers the boy Elijah and his struggles with poverty. To me these old hills were sacred ground.

At the foot of this same range of hills, and in the valley of the Pearl, I held a quarterly meeting in a little new church, which had just replaced an old log building that had been a worshiping place for more than fifty years. The old log church still standing was rotting down—a fast fading monument of a vanishing phase of our Methodism. Here generation after generation of the Lenoirs, whose name the church wears, have worshiped; and here still a Lenior—a young man—serves as steward. I spent the night at the old Lenoir mansion, nine miles below on the west bank of the Pearl; a handsome ante bellum structure, beautifully located, where wealth and splendor, in the long ago, held high festival. Here were old, old books, and old memories and old legends rich in historic interest and poetic suggestion.

A month later, amid the glory of mid Autumn, I passed near old Gallatin, once the county site of Copiah county; an old graveyard which marks the spot where once stood Smyrna Methodist Church. Legends of the long ago linger about this beautiful 'God's acre" in the wildwood. One of these tell of the first death and burial among the whites in Copiah county. Coffins and coffin materials were not to be had; so a hollow chestnut tree was felled, a cut just long enough was neatly sawed off and split, the dead man placed in the hollow, and the two sides secured together carefully. In this rustic coffin he was lowered into the first grave dug in Copiah county; and in that lovely old burying ground, beautiful with adornments of prodigal nature, and rich with memories sacred and historic, he waits the resurrection morning. Another legend tells of a great revival in old Smyrna Church, and of a day during that revival when the Holy Ghost came down in such power that hundreds were seen shouting at one time. Here, amid the rich lands on the head-waters of the Bayou Pierre, there was for many years a pastoral charge known as Bayou Pierre circuit. I am glad that again in this same promising region there is a "Bayon Pierre circuit."

I slept one night late in the Autumn on old "Adams Camp Ground," but I did not sleep in a tent, as thousands had done on the same camp ground in the long ago, but in the comfortable home of Dr. Henry Flowers, a lineal descendant of the pioneers, who pointed out to me next morning the "metes and bounds" of the historic camp ground. Here camp meetings were held in the early dawn of the century now closing, and well-founded tradition says that in 1815 the famous "lost Conference," of which there is no official record and no historic data, was held here in connection with the usual camp meeting. Adams Church, on the wooded hill overlooking the site of the old camp ground, is the worshiping place of a large Methodist congregation whose unbroken history reaches back nearly one hundred years, and whose service in the cause of the Christ has been instrumental in the salvation of thousands. Such a history should be a strong inspiration to Bro. Forsythe and his coworkers in this last year of the century. Some old things should not be forgotten.

H. WALTER FEATHERSTUN.

Communications.

COMMANDER BOOTH-TUCKER.

Commander Booth Tucker, of the Salvation Army, is not a commanding figure, in point of physique, nor does he dilate, so as to create illusions by the grandeur and majesty of his port or delivery. He can scarcely be above medium height; is supple, slender, almost frail-looking, and hardly weighs one hundred and twenty-five pounds. But he leaves an impression of wiriness and bottom, or staying quality, reminding one of the mettlesome spirit and the delicacy of form of a thoroughbred race horse. He seems steel-nerved and high-strung, with a sort of graceful restiveness and ambitious tirelessness about movement. And this last looks confirmed when you remember that he holds from four to six meetings almost every day, with a devotion and indefatigability that would seem to denote a spirit "o'er-informing the tenement of clay," and that would soon "fret it to decay." He has a delicate-featured, intellectual face; brow unusually striking, Shakespeare-like, with gluts of light glancing upon its polished breadth; deep-set, small, kindly eyes of azure blue, with a grace haunting their placing like the delicate beauty about a dove's; a rather long, slender nose, quite flaring at the nostrils; a mouth so hidden by his large moustache that you can't well see it. His face wears an expression of care and of physical strain, determinedly borne and sweetly acquiesced in.

He touches you with the intrinsic weight of his sentiment or thought, and not by the adjuncts of elocution. There is almost nothing answerable in voice, gesture, or facial expression (except in rare instances), to his most thrilling things of brain or heart. Indeed, there seems almost a disdain of declamation or elocution, and delivery is hardly a quantity in much of his utterance, especially in the most weighty, lofty, and pathetic aspects. He infinitely more appeals to heart and brain than to eye or ear. His delivery is pleasing and unlabored, but surely there is little oratorical force or elocutionary finish or fascination. In the droll, humorous, facetious, he is much more at home, and he has a decided penchant for these, and in them there is more accordancy of tone, gesture, and feature-play. You need hardly ever expect him to deliver a grand thing in a grand way. It is not given him to be enthralling by the majesty and power of delivery. The voice, the action are not there, except in rare instances. Occasionally nature breaks out in unconstainableness, under some great rush of emotion, in a burst of broken tones, in streaming eyes and convulsive frame, and it is a tide that bears you resistlessly on, because it is not facile lachrymoseness nor profuse effusiveness, but robust and deep meltedness. Then he is at his best, and suggests the power of meltedness, like an ice-gorge breaking up with crush and crash and bursting, surging waters. His gestures do not strike you either pleasingly or unpleasingly. His voice is durable, light, but far-reaching, very articulate, the plaything of his throat, as to its ease of escape (a sort of easy-throatedness of utterance, as if tone made no friction, and the tongue were tireless), with a kind of click or pattering to intonation like the soft clattering of a swift train of cars on a well-ballasted railroad track. This angularity or incisiveness of enunciation gives a certain softly-piercing or hitting quality to the voice that delivers you from all anxiety as to his audibility, and your ear is easy, in unlabored receptiveness and unstrained attent to every word he utters.

He appears to have almost no predeterminations nor limits to the range of his thoughts in his sermonizings. His fancy seems to carry him almost anywhere and everywhere, in charming vagariousness; as the "wild will" of the swallow hurries it in its wantonness of flight and its erraticism of wing—if you can call such bewitching deviousness, erraticism. His fancy is panoramic. You see high and low; humor broad and sly; the grave and gay; the beautiful and repulsive; the artistic and true and the grotesque; the sublime and groveling. In order to elucidate his theme, he contemporizes himself with the past, and becomes an observer of the by gone; and pictures and narrates both the possible and probable; much that is wholly fanciful, at least, very unlikely, sometimes certainly bizarre. The volume of incident swells to almost incredible proportions.

He gives you prattling infancy, romping children, the bustle and hurly burly of the workaday world, the intrigues of greatness, the field of battle. From simpleton to sage, from petty politician to prince, from lowest domestic menial to mistress of the house, from the worker of diabolical cruelty to ministering or rescuing angel, he will portray you an almost endless train of the most lively and interesting personages, each following bent or whim, each with one interest attached to him or her; some times the motley, roystering rout and ragged rabble of Hogarth, and then the ravishing figures of Guido or Rafael.

If you would catch many of the best things of the man, you must be very alert. Ben Jonson said of Bacon, that one could not cough or look aside for a moment, when the latter spoke, without losing something. Booth-Tucker has a fashion of saying grand things in the most unpretentious way, and, sometimes, in almost stunning profusion, like

"The gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold."

You catch no hint of what is coming by the finesse of elocution, or adornments of oratorical wont. There are no "avant couriers" to herald the advent of the host of beauty and royalty. The king is there, without state, and passes "incognito" to many. Thus, delivery is minimized, almost utterly disowned, despoiled of, or, rather, prevented its most glorious prerogatives; and some of the most beautiful creations pass unnoted, like flowers blooming unseen in the desert. Never did I see an orator who seems to care so little for what is known as "effects"—even appearing to avoid and disdain them—in what is his noblest work. In his lower role, he "plays to the pit" considerably, and almost labors at "ad captandum," in order to tickle the ear of the "groundlings." Perhaps this is wise. Anyhow, it is much his method.

He occasionally gives you stately and high-pitched perorations; but they are not well-modulated; are stiff and incongruous; recitation-like; lack gradation; look like highly ornate and pretentious cupolas on edifices, solid enough, to be sure, but not of costly construction nor commanding architecture, without the "foundations of sapphire" or "the stones of fair colors." This stiffness (not to say stiltedness) of peroration is all the more incongruous, that it does not crown mellifluousness or gorgeous rhetoric; for he is (predominantly) easy phrased and vernacular; informal and unpretentious in both diction and evolution of theme.

His addresses in New Orleans were an immeasurable force in putting the Salvation Army on a higher plane of appreciation among our best people, and in dissipating the popular conception of it, that it is a sort of Falstaff's ragged regiment, masquerading at worship of Almighty God, and in a wild harlequinade of irreverence insulting or outraging the Christian religion by absurd and disgusting antics, and a whirl of degraded buffoonery, or being, as Junius once stigmatized the Methodists of his day, a "rabble of howling dervishes." In this respect he was very fortunate and persuasive, without inspiring anyone with any misgivings of their convictions, from a suspicion of his adroitness of advocacy, or a glamour of deftness, by witchcraft of rhetoric or sorcery of speech.

Civilized society will never know, perhaps, all that it will owe to the Salvation Army. In the great struggle that is going on, and threatens increased intensity and embitterment between the classes and the masses, this organization may be the palladium against or preventive of anarchy; the conservative force just where it is most needed. The French Revolution is not a fiction, but history. There God was mocked and a courtesan deified, the Sabbath disowned, and man "got drunk on blood" and "vomited crime." To bring under the dominance of Christian love, to inculcate forbearance, to rid the embittered of resentment, to banish the temptations to vengeance among the desperate, the impoverished and vile, is like putting disinfection in the deadly sewers and places of rankest, most festering rottenness. The great mission of the Salvation Army (certainly its aim) is to universalize the brotherhood of man through the love of God, the teachings of Scripture. The Light of Life will break in upon the poor and lowly, those who loose "the rich man's scorn, the proud man's contumely," "the oppressor's wrong," through "the well-disposed and well-contrived windows" of their regenerated hearts, through the movements of the Salvation Army, where, otherwise, the livid light of anarchy might burst "through flaws and breaches, through the yawning chasms" of society's ruin.

It is impossible to dissociate Booth Tucker from this great social and religious organization, and to deny him a large participation in the merits of its most momentous movements. He is grandly in its history, and will there remain, a fixed and colossal figure. M.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

NORTH MISSISSIPPI WOMAN'S H. M. SOCIETY.

The following changes in district secretaries have been made: Columbus district, Mrs. J. N. McMorries, Brooksville; Greenville district, Mrs. S. M. Shankle, Hollandale.

It was our good fortune during the holidays to meet Mrs. McMorries, and enjoy a chat with her concerning our work and her duties. She enters upon her work with enthusiasm and energy, and hopes to meet with every auxiliary in her district during the year. She is helping to secure the fifty new subscribers to Our Homes pledged last year at Dallas, Texas, by our good president, Mrs. Walker. Surely this small number and many more will soon be found in North Mississippi, and reported. Has your society reported any? Remember, they must be sent in before March 1, and our pledge money must also be in hand by that time. Let's close the year with a clean record for the past, and be ready for what the new year will bring.

It gives us pleasure to report that the order has been given by our Conference officers to the general treasurer, Mrs. Kirkland, to pay the $50 appropriated at the Maben meeting to Brown's Creek circuit, Corinth district. It is good to pay off these obligations, and to feel that we are helping some of our own preachers.

On Feb. 6 we are to hold a "Twentieth Century Thank-offering service," for which an interesting programme has been prepared. (See January number of Our Homes.) Let every auxiliary in the Conference faithfully observe the day, and carry out the programme as nearly as possible. Our Conference secretary has sent out a roll-book, for enrolling Twentieth Century contributions, to every society in our bounds. I will append a list of these, and ask the secretary of each district to notice carefully if there is any omission.

In holding the Rally-day service, when you reach the item on the programme calling for "the opening of the roll-book for offerings," have the pledges already made by your members read out. Of course, this implies previous work, which must be done carefully and considerately. Give every member an opportunity to pay the minimum amount of $1, but by no means allow anyone to think that larger amounts are not desired. Examine the "Honor Roll" as begun in December and January Our Homes and ascertain what other women are doing. Then, "Go thou and do likewise."

LIST OF ROLL-BOOKS SENT OUT.

Grenada District—Oxford, Grenada, Coffeeville; Water Valley, Main and Wood Streets—5.

Sardis District—Sardis, Como, Arkabutla, Coldwater, Cockrum, Batesville, Pleasant Grove, Senatobia, Cockrum Juvenile, Arkabutla Juvenile—10.

Greenville District—Greenville, Hollandale, Jonestown, Boyle, Cleveland, Gunnison, Shelby, Tunica, Phalia, Greenville Juvenile, Shelby Juvenile—11.

Aberdeen District—Strong's, Nettleton, Verona, Amory, Okolona—5.

Columbus District—Macon, Brooksville, Starkville, X Prairie, Hebron, Crawford, Soule Chapel, New Bethel—8.

Corinth District—Corinth, Inka, Booneville—3.

Holly Springs District—Holly Springs, Potts' Camp—2.

Winona District—Winona, Carrollton, Black Hawk, Greenwood, McNutt, Vaiden, Indianola, McCarley—8.

Durant District—Maben, Durant, Ackerman, Sallis, McCool, Koscinsko, Pickens, Lonisville—8.

MRS. J. B. STONE.

The Christian Life.

USE WHAT YOU HAVE.

What is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the scepter of David or Solomon. What is in thine hand? A trowel, a hammer, an axe, a chisel, a saw, or some other mechanical tool? Use it for God. Jesus Christ gave dignity to labor; the sweat beads of honest toil stood on his brow. What is in thine hand? A pen? A pen is mightier than the sword. The pen of Shakespeare, of Longfellow, of Tennyson, of Whittier! Oh, matchless instrument! A pen in the hand of Harriet Beecher Stowe stabbed slavery to the heart. A pen in the hand of George Kennan to tell the story of darkest Russia is mightier than the sword of the Czar of all the Russias. Have you a pen? Use it for God. Perhaps it is a typewriter. Touch the keys; make sweet music that shall echo around the globe. We are all familiar with George Herbert's admirable expression of this thought:

"A servant with this clause
Make drudgery divine;
Who sweeps a room as for thy laws,
Makes that and the action fine."

We need grit and grace to use the old sword, the old hammer, the old fire, the old and always new gospel. Oh, can you not find some poor soul to-day who does not know Jesus? Can you not tell some wanderer about the Christ? What is in thine hand? Wealth? Consecrate it now to God. What is in thy mouth? A tongue of eloquence? Use it for God. The tongue is the mightiest instrument that God ever made. What is in thy hand? A kindly grasp? Give that to some sad soul. Let us consecrate everything to him. The office, the plow, the pen, the needle, the tongue, the hands, the feet, and the heart for Jesus. When the pierced hand of Jesus Christ is laid on the printing press, on wealth, on learning, on beauty, on culture, on every gift and grace in every relation in life, then the splendor of the millennial dawn will color the eastern sky with the crimson and gold.—R. S. McArthur.

Love is the highest experience of the human soul. Faith and hope, it is true, are gifts from God to man, but love is the very essence of God himself. God is love. When God imparts love to us he imparts himself. "Everyone that loveth is born of God, and knoweth God." There is no simpler truth in Scriptnre than this of God's love to man, and yet I know of no more difficult subject to present to the world. Could I but make the world understand and believe that "God is love," I should never preach from any other text. My last days would be devoted to proclaiming the one fact in every part of the world, and I know that every day would be a veritable Pentecost. For if the world were convinced that God was love, a God of mercy, and not of judgment, our prisons would be empty, and the kingdom of God would be established in our midst. For love begets love; and if we can make men really believe that God loves them, many will love him in return.—D. L. Moody.

Little as we may like to have our consciences aroused or to feel the discomforts of awakening to our unworthiness and sins, it is after all the way to cleansing and salvation. It was when the visions of God brought Isaiah to cry out under a sense of his vileness that his purification came from the altar of sacrifice. Humiliation of self before the majesty and holiness of the Lord is the true herald and preparation for spiritual healing and exaltation. Only when we realize the depths of our uncleanness and depravity do the messengers of heaven apply the virtues of the great propitiation and say to us, "Thine iniquity is taken away and thy sin is healed."—Dr. Seiss.

It was while Jesus "passed by" that he saw the man blind from his birth and healed him; it was at the foot of the Mount of Transfiguration that he met the lunatic son and cast the devil out of him; it was at the marriage feast and the social board that he turned water into wine. Thus Jesus did not seek occasion or make opportunity to work miracles, but as he went about his daily work as the Son of man, opportunity presented itself and he responded to it. So we "pass by" intent upon the dull round of duty and daily life; the opportunity for doing good or a brave deed comes; happy are we and Christ like if we respond to it.—Recorder.

Public worship alone will not sustain devotion, and a true, deep piety is never attained unless there is much solitary communion with God. One great reason for the shallowness of much present Christianity is that the habit of solitary devotion is almost lost among many of us. The robust saints of old had their secret places of prayer; the descendants are so busy "running churches" and attending conferences that they have lost the habit of private devotion. If we had fewer conventions and more "closets," we should be stronger Christians.—Dr. McLaren.

Years ago the inhabitants of London were in want of water. A noble Welshman, Sir Hugh Myddelton, planned how the want might be supplied. He designed the New River; at immense expense—so much so as almost to ruin himself—he carried out his benevolent scheme. The world was in want of living water. Jesus saw the want. At this sacrifice of his own life, he resolved it should be supplied. He cut a channel from ruin to blessedness, and ever since a plenteous supply of water has been flowing on.—Thomas Jones.

Tears were not sent to blind our eyes, but to wash them. Paul, we are told, was strong to hold his faith and deliver his message "even weeping." Our tears that must needs fall should be, not as water that would quench the light of faith, but as oil, which should make it shine more brightly and burn more warmly.—Sunday-School Times.

If anyone tells you that such a person speaks ill of you, do not make excuses about what is said of you, but answer, "He was ignorant of my other faults, else he would not have mentioned these alone."—Epictetus.

We miss many an opportunity to do good by waiting for chances to do some great thing.—Selected.

TRIBUTE TO THE MEMORY OF MRS. ANNA BELLE DICKEN.

Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star—the star of Bethlehem—and listening love can hear the rustle of an angel's wing.

The subject of this tribute was the wife of Mr. John J. Dicken, of Monticello, Ark. She was the oldest daughter of Mr. C. M. Boyd, a wealthy merchant and planter of the same place. She was reared in luxury, fondled in love, and died in the zenith of her glory on Sept. 2, 1899, at Monticello, Ark. She was the happy mother of three children, only one of whom survives her. It is sad for one so young, noble and true to be cut off in the strength and beauty of her womanhood. Only he who has lost can sympathize with a bereaved husband—sailors in common, whose sea of life has been tossed and torn, upheaved and billowed by the tempestuous storm of trouble.

A man is to be pitied who loses the companionship of such a wife, so noble and true, whose life was a gold mine of unfathomable riches. All purity and devotion were hers. All the sweet and mystic influences of nature reached and moved her, and, like an instrument of music, she was responsive to the slightest touch of feeling or of fancy. It was not the effulgence of her devotion and true heartedness alone by which she was endeared to her friends. It was the milder glow of those gentle virtues which lit up her private character with the "lambent purity of the stars." She was the incarnation and embodiment of all those elements that go to make a woman admirable, and a wife precious and invaluable. The very soul of sincerity, perpetually overflowing with the milk of human kindness, free from all envy, hatred, malice and uncharitableness, her social relations were of the purest, gentlest, loveliest character, constantly illustrated by the most generous self-abnegation and unremitting thoughtfulness for the happiness of others. But she is gone.

"Gone to join the angels,
Peace for evermore;
Empty is the cradle, baby's gone."

Let us hope that the Christ who whispered "Peace" to the troubled waters of Galilee has whispered "Peace" to the sweet-witted soul of Mrs. Dicken. Can it be for the best, just in the sunniest, happiest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above a sunken ship? But God knows best, and whether in mid-sea or among the breakers of the farther shore, a wreck at last must mark the end of each and all; and every life, no matter if its every hour is rich with love, and every moment is jeweled with a joy, will, at its close, become a tragedy as sad and deep and unfathomable as can be woven of the warp and woof of mystery and death.

It was the end. In a wonderful age like this, when to exist is exultation, and to live forever is our sublimest hope, we can faintly conceive what an inexplicable tragedy is death. Annihilation, extinction and eternal death are the forebodings of despair. To know, to love, to achieve, to triumph, to confer happiness, to alleviate misery, is rapture.

The right to live is, in human estimation, the most sacred, the most inviolable, the most inalienable. The greatest crime and the severest penalty known to human law is the sacrifice and forfeiture of life. Yet we are all under sentence of death. Other conditions may or not exist. We may be rich or poor; we may be learned or ignorant; we may be happy or wretched, but we all must die. The verdict has been pronounced by the inexorable decree of an omnipotent tribunal.

Without trial or opportunity for defense, without being confronted with the witnesses against us, we have been summoned to the bar of life and condemned to death. There is no writ of error nor review; there is neither exculpation nor appeal. All must be relinquished.

But this obsequy is for the quick, and not the dead. It is not an inconsolable lamentation; it is a strain of triumph. It is an affirmation to those who survive, that, as our departed friend, contemplating, at the close of her short life, the monument of good deeds she had erected, more enduring than brass and loftier than the pyramids of kings, might exclaim with the Roman poet, "Non omnis moriar." So, turning to the unknown future, she could rely with just and reasonable confidence upon that most impressive and momentous assurance ever delivered to the human race, "He that believeth in me, though he were dead, yet shall he live; and whoso ever liveth and believeth in me, shall never die."

I have done. I will not add more to this pleasing, but mournful theme. Upon this theme her husband will delight to linger in the hope that he may join her when he, too, shall have crossed the cold, dark waters of death.

I close, impressed with the sad sense that the beautiful story of a life so short and lovely can never be told in any poor words of mine. I lay upon her tomb the silent homage of my soul. A. FRIEND.

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FROM THE WORK.

SLATE SPRINGS, MISS.

Slate Springs circuit is one with plenty of work and plenty of good people; yet there is a vast number in need of redemption. We are few in numbers, but strong in the faith; loyal to God and to our church. We are delighted with the very excellent paper you get out, Dr. Black, and pray God's richest benedictions upon you and yours. W. B. PINSON.

Jan. 13, 1900.

LETTER FROM PRESIDING ELDER HARPER.

I reached this place during the holidays, and have been busy preparing for the work ahead of me. Bro. Parker, my predecessor on the district, had gone to his new field before I came, and all the pastors of the district are at their posts and at work. We are planning for and expecting a year of success in the Master's cause. I have been kindly received, and feel very much at home here, where I was pastor for two years and presiding elder one, and where, eighteen years ago, I found the greatest earthly blessing in the life of an itinerant—a true, true, itinerant wife. J. D. HARPER.

Alexandria, La., Jan. 11, 1900.

VIDALIA, LA.

Rev. E. T. Denson, our pastor, has not reached his work up to this time. The Sunday-school was called together the seventh of January. Circumstances prevented our meeting before. Six were present. We opened Sunday-school with prayer, the superintendent leading. After reading the lesson we sang the hymn, "I love to tell the story." Prayer was offered by a young gentleman, and also by a young lady. Another song was sung, and then two little girls repeated the Lord's Prayer. I felt the spirit of God was with us. I earnestly wish to revive the Sunday-school at this place. Pray for us. I ask in the name of Jesus—I. H. N.

LAURA L. CHEVALIER,
Superintendent Sunday-school.

Jan. 10, 1900.

Rev. G. H. Jacobs, Arkabutla, Miss., Jan. 10, 1900: "We reached our new field the thirteenth of December. Though we had to leave a number of dear friends at Arkabutla, it was very gratifying to find friends awaiting our arrival here. So we feel very much at home. We have had many expressions of kindness and appreciation, which encourage us in the work. We have made one round, and met a number of our people. We are hoping and working for a revival at each church that will result in a gracious ingathering. We find the work well organized, which gives us an advantage to begin with. We see some take the ADVOCATE, but not as many as need the help it would give them. I shall do all I can to put it into other homes. I find a subscription for the Twentieth Century Fund."

PONCHATOULA, LA.

At the late session of the Annual Conference, at Monroe, our beloved Bishop Galloway read me out for this place, and in humble submission I began at once to make preparation to leave my pleasant little home and the friends I loved so dearly at Grangeville, and cast my lot with the good people of Ponchatoula circuit. On Friday, Dec. 29, with my wife and little ones, we arrived here, and words fail us to be able to describe the warm reception accorded us by all the people here, regardless of church creeds or anything else. We found the parsonage to be a neat and comfortable home, with some of the rooms newly papered, and new carpeting and matting put down, and many other things to add to our comfort.

After dark, upon the evening of our arrival, there was a call at the door, which was answered by our little girl. Some one—we know not who—placed something in her hand, and told her to give it to her father. Upon examination it proved to be a treasury note of the denomination of five dollars. God will, we know, reward the secret giver openly, for he has said that he will.

We are happy in our work for the Master, and invoke the prayers of the church, that we may be able to come up to the expectations of our friends, and to lead this noble people into the straight and narrow way. Ah, to be a representative of the blessed Lord is the most important business on earth. May he give us strength to hold his banners aloft, and prevent them from trailing in the dust!

Brethren, pray for us, that we may be ever faithful to our duty.

J. L. MCMAHUS, P. C.

"I can truthfully say, Dr. Pierce's medicines did me more good than all I had ever taken before."

These are the words of Mr. O. S. Copenhaver, of Mount Union, Huntingden Co., Pa. He says further:

"About twelve years ago I was suddenly taken with a pain in the pit of the stomach which was so violent I could not walk straight. I consulted a physician and he told me I had a form of dyspepsia, and treated me six months with but little benefit. I then tried another physician and he told me my liver was out of order and that I had indigestion, but he didn't cure me. I then tried another one who said I had chronic indigestion, ulceration of the lining of the stomach, torpid liver and kidney affection. He treated me for more than a year. I then took several widely advertised patent medicines, but received no more than temporary relief while using. I then tried Doctor Pierce's medicines, using his 'Golden Medical Discovery,' and the 'Pleasant Pellets,' and in two months' time I was feeling better than I had for years before."

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THURSDAY, JANUARY 25, 1900.

DECREASE IN CERTAIN FORMS OF CRIME.

The better class of our citizens have for some time been troubled over the noticeable prevalence of certain kinds of crime, particularly of murder, lynching, and suicide, the frequent occurrence of which is in sad and sickening contrast with our boast of lofty civilization and of matchless progress. For a number of years the special forms of crime mentioned showed a somewhat steady and almost unaccountable increase. For instance, the number of murders committed in the United States in 1896 reached the alarming total of 10,652, the number having about doubled within ten years. Since that year, however, there has been a gratifying diminution in the number of murders committed each year, the following being the approximate figures: 9 520 in 1897, 7,840 in 1898, and only 6,225 in 1899. To whatever cause the decrease is attributable, there is great reason for thankfulness that, taking the whole country over, murder is not near so common as was the case a few years back. It has been deplorably true in the past that of all criminals among us murderers, on account of the tardiness of the courts and the laxity of public sentiment, have been about the most immune from punishment. In hundreds of instances red-handed murderers have been allowed to go scot-free after a few weeks' or a few months' confinement in the county jail, while those guilty of far less grave crimes have been made to suffer the full penalty of the law. We hope that the decrease in the number of murders last year, as compared with former years, is an indication of real improvement in public morals, and of a growing sentiment against the commission of such crimes. By no means, however, can it be expected that the gain will be permanent until the juries and courts of justice punish such offenders more surely and with greater severity. To wink at murder is but to encourage it, as, alas! too many communities have found out at last to their bitter sorrow.

It is encouraging to note, as the Chicago Tribune makes clear by the record it keeps of the misdeeds committed annually in this country and from which source our statistics are drawn, that during the year just past there were fewer lynchings than for about fourteen years, the number being put at 107 as compared with 127 for 1898, and 166 for 1897. The largest number of which we have record occurred in 1892, the total being 235. Two hundred was the number tabulated for the succeeding year. Thus, though a steady decline is thus traceable since '92, this evil continues to be one of the darkest blots upon our Christian civilization. Of this 107 lynchings, 103 are charged against the South and only 4 against the North. Here the Chicago Tribune, in endeavoring to discriminate against the South, is undoubtedly guilty of untrustworthiness in its statistics. If our friends north of Mason and Dixon's line had the negro to deal with, as is the case with us, it is not improbable that mob law would be even more characteristic of the North than of the South. Nor is this said by way of extenuation of lynching, which is always demoralizing, and in the fewest instances excusable, but simply to bring out the fact that the negro, because of his frequent manifestation of bestiality, is most often the victim of the mob's rage and brutality. Though much better than for several years, the record is dark enough; nor should the Christian public rest satisfied until the evil is entirely abated, and our laws are duly honored and strictly and impartially executed. So long as there is much of a chance for the basest of criminals to escape punishment by reason of the law's delay, or by taking advantage of some technicality, just so long may we expect mobs to gather and throw restraint to the winds.

It is gratifying also to note that during the year 1899 there were considerably fewer suicides than during the years immediately preceding, the record for the past five years being as follows: Number of suicides in 1895, 5,759; in 1896, 6 520; in 1897, 6,600; in 1898, 5,940; in 1899, only 5,340. It is a sad commentary on our civilization and enlightenment that this monstrous crime against self and against the Creator should be so common. The records show that four times as many men take their own lives as women. It is thus demonstrated that the weaker sex exhibit fortitude under the numerous ills and disappointments of life far more generally than do the males. We feel safe in asserting that women, more usually than men, cling to and are sustained by faith in God, and hence, when troubles come, are not so disturbed by them as to find life an intolerable burden. Though over twenty-five hundred of the suicides of last year are attributed to despondency, we are of the conviction that the most fruitful cause of suicide is infidelity. Ill health, business reverses and despondency are the occasion of the larger per cent. of suicides, but the distressed who thus seek relief would not be so ready to take their own lives were it not for the loss of faith or the lack of faith in the verities of the eternal world. The wider propagation of the gospel is the surest means of diminishing this as well as other evils. Among the professional men represented in the list of suicides physicians have a "bad pre eminence." This directly bears out what we have said about infidelity, a larger per cent. of skeptics and materialists, if we mistake not, being found among the medicos than among any other class of professionals. The extreme hurry and worry that characterize modern civilized life have, we think, no little to do with the prevalence and increase of self slaughter. There appears to be an intimate connection, too, between suicide and periods of financial depression, the number being far less during years of general prosperity than when the opposite is the case.

Says the Youth's Companion: "The Illinois State prisoners for 1899 numbered less than two thirds those of four years ago, and in New York the reduction is almost half."

GOV. LONGINO ON MOB LAW.

On the sixteenth instant Mississippi's new governor, Hon. A. H. Longino, in his inaugural address, which we may fitly characterize as a bold, masterly and broad-spirited document, spoke in no uncertain terms against the tolerance of mob law, and suggested a sensible and practicable remedy for lynching. In fact, it is one that seems to us well worthy of a trial, both in Mississippi and in other commonwealths. Georgia and Mississippi have gained an undesirable notoriety on account of the frequence with which lynch law is resorted to in dealing with criminals of various grades, and it behooves the Legislature of every State thus afflicted to enact some measure that will at least put a check upon mobism, if it does not stamp it out altogether. Last year twenty-eight lynchings occurred in Georgia, while Mississippi followed with fourteen.

Gov. Longino voices the sentiment of every true citizen, as well as of every good Christian, when he says: "The honor of Mississippi and the good name of her Christian civilization demand the suppression of mob violence, which, in my judgment, is the most demoralizing, brutalizing and ruinous species of lawlessness known to any brave and free people."

After adverting to the splendid advantages possessed by Mississippi in the way of soil, climate, and undeveloped raw material, the new governor very pertinently remarked that both the immigrant and the capitalist would be slow to come seeking a permanent home and profitable investment where life and property are not duly respected by the people and protected by the courts of justice.

The remedy suggested combines two features: First, the liability by the county where the lynching occurs to the payment of heavy damages to the family of the person lynched; and, secondly, the "ipso facto" vacation of the office of constable or sheriff whenever any prisoner under their custody is seized by a mob and lynched.

As Gov. Longino well says: "Lynching first found toleration, and then justification, in the State in a sublime respect for the virtue and honor of our white women, and true to the rule in this, as in all other cases where public opinion either condones or approves the disregard of the law incentive is thus furnished to other acts of lawlessness, and so on, ad infinitum. As a common sequence, therefore, lynching to day in the State is visited upon the suspect not only of criminal assault, but of homicide, house-burning, and even lesser accusations and offenses; and yet the mobbist, though in many instances acting without mask or disguise, has, with but few exceptions, gone his way without punishment or even indictment, so far as the public has been advised."

The governor strikes the nail on the head when he asserts that "the fault lies in a defective or inactive public sentiment on the subject." After mentioning that the laws are sufficiently rigorous in their penalties, that the judges have striven faithfully to discourage and put down mob violence, and that the press, as well as the various denominations, has protested vehemently against mob law, he declares it to be his conviction that there must be "resort to some stringent legal method to arouse public opinion" and correct the evil. It is to be hoped that the Legislature of Mississippi will profit by this excellent and timely advice of its new chief executive, and pass some such strong measure.

MISSISSIPPI SUNDAY REST LEAGUE.

The Sunday Rest League of Mississippi met in annual session in the First Presbyterian Church, at Jackson, on the seventeenth instant. Three sessions were held during the day. At the morning and the afternoon sessions Rev. J. B. Hutton, vice president, presided, the president, Bishop C. B. Galloway, being absent from the city. Rev. J. C. Park was elected secretary. Bishop Galloway presided at the night session, which was open to the public, and was well attended both by citizens and members of the Legislature. At this session addresses were delivered by Senator A. H. George, Representative W. M. Cox, and Bishop Galloway.

It was resolved to work along the line of the resolutions adopted by the Mississippi Annual Conference at its last session, viz.: to secure a law prohibiting the running of excursion, freight and extra trains on Sunday, and also prohibiting work in railroad shops and on railroads on Sunday. A local committee was appointed, with Dr. W. C. Black as chairman, to receive petitions in favor of this legislation, and present them to the Legislature. The other members of the committee, so far as announced, are: Bishop C. B. Galloway, Rev. J. B. Hutton, Rev. W. F. Yarborough. Two subcommittees were appointed to co operate with this central committee. The chairman of these two sub committees are: Rev. J. C. Park, of Winona, Miss., and Rev. I. L. Peebles, of McComb City. Much interest in this proposed legislation has been developed in different parts of the State, and petitions numerously signed are being sent in every day. About fifteen hundred signatures have been obtained in one county. Let the good work go on. Moreover, prompt action is desirable. It will be vastly serviceable to the cause to hold mass meetings wherever practicable, and have the cause represented by able speakers.

Revs. A. F. Watkins, J. A. Bowen, I. L. Peebles and C. F. Emery were active participants in the work of the convention.

THE NEW ORLEANS W. C. T. U.

The twenty-third annual meeting of the New Orleans W. C. T. U. was held on last Friday afternoon at their headquarters on St. Charles street, the attendance being larger than for a number of years. An attractive program, consisting of songs, recitations, readings, and addresses, was presented, and reports were heard from the various officers. Though the organization has not met with half the encouragement it deserves, it is steadily growing in numbers and in influence, and is doing, through the agency of its several departments, a highly commendable and genuinely Christian work.

There are now on the roll 122 active members, with twenty-eight passives, twenty-six honorary members and three well-wishers. A new union with twenty-four members was formed last March at the time of the visit of the national organizer. Miss Deacon, superintendent of temperance literature, stated in her report that 1540 copies of religious and temperance papers, 1550 leaflets, and 2005 cards had been distributed.

The flower mission report, given by Mrs. Lily Haag, superintendent, recorded twenty visits to the hospital and Parish Prison. She had personally distributed fruit, cake and flowers among the sick and prisoners; also religious and temperance papers, besides many Scripture cards and leaflets. Flower Mission Day was observed June 9, when gifts were made to the inmates of the jail and charitable institutions.

Mrs. Elizabeth Barr, superintendent of evangelistic work, reported that eight meetings had been held at headquarters and the Soldiers' Home, and forty-two at the Memorial Home. The inmates of both the institutions mentioned have expressed great appreciation of the visits of these faithful Christian workers.

The report of Mrs. Sarah Bothick, for the prison and jail work, mentioned that several visits had been made to the jail and parish prison, at which time several hundred tracts and leaflets were distributed.

Impressive and encouraging talks were made by several visiting ministers.

The following officers were elected for the ensuing year: Mrs. Alice M. Zabie, president; Mrs. S. S. Bothick, recording secretary; Mrs. F. A. Lyons, corresponding secretary, and Mrs. Lucy Whitlow, treasurer.

The good women of all the churches in the city, irrespective of denomination, ought to rally heartily to the support of this noble organization, which wields such mighty power for good in our land. There is the most urgent need in this city of just the kind of philanthropic work undertaken by this organization.

Millsaps College.

We are now in the midst of our intermediate examinations. The first term closes on the twenty-seventh, and the second term will begin Monday, the twenty-ninth.

The work of the college is moving on satisfactorily in all particulars. Indeed, the term just closing has been in some respects the best in the history of the institution. We have had almost perfect health, and the class standing of the students has been exceptionally high. The religious influences pervading the college is gratifying in the highest degree. W. B. MURRAH.

Notice to the Louisiana Conference.

DEAR BRETHREN: A letter just received from Rev. Geo. D. French states that he has been unavoidably delayed some ten days in his contemplated trip to Louisiana. Those of you to whom I have written will please take notice. I will write you again in due time.

Your brother,

JNO. B. KENT,
Treas. A. B. S., La. Conf.

Plaquemine, La., Jan. 22, 1900.

NOTES.

Bro. N. J. Roberts' postoffice this year is Bunkie, La.

***

Rev. J. M. Cowan has located in Jackson, Miss., and engaged in mercantile business.

***

Rev. C. F. Emery has made a very auspicious beginning at Capitol Street Church, Jackson.

***

Rev. T. S. Randle, of the Louisiana Conference, was in the city one day last week, and honored us with a visit.

***

Says Bishop Galloway: "Do not judge a preacher's service by his salary. A baseball pitcher often gets more money than any of our ministers."

Rev. J. H. Shumaker writes that he has had a royal reception at Kosciusko (Miss.), and that the prospects for a good year are most encouraging.

***

The address of Rev. J. S. Oakley has been changed from Durant to Chester, Miss. We regret to learn that there is very little improvement in his condition.

***

The numerous friends of Senator A. J. McLaurin, of Mississippi, will rejoice to learn that he is rapidly recovering from his recent attack of pneumonia.

***

We are pleased to learn that at Gretna (La.), last Sunday night, Pastor Fontaine was greeted by the largest congregation that has been known for years. Good reports of his sermon reached us.

***

The Baptist Church and the First Presbyterian Church of Jackson, Miss., omitted their services last Sabbath night and attended the services at the First Methodist Church as a compliment to the new pastor.

***

Rev. H. C. Brown, writing from Terry, Miss., under date of Jan. 16, says: "We have been royally received here. The people have given many expressions of kindly feeling toward us, and we are expecting a delightful year."

***

A letter from Presiding Elder Monnger, dated Jan. 18, states that South Vicksburg Church, left to be supplied at the late session of the Mississippi Conference, has been filled by the appointment to it of Rev. H. P. Lewis, Jr.

***

Rev. S. Parkes Cadman, pastor of the Metropolitan Methodist Church, New York City, has been engaged to preach the commencement sermon at Vanderbilt University this year. Report goes that he is a man of no small calibre.

***

The New York Advocate is authority for the statement that "the General Missionary Committee" of the M. E. Church will not for the present establish any missions in Cuba, but will establish missions in Puerto Rico and in the Philippine Islands.

***

The Nashville Advocate, of Jan. 18, was a "Twentieth Century number." Our general organ is always up to the mark, but the issue of last week was extraordinarily fine. In our opinion there is not a better religious weekly published in the United States.

***

We would like to get copies of the ADVOCATE, of March 31, 1898, and April 7, 1898. Any subscriber having copies of the dates mentioned who is willing to part with same, will confer a great favor on us by mailing them to this office at once, and price will be sent.

***

Rev. J. O. Bennett and family, of Keachie, La., have been quite sick for a couple of weeks with measles. On this account Bro. Bennett was unable to attend his quarterly meeting on the twentieth instant, this being the first he has missed during the fifteen years he has been pastor.

***

Rev. W. S. Shipman, pastor of Wood Street Church, Water Valley (Miss.), writes that he and his family have been very kindly received, and that the prospects for a good year are excellent. He states that their new parsonage will, when completed, be equal to the best in the Conference.

***

Says the St. Louis Advocate: "Miss Helen Gould has subscribed $1,000 to save the Woman's Temperance Temple at Chicago, being one of 100 persons to pledge that amount if $100,000 is raised. Marshall Field has extended the limit of his offer of $100,000 for another year."

***

On account of the deplorable condition of affairs in Kentucky growing out of the election muddle, the recent Colson-Scott tragedy being one of its direful results, Tuesday, the twenty-second instant, was observed by all the churches in Frankfort, Ky., as a day of humiliation and prayer.

Dr. J. T. Sawyer, the energetic and faithful presiding elder of the Shreveport district, was a visitor to the city early last week, and made the ADVOCATE office a pleasant call. The Doctor was looking well, and reports the outlook on his district as quite encouraging.

***

Rev. D. E. Kelley, who is serving the Jena and Jonesville (La.) charge, writes: "The work is moving on nicely. My circuit is only 70 miles across, but that is less than 80. The people are very kind to us, and I would not trade works with any brother in the Conference. I made 203 visits last quarter, and hope to make 300 this quarter."

***

Beginning next Monday night, the twenty-ninth instant, a Union Epworth League Gospel Meeting will be held at the Felicity Street Church in this city, and continue throughout the week. The services each night will commence at 7:30 o'clock. We trust that the Leaguers and their friends will turn out in full, and that they will have a gracious meeting.

***

Says the Nashville Advocate: "We learn that Bishop E. R. Hendrix has been invited to make an address at the great Twentieth Century Thankoffering Convention, to be held on March 5 and 6 by the Methodists of Central New York Conference at Syracuse, the seat of Syracuse University, and that he has accepted the invitation. Our Northern brethren may look out for something particularly good."

***

The Methodists of New York City have decided to raise $700,000, and remove the indebtedness on all their churches in that city. The officers of one church having subscribed $15,000, the congregation then agreed to gave $20,000 more, in order to be able to burn up a mortgage on their building. We hope this contagion will spread among the Southern Methodist Churches that are burdened with debts.

***

A letter from Rev. T. K. Faunt-LeRoy, dated at Opelousas, Jan. 15, conveys the following sad intelligence: "You will please give notice in next week's paper of the death of Dr. D. W. Foster. He died very suddenly on Friday, the twelfth, with neuralgia of the heart. He was stricken in the morning at breakfast, and died at 5:30 o'clock the same day. He was buried on Sunday at 11 o'clock. An obituary will be sent in the near future."

***

Any of the brethren who may need help in conducting revival meetings during the year would do well to engage the services of Rev. H. H. Ahrens, formerly of the Louisiana Conference, but now a local preacher, who is known to many of our readers. As Bro. Ahrens is a good preacher and an excellent singer, we predict that he will be in great demand. We call special attention to a card from him in another column.

***

In a card written from Sardis, Miss., and dated Jan. 23, Bro. W. S. Lagrone writes: "In my notice to the North Mississippi Conference, in last week's ADVOCATE, I gave the name of Rev. J. H. Shumaker as the treasurer. It is F. P. Jinkins, Aberdeen, Miss. Bro. Jinkins has the spirit of missions, and will fill this place well. The brethren promise to begin early in this part of the work. Bro. Lipscomb, at Coldwater, has more than half of his collections now in hand. Bro. Jinkins will hear from him this week. We are meeting with great encouragement from preachers and people on all the charges we have visited."

***

A private letter, recently received from a Natchez (Miss.) layman, contains the following news of interest: "Rev. J. E. Carpenter has been royally welcomed by his new charge at Natchez. The people are charmed with his preaching, and the outlook for a successful year was never brighter. Many of our people hated to part with Bro. Norsworthy after only one year, but being loyal Methodists, they acquiesced in the decision of the powers that be." From the same source we learn also that the members of Wesley Chapel are much pleased over the return of Bro. H. D. Howell to them for another year, and that he is doing a good work there.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La., EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss ASSOCIATE EDITOR.

Some of the Leagners are of the opinion that the Mississippi State Leagne Conference shonld be hald only once in two years, and that for the year in which it is not heid there be instead a League gathering for each of the two Mississippi Conferences. The following were appointed a committee to ascertain the sentiment of the workers throughout the State on this question: Revs. A. F. Watkins, T. Y. Ramsey, Messrs. W. D. Hawkins, W. F. Lagrone, W. H. Mallory, Jr., and Miss Mabel Stegar. The editor of this colnmn will make space here for any views commnnicated to him on the snbject.

"The Vision of Africa," an editorial in the Epworth Era, of Jan. 11, is a fine piece of literatnre, a snrpassing epitome.

In view of the approaching State Leagne Conference, to be held at Vicksburg the last week of April, it will be well to notice the following, which is Article 3 of the Constitution:

"Each League shall be entitled to one delegate. Leagues with membership exceeding 15, an additional delegate for each 15, or fractional part thereof.

"All preachers and presiding elders who have Leagnes in their respective charges or districts, shall be admitted as delegates. All Leagners who have paid their five cents per capita assessment shall be entitled to representation in the State Conference.

"Credentials of delegates must be signed by the president and secretary of their Leagues, and forwarded with their names to the local committee at place where Conference meets."

There have been sent to the pastors throughout the State blanks to be used in securing petitions to the Legislature looking to the passage of a law for the relief of railroad employees from so much labor on the Sabbath. Happy is the pastor who can use his young people as helpers in cases like this. Happy, too, are the young people who take interest in reforms, and are willing to give of their time and energy to assist in bringing them about. It is a fact that empty cars are repaired on Sunday; it is a fact that grading for new tracks is done on Sunday; it is a fact that many clerks in the freight depots of the larger towns are kept at work seven days of every week. All the trains run on Sunday except the local freights, and the merchandise hauled by them forms only a very small proportion of the total traffic of the railroads. Now is the time to act. The Legislature will sit a few weeks, and then the opportunity will have gone if we be not diligent now.

The following is quoted from the Minutes of the last State Leagne Conference:

"Rev. J. M. Wyatt, of Aberdeen, moved to reconsider the amendment adopted on the Plan of Work, and offered the following amendment, which was adopted:

"'That we offer our services to our presiding elders and pastors to aid, under their direction, in bringing up the general collections of the church.

"'We pledge ourselves to a special effort to help in paying in full the home and foreign missionary assessment.

"'We suggest:

"'That every district be thoroughly organized by the presiding elders and district secretaries.

"'That the Leagnes assist in holding mass meetings.

"'Distribute missionary literature.

"'Aid the pastors as collectors, and

"'Where possible, raise a sinking fund with which to assist weak charges.'"

DEAR BRO. HAWKINS: As corresponding secretary of the Chas. B. Galloway Leagne, it becomes my pleasant duty to acquaint you with the progress our Leagne has made during the past year. We have had good officers, who discharged their duty faithfully. They have had the earnest co-operation of about forty wide-awake members, and the interest and prayers of a faithful, conscientious pastor, Bro. J. W. McLaurin. In attestation of our love for him, and appreciation of his work among us, the Leagne presented him with a handsome gold pen, a little souvenir of a people who have known and loved him.

During the past year the Leagne has contributed ten dollars to missions, over seventy dollars for church improvements, charity and help demands, besides meeting every obligation and requirement.

Our annual election of officers takes place Jan. 7, 1900.

We hope to do even greater things this year. MRS. B. B. FORD,
Cor. Sec. Chas. B. Galloway League.
Canton, Miss., Jan. 6, 1900.

"DEEDS ARE FRUITS, words are but leaves." The many wonderful cures affected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for all blood diseases.

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NOTICE.

The Executive Committee of the Mississippi Conference Board of Church Extension will meet in Vicksburg on Wednesday night before the fourth Sabbath in February. All applications to the Parent Board should be sent to the president, or, better, to Rev. A. F. Watkins, who will file them for the committee.

The members of the committee are: Rev. R. W. Bailey, secretary, Moss Point; Rev. L. S. Jones, president, Port Gibson; Bro. L. A. Holloman, treasurer, Phanix.

FROM SHREVEPORT.

On Wednesday we left with Rev. M. M. Black the copy for the Louisiana Conference Minutes. We have been delayed by not receiving earlier some of the memoirs; and, then, other matter that ought to go in has not yet reached us. There should be now nothing in the way of the early appearance of our Minutes, as the publisher of them will lose no time in getting them out. All the preachers of the Shreveport district are at their post, and entering upon their labors with vigor and hope. We confidently expect them to do even better than they did last year. We give some of the results of their labors last year. The charges paid their preachers an increase of about 20 per cent. over the previous year. Seven charges paid all claims in full, and several paid over their assessments, while ten charges paid in full all the Conference collections, though behind with preacher in charge and presiding elder. It looks better for the preacher in charge to report himself and his presiding elder, not in full, but the collections in full, than to report the reverse. There are double the number of Epworth Leagnes, and there is also a greater interest in Sunday schools. The increase on the collections over previous year is as follows: On Conference claimants, 6 per cent.; on foreign missions, over 60 per cent.; on domestic missions, over 35 per cent.; on Bishops, about 10 per cent.; on church extension, about 42 per cent.; on education, about 53 per cent.; on Minutes, about 4 per cent.; on American Bible Society, about 140 per cent.

The Twentieth Century Fund had attention from only a few charges, but some hundreds of dollars were paid and pledged. This fund will, doubtless, be looked after by our preachers this year, and the amount expected of us ought to be easily raised. There were 622 additions to the church during the year, and as many, and more, conversions. These items in regard to last year's work are given to show that our preachers were zealous and faithful workers in the vineyard. Their presiding elder can ask nothing more for them than that they may surpass themselves during this good year of 1900.

JNO. T. SAWYER.
Shreveport, La., Jan. 17, 1900.

NOTICE.

DEAR BRETHREN: As many have already seen in the daily papers, I have resigned my position with the Southern Pacific Company. I have been offered other positions, all of which entail work on the Sabbath, and to this I can not again consent. During the year I desire to help my brethren in meetings, taking charge of the music myself, and to know nothing but the salvation of souls and the upbuilding of Christ's kingdom on earth.

I earnestly request the brethren to write me, and if my services are required, I am willing to go anywhere where I may be called.

Fraternally,
H. H. AHRENS.
Gretna, La.

BOSTON DENTAL COMPANY.

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FROM REV. W. D. BASS.

MR. EDITOR: Rev. W. M. Young has been exceptionally well received on the Corinth district. The people of all classes love him. He has both sense and religion, and conducts the business of the church with courtesy, wisdom, and success. He puts the proper stress on the point that stewards have other important duties to perform besides collecting money for the preacher. We expect the district to come to the front.

Bro. H. S. Spraggins, our pastor, and his excellent wife have been well received at Corinth. He has made a good start.

I am now making engagements with the brethren to assist them in their revivals during the year. Other pastors in Mississippi and Louisiana wishing my help should write me at once. I hold revivals on circuits, stations, and missions. Will give perfect satisfaction as to my work.

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Gentlemen:

In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, can not say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly,

JAMES COOK
HUGH E. BOYLE
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Officers of the 65th Police Precinct, Greater New York.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11th, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

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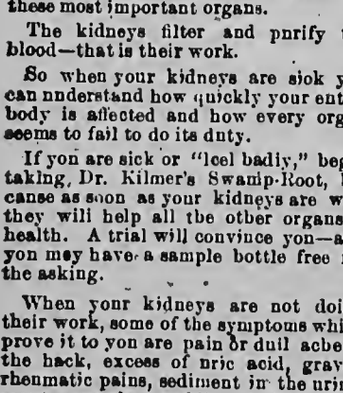

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A BUILDER'S LESSON.

BY JOHN BOYLE O'REILLY.

"How shall I a habit break?"
As you did that habit make
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.
Ah, the precious years we waste
Leveling what we raised in haste!
Doing what must be undone
Ere content or love be won!
First across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last!

—Exchange.

NOTED DUNCES.

The world has been very kind to many who were once known as dunces or blockheads, after they have become very successful; but it was very cross to them while they were struggling through discouragement and misinterpretation. Such lives do not show, however, that a numskull is sure to climb to the top. Because the last boy in his class became the great Henry Ward Beecher, there is no reason to conclude that the last boy in the next class, or the next, must become anything great at all. There must be some life in the boy, or he will not rise under any circumstances until the day appointed for the resurrection of the dead. If he starts out in life as a failure, he will end as one, unless he gets thoroughly waked up in some way. Give every boy and girl a fair chance and reasonable encouragement, and do not condemn them because of even a large degree of downright stupidity; for many so-called good-for-nothing boys, blockheads, numskulls, dullards, or dunces, were only boys out of their places—round boys forced into square holes.

"Let us people who are so uncommonly clever and learned," says Thackeray, "have a great tenderness and pity for the folks who are not endowed with the prodigious talents which we have. I have always had a regard for dunces—those of my own school days were among the pleasantest of fellows, and have turned out by no means the dullest in life; whereas, many a youth who could turn off Latin hexameters by the yard, and construe Greek quite glibly, is no better than a feeble prig now, with not a pennyworth more brains than were in his head before his beard grew."

George Stephenson, at the age of twenty, could neither read nor write, yet his name is inseparably linked with the introduction and development of railways.

Wellington was considered a dunce by his mother. At Eton he was called dull, idle, slow, and was about the last boy in school of whom anything was expected. He showed no talent, and had no desire to enter the army. His industry and perseverance were his only redeeming characteristics in the eyes of his parents and teachers. But at forty-six, he had defeated the greatest general living, except himself.

Goldsmith was the laughing-stock of his school-masters. He was graduated "Wooden Spoon," a college name for a dunce. He tried to enter a class in surgery, but was rejected. He was driven to literature. Dr. Johnson found him very poor, and about to be arrested for debt. He made Goldsmith give him the manuscript of the "Vicar of Wakefield," sold it to the publishers, and paid the debt. The manuscript made its author famous. John Harvard was called a boy of no promise, but he founded Harvard College, and became one of the real benefactors of the race.

Robert Clive bore the name of "dunce" and "reprobate" at school, but at thirty-two, with three thousand men, he defeated fifty thousand at Plassey, and laid the foundation of the British Empire in India. Walter Scott was called a blockhead by his teacher.

When Byron happened to get ahead of his class the master would say:

"Now, Gordie, let me see how soon you will be at the foot again."

Sheridan's mother tried in vain to teach him the most elementary studies. Her death aroused his slumbering talents, as has happened in hundreds of cases, and he became one of the most brilliant men of his age. Dr. Chalmers was expelled from St. Andrews School because of his stupidity.

Isaac Barrow was such a dullard that his father said, "If it is God's will to take any of my children by death, I hope it may be Isaac."

"Why do you tell that blockhead the same thing twenty times over?" asked John Wesley's father.

"Because," replied his mother, "if I had told him but nineteen times, all my labor would have been lost, while now he will understand and remember."

Young Linnæus was called by his teachers almost a blockhead. Not finding him fit for the church, his parents sent him to college to study medicine. But the silent teacher within, greater and wiser than all others, led him to the fields; and neither sickness, misfortune nor poverty could drive him from the study of botany, the choice of his heart, and he became the greatest botanist of his age.

David Drew was one of the dullest and most listless boys in his neighborhood, yet, after an accident by which he nearly lost his life, and after the death of his brother, he became so studious and industrious that he could not bear to lose a moment. He read at every meal, using all the time he could get for self-improvement.

We live in a superficial age, and hurry along in a happy-go-lucky way, ignorant or heedless of the capacities of our minds and bodies. The precocious youth, the boy or girl of average intelligence, or the dunce, should alike study his own strength, his weakness, his likes, his dislikes, his bent. "Know thyself," was spoken of old at Delphi; and, though the oracle has long been mute, the words are of eternal significance. No better advice was ever given to man. Philosophy finds its highest province in the study of our own natures. Knowledge thus gained, and that alone, will teach the round boy to avoid the square holes as he would shun falsehood and dishonor. It has been well said that no man ever made an ill figure who understood his own talents, nor a good one who mistook them.—Success.

LOSE TIME WISELY.

It is not worth while to try to steal from nature. There are limits to the human capacity for endurance and for labor. The man who imagines that he can constantly go beyond these limits without paying the penalty is grievously in error, and sooner or later will discover the fact. In the long run, more work and better work can be done by those who exercise due moderation than by those who do not. The magnificent "spurts" of energy which often amaze us are likely to be followed by a corresponding reaction. Herbert Spencer says that the great secret of success is to learn how to lose time wisely. The emphasis here is on the word "wisely." Almost anybody can manage to lose time, but to do so in such a manner as to make the loss a source of recuperation is another thing.—Nashville Christian Advocate.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
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TWO ROADS TO HAPPINESS.

There are two ways of being happy; we may either diminish our wants, or augment our means—either will do—the result is the same; and it is for each man to decide for himself and do that which happens to be the easier. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise, you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society. —Benjamin Franklin.

We should all try to learn the lesson of gentleness in our homes. It is the lesson that is needed to make the home happiness a little like heaven's. Home is meant to be a place to grow in. It is a school in which we should learn love in all its branches. It is not a place for selfishness or for self-indulgence. It should never be a place where a man can work off his ill-humor after trying to keep polite and courteous all day outside. It is not the place for the opening of doors of heart and lips to let ugly tempers fly out like ill-omened birds, and soar about at will. It is not a place where people can act as they feel, however un-Christian their feelings may be, withdrawing the guards of self-control relaxing all restraints, and letting their worse self have sway.—Exchange.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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IN MEMORIAM.

At her home, No. 122 South President St., in the city of Jackson, Mississippi, at 3 o'clock P. M., Saturday, January 6, 1900, there passed from earth to heaven the soul of Mrs. Caroline Price. It was the pleasure of this writer to have known Mrs. Price for a number of years, and to have been regarded by her as one of her friends.

Mrs. Price was born in Marion district, S. C., on August 15, 1841, her maiden name being Caroline Gaskew. In the early days of her young womanhood she was united in marriage to W. L. Barrow, with whom she lived happily until his death. Of this marriage two children survive.

On December 5, 1866, she married Mr. J. F. Price and came with him to his Mississippi home, where they have since resided. Of this marriage three children are left to mourn the loss of a mother they all loved so well.

Mrs. Price early in life connected herself with the Methodist Church, in which faith she lived and died. She was ever faithful in the discharge of her church obligations, and an active and earnest worker in the Master's cause. She was noted for her devotion to her husband and children, being ever on the watch for something that would promote their happiness or further their interests. Next to fidelity to her family she was known for her faithfulness to her friends, but above devotion to family and friends she was possessed of one trait of character that stood boldly above all others and which marked her as the true Christian woman, and that was her devotion to the sick and suffering, the poor and needy, in the relief of which her charity knew no bounds.

Mrs. Price had not been in good health for several months, but was able to look after her household duties until the tenth of November, 1899, when she was compelled to give up, and gradually grew weaker until death claimed her gentle spirit.

Death is at all times sad and sorrowful, and brings grief and heartbreaking tears to all within the family circle. Yet there sometimes occur incidents that serve to mitigate the great grief of the sorrowing ones, and give them the assurance that all is well with their loved one. Such an incident transpired at the bedside of Mrs. Price. Three days before her death, as her husband and children stood grouped around her, eagerly watching for any sign of returning consciousness, she raised her hand and, with the index finger pointed upward, said, "Oh, what a beautiful scene over there, where I am going," and turning her face toward her husband, with her hand still upraised, said, "I am going away over yonder where everything is so lovely." Lowering her hand, she motioned her husband to bend over her, and imprinting a sweet kiss upon his lips, she passed into a state of insensibility, and remained so to the end.

Tenderly watched over by husband and children, she passed quietly away from earth to that beautiful land she had been permitted to look upon.

Mrs. Price died as she had lived, a true Christian, and of her it may be truthfully said:

"Hers was a life well spent; its close
Tho cloudless sundown of repose."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

JOYCE—Mrs. K. J. JOYCE, wife of Mr. G. B. Joyce, was born in Mississippi, Oct. 4, 1841, and died in Leesville, La., Dec. 12, 1899, in her sixtieth year. She was sick quite awhile with slow fever, but she bore her afflictions with Christian fortitude, and never murmured nor complained. Her maiden name was McGowen. She spent her childhood days traveling. She was married, at the age of fourteen, to Mr. G. B. Joyce in the State of Texas in 1854. To them were born nine children—six boys and three girls. Three of the children preceded her to the golden shore. After her marriage she and her husband moved to Natchitoches parish, where they lived up to last July; then moved to Leesville, La., where she died. She professed religion in 1859, and united at once with the M. E. Church, South, of which she remained a consistent member until death. No better woman ever lived. She was noble-hearted, true, and affectionate; a devoted wife, a faithful mother, a true Christian. The world is better off by her having lived. She has set in motion an influence for good that will be felt by generations yet unborn. Our loss is her eternal gain. Blessed are the dead that die in the Lord from henceforth; they rest from their labors, and their works do follow them. Her highest ambition was to do God's will, and make her home happy and her many friends pleasant. She always tried to make her friends pleasant. She was so kind and gentle and pleasant every way.

A noble woman has crossed the river,
And bid us all good-bye;
But we'll meet her in the bright forever,
In that home beyond the sky.

She leaves a husband and six children, and a host of other relatives and friends, to mourn her loss. May God bless and comfort the weeping relatives, and especially the aged husband!

S. D. HOWARD.

Coushatta, La.

STRAHAN—It is my sad duty to offer a short tribute to the memory of Mrs. M. A. STRAHAN. She was born March 31, 1877, and died Nov. 12, 1899, aged twenty-two years seven months and twelve days. She was married to V. E. Strahan, Dec. 7, 1898. Sister Strahan joined the M. E. Church, South, when quite young, and, as far as I know, lived a consistent life. Her death was a sad death to her young and thrifty husband, and also to her widowed mother and friends. She died in child-bearing. She gave birth to a son that was born dead, and in five hours she was a corpse also, and she and her sweet boy were placed in the same coffin, and also in the same grave in the old graveyard near her mother, where she will sleep until God calls her from her slumbers to the home of the blessed. She told her mother that she was ready for the change. The writer preached the funeral at the grave to a very large assembly of relatives and friends. May God bless and keep the dear old mother and young husband is my prayer.

J. H. EVANS.

Williamsburg, Miss.

CRISLER—Mr. S. J. CRISLER, the subject of this sketch, was born near Cooper's Wells, Hinds county, Miss., Feb. 9, 1842. Here he spent the early part of his life, enlisting as a soldier in the Confederate army before he was fully grown. On Oct. 17, 1866, he was happily married to Miss Ada Smith, of Madison, and to this union six children were born—five boys and one girl—all of which survive him except one twin boy.

Bro. Crisler joined the church in August, 1866, under the ministry of Rev. A. M. Campbell, and ever lived a good Christian life. He trained his children up in the Christian faith, and the three oldest boys have made successful physicians. He was steward and trustee of the church at the time of his death, which occurred Nov. 7, with that dreadful disease, yellow fever. Thus has passed away an honest, brave, good and true man. The church, State, town and friends feel his loss keenly. May God bless and comfort his family in this sad hour!

J. G. CAMMACK.

Mayersville, Miss.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Fill up the void spaces of your time with meditation and prayer.—J. Macon.

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Thinking is the least exerted privilege of cultivated humanity.—Evans.

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To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to February, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

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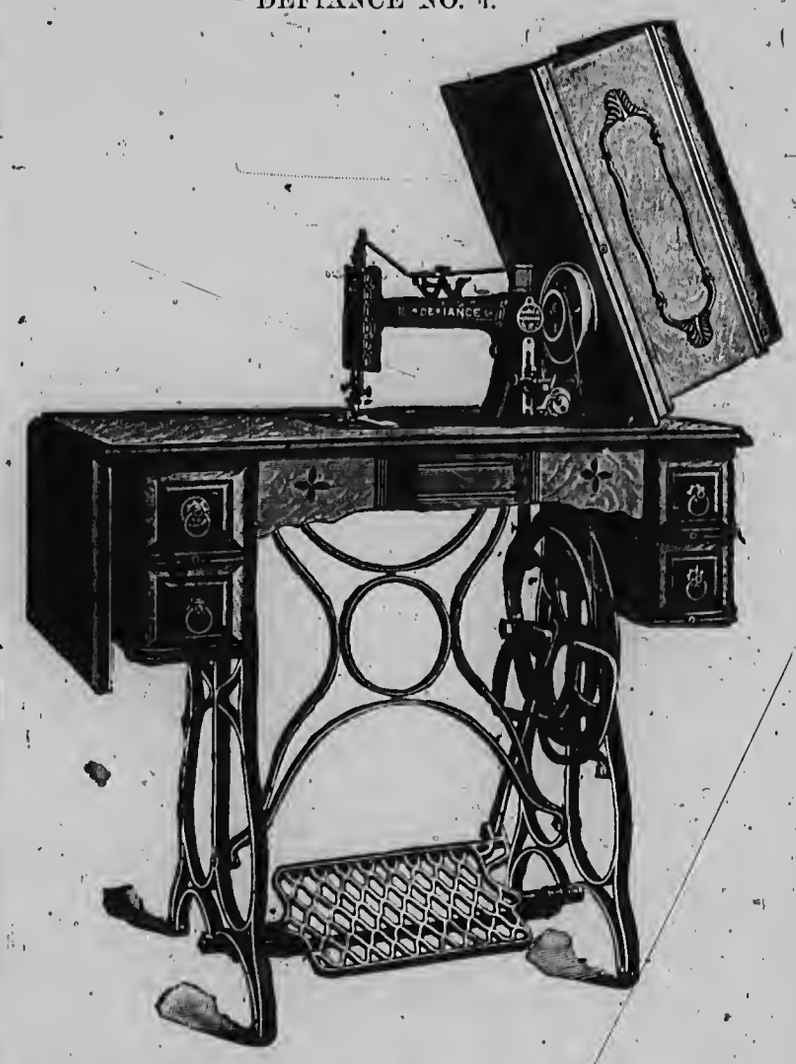


The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

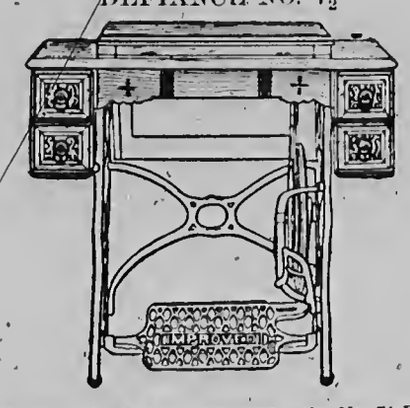
The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and

DEFIANCE NO. 7½



This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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Don't let 764 people outstrip you. But, if you should, the pay will be ample for all the work you do for us.

Write for particulars.

The Curtis Publishing Company, Philadelphia

NEWS OF THE WEEK.

Since Jan. 15, 1899, 17,800 Japanese landed at Honolulu.

The mayor of Huntsville, Ala., has revoked slot-machine permits.

John Ruskin, the most noted of all writers upon art, died in London, Jan. 20.

The Colombian insurgents under Uribe have routed an army of 9000 government troops, taking 900 prisoners in two days of fighting.

An Eastern syndicate proposes to construct 310 miles of electric railway lines in and around Honolulu and elsewhere in Oahu Island.

In the fighting going on around Ladysmith the British are avoiding infantry charges and relying largely upon the use of their artillery.

The special committee of investigation in Brigham H. Roberts case submitted its report to Congress on Jan. 20. It is adverse to seating Roberts.

The German bark Marie, from Australia with a cargo of flour for the Transvaal government, has been taken as a prize by a British cruiser in Delagoa Bay.

The proposition to remove the bones of Commodore Paul Jones from Paris and bury them in Arlington Cemetery will probably receive the sanction of Congress.

In a sensational speech in the Senate, Mr. Hale, of Maine, declared that nine-tenths of the American people sympathized with the Boers in their struggle for liberty.

Twenty-eight deaths from the bubonic plague had occurred in Honolulu and twenty-six cases were being treated by the authorities when the steamer Doric left that port.

No decisive engagement has yet been fought in the vicinity of Ladysmith. Gen. Buller is still preparing for the attack, while the Boers are fortifying their position.

The famine area in India is expanding. About 22,000,000 persons are now affected in British territory and 27,000,000 in the native states. About 3,250,000 people are receiving relief.

Earthquake shocks in Mexico, Friday night and Saturday morning, caused loss of life and considerable damage to property. Seven people were killed and sixty wounded at Colima.

There seems to be no doubt of the correctness of the report that the presidents of the leading railroads of the country have entered into an agreement to abolish commissions to agents.

The President has refused the application of Joseph Wilkins and Howard Buell for a pardon. They were convicted of a violation of the oleomargarine law in Philadelphia and sentenced to fine and imprisonment.

Lord Roberts has issued an order directing that all officers in charge of detached commands must pay for all supplies taken, and that under no circumstances must soldiers enter private houses or molest inhabitants.

The largest theatre in Washington was packed to the doors with an enthusiastic audience, which expressed its sympathies with the Boers. Several Senators and a number of Representatives occupied seats on the platform.

Gen. Warren continued to press the right flank of the Boer position on Jan. 21, and advanced about two miles, the Boers compelling him to fight for all the ground gained. The English have not yet reached the main Boer position.

Owing to the prevalence of the bubonic plague in the Orient vessels arriving at Pacific coast ports which fail to bring from the original port of departure proper bills of health will have the extreme penalty of $5000 imposed upon them.

The advices at the London War Office at 4:30 o'clock, Jan. 21, indicated that a big battle was being fought near Ladysmith. Associated Press dispatches from Spearman's Camp were of the same tenor. The result was undecided when the latest dispatches were sent.

Gen. Buller telegraphs that Gen. Clery was in action from 6 A. M. until 7 P. M. on Jan. 20, and succeeded in driving the Boers about three miles and capturing a number of ridges which they occupied, but that the main position of the enemy was still in front of him. The casualties were not heavy.

After confirming the Samoan treaty providing for the dividing up of the Samoan Islands, the vote by which the treaty was ratified was reconsidered and the treaty recalled. The point on which the reconsideration was based was an alleged misapprehension as to whether or not the treaty gave the United States sovereignty over the island of Tutuila.

MARRIAGES.

LAIRD—MONROE.—At the residence of the bride's parents, near Decatur, Miss., Dec. 24, 1899, by Rev. R. S. Gale, Mr. Ed Laird and Miss Nettie Monroe, all of Newton county, Miss.

BOSWELL—JONES.—At the residence of the bride's father, near Lothville, Miss., Jan 11, 1900, by Rev. D. L. Cogdell, Mr. L. L. Boswell and Miss Olive Jones.

WALL—DIXON.—At the home of the bride's uncle, Mr. Shultz, near Wanita, Newton county, Miss., Dec. 28, 1899, by Rev. B. W. Lewis, Mr. John Wall and Miss Lollie Dixon.

MOORE—BASS.—At the residence of Mr. Joe Kidd, near Enterprise, Miss., Jan. 7, 1900, by Rev. B. W. Lewis, Mr. S. O. Moore and Miss Leila Bass.

PARKS—DAWKINS.—At the home of the bride's father, near Montrose, Miss., Jan. 17, 1900, by Rev. B. W. Lewis, Mr. Kelly W. Parks and Miss Lillie Dawkins.

ALLEN—CAUSEY.—At the residence of the bride's father, near Ruston, La., Jan. 16, 1900, by Rev. J. H. Brown, Mr. C. Y. Allen to Miss M. M. Causey.

CAVANAUGH—HINTON.—At the parsonage in Vernon, La., Jan. 17, 1900, by Rev. J. H. Brown, Mr. John Cavanaugh to Miss Pearl Hinton.

HIGDON—SEXTON.—At the Methodist Church in Hazlehurst, Miss., Jan. 15, 1900, by Rev. J. T. Leggett, assisted by Rev. A. J. Fawcett, of the Baptist Church, Dr. R. E. Higdon to Miss Helen May Sexton.

SPIKES—AVERETT.—At the residence of the bride's father, Clarence, La., by Rev. R. S. Isbell, Mr. Jeff S. Spikes and Miss Emma Averett, all of Natchitoches parish, La.

WALDRON—STACY.—At the residence of the bride's mother, Cane River, La., by Rev. R. S. Isbell, Mr. Allen Waldron and Miss Nancy E. Stacy, all of Natchitoches parish, La.

BENNETT—McEWEN.—At the residence of the bride's father, near Morton, Miss., Jan. 17, 1900, by Rev. W. L. Linfield, Mr. H. H. Bennett and Miss Neva McEwen, both of Scott county, Miss.

STEGALL—BOOKER.—At the residence of Mr. S. Booker, Morganton, Itawamba county, Miss., Dec. 28, 1899, by Rev. G. S. Saunders, Mr. B. Stegall to Miss Victoria Booker, all of this county.

SMITH—CAMPMAN.—On Jan. 14, 1900, by Rev. B. F. White, Mr. Karl J. Smith to Miss Cora Lillie Campman, both of New Orleans, La.

BROGAN—WALTON.—At the residence of the bride's parents, Edwards, Miss., Dec. 27, 1899, by Rev. C. P. Colmery, Rev. W. E. M. Brogan, of Webb, Miss., and Miss Bessie Walton, of Edwards, Miss.

YOUNG—BLACKMAN.—At the residence of the bride's parents, Jena, La., Jan. 14, 1900, at high noon, by Rev. D. E. Kelly, Mr. Ernest Young to Miss Ellie Blackman, both of Catahoula parish, La.

McNEELY—JOHNSON.—At the residence of the bride's parents, in Wilkinson county, Miss., Jan. 5, 1900, by Rev. C. C. Griffin, Mr. Willie A. McNeely to Miss Rosa Johnson.

MATHIS—HENLEY.—At the residence of the bride's parents, in Wilkinson county, Miss., Jan. 10, 1900, by Rev. C. C. Griffin, Mr. Jesse Mathis to Miss Ruby Henley.

WHITE—ANDERSON.—At the residence of the bride's parents, in Wilkinson county, Miss., Jan. 10, 1900, by Rev. C. C. Griffin, Mr. E. L. White to Miss E. O. Anderson.

CAVEN—ASHLEY.—At the residence of the bride's mother, Jan. 14, 1900, by Rev. C. C. Griffin, Mr. George W. Caven to Miss Mira C. Ashley, both of Sankum, Wilkinson county, Miss.

NOBLES—WARREN.—At the residence of the bride's mother, Mrs. E. V. Warren, near Chapman, Miss., on Sunday, Jan. 14, 1900, at 9:30 A. M., by Rev. P. D. Hardin, Mr. Walter L. Nobles and Miss Minnie Warren, all of Rankin county, Miss.

WEBSTER—ROGERS.—At the residence of the bride's parents, in East End, Meridian, Dec. 28, 1899, by Rev. D. P. Bradford, Mr. W. D. Webster, of Mammoth Springs, Ark., to Miss Sallie Rogers.

WILSON—ROE.—At East End parsonage, Jan. 7, 1900, by Rev. D. P. Bradford, Mr. G. O. Wilson to Miss Alice E. Roe, both of Meridian, Miss.

GREEN—BROWN.—At the residence of the bride's mother, Jan. 10, 1900, by Rev. D. P. Bradford, Mr. J. A. Green, of Lockhart, to Miss L. C. Brown, of Meridian.

CULPEPPER—HALL.—At the residence of the bride's grandmother, in Meridian, Miss., Jan. 14, 1900, by Rev. D. P. Bradford, Mr. W. B. Culpepper to Miss Ida P. Hall.

JENNINGS—FREEMAN.—At the residence of the bride's father, Mr. Jas. Freeman, in Pleasant Grove, Miss., Jan. 18, 1900, by Rev. Ben P. Jaco, Mr. Cland C. Jennings to Miss Iola Gertrude Freeman, all of this community.

LUSK—GANN.—At the residence of the bride's father, Mr. Wm. Gann, in Como, Miss., Jan. 19, 1900, by Rev. Ben P. Jaco, Mr. Elmer Lusk, of Pleasant Grove, Miss., to Miss Lillie Gann, of Como, Miss.

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Notice.

To the Members of the Mississippi Conference Brotherhood:

DEAR BRETHREN: Bro. C. G. Andrews is dead. Assessment No. 22 is now due, and must be paid within sixty days. Remit to Rev. B. F. Lewis, Treas., at Ellisville, Miss., by postoffice money order, or registered letter. B. F. JONES,
Sec'y Miss. Conf. B'hood

Hattiesburg, Miss., Jan. 15, 1900.

Bishop Warren A. Candler, of the Methodist Church, South, will leave Atlanta, Tuesday next, for Havana, to establish a church in that city. He takes with him $5000 raised by his personal efforts in Georgia. This will be the first church and school of Methodist denomination to be established in Cuba.

TAKE TIME BY THE FORELOCK.

Owing to an increase in the price of paper, we will not be able to continue the very low prices at which we are now offering our premium Bibles. The present rates, however, will continue until the first of February, unless our stock becomes exhausted. Those who want Bibles, or who expect to want them any time soon, would do well to order at once, as the increase in prices is likely to be permanent. All dealers will be obliged to make an advance in prices, unless their prices are already too high. Even if your subscription has not expired, it would be wise to renew at once, and take advantage of our present prices on Bibles. We invite special attention to our Combination Bible. It is the very best edition of "the Book of books."

REV. W. C. BLACK,
512 Camp St., New Orleans.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr. Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Edwards, at Edwards	Jan. 20; 21
Bolton, at Bolton	27, 28
Flora, at Flora	Feb. 3, 4
Rolling Fork, at Rolling Fork	10, 11
South Warren, at Bovina	17, 18
Warren, at Bradley Chapel	24, 25
Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Satartia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr 1
Hermanville, at Pisgah	7, 8

The district stewards' meeting for Vicksburg district will be held at Crawford Street Church, Vicksburg, Tuesday, Feb 13, at 12 o'clock.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Terry, at Terry	Jan. 20, 21
Capitol Street	Wed.. 24
Vaughan's, at Vaughan's	27, 28
Benton, at Benton	Sun. P. M., Mon. A. M. 28, 29
Fannin, at Union	Feb. 3, 4
First Church	11
Silver City, at Bee Lake	17, 18
Canton	Sun., Mon.. 25, 26
Lake City, at Lake City	Mar. 3, 4
Camden, at Camden	10, 11
Steen's Creek, at Marvin	17, 18
Tranquil at Tranquil	24, 25
Brandon and mission, at Brandon	31, Apr. 1

District stewards will meet in First Church, Jackson, 10 A. M., Tuesday, Feb. 6. Pastors are invited also to attend.

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Hopewell	Jan. 20, 21
Woodland	24, 25
Centerville	27, 28
Homochitto	30, 31
Washington	Feb. 3, 4
Oak Grove	10, 11
Wesley Chapel	17, 18
Jefferson Street	24, 25
Fayette	Mar. 3, 4
Brandywine	10, 11
Hamburg	17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 20.

W. L. C. HUNNICUTT, P. E.

PEASHORE DIST.—FIRST ROUND

Purvis, at Purvis	Jan. 20, 21
East Covington, at Bethel	Fri.. 26
Williamsburg, at Good Hope	27, 28
Nicholson, at Nicholson	Fri.. Feb. 2
Pearlington and Logtown, at Pearlington	8, 4
Gulf Port, at Gulf Port	Wed.. 7
Moss Point	Thurs.. 8
Escatawpa, at Zion	Fri.. 9
Ameriona, at Rosedale	10, 11
Vancleave, at Pine Grove	Fri.. 16
Biloxi	17, 18
Ocean Springs and Scranton, at Scranton	18
Bay St. Louis	Mon.. 19
Brooklyn, at Bond	25, 26
Coalville, at Coalville	Mar. 3, 4
Columbia, at Columbia	10, 11
Hattiesburg	18, 19

District stewards will meet in the Methodist Church in Hattiesburg, Wednesday, Jan. 24, at 10:30 A. M.

W. W. SIMMONS, P. E.

FOREST DIST.—FIRST ROUND.

Morton, at Morton	Thurs.. Jan. 18
Vossburg and H., at Heidelberg	Sat. and Sun. 20, 21
Newton and H., at Hickory	Wed.. 24
Lake, at Lake	Sat. and Sun.. 27, 28
District stewards' meeting at Newton	Tues.. 30
Missionary Institute at Newton. Wed. and Thurs.	31, Feb. 1
Raleigh, at Raleigh	Sat. and Sun.. 3, 4
Trenton, at Polkville	Wed.. 7,
Shiloh, at John's	Sat. and Sun.. 10, 11
Montrose, at Montrose	Sat. and Sun. 17, 18
Rose Hill, at Rose Hill	Tues.. 20
Decatur, at Decatur	Thurs.. 22
Chunkey, at Suqualena	Sat. and Sun. 24, 25
Indian Mission, at Talla-Chulok	Thurs.. Mar. 1
Neshoba, at Cook's Chapel	Sat. and Sun. 3, 4

The district stewards—C. W. Taylor, R. A. Clark, Dr. V. Russell, H. C Carter, S. L. Eadie, W. M. Jordan, J. W. Chadwick, G. P. Chambers, C. M. Wells, D. S. Harmon, G. B. Harper, W. T. Price, A. A. Breckinridge, D. T Myers, L. M. Horinn, G. W. Mars—will meet in our church at Newton, Tuesday, Jan. 30, 10:30 A. M. The preachers in charge are requested to meet with them. The Missionary Institute will meet in the same place the next day, 9 A. M., and remain in session two days. All traveling and local preachers in the district are expected to be present through the sessions of the Institute. The W. F. M. and the W. H. M. Societies are requested to send a delegate from each auxiliary.

T. L. MELLEN, P. E.

MERIDIAN DIST.—FIRST ROUND.

Porterville, at Porterville	Jan. 20, 21
Binnsville, at Scooba	Sun. P. M., Mon. A. M. 21, 22
Vimville, at Why Not	27, 28
Wayne, at Liberty Hill	Fri.. Feb. 2
Winchester, at Chicora	Sat. P. M., Sun. P. M. 3, 4
Waynesboro, at Buckatunna	Sun. A. M., Mon. A. M. 4, 5
Leakesville, at ——	Tues.. 6
Pachuta, at Pachuta	10, 11
Enterprise, at Enterprise	Sun., Mon. 11, 12
Middleton, at Hopewell	17, 18
Matherville, at Liberty	Sun., Mon.. 18, 19
Daleville, at Sonie Chapel	24, 25
Shuhuta, at Quitman	Sun., Mon.. Mar. 4, 5

BROOKHAVEN DIST.—FIRST ROUND.

Gallman, at Bethesda	Jan 20, 21
Crystal Springs	21, 22
Fernwood, at Fernwood	27, 28
Magnolia	28, 29
Bennregard, at Beanregard	Feb. 3, 4
Wesson	4, 5
Caseyville, at Sweet Water	10, 11
Topisaw, at Topisaw	17, 18
Adams, at Adams	24, 25
Bayon Pierre, at New Tabernacle	Mar. 3
Hazlehurst	3, 4
Tylertown, at Tylertown	10, 11
Mt Carmel, at Bethel	17
Providence, at Bahala	18, 19
Pearl, at Tilton	24, 25
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTON, P. E.

Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia circuit, at Byhalia	Jan. 20, 21
Waterford circuit, at Waterford	27, 28
Potts Camp circuit, at Potts Camp	Feb. 3, 4
Ashland circuit, at Union Hill	10, 11
Red Banks circuit, at Victoria	17, 18
Shawnee circuit, at Harmony	24, 25
Olive Branch circuit, at Miller	Mar. 3, 4
Randolph mission, at ——	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt. Pleasant.	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Water Valley cir., at Wyatt's Chapel	Jan. 20, 21
Oxford circuit, at Taylor's	Tues.. 23
Tocopola circuit, at Tocopola	27, 28
Paris circuit, at Paris	Feb. 8, 4
Minter City, at Minter City	10, 11
Elkzy circuit, at Hurricane	17, 18
Pittsboro circuit, at Pittsboro	24, 25
Slate Springs cir., at Slate Springs	Mar. 3, 4
East Grenada circuit, at Mars Hill	10, 11
Cascilla circuit, at Pleasant Ridge	17, 18
Charleston circuit, at Charleston	24, 25

R. G. PORTER, P. E.

SARDIS DIST.—FIRST ROUND.

Hernando	Jan. 20, 21
Burgess	26
Eureka	27, 28
Courtland	Feb. 3, 4
Tyro	9
Wall Hill	10, 11
Cockrum	17, 18
Pleasant Hill	24, 25
Longtown	Mar. 3, 4
Pleasant Grove	4, 5

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Jan. 21, 22
Tunica	27, 28
Austin	28, 29
Friar's Point	Feb. 4, 5
Hillhouse	11, 12
Gunnison	18, 19
Rosedale	25, 26
Winterville	Mar. 4, 5

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Crawford, at Crawford	Jan. 20, 21
Tibbee, at Mayhew	27, 28
Brooksville, at Brooksville	Feb. 3, 4
Sturges, at Sturges	10, 11
Cedar Bluff, at Griffith	17, 18
Lagrange, at Lagrange	24, 25

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Blue Springs circuit, at Bethel	Jan. 20, 21
Mantachie circuit, at Shiloh	23
Guntown circuit, at Baldwyn	27, 28
Kossuth circuit, at Pleasant Hill	Feb. 3, 4
Corinth circuit, at Gaines Chapel	5
Jacinto circuit, at Jacinto	10, 11
Brown's Creek circuit, at Paradise	18
Marietta circuit, at Blythe Chapel	17, 18
Belmont circuit, at Liberty	20
Booneville circuit, at Blackland	24, 25

W. M. YOUNG, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton and McAurny, at Carroll'n	Jan. 20, 21
Indianola and Falconia, at Indianola	27, 28
Siden and Etta Bena, at Etta Bena	Feb. 3, 4
Black Hawk, at Black Hawk	10, 11
Winona circuit, at Bethlehem	17, 18
Carrollton circuit, at Marvin	24, 25
West circuit, at West	Mar. 3, 4
McNutt and Sunnyside, at McNutt	10, 11
Webb and Dublin, at Webb	17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Lexington and Tchula, at Lexington	Jan. 20, 21
Pickens, at Goodman	27, 28
Rural Hill, at White Hall	Feb. 3, 4
Belzona, at Lawrence	10, 11
Poplar Creek, at Wesley	17, 18
Kosciusko circuit, at ——	24, 25
Chester, at Chester	Mar. 3, 4
Louisville, at Rocky Hill	10, 11
Ackerman, at Weir	17, 18
Kosciusko station	24, 25
Ethel, at Marvin	Apr. 1, 2

T. W. DYE P. E.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista circuit, at Buena Vista	Jan. 20, 21
Shannon circuit, at Shannon	27, 28
Okolona circuit, at Tranquil	Feb. 3, 4
Verona circuit, at Verona	10, 11
Aberdeen circuit, at Paine Memorial	17, 18
Fulton and Smithville, at Fulton	24, 25
Tremont circuit, at Asbury	26
Nettleton circuit, at New Chapel	Mar 3, 4
Quincy circuit, at Quincy	10, 11

W. W. WOOLLARD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Girard	Jan. 20, 21
Bonita	27, 28
Delhi	Feb. 3, 4
Floyd	10, 11
Lake Providence	17, 18
Waterproof	24, 25
Gilbert and Vidalia	Mar. 3, 4
Harrisonburg	10, 11
Winsboro	17, 18

J. M. HENRY, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Port Vincent, at Port Vincent	Jan. 17, 18
Live Oak, at Denham Springs	20, 21
Pine Grove, at Pine Grove	23, 24
Ponchatoula, at Hammond	25, 26
Amite City	27, 28
Franklinton, at Franklinton	29, 30
St. Helena, at Greensburg	31, Feb. 1
Clinton	8, 4
E. Feliciana, at Oak Grove	6, 7
Wilson, at Wilson	10, 11
St. Francisville, at St. Francisville	17, 18

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Lecompte and West Alexandria, at Lecompte	Jan. 20, 21
Bunkie, at Bunkie	27, 28
Melville, at Melville	Feb. 3, 4
Simsport, at Simsport	5, 6
Glenmora, at Glenmora	10, 11
Natchitoches, at Natchitoches	17 18
Colfax and Montgomery, at Colfax	24, 25
Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Jan. 21
Dryades Street	28
Plaquemine	Feb. 4
Rayne Memorial	11
Parker Memorial	18
Covington	25
White Castle	Mar. 4
Carondelet Street	11
Burgundy Street	18

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Ruston	Jan. 20, 21
Linneville, at L	24
Simsboro, at Salem	27, 28
Bienville, at B	Feb. 2
Gibsland, at G	3, 4
Vernon, at New P	10, 11
Arcadia, at A	17, 18
Valley, at Cotton Valley	23
Minden	24, 25
Homer, at H	Mar. 3, 4
Haynesville circuit	10, 11
Gansville, at Gansville	17, 18

B. T. CREWS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Jan. 20, 21
Opelousas, at O	24
Chicot and Washington, at Chicot	27, 28, 31
Indian Bayou, at I. B	
Crowley	Feb. 1
Prudhomme, at P	3, 4
Plaqueemine Brule, at Rayne	7
Lake Arthur	10, 11
Lake Charles	15
Grand Chenieres, at Leesburg	17, 18
West Lake, at West Lake	21

C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Greenwood	Jan. 20, 21
Grand Cane, at Grand Cane	24
Logansport, at Logansport	27, 28
Mooringsport, at Mooringsport	31
Wesley, at Davis Springs	Feb. 3, 4
Leesville	7
Fort Jessup and Many, at Ft. Jessup	10, 11
Pleasant Hill, at Marthaville	17, 18
Red River, at Campo Bello	24, 25
Florien, at Prospect	Mar. 1
Zwolle, at Zwolle	8, 4
Coushatta, at Coushatta	10, 11
Mansfield	14
Pelican, at Benson	17, 18

JOHN T. SAWYER, P. E.

RAILROADING PATENTS.

A single firm of Patent Lawyers, C. A Snow & Co., of Washington, D. C., have in the last year procured 1,630 patents for their clients, many of them for rejected inventions. C. A. Snow & Co. have been accused of railroading patents through the Patent Office, but they insist that this locomotion is better than carting them, for by the latter process the inventor often dies before he gets his patent.

A telegram in the Times-Democrat, of this city, on the 16th instant announced the safe arrival at San Francisco of Dr. Walter R. Lambuth, one of our missionary secretaries, who is just returning from a trip to China and Japan. The Doctor, it is stated, is accompanied by two Chinese brothers, grandsons of Li Hung Chang, who are on their way to Vanderbilt University, Nashville, where they expect to complete their education. They are said to be representatives of the reform element in China.

The World's Student Confederation has issued its call for a day of prayer for students, and the hope is expressed that not only on the Sunday appointed, Feb. 11, but on the preceding and succeeding days earnest prayer will be offered for students and the various phases of educational work.

THE AUTHENTIC LIFE OF

D. L. MOODY,

BY

Rev. J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c to pay cost of mailing an outfit QUICKLY.

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ADVANCEMENT OF SCIENCE.

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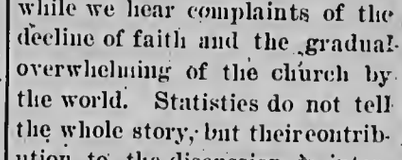
Dr. Kilmer's Swamp-Root has been tried and tested by thousands who stand high in this community. It is not recommended for everything, but if you have kidney, bladder or uric acid trouble, it will be found just the remedy you need. It brings back the rosy flush of health and strength; it is a purifier and rebuilder, and is a boon to the weak and ailing.

To be confronted suddenly with the knowledge that Bright's disease had hold of one was, at one time, equivalent to hearing a death warrant read; but to-day, thanks to the discoveries of science and the researches of Dr. Kilmer, no case is entirely hopeless. Even those in advanced stages have been rescued and life prolonged by Swamp-Root.

This great remedy is purely vegetable and contains nothing that could harm the most delicate child. It is pleasant to take, and the regular fifty-cent and one-dollar sizes are sold by all druggists.

Send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., and a sample bottle and a book telling all about Swamp-Root and its wonderful cures will be sent to you free.

Are the American Churches losing ground? Every little while we hear complaints of the decline of faith and the gradual overwhelming of the church by the world. Statistics do not tell the whole story, but their contribution to the discussion is interesting. In 1890 the census gave as the total population of the country 62,622,250—a gain during the decade of about 12,000,000. Any figures for the present year must be estimates, but they are not supposed generally to go over 70,000,000—a gain of 8,000,000, or about 13 per cent. The census of 1900 gave as the total of church membership 20,612,806. The tables printed in this issue, and which certainly are within the truth, show 27,710,004—a gain of over 7,000,000, or about 34 per cent. Even should there prove to be as great a gain in population in this decade as in the last, it would not exceed 20 per cent., and still the churches would be 14 per cent. ahead. So far as figures of population are concerned the record is one of steady, even rapid, advance.—The Independent.



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Christian Advocate.

VOL. 47.—NO. 5. NEW ORLEANS, THURSDAY, FEBRUARY 1, 1900. WHOLE NO. 2267.

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The success of the fight waged by the good people of this country to shut Brigham H. Roberts, the polygamist, out of Congress, which is now fully assured, although the vote of the House will not be taken until to-morrow, contains a valuable lesson that should not be forgotten by those who are striving to bring about any sort of moral reform. It shows the strength of public sentiment when once aroused and united in any cause. Had it been possible to have taken a vote of the members elected to the present House at any time within six months of the election, before public sentiment had either been fully aroused or crystallized, as it were, there is very little doubt that Roberts would have been seated, not because a majority of the members had the slightest sympathy with polygamy, but because they were indifferent. As late as three weeks before the assembling of Congress, one of the oldest, as well as most prominent, members publicly said that Roberts would be seated; that he would vote to seat him, because he thought that the moral status of a Representative was something that concerned only his constituents, or words to that effect. But he did not vote to seat Roberts. In those three weeks he learned by the great stacks of petitions sent to Washington, by the press, and by word of mouth from earnest men and women, that public sentiment throughout the country was overwhelmingly opposed to allowing a polygamist to be a member of Congress. This is not the first time by many that public sentiment has acted schoolmaster for national, State, and municipal legislators, and it should teach us that to win we have only to crystallize public sentiment in favor of any moral reform which can be brought about by legislation, and many can be, although every intelligent person knows that men and women can not be made good by law alone. But he who denies that wholesome laws are factors in making many men and women better, by removing temptations from them, as well as through their fear of punishment, has made poor use of his powers of observation.

The Senate adopted, without opposition, the resolution of inquiry as to the extent polygamy is practiced, or polygamous marriages entered into in the United States, or places over which it has jurisdiction, and what, if any, steps should be taken or measures enacted for the prevention of this practice. This resolution was offered by Senator Rawlins, of Utah, who, although not a Mormon, is very friendly toward them, and was intended to apply especially to the Sulu group of islands, in the Philippines. But it applies also to Utah, where such an investigation, honestly and fearlessly conducted, may do much good.

The Washington Y. M. C. A. still keeps up its extraordinary growth in membership. At its regular monthly meeting and reception to members, held this week, 119 new members were elected.

The President yesterday received a delegation from the Chamber of Commerce of Porto Rico, who supplemented the statements made by the delegation representing the agricultural interests of the island, received by the President a few days ago, as to the immediate needs of the islanders. Open markets and authority to place a loan was the substance of what they advocated.

Rev. John J. Van Schaick, pastor of the Church of Our Father, in a sermon on "A Modern Statesman on Religion," replied to statements recently made by Hon. Thomas B. Reed, ex-Speaker of the House of Representatives. He said, in part: "Speaking of the progress we have made, Mr. Reed says, 'If you say that preaching religion and teaching morality have done this, then will you tell us why the higher life we live was not sooner preached and taught and practiced?' Has Mr. Reed forgot the Sermon on the Mount? Has he found anything finer than the Beatitudes and the prayer upon the cross? And as for preaching, has ever man walked in such spotless purity as Jesus of Nazareth? I believe that the progress of the race depends upon the Christian religion. One of the ex Speaker's strongest arguments is that concerning religion and war. He believes that there will come a time when war will be abolished, but that the proclamation will be issued by the trades, and not the preacher. He points to the fact that eighteen centuries have not abolished war as an evidence that religion can not do it. He cites the fact that religion has used war in its most dreadful forms. He is wrong. There has never been but one religious war waged, and that is against sin. The wars that Mr. Reed refers to were those of theology, and not of religion. The Christian religion has softened war in every century. This softening will end in abolition. If the order to abolish war comes from the trades people, it will not be the selfish weight of gold, but the Christian tradesmen marching side by side with the Christian lawyer, teacher, statesman, and preacher. Mr. Reed sees progress, and this is a vision which we all must see, if we are to advance."

Washington, Jan. 24, 1900.

Communications.

LETTER FROM "GILDEROY."

It is mandatory on the presiding elder to preach on the subject of missions once a year in each charge in his district, and to see that efficient and well-defined plans be adopted for raising missionary funds. It is also the duty of the presiding elder to bring the subject of church extension prominently before the District and Quarterly Conferences, and to see to it that the most efficient plans are adopted for raising the amounts apportioned to each charge. These are not things that he ought to do, or may do, but things he "shall" do. It is not optionary with him whether he does these things or not. I am trying to carry out these two items on this first round. I have heard of but few plans for raising money for missions and church extension. Some of the preachers have adopted plans of their own, but, as yet, I have not heard of a plan adopted by the District or the Quarterly Conference. Indeed, our laymen, it seems, have not yet realized that they have any hand in this work, or that they can do anything towards raising funds to support these two causes. In most of the charges the preachers are expected to raise eleven regular collections and all the extra collections, while the laymen raise but one collection. The lay-women look after their own matters in their own way.

If anyone, preacher or layman, man or woman, has an efficient plan for raising money for missions and church extension, this presiding elder would be glad to hear of it. I would be glad to know of a well-defined plan for doing this work that has been adopted by any District or Quarterly Conference.

I want to do what the Discipline requires me to do, and so I am in search of light and information. When a pastor, I have tried to have the Quarterly Conference adopt a plan of my own devising, but failed to have it done; and now, as a presiding elder, I am trying to have the Quarterly Conferences to consider these subjects, but the members, as a rule, are dumb with silence when these matters are named. About the only response I have heard is, "We will leave all that in the hands of our beloved pastor." The pastor needs the encouragement, the backing, and the moral support of the Quarterly Conference in all of these great undertakings.

The law does not say so, but the language implies that these plans are to be adopted by the Quarterly and District Conferences. And it is certain that these Conferences are not devising and adopting plans of any kind for doing this part of church work in this part of the country. There is nothing in the law of the church, by enactment or by inference, that requires the preacher to devise and adopt a plan for raising money for the causes of missions and church extension. The preachers have gone along, and have done, in some sort and by some plan, what Quarterly Conferences have failed or have positively refused to do. If our Quarterly Conferences would seriously consider these questions, and would devise some wise plans for raising money for these causes, and if the members would see to it that these plans were properly carried out, a new element of vitality and power would appear in these meetings. It would greatly relieve the preachers of financial burdens that do not properly belong to those called of God to preach the gospel, and to minister to the people in word and doctrine. It would tend to cultivate in all of our people an interest in the two most important enterprises the church now has on hand. This would greatly magnify the importance and work of the Quarterly Conferences, now too often hurried, formal and routine business meetings.

It is the duty of preachers in charge to preach on the subject of missions and to circulate missionary literature among the people. We are striving to prepare and to qualify the church for the one great work committed to it—to go into all the world and to preach the gospel to every creature. GILDEROY.

NORTH MISSISSIPPI CONFERENCE NOTES.

At this writing the Conference Minutes are being distributed to the preachers. Those living convenient to express offices will receive theirs by express; others by mail. In cases where two or more live in the same town or contiguous to each other, their packages are sent, labeled, to one address. The receiver will please be kind enough to distribute them. With the funds put in my hands for printing and sending forth the Minutes I have to use the utmost economy. I have done the best I could as to time and manner of distribution. It will be observed that there are a few more pages in this than previous publications, which entailed extra expense. There are a few dozen extra copies which I shall be pleased to furnish to those who may desire them at 10 cents per copy, or 75 cents per dozen prepaid.

In the ADVOCATE, of Jan. 18, I requested the preachers in the Durant district to send me the names and postoffice addresses of their Sunday-school superintendents. To this Bros. Evans and Gordon have responded. Will not the other fifteen please do so very soon?

It becomes necessary to make the same request of the preachers in the Columbus district, inasmuch as the Sunday-school Directory for that district has been misplaced or lost in transit.

Brethren, please do not neglect or delay this, as there is a pressing necessity for my having very soon the address of every superintendent in the Conference. Also if there has been any change of superintendents for any school in the Conference during this Conference year, the pastor will please to notify me at once.

We are pleased to note the fact that more than one hundred volumes of choice books have been recently added to the Orphans' Home library at Water Valley as the result of appropriations made for the purpose by the Sunday-school Boards of the two Conferences. Also in the same way has an ample supply of Sunday-school literature been furnished for this year. The Lord bless Bro. and Sister Harrison and the children committed to their care.

G. W. BACHMAN.

Winona, Miss., Jan 27, 1900.

1899-1900.

Rev. J. A. Poe has just sent ten dollars cash from subscription made on Holly Springs circuit last year. He left a good subscription list, which his successor will convert into cash. I hope every pastor will be diligent in securing new subscriptions, and will not overlook those made last year. Let nothing be lost.

Rev. B P. Fulliiove has made first payment on his subscription made at Greenwood during the session of the Annual Conference. By beginning early, and paying in installments, he will go beyond the amount promised. May there be many to imitate this noble example! Let us all double the amounts we promised. What say you, brethren?

Remit all money to Rev. J. C. Park, Winona, for the North Mississippi Conference; to Major R. W. Millsaps, Jackson, for the Mississippi Conference. J. R. BINGHAM.

QUARTERLY CONFERENCE AND TWENTIETH CENTURY FUND.

The Methodist Quarterly Conference met here last Saturday. Rev. J. H. Mitchell, the new presiding elder, gave satisfaction as president of the Conference, and also in the pulpit. He expressed gratification at the good reports made to the Conference.

Rev. T. W. Lewis, the pastor, reported "seven sermons preached and seventy-four pastoral visits made during the month. The assessment for foreign missions, $110; for domestic missions, $30; for Bishops, $13, have all been paid. Sixty dollars special for mission work in Cuba had been given, and also $170 for Rev. J. S. Oakley. The work is in good condition. A good spirit prevails in the entire charge."

The Conference adopted the following resolution:

"Resolved, That, with all our hearts, we commend the Twentieth Century Thank-offering, by which world-wide Methodism proposes to raise thirty millions of dollars for benevolent purposes. That we indorse the action of the General Conference of our own church in decreeing that our part of the fund shall be used for Christian education, the fund not to be less than one million five hundred thousand dollars. That we are glad to have a part in this great work, and we do hereby approve the pledge made for us at the recent session of our Annual Conference to raise five hundred dollars in addition to the four hundred dollars paid by us last year."—Carrollton (Miss.) Conservative.

IMPORTANT NOTICE.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: Will you be kind enough to drop me a postal card as soon as possible stating as to the probable attendance from your respective charges at the approaching State Epworth League Conference, to be held in Arcadia, La., April 26 to 29, inclusive? I have been appointed to secure rates, and as these rates will be largely determined by the probable attendance, it will be necessary for me to approximate the size of the delegation when writing or interviewing the railroad officials. This I can not do unless you assist me as per request herein set forth.

Yours fraternally,

THOMAS B. CLIFFORD,
Committee on Transportation.

Morgan City, La., Jan 24, 1900.

Selections.

The Mission of Colleges and Universities to the Poor.

BY REV. WILBUR F. TILLETT, D. D.

That colleges and universities exist for the benefit of the rich, and that college education is a luxury which only rich parents can afford to give their children, is a prevalent and hurtful error which it is the design of this article to consider.

In saying that colleges and universities serve poor people far more than they do the rich, we must recognize that "poor" is a relative term; and the statement is, perhaps, not altogether true of those in abject poverty. It is wonderful, however, what power there is in an educated parent's desires and prayers and efforts to get his child educated, even though he be in the depths of poverty. The poor boy is very apt to come to desire himself what his parents so earnestly desire for him, and to work out by their aid the problem of his education; and this no matter how poor they are. Nevertheless, it is mainly that class of poor people who are raised above abject poverty, but who yet have to work hard and economize closely in order to live free of debt and give their children an education, that are most greatly benefited and blessed by colleges and universities. From fifty to eighty per cent. of college students in the South may, in this sense, be very properly designated as poor boys.

If colleges and universities existed mainly for the wealthy classes, it would be unnecessary to endow them; the sons of the rich could well afford to pay for all the privileges they enjoy. It is because the student material of every higher institution of learning is found most largely in the young men of slender means that come to it that liberal endowments, cheapening the cost of education, are a necessity. Every well-equipped modern college spends two or three dollars on every student to where his parents spend one dollar on him. That is, if there were no endowment, it would cost three times as much as it does to enjoy the advantages of the best-equipped colleges and universities. Hence we say that providing higher education for poor boys is the leading idea in the founding, endowing, and equipping of colleges and universities.

It is the boys of limited means in our higher institutions of learning, and not the few rich ones, that dominate the life and create the esprit de corps of the student body. This fortunate and healthy condition of social life puts a painful discount on the rich boy who undertakes to parade the evidences of his wealth, or claims any special consideration because of his riches. It is moral character and mental gifts and fidelity to the duties in hand and economical habits that win recognition and command a premium and excite admiration in the student body of our colleges and universities. In spite of all the temptations of college life, we believe there are not many associations which young men of city, town, and even country life, form, that are, taken altogether, morally and socially, so helpful and inspiring, as those which a young man enters into at a good college or university, which is under Christian influences. In considering how many boys are overcome by temptations at college, it should not be forgotten how many at the same age are overcome at home. From seventeen to twenty-one is a trying age upon young men everywhere; and many a youth whose fall while at college is charged wholly to the evils of college life would have fallen even more certainly if these same critical years had been passed in the community where he grew up.

Most institutions have some method of helping a limited number of poor boys in securing an education. There are, moreover, in many institutions a number of positions where students can partially support themselves by their own labor; but these positions are not, as a rule, available for new students because they are secured by students already on the grounds and personally known. At least one-half of the young men who go to, and graduate from, first-class colleges come out from one hundred to five hundred dollars in debt. Is it wise in a poor boy to go in debt to secure an education? Indeed it is; and it is far better to attend a first-class institution of learning, and go in debt for it, than it is to receive free tuition and board at a greatly inferior school. The costliest school in the end that a young man can possibly go to is a school whose chief recommendation is the small cost and the short time required to complete the course of study. Suppose a young man has no money, but earnestly desires to go to college, and can borrow enough from friends to meet his expenses for just one year, and can not see his way beyond that, should he go that one year under the circumstances? By all means, I answer. I have known a hundred such boys not only to enter, but to go on to graduation, and later to meet with such success in life as to be able speedily to refund all they had borrowed. Let the poor boy who can not go but one year at a time have faith in himself and in that Divine Providence which has been helping worthy poor boys through all past years, take the one step, and the probability is that the way will open before him, however dark it seems. Very few students who enter college for one year, and make a decided success of that one year, but "find a way or make it" to continue for several years at college.

There are no poor people who, as a class, make better use of colleges and universities for the benefit of their children than Methodist preachers. The average Methodist preacher knows that he has not, and will never have, anything of worldly goods to leave his children. He knows that the best that he can do for his children is to give them a Christian education, and make them thereby capable of respectable self-support. To accomplish this end he is willing to practice economy and self-denial to the last extreme. We venture to assert that no class of poor people in America give their children so good an education, in proportion to their financial ability, as Methodist preachers; and statistics will show, if results be compared, that they are richly rewarded for their economy and self-denial by the subsequent success of their children. "Plain living and high thinking" is their motto over against the "high living and plain thinking" of those homes where to make money and enjoy it seems to be the one great object of life. "The free-will of the parent determines the destiny of the child." Happy is that child who has a parent wise enough to see that it is a hundred times better to put five hundred or a thousand dollars that may be saved by economy and self-denial into the head and the heart and the character of his child by giving him a good Christian education rather than to let him grow up in comparative ignorance and inherit five hundred or a thousand or ten thousand dollars, for that matter. The child of such a parent will come to feel that he would rather have the education which five hundred or a thousand dollars secured for him than a fortune of a million, if with his million he must live and die an uneducated and ignorant man.—Nashville Advocate.

If but half the precious moments
That are squandered day by day
Were employed in friendly missions
To the needy by the way,
What a burden of affliction,
What a weight of bitter woe,
From the children of misfortune
Might be lifted as we go.

Very much we might be doing
While we sit with folded hands,
Thoughtless of the call of duty
And philanthropy's demands;
Heedless of the wails of anguish
That we hear on every side,
Hugging closely to our bosoms
Our own selfishness and pride.

—Pittsburg Recorder.

GOD LEADETH ME.

The clouds hang heavy round my way,
I can not see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim;
To close my weary, aching eyes,
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that he is close to me,
My God, my Guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm,
I can not fall.

—Selected.

Communications.

THE ENDOWMENT OF GRENADA COLLEGE.

Among the many pleasant events associated with the Christmas holidays at Grenada College, there is one that is very gratifying to its president and faculty—every girl returned to the college after a round of gaieties and merry makings incident to the holidays, better satisfied and more contented with the routine of work. In all my experience as a teacher, which embraces a full decade, I have never known the student force of a college to remain perfectly intact after the mid winter festivities until now. Not only did every girl return, but five new boarders were admitted, and quite a number have made application to enter at the beginning of the Spring term, which commenced on Jan. 18. There never was a time in the history of our Conference Institution when the fulfillment of its purpose was nearer at hand, when the plighted faith of its friends was more pronounced, or the fidelity of our Conference more appreciated. With such support we have every reason to believe the crystallization of our hopes will be solid.

The highest ideals are woven like a golden thread through every department, and the ambition of teacher and pupil is to weave a flawless fabric fit for the Master's use. Our girls are taught to create high ideals, and their after life will bear the approving stamp and seal of Grenada College. We have a home school, where our girls can attain a higher degree of mental development, and at the same time be taught the blessedness of knowing Christ in all the fullness and beauty of daily Christian living. All the nicer points of courtesy are emphasized, even in the minor details of life. We will commence our new annex before many weeks, as our boarding department is crowded, and we are laying great plans for the future.

Several of our big-hearted Christians have a plan on foot to start an endowment fund for Grenada College. This is absolutely necessary if we expect to compete with first-class colleges, and it is the ambition of the president to lift the standard of our institution until it shall be without a collegiate peer in the South. As yet this section has done but little toward broadening the plan of education. There are 413 leading colleges in the United States, and 287 have endowments—three out of every four. In the M. E. Church the ratio is less than one in five. We have only one real university in all this beautiful Southland with a respectable endowment—our own Vanderbilt; and we are indebted to a Northern man for this generosity. This endowment is a little less than a million dollars. Harvard boasts of an endowment fund of nearly nine million dollars; yet it cost a small fortune to put a student through Harvard; but when he is through the question is settled. Harvard is now asking for an increase of her endowment. I believe she is asking for two million. Yale is sustained by over four million. Amherst and Brown have large endowments. I can not now recall any woman's college that has done work equal to Harvard, or that has the endowment of Harvard. Bishop Hendrix makes a true statement when he says no denomination is stronger than her institutions of learning. The vital truths of Christianity can only be taught in a denominational college. There is a distinction between vital and fundamental truths, as any thoughtful mind will readily discern.

While it may be many years before we can even hope to enter the arena of competition with these leading institutions of learning, yet, if we never make the effort, we will always remain in the proscribed limits of today. Lincoln says, "Hitch your wagon to the stars."

If the North Mississippi Conference will lend every effort to support one college, and give that college an endowment sufficient to carry out the plan the president has already formulated, it will only be a short time before North Mississippi will have a college where superiority will be acknowledged by all eminent educators. Our girls to day demand higher education at least equal to the boys. If the North Mississippi Conference expects to have a controlling voice in our General Conference and all religious councils, she must be reinforced by great institutions of learning, both male and female.

Give Grenada College the endowment, and you will have the power; but no institution can make bricks without straw. According to the plan suggested by two prominent Christians, anyone can contribute one hundred dollars (two hundred, if desired), and when one hundred thousand dollars is secured, the endowment will be complete.

Very few in Mississippi are able to contribute largely, but many are able and willing to contribute one hundred dollars. We are now enjoying an unprecedented era of prosperity, and to save our church from drifting on the shoal of materialism, let us hold our sons and daughters close to the vital tenets of our faith.

M. L. Hoskins.

COMMANDER BOOTH TUCKER.

Commander Booth Tucker, duly estimated from the proper standpoint, is one of the most picturesque and beneficent personalities of modern times. There is no suggestion of "the pomp of power," "the insolence of office;" nothing of the "Sir Absolute" about him. He never brandishes his sceptre; never presses upon you with the trappings of his authority. With many, a sturdy self-assertiveness is a necessity to command or respect. Fawners and weaklings seem not to regard, if they recognize aught else. Burke puts pretty much that idea thus: "Men and States, to be secure, must be respected. Power and eminence and consideration are things not to be begged. They must be commanded." But he wins and controls by the lowly might of his command ing loveliness and self-abnegation; by the ingratiations of his noble, tender, yet forceful individuality. Erskine tells us, in his speech on Stockdale, "Nothing but fear will control, where it is vain to look for affection." But he looks to "affection," and finds "control" in the generous loyalty of heart and reverent gratitude of his adherents.

His humility or meekness is all the more creditable and notable, that it is remote from the preventives or correctives of vain-glory and self inflation incident to official superiority and pre-eminence in a following where superior intelligence, high culture, and elevated social station obtain. Here the man, to truly rule, must be more, and do more, than merely wear the robe, the crown, and sway the sceptre of royalty. He must have the kingliness of true manhood, and look to a superiority in mental and moral forces, and is not seduced nor tempted by the perilous flattery of abjectness of adherents, nor by his own superiority to them in intellectual traits and cultivation.

But Commander Booth Tucker is not the official head of a body of savants or "literati," where largely prevails the spirit that, "without force or opposition, subdues the fierceness of pride and power, and obliges sovereigns to submit to the soft collar of social esteem, and even compels stern authority to submit to elegance." He is the commander of a body of men composed largely of the most ignorant, unonitured, once most degraded—what men commonly term "the riff-raff of society," the "scum of creation," or, to use the French phrase for the bottom of social and moral debasement, "sans culottes." To convert and lift these men inspires in them a gratitude, a devotion, a warmth of adulation that has great dangers for the recipient.

Another consideration is of tremendous weight in an attempt at an analysis of his character. In practical outcome, if not theoretic implicitness of subordination and unquestioned imperialism, the code of the Salvation Army is almost an anachronism in its peremptory absoluteness of rule. It superadds to the strictness of military command almost the blind deference of fanatical zealotry. This absoluteness of sway is all the more incident to the seductions of ambition, the pride of rule, or vanity of command, that it applies far more to the officers than to the privates. The rank and file are not in the category of possible rivalry with those high in command. Their remoteness from competition with the latter silences questionings, discourages and forbids disaffection or insubordination, makes a virtual "impasse" to a rivalristic advancement. Men are far more ready to concede to those in whom concessions will never inspire rivalry, nor intrigue against their supremacy. Condescension is never so safe as, and never more gracious and ingratiating than, when it stoops to the lowest and least favored; and it is sometimes one of the affectations and very self-complacent vagaries of haughty authority and stilted condescension.

I take it that, being an Englishman, counts considerably in a natural proclivity to rule, a love of obeisance, a tendency to exact deference, and cheerful subordination in all pertinent relations. We know the self-complacent loyalty to rank (almost a fetich with many) and social subordinations consecrated by a reverend and revered conventionality found in England, or, to use something from Burke, their "proud submission and dignified obedience."

Then, too, Commander Booth Tucker was born and raised in India, where caste has a powerful insidiousness to intoxicate with self-importance on the one hand, and to abase to spirit-breaking abjectness on the other from habitude, from cultured condonation, and from a conventionality almost impassible, certainly predominant; a haughty prerogative, merciless and unconscious of its odiousness, uncompromising in its exactions and revulsions.

The above considerations will tend to give one a better appreciation of a man who has resisted the blandishments of power, and the unique seductiveness of his environment.

Commander Booth Tucker is eminently (almost pre-eminently) a man of wisdom. He has a deep, broad experience, and penetrating insight into actual life; has sounded very many of the depths of humanity with the plummet of his contacts and observations; knows man as he is, steeped in poverty, in sin, in degradation. And he has inventiveness enough, the organizing and executive ability to devise remedies or ameliorations for many of "the ills that flesh is heir to." He is like some wise, humane physician, of great natural gifts of diagnosis, scrupulous methods, fearless nature, large remedial resources and inventiveness, who goes into the haunts of some awful pestilence that has baffled one; studies it, devises a remedy, extirpates it, or greatly mitigates its fatality. It is a wonderful catalogue of "moving incidents" to hear of his imminent perils "in India from Hindoo fanaticism, and his explorations, in disguise, of the dens and haunts of infamy, of civilization." Surely this man is of the John Howard type—a broad-gauge philanthropist.

Burke tells us that "it has been the glory of the great masters in all the arts to confront and overcome, and when they have overcome the first difficulty, to turn it into a new instrument for new conquests over new difficulties." But if it be a glory to achieve in arts, how much better to achieve in humanity! Triumphs in marble and on canvas, the Jupiter and friezes of Phidias, the achievements of Praxiteles and Apelles, the proud jewel, the best gem of the Parthenon, are well; but better to take the clod or stone, man, and transform him into an angel, making him a "spiritual house" informed with the Highest Intelligence, to whom the mute and supine Minerva of the Parthenon, however ravishing to the old Greek, is nothing.

I think it quite certain that difficulty is an inspiration to Commander Tucker, and fires his capabilities, like a high leap of a mettlesome race horse. "C'est des difficultes, qui naissent les miracles," says old Bruyere. He has solved some of the most vexing social problems—work for the workless, homes for the homeless, churches for the churchless; the dreadful congestion of the workless poor in the cities, relieved by the salutary, beneficent outflow to the unpopulated areas of our broad country; putting a buttress of hope under the nerveless, degraded, those sunk in the slough of despond or despair. He has electrified, and not galvanized social degradation; has "plucked up drowned honor by the roots."

As a moral and religious force, or a factor in the broadest beneficence of piety, his weight is imponderable, and out of all proportion to intellect, although the latter is not to be flouted. He is a man who has a heart full of humaneness. This impression of his sweetly philanthropic and tender nature comes out unmistakably. But he is not mawkish, puling, canting, gushing, or effusive, but manly and fresh. There is no straining after or study at effects, no clerical clap-trap, unless you may call his special and sometimes very marked piping to the Salvation Army by the latter name. He is not the slave of routine, no mere functionariet; has the gift and the courage of grand spontaneities; is open and alert to the suggestions of others, and self-found insights; "catches on" to legitimate expedients, finds clues in all his environments, and no exigency seems to frustrate or even embarrass him. His renunciation of his handsome salary and high position in India; his repeated refusals to be endowed with wealth, as the price of his renunciation of his consecration to the Salvation Army; the taunts and jeers of his old associates; his many dangers and assaults, and almost miraculous escapes from Hindoo fanaticism in India; his dauntless courage, his sublime serenity under the numberless besetments of his arduous and lofty path, remind one of the faithful Abdiel leaving his old associates, the devil and his angels, and passing through derision and dangers to God and his hosts:

"From amidst them forth he pass'd
Long way through hostile scorn which he sustain'd;
Superior, nor of violence fear'd aught."

M.

A FEW WORDS ABOUT OUR MISSIONARY COLLECTIONS.

As a member of the Board of Missions, we would insist that the brethren of the North Mississippi Conference collect the amount assessed their chargee for foreign and domestic missions at once, and get it into the hands of Rev. F. P. Jinkins, of Aberdeen, Miss., Conference treasurer. We firmly believe that every dollar assessed for missions can be, and ought to be, paid. If the brethren will put this matter on the hearts of the people, we believe they will pay it. Early collections means full collections; late collections often means no collections at all. Let us prepare to take our collections for missions just as faithfully as we prepare for the pulpit. If any man will read Dennis' "Missions after a Hundred Years," and "Our Island Empire," by Morris (in the Epworth League course), he can not be otherwise than an earnest advocate of missions.

One of the best things the church could do would be to put these books into the hands of every Methodist family. It would be a great blessing also if our Review of Missions could go to every home. Deeper interest in missions would surely be the result. The church has done much for missions, but we are really playing at this great work.

Even if the church at home should do nothing more than raise the means to send the gospel abroad, it would be doing a great work. As we gather money for that purpose, we feel that we are doing our best preaching.

Much stress is being put just now upon our educational interests. This ought to be done, but meanwhile we ought not to suspend effort in the cause of missions.

We hope the North Mississippi Conference will do a thing this year that it has never done, and that is to pay every cent of its missionary assessments. Brethren, let's do this. What say you? All hands at it, and it will be done. May the God of grace guide us in this work!

Your brother in Christ,

J. W. Raper.

Montpelier, Miss.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The last quarter of our fiscal year is drawing toward its close. As the time approaches for the summing up of results, we find that many of our Home Mission auxiliaries have sent in no reports, and we again most earnestly urge them to do so at once. Let each corresponding secretary forward a full report of the year's work to her district secretary. The names and addresses of the latter can be found in the Minutes of our last annual meeting in Alexandria.

Through the efforts of our president, Mrs. F. A. Lyons, the work in North Louisiana has been greatly strengthened and encouraged, and one new society organized in Arcadia; one also at Burgundy Street Church, in New Orleans, formed by Miss Werlein and Mrs. Lyons. We praise God for the noble, self-sacrificing women of our church, and feel that the world is better and brighter for their presence.

Phillips Brooks says: "No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."

Our Twentieth Century Rally Day, Feb. 6, is near at hand. What shall we offer to our God this last year of the nineteenth century for all the blessed privileges we enjoy to-day? Our church calls for an offering of $1,500,000 for the equipment and endowment of her educational institutions. The women of the Home Mission Society have been accorded the privilege, by the church, of donating their amounts to the schools that are under the auspices of the society, and $25,000 is the sum named for that purpose. Ten thousand dollars of this amount is necessary to secure the property bequeathed to us by Miss Baker, of Baltimore (Friendship Home); and the balance, $15,000, is needed to complete and equip existing schools. There is nothing in life that appeals more to the heart than caring for neglected children, and these classes, both foreign and native born, we are trying to reach before they are broken and marred by crime and sin. Shall the indifference of Christian men and women hand these over to become a menace to society, or shall they unite to throw around these helpless ones moral training and education? It is hard to rescue those who are old in crime, but the child-heart is easily touched, and we would save them from the influences of evil. How could saloons flourish, or jails and rescue homes be needed another generation, if we give the children—the world's best hope—their birthright? Think of these things, dear friends, and let every member of the Home Mission Society prepare to meet the responsibilities and opportunities before her, and unite, with one accord, to spread the glad tidings of the gospel of salvation. Let us do what we can to stem the tide of evil by training Christian workers for the upbuilding of Christ's kingdom, and according to the blessings measured out to us in homes, schools, churches, and numberless mercies, let us endeavor to bless the lives of others. "For ye are bought with a price; therefore, glorify God in your body and in spirit, which are God's."

(Mrs.) E. R. Kennedy,
Dist. Sec. Opelousas District.

Lafayette, La.

The Christian Life.

THE WORTH OF SYMPATHY.

I have encountered some—so, perhaps, have you—who tell us sympathy is wasted force; that to hear the griefs of others on your own heart, to walk as a helper at the side of those who are fighting desperate battles with temptation and adversity, to pore over the personal problems of others, to search for the clue of tangles webbed by other hands, is to scatter one's energies for naught; that the strength which sympathy takes out of one, one might have saved and have turned into more fruitful uses. So, long ago, they said in Christ's presence that the breaking of the alabaster box was a waste of treasure—"This might have been sold for three hundred pence." How accurately does history repeat itself in human lives! To-day the same contrasts are dividing lives that divided them two thousand years ago. The same utilitarian spirit may determine one's course to-day. It is entirely possible for anyone to economize his sympathies by a rigid withholding of them; to live within himself, immersed in personal aims; to live apart from his brother's joys and sorrows, neither inviting nor giving those instinctive confidences by which human lives are grappled to one another with hooks of steel; but let him not imagine he can do this with impunity. Love has its retributions as well as law; and to starve love within one's self by repulsing it in others, is to throw away the true wealth of living. "There is that withholdeth more than is meet, but it tendeth to poverty." And then, on the other hand, we see to-day, in lives lived before our eyes, the generosity of true religion. "There is that scattereth, and increaseth yet more." We see the life that hoards not its sympathies, pouring them forth with a love like God's love, and growing richer in its selfhood by that mighty spending; we see the life that can find room within itself to treasure another's secret, and to guard another's aspiration; that can have compassion on the ignorant, and on them that are out of the way; that can bear griefs not its own, and carry sorrows as a trust for others. And that life is broadening ever in the lines of character with a beauty that incarnates and individualizes the generosity of true religion.—President Charles Cuthbert Hall.

AN EVERY-DAY DUTY.

Men pray for holiness as if it were something apart from their every day life, something that had nothing at all to do with their conduct in their domestic, social and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—Exchange.

DO A LITTLE.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he can not do some great thing he won't do anything. He must sit in the highest seat or nowhere. Now, no one is fit to do great things, unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the interest of a meeting, a Sabbath school, or to the strength and influence of the church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter, anything that will serve Christ in the house of God.—Northwestern Advocate.

The Christian is like the pearl-diver, who is out of the sunshine for a little, spending his short day amid rocks and weeds and dangers at the bottom of the ocean. Does he desire to spend his life there? No, but his Master does. Is his life there? No, his life is up above. A communication is open to the surface, and the fresh pure life comes down to him from God. Is he not wasting time there? He is gathering pearls for his Master's crown. Will he always stay there? When the last pearl is gathered, the "Come up higher" will beckon him away, and the weights which kept him down will become an exceeding weight of glory, and he will go, he and these he brings with him, to his Father.—Henry Drummond, in "The Ideal Life."

We look at our neighbor's errors with a microscope, and at our own through the wrong end of a telescope. We have two sets of weights and measures, one for home use and the other for foreign. Every vice has two names, and we call it by the flattering and minimizing one when we commit it, and by the ugly one when our neighbor does it. Everybody can see the hump on his friend's shoulders, but it takes some effort to see our own.—Dr. Maclaren.

From the Work.

Rev. Geo. S. Sanders, Whitney, Miss., Jan. 13, 1900: "This is my third year on the Tremont circuit as a supply. The work was in bad shape when I started here, but it has been growing some in every respect all the time. At the recent Conference Bro. Wyatt took one of the best churches off, and that, of course, made the circuit still weaker, as it was weak already. A few nights ago one of my best churches burned (Mt. Pleasant)—not the best house, however, but the largest congregation. We hope to rebuild at once."

Rev. G. W. Gordon, Ackerman, Jan. 19, 1900: "Our people gave us a cordial, hearty welcome. The pounding to which we were subjected soon after getting into the parsonage was exceedingly pleasant and substantially beneficial. Many of the good things are still on hand. We have entered upon our work with good prospects of a successful year. Our time has been employed for several days raising money to liquidate a debt on our parsonage here of about $300. Pray for us! Received by certificate at Ackerman 10 persons, and will have at least 3 others to announce at next appointment. Sunday-school growing and the woman's and children's societies doing well."

SHARON, MISS.

I have seen recently in the Advocate accounts of storms and poundings at various parsonages. My people take a more practical view of expressing this appreciation of their pastor. For instance: They commenced sending in their good things on Thanksgiving, and have kept it up until yesterday, when a good Presbyterian brother sent his wagon loaded with flour, sugar, lard, meat, and sweet potatoes. We have had things in such profusion that we have actually thrown away all the backbones and spare-ribs sent in to us; but we took good care to eat all the meat off before we threw them away. But, seriously, Mr. Editor, the people of Sharon have been very kind to the inmates of this parsonage, and we hereby express our profound thanks for and full appreciation of the same.

F. M. Williame.

Jan. 23, 1900.

Rev. J. W. Raper, Montpelier, Miss., Jan. 19, 1900: "We have had a fine beginning on this charge for this, our fourth and last year. Our first Quarterly Conference has passed, and it was an occasion of pleasure and profit. Our presiding elder, Rev. W. W. Woollard, gave us a good sermon Saturday, and a fine sermon Sunday. Our people are much pleased with him. The charge made a good report on the finance for the first quarter. We have already secured about half of our Conference collections, and have done something on the thank-offering, and expect to make a good report. This charge is one of the best in the district and, perhaps, in the Conference. The people know just how to make a preacher feel at home. They are very kind to us, and we receive many tokens of their appreciation. We are working and praying for at least a hundred conversions this year."

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Rev. J. A. Parker, P. C.: "In my new charge I have found some encouragement by way of a cordial reception and good congregations. If God and the levee hold the water back, as has been the case for two years, I expect a real pleasant—and hope for a real profitable—year. The Marksville congregation is especially encouraging. Our 'hand' there is a small one—very small—and not much practiced in church work. The members are willing and loyal, and a hearty co-operation is expected at that point. At Simmesport much the same may be said of a larger membership. There we have a very fine Sunday school, and a successful W. H. M. Society, which is doing admirable work at the parsonage in both improvement and furnishing. The society has good backing at Woodside and Marine. At the last named place I have made only one visit, and that during last year as presiding elder. Was very favorably impressed with the people there. I will (D. V.) see them again before this is in type, as I go there on the 27th and 28th instant."

Rev. R. A. Davis, Waterproof, La., Jan. 16, 1900: "My work has received me, this, my third year, very kindly indeed. Though the roads are almost impassable, just before Christmas the good people of St. Joseph and vicinity saw proper to pound the preacher at Waterproof. Accordingly, they sent a coop of turkeys, a coop of chickens, boxes of canned goods, flour, barrel of sweet potatoes, Irish potatoes, etc., to the regular packet, the 'St. Joseph,' plying between Natchez and Vicksburg, which brought them down to the Waterproof landing, and the next morning they were sent up to the parsonage in Waterproof, to the agreeable surprise of the preacher and his family. We take this method of returning our sincere thanks to the kind donors, and pray the blessings of our heavenly Father upon them. We feel almost imprisoned, on account of the bad weather and terrible roads, especially since my horse has died, and I have no way to travel this large circuit; but, trusting in the Lord, we are determined to 'go forward,' for the promise is, 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Pray for us."

LETTER FROM GULFPORT.

So far as ascertained, I have the distinction of being the first preacher to reach his new field of labor after the adjournment of our late Conference; at any rate, among those who had a long move, as we reached the city of Gulfport, Dec. 23. Although we were not expected quite so soon, and our train reached Gulfport after night-fall, still our reception was most cordial. Some of the brethren chancing to be at the train, a carriage was ordered, and we were driven to the elegant new home of Bro. "Tom" Evans, whom everybody knows, of course. Our mother was made equally comfortable with another good family. As soon as possible, the stewards provided for us a cosy, comfortable home, and we are now domiciled in our own "hired house." In this growing young city the demand for houses is so far in excess of the supply, I am told, that frequently a house is rented in advance, or just as soon as a lot is bought and the lumber on the ground. We must have a parsonage here in the near future. Our church, now in process of erection, we earnestly hope to see completed by the time the District Conference convenes.

I can not say too much in praise of the good people of Gulfport, and their many kindnesses to us since our arrival. All, irrespective of denomination, including Catholics, have shown us so many acts of kindness and hospitality that it has drawn our hearts to them; and now, lest Bro. Williams should think he is the only one whom the "storms" strike, I hasten to say that on the evening of the day we moved into our house we had the most delightful "pounding" it was ever our good fortune to receive. About 8 P. M. our friends came in large numbers—Methodist, Baptist, Presbyterian, Episcopalian, and Catholics—and no one came empty-handed. There also drove up at the same time a wagon laden with "good things" for the inner man. There was everything for the larder, from delightful pickles, jellies, jams, sauces, hams, etc., up to a barrel of flour from two of our leading business men; also something in the dry goods line. The evening was delightfully spent, and was an occasion long to be remembered by the pastor's family.

I am sometimes almost appalled at the magnitude and responsibility of work on this coast, particularly in the growing city of Gulfport, which seems to have such a bright future before it. The church must keep pace with the advancement along other lines. I am glad to be numbered with our band of workers on the coast, and I hope, by God's help, to make this the best year's work of my ministry.

We have a faithful and aggressive band of workers here, well organized, with a flourishing Epworth League, etc. Mrs. Parker hopes to reorganize our Woman's F. M. S. at an early day. Concerning the work in the beautiful town of Long Beach, and Mississippi City, and Handsboro, I must write at another time.

J. S. Parker, P. C.

THE KIND OF REVIVAL NEEDED.

The impression is prevalent throughout Christendom that the pressing need of the church is a downright, old-fashioned, Holy Ghost revival. The characteristics of such a revival are given by an exchange, as follows:

1. A revival that begins personally in the hearts of the pastors and the members of the church.

2. A revival in the thoughtful, honest, prayerful reading of the Bible.

3. A revival that will rebuild the broken-down family altars and keep burning thereon the fire of daily, devout worship.

4 A revival that will make all members of the church profoundly solicitous for the salvation of their neighbors.

5. A revival that will cause all members of the church to labor personally with their neighbors to bring them to Christ.

6. A revival that will enable every church member to say from the heart, "I was glad when they said unto me, Let us go up to the Lord."

7. A revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the church.

A revival that will meet these conditions will not fall far short of being a genuine, old fashioned, Holy Ghost revival. God is ready. Let us have it.—Selected.

The vision of the stork is one which brightens the eyes and quickens the heart beat of every young wife. Yet often the vision is never realized, and as the laughter of infant voices floats from without into the childless home the eyes sadden and the heart grows hungry.

It often happens that childlessness is due to conditions which may be corrected. Many women have found that the vitality and vigor imparted by Doctor Pierce's Favorite Prescription to the womanly organs, has been the one thing needful to fulfill the joy of motherhood. This famous medicine is not a cure-all, but a specialist's prescription, having as a single aim the cure of diseases peculiar to women.

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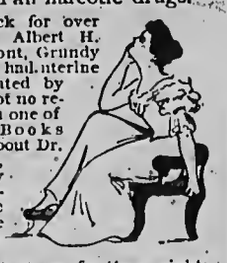

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The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical.
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THURSDAY, FEBRUARY 1, 1900.

THE SABBATH AND THE RAILROADS.

Strong effort is being made in Mississippi to have the Legislature, now in session, to pass a bill prohibiting the running of extra trains on Sunday, and also the performance on that day of all unnecessary railroad work. The reform is being engineered by the State Sunday League, which will shortly present a memorial to that body requesting the enactment of a measure of about the same nature as the one which has been in operation in Georgia for a number of years, and which has proved highly beneficial and effective. The legislation desired does not contemplate the stoppage of mail trains, but aims, however, to prevent all avoidable Sunday traffic and labor.

Railroads are conspicuously great Sabbath desecrators, and as they are yearly growing in power and in disregard of the Sabbath as a day of rest, it is highly important that in every State steps should be taken toward bringing about a reform in this direction. The evil has already assumed such magnitude that the timid hearted join with the enemies of the Sabbath in asserting that nothing can be done but to accept the situation as it is. One thing is certain: nothing will be done unless something is attempted, and no matter how grave the evil, it is the duty of the Christian public to labor for its restriction and abolition.

Mississippi will not be alone and without precedent in seeking to limit Sunday railroad traffic by law, as several other States already have enactments of the kind mentioned.

As matters now stand, there are nearly a million and a half of railroad employees in this country who practically have no Sabbath either for rest or for worship. These men need the Sabbath, and have as much right to its privileges as any other class of men. Shall they forever be denied its gracious opportunities and hallowed influences because of the indifference and selfishness of the public, and the avarice of corporations? Shall there be no restriction whatever upon the demoralizing influence of Sunday trains and Sunday labor? There is hardly any question that a vast deal of business is attended to on Sunday by the railroads that could be looked after without serious loss or inconvenience on the other days of the week, as, for instance, track-laying and repairing, work in the shops, clerical work in the offices, and the running of extra trains, to say nothing of freight trains not loaded with perishable goods.

The management of more than one leading railway would be glad to observe the Sabbath in some degree, at least, provided other railroads would do the same; but, unless there is concert of action, they could not afford to pursue this policy. Hence nothing short of prohibitory State legislation on the subject can be expected to reach and correct the evil, as then all the railroads would be affected alike and could afford without injury to pay some respect to the Sabbath. A bill similar to the one now contemplated was defeated in the last Legislature by only a few votes. Since then sentiment favorable to such a measure has increased to such an extent that the ready passage thereof is confidently looked for. No true friend of the civil Sabbath, to say nothing of the religious Sabbath, should hesitate a moment about casting his vote and influence in favor of such a reform.

RUN OUT THE GAMBLERS.

The extent to which gambling is being carried on, almost without let or hindrance, in this city and its suburbs at present, together with the unblushing boldness of the thing, is shameful in the extreme, and ought not to be tolerated for an hour by the officials whose duty it is not to make laws, but to enforce them. Gamblers rank among the most dangerous enemies that threaten the purity and integrity of social and commercial life, and every well-regulated commonwealth seeks to prohibit the gambling evil by means of rigorous laws. On account of the extremely demoralizing influence of this vice, which has its root in dishonesty, and of which it is one expression, no self-respecting community or municipality can afford to wink at or meekly endure it. The gambler is in no sense a producer, or an encourager of industry. He simply feeds and fattens upon the savings and earnings of others. Whatever gain comes to him through the practice of his vile trade represents so much dead loss to his fellow-gambler, or some unfortunate whom he fleeces. In fact, the whole gambling business is conducted on the principle of getting something without giving or paying an honest equivalent therefor, and is nothing short of stealing. On account of the seeming ease and quickness with which money is made by this method, it presents a most pleasing and powerful temptation to those who are not firmly grounded in righteousness, and who are in haste to be rich without having to toil long and hard for riches. It has a terrible fascination even for amateurs, and on account of the chance element that it involves it soon begets a recklessness that totally unfits its follower for legitimate occupations. Ordinary methods of making money seem to the gambler entirely too tame and too laborious. And yet no man is a greater slave than the professional gambler.

The man who gambles is generally looked upon as untrustworthy, even in the localities where the evil is winked at, and if his habits are known, he finds it exceedingly hard to obtain profitable employment.

We are glad to note the bold stand taken by Mayor Flower last week before the Police Board of this city against the gambling nuisance; and in his efforts to have the law enforced against these parasites upon human society he should have the hearty support, as well as thanks, of all good citizens. Not every Mayor is thus outspoken against evil. At the meeting mentioned the Mayor stated as a fact capable of proof that the laws against gambling are being most outrageously violated here. He mentioned that he was constantly receiving communications from reputable citizens complaining of the existence of gambling dens, and informing him of their location, and he also stated that he had furnished the superintendent of the Board a list of not less than forty gambling houses in operation in the city.

These are startling disclosures, and if the members of the Police Board have any real sense of honor or any decent respect for the laws which they are sworn to enforce, the charges of the Mayor ought to stir them to vigorous action against the gambling fraternity. With these facts before them they can not plead ignorance, and further continuance of the disgraceful policy of inaction hitherto pursued will not only subject them to the just wrath and censure of all friends of law and order, but will furnish stronger grounds than ever for suspicion of being bribed by the gambling element. As the Daily Picayune well says: "Gamblers are willing to pay to be let alone by the police, and as a consequence they are let alone, but have to pay heavily in order to shut official eyes. If the matter could be investigated here, and the facts brought out as they were in New York, when the criminal corruption in the police department in that city was brought to light, a shocking state of things would be discovered."

Letters, complaints, petitions, and resolutions ought to be poured in upon the police officials by the better class of citizens until they either resign or deal with the gamblers as the law directs. What need have we for police if card-shuffling cheats, and such like, are to ply their trade unmolested?

Nor is New Orleans the only Southern city thus afflicted. There is strong evidence that in several leading towns of Mississippi the same evil is astonishingly prevalent and is almost unrebuked. What can good citizens be thinking of when they allow such things to go unnoticed, when they make no protest against the non-enforcement of laws for the protection of public morality and commendable industry? The time for action is now! The "let-alone" policy is both wrong and cowardly.

THE TIME IS SHORT.

I make affectionate and earnest appeal in behalf of the Twentieth Century Thank-offering Fund. Unless immediate and urgent interest in the movement be taken by presiding elders and pastors, the expectations of the church will be disappointed and our Methodism suffer a positive discount. But such a result is not to be thought of as a bare possibility. We can and will succeed. Some pastors have already done nobly, and many others are working out wisely formed plans. Every mail brings me grateful intelligence of the great things accomplished. If properly and earnestly presented, the people will respond.

I am anxious that we have small offerings from the many, while receiving large gifts from the favored few. Every member in Southern Methodism ought to be on the historic roll of the Twentieth Century Fund. Each as he is able and thankful, should freely give. The time is short. The next six months will determine the fate of this great connectional movement.

CHAS. B GALLOWAY.
Pres. B'd of Ed., M. E. Church, South.
Jackson, Miss.

AN ADMIRABLE PROVISION.

The Wesleyan Methodist Conference in England has adopted an excellent plan for the protection of the Connection against charlatans and mendicants, and also for the proper commendation of worthy men and their causes. A committee is appointed by the Conference on "Financial Appeals by Strangers," whose duty it is to inquire into the credentials of "strangers" making appeals, and the worthiness of every cause for which aid is asked. The pulpits of the Connection are, therefore, not to be opened to soliciting "strangers" until the endorsement of the committee has been secured. This is certainly a wise precaution. It is at once a protection against fraud and a commendation of the worthy.

In a late issue of the Methodist Recorder I find a note from Rev. Allen Ruse, chairman of the committee, which is as follows:

"I have been desired by the committee appointed by the Conference on the subject of 'Financial Appeals by Strangers,' to inform the superintendents of circuits that there are, at the present time, several visitors from other countries who are making appeals to the Connection, which the committee can not recommend to our people. Some of these strangers are entirely unauthorized, and their appeals are really on behalf of private enterprises and for personal ends. Before allowing our Trust premises to these strangers, superintendents are asked to communicate with me, so as to see whether the committee has considered their credentials and the merit of their appeals."

We have a slight statutory check upon our own people traveling abroad in the interest of local enterprises, but against the "begging friars" of other churches, and no church, we have no protection but the resistance of the individual pastor. The pressure upon the pastor is often very great, and he ought to have the support of authoritative Conference action. CHAS. B. GALLOWAY.
Jackson, Miss.

A RELIGIOUS DAILY.

Last week the daily papers contained the following interesting announcement, which was sent out from Topeka, Kan., the home of Mr. Sheldon. The experiment is certainly unique in journalism, and will be watched with eager and general attention:

"Rev. Charles M. Sheldon, author of 'In His Steps,' is to be given an opportunity to edit a daily newspaper as he thinks a Christian daily should be edited. For the week beginning March 13, he will have absolute control of every department of the Topeka Capital News, editorial and advertising. At the Detroit convention of the Christian Endeavor Society, Mr. Sheldon asked what philanthropic gentleman in this age of munificent endowments to educational institutions would give $1,000,000 for the creation of a great Christian daily?' The philanthropic gentleman has not appeared with the money, but Dell Keyser, the president of the Topeka Capital Company, offered to give the paper to Mr. Sheldon for one week, and the offer has been accepted. It is understood that able writers are to assist Mr. Sheldon, and that statesmen, prominent divines and editors of some of the dailies of New York, Chicago and St. Louis will help him by suggestions."

It is stated that should the receipts exceed the expenditures, the proceeds will be devoted to missionary and philanthropic work.

HAVE DONE WITH THINKING IN THE SMALL.

Says an exchange: "An appeal has been issued for $3,000,000 to carry on the educational work which Mr. Moody instituted."

Our Twentieth Century Movement calls for only half as much to carry on in the South the educational work instituted by Asbury, McKendree, Soule, Bascom, Capers, Paine, Pierce, Andrew, Wightman, McTyeire, Keener, and the rest, during the last hundred years. And yet some think the impossible has been proposed.

Our Southern people need, above all things, to entertain larger ideas about education. We think on the subject in the small; we plan by contracted policies, and then fall short of our Lilliputian schemes. The only big things in it all are the big names we give to small schools.

If the Twentieth Century Movement does no more than get our minds used to larger conceptions on the subject of education, it will have justified itself, and will have come to more than it cost in the end.

We must quit talking of colleges supported by incomes expressed in hundreds. We must talk of thousands and tens of thousands, or else face the fact that starveling high schools are not colleges, and that there is not in Conferences, nor Boards of Trustees, nor anybody else, any power of transubstantiation to make sorry secondary schools anything but what they really are.

Let us have an era of larger ideas. In this sense, let us all become expansionists.—Wesleyan Advocate.

LITERARY NOTES.

BY W. F. B.

The leading article in Appletons' Popular Science Monthly, for February, is entitled South Sea Bubbles in Science, by Prof. Trowbridge, of Harvard University. The mechanism of the trolley car is clearly described and pictured by William Baxter, Jr., C. E. Prof. Charles A. Briggs contributes an interesting article under the title, Is the Christian Religion Declining? He believes not. Explosives, how they are made, their comparative power, and the many uses, is the subject of an extremely interesting and instructive article by Prof. Charles E. Munroe, of the Columbian Museum at Washington, D. C. The changes during last year in the Klondike gold fields is the subject of an illustrated article by Prof. Angelo Heilprin, the well-known traveler and scientist. A timely article by G. C. Speranza, a member of the New York bar, calls attention to the Decline of Criminal Jurisprudence in America, and points out the important place which the criminal code holds in the jurisprudence of a State. Prof. F. W. Clarke, of the United States Geological Survey, contributes a thoughtful paper entitled, The Man of Science in Practical Affairs.

In the February Century appears the first instalment of hitherto unpublished extracts from the private diary of Dr, B. E. O'Meara, Napoleon Bonaparte's physician at St. Helena. The original manuscript of this journal has come into the possession of The Century Co. The West as the Eastern author sees it, and the West as it actually is, are the theme of a trenchant essay by E. Hough. In Midwinter in New York, Jacob A. Riis tells incidentally how the American metropolis looked to him from his native Denmark. Other contents of the number are a group of poems, The Hoosier Youngster, by James Whitcomb Riley, illustrated by Florence Scovel Shinn; an anonymous article on The Military Element in Col. Waring's Career, and the last instalment of Capt. Joshua Slocum's narrative of his solitary voyage around the world. In the fourth of his Cromwell studies Mr. Morley treats of the execution of Archbishop Land, Cromwell's reorganization of the army, and the battle of Naseby, which put an end to the king's fighting force.

PROHIBITION IN MAINE.

Oh, no; there is no trouble with the prohibitory law in Maine when anything like an honest and brave effort is made to execute it, as is shown in Bath at the present time, when it is said that no man dares to sell liquor. The simple fact is, the prohibitory law is the most drastic and effective, when used, of any law on the statute books. Neal Dow, with the eye of an eagle, watched it for a life-time, and where it was found to be weak, he made it strong. No man dare violate it when a community wakes up to demand that it be faithfully executed.—Zion's Herald (Boston).

NOTES.

Rev. H. W. Ledbetter writes from Calhoun, La., that the prospects for a prosperous year are most excellent.

***

Bishop Galloway will leave this week for Ann Arbor, Mich., where he has an engagement to deliver an address.

***

Bishop Galloway preached a characteristically eloquent and forceful sermon, last Sunday, at First Church Jackson, Miss.

***

The St. Louis Christian Advocate states that Bishop Hendrix has dedicated one hundred and thirty-nine churches.

***

Rev. R. M. Standifer has gone with Bishop Candler to Cuba. During his absence Dr. J. W. Malone, president of Woman's College, will fill his pulpit.

***

Rev. J. W. Robinson, a godly superannuate of the St. Louis Conference, was a visitor to the city this week, and attended the Preachers' Meeting, Monday morning.

***

Bishop Joyce, of the M. E. Church, has been in this city for the past week holding Conference for the Colored Methodists of Louisiana who belong to the Northern Church.

***

Rev. W. H. Lewis, of the Mississippi Conference, has been changed from Flora to Utica, to take the place made vacant by the appointment of Rev. G. A. Gnice as presiding elder of the Meridian district.

***

Bishop Warren A. Candler left Atlanta, on the twenty-third instant, for Havana, where he has gone to counsel with our missionaries in Cuba, and provide for the enlargement of our work there.

***

Dr. Mills, the corresponding secretary of the M. E. Church Twentieth Century Movement, who attended the Conference of the Colored Methodists in this city, last week, preached an excellent sermon at the Burgundy Street Church, last Sunday morning.

***

Says the Wesleyan Advocate, of Jan. 24: "Bishop Candler preached a strong sermon at the First Methodist Church in Atlanta last Sunday on revivals. He sees our need, and knows our remedy. No man in Southern Methodism is working harder than this great leader."

***

In his address to the Harvard students, recently, Dr. Edward Everett Hale laid down these three rules, which he said had been the greatest help to him in life: "Be in the open air all you can. Every day hold converse with a superior. Rub against the rank and file daily." Fine maxims these for everybody.

***

The Methodist Magazine of New York, lately published by Thomas D. Taylor, has been purchased by the Methodist Magazine Publishing Company, of St. Louis, and has been consolidated with The American Illustrated Methodist Magazine, published by that company. The sale carries with it the subscription list, copyrights, good-will and other assets of the New York publication. The Methodist Magazine of New York will not again be issued.

Rev. N. J. Roberts, writing from Bunkie, La., under date of Jan. 22, says: "We have been kindly received by the people here, and the prospects are good for a gracious revival. Twenty-two have been received into the church, and still they come. The Rev. Clarence B. Stronse, of New York, is with me."

***

An intelligent man, almost drunken, staggered into the Watch Night meeting held by Bro. D W. Couch, Beckman Hill Church, New York, asked for prayers, came to church the next day, sobered up, was gloriously converted and is now a happy Christian. Watch Night services are still honored of God.—Central Advocate.

***

A London cable to the Chicago Tribune, of Jan. 25, says: "In a speech at Muller's Orphanage, in Bristol, yesterday, the Chinese minister referred to the unique character of the institution, which proved the importance of a faith in the Supreme Being. Then he added: 'You have converted me from materialism to this faith.'"

***

H. M. Moore, president of the Board of Trustees of Northfield Seminary, says that not one dollar received from the hymn books has ever been used by Mr. Moody or Mr. Sankey for their personal use; but, on the contrary, every dollar received from the hymn book fund has been used in helping to defray expenses of Mr. Moody's schools.

***

Bishop Candler will preach the commencement at Centenary College June 3, 11 A. M., and the Y. M. C. A. sermon at 8 P. M., and will deliver the literary address Monday night, June 4. The noted Georgia Bishop will receive a warm welcome by the friends of Centenary College, and an intellectual treat is in store for them.

***

Nothing can stand against an aroused moral sentiment when fearlessly voiced by the public press. Governor Roosevelt, who is decidedly in sympathy with vigorous athletic contests, bows to the will of the people as expressed against the "prize fights" which have been carried on in New York under the Horton Law, and in his annual message requests its repeal.—Zion's Herald.

***

We were honored, last Friday, by a visit from Bro. D. R. Gunning, a saintly Natchez layman, who was passing through the city en route home from a trip to Texas. Bro. Gunning is a genuine optimist, and carries sunshine into every circle he enters. He has been a regular subscriber to the ADVOCATE for over forty-one years, and left a substantial token of his continued interest in his Conference organ.

***

Sister Peebles writes us from McComb City that her husband, Bro. I. L. Peebles, is in very feeble health, and that he has gone to Brown's Wells (Miss.) for awhile to recuperate. She asks the prayers of the brethren that he may soon be completely restored. Bro. Peebles is a deeply consecrated, tireless, and wonderfully successful pastor, and it is with great regret that we learn of this failure in his health. Our prayers and sympathy will follow him in his affliction.

***

Christian deputy sheriffs to arrest youthful offenders is the latest proposition in Brooklyn. Sheriff Walton, at the suggestion of the Woman's Christian Temperance Union, has promised to appoint representative churchmen, probably one from each ward, deputy sheriffs. Their special province is to take steps to overcome the rapidly growing evils of street gambling, the assembling at improper times and places of the young of both sexes, the illegal sale of tobacco and intoxicants, and other crimes.—Times-Democrat.

***

Mr. Moody and Father McGlynn died poor—an unquestionable confirmation of the unselfishness, sincerity and real goodness of the lives which they lived. They had but to speak and the multitude would pour money into their hands, but none of it stuck to their fingers; it went immediately for the good of others. "He died poor" is the best thing that can be said of the really good man; and when this mercenary age passes, as pass it will, this fundamental Christian fact will obtain general recognition.—Zion's Herald.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss ASSOCIATE EDITOR.

Mr. Robt. M. Means, of Whitesboro, Texas, who is secretary of the Texas State Epworth League, has kindly sent us a copy of the Constitution and By Laws under which the Lone Star State Epworth League works. Their State gathering is biennial, alternating with the International Conference. The number of delegates is unlimited, but in voting each chapter has one vote for every twenty members, or a two thirds fraction thereof. All traveling preachers of the State attending are members. In Mississippi we have it, "All preachers and presiding elders who have Leagues in their respective charges or districts, shall be admitted as delegates."

The Texas by-law No. 4 is, "In addition to the expense money of his office, the secretary shall receive annually a salary of $100." This is much in advance of Mississippi. We work our State officers, our secretary especially; and, it may be, sometimes even forget to give thanks.

Other circular information sent by Secretary Means shows that Texas has been prolific of Epworth League literature in the form of pamphlets, tracts, record books, etc.

In the approaching State League Conference, to be held at Vicksburg, the last week of April, the purpose is to try as far as possible to make it practical and helpful to those Leagues desirous of knowing how to conduct the meetings, and perform the work of a League. In order to gain this end each one of the State officers will hold a kind of Normal for the work of his department. For instance, Mrs. G. H. Mathis, of Columbus, who is in charge of the literary and social work, expects to hold a League Social with the co operation and help of the delegates and local League. She will hold a regular literary meeting with some appropriate subject. Also she proposes to have a systematic Bible Study, using chart.

We must not forsake the assembling of ourselves together. This is needed for inspiration and persuasion. But we must remember that in our League work there is something to do besides attending the meetings. Probably a great many church members, as well as Leaguers, make a mistake just here, thinking to fulfill the obligations of membership by "showing up" at the meeting.

Josiah Strong is of the opinion that, just as the wholesale dealers in recent years have found it necessary to send their drummers immediately to their customers with samples, so the churches must begin to send representatives in larger number immediately to the homes that are to be reached. He believes that there must be more personal contact; Christians must cease to expect the preacher to love men for them, if men are to believe and follow them to the churches.

ENCOURAGING NEWS FROM RUSTON.

MR. EDITOR: Bro. P. R. Knickerbocker, who has been preaching for me for the past ten days, returned to his work in Crowley to-day. Our church would not hold the crowds who came to hear him. There were 99 conversions, many reclamations, and the spiritual life of the church strengthened.

Bro. J. L. Pierce will preach tomorrow night, and I will close the meeting Sunday. Have received 36 members since Conference. Took the Conference collections on Jan. 14. Asked for $304, and got $315. I am looking forward to a good year.

H. R. SINGLETON, JR.

Ruston, La., Jan. 25, 1900.

MISSISSIPPI CONFERENCE BROTHERHOOD.

Again we are called upon to mourn the loss of one of our members. Rev. C. G. Andrews, D. D., was one of the charter members of our organization, and was always prompt and faithful to meet the assessments thereof. He was for four years its president, and always took a lively interest in its proceedings and welfare. But he has been called home, and it will now be a mournful pleasure on the part of those of us who survive him to pay our mortuary fee.

In this connection let me do what the Brotherhood at its last meeting requested me to do, viz.: state in the ADVOCATE the condition upon which a brother who has forfeited his membership may be reinstated. It is simply this: Pay the assessments that have been made during the past twelve months. These have been two in number, occasioned by the death of two of our oldest and best members—Rev. J. M. Pugh and Rev C. G. Andrews. Surely all our brethren who have dropped out for any cause will cheerfully do this, and be reinstated.

And will not those members of our Conference who have never joined the Brotherhood take this occasion to come in? We ought to increase the membership of our organization until it will pay to the widow of a deceased member at least $500. The Brotherhood in the North Mississippi Conference, I am informed, pays $600, and that in the Virginia Conference $800. Why should we be so far behind?

And why not have a large increase of non-beneficiary members from among our laymen? They are called upon to pay only $1 on the death of a member. Any layman seeing this, and desiring to become a non-beneficiary member, may do so by sending their name and address, with ten cents, to our treasurer, Rev. B. F. Lewis, Ellisville, Miss. And if you will add to this $2, to go to the families of the two brethren recently called away, it will be a sacrifice well pleasing to God.

W. B. LEWIS,
President of Conf. Brotherhood.

Yazoo City, Miss., Jan 25, 1900.

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TO AUTHORS.

At the last session of the General League Board the General Secretary "was ordered to advertise for manuscripts on biography and history, on general literature, and on popular science, from which to select the course of 1900 1901."

We have already given publicity to this order, but now make the formal announcement. Four books are selected by the Epworth League Board at its sitting in May to constitute the reading course for the year. These books should, it is desired, cover the four departments of biography or history, literature, science (popularly treated), and religion (devotional). The Board has hoped that these books might come from writers in our own church. They should be brief and comprehensive narratives or treatises, not exceeding when printed above three to four hundred 12mo pages. In all cases a popular, but elevated style should be followed. We hope this call may produce us a number of manuscripts for inspection. They should be lodged with the Secretary at the Central Office before May 1 next.

H. M. DUBOSE

Nashville, Tenn.

EAST MISSISSIPPI FEMALE COLLEGE.

MR. EDITOR: Please say to your readers that we have still a few more vacant places in the college, and until they are filled we will take pupils the remainder of the session at a reduced rate.

We have formed a teachers' class to prepare all who wish to teach in the public schools of Mississippi or Louisiana, for the examination for teachers' license. They may enter at any time and we will prepare them for this work. Any who have been teaching and feel the need of a review may enter at any time.

The Lord is still with us in power, spiritually, as well as otherwise.

Your brother in Christ,

J. W. BEESON.

Meridian, Miss.

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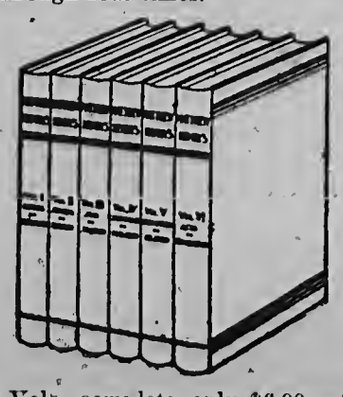

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Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

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Home Circle.

PASS NOT IN SILENCE.

BY SOPHIE L. SCHENCK.

Passing through life, speak words to cheer and bless;
Fear not to let your loving thonghts be known;
A touch may soothe a heart and tenderness
Prevent despair. We trace love in a tone.
Sad hearts are everywhere—tears overcast
Eyes, young and old. Death visits earth so fast,
Keep not the kindly word till life has past.

Often we see the friend we hold most dear
Bowed down by woe, for sorrow stalks around;
Her ruthless darts shoot broadcast far and near,
Cutting deep wounds, while rushing without sound;
Do not in silence pass the grieving by;
In tender looks a soothing balm may lie,
Torn hearts may heal through words of sympathy.

Sometimes the aged may be grave and worn,
Shrinking beneath some scornful look or tone—
Pass not in silence, lest the one forlorn
Should droop, through thinking they were left alone.
While the still nature sympathy may share,
Silence maintained assumes a chilling air,
Then speak some word, so let friends know you care.

—Exchange.

SUCCEEDED WHERE OTHERS FAILED.

Every now and then we hear of young men, especially foreigners, without credit or influence, and with very little capital, taking up abandoned farms in New England, upon which native Americans have half starved, and not only getting a good living, but often making money on them.

We are constantly seeing men, in all walks of life, stepping in, where others have failed, and from their rejected ideas reaping rich harvests. Every now and then a young man without capital or influence will step into an abandoned location, where another man has failed, and make a fortune. A young man with energy and push takes a run-down hotel, where, perhaps, half a score of landlords have failed, and gets rich. An energetic woman will take a boarding-house which several before her could not make pay, and by reason of her industry and good judgment, taste and skill, so completely transform the place that she soon makes a competence for herself and her children, whom she sends to school, and, perhaps, later, to college.

It is astonishing what miracles a mixture of brains and energy will accomplish. A young physician, for instance, fresh from a medical school, without prestige or capital, takes an office in a small town where his predecessor just managed to get a living, and soon is on the high road to fame and fortune. He rearranges the dingy, tumble-down old office, giving it a fresh, business-like air. He dresses neatly, is courteous and attentive to his patients, keeps up his study and research, and by his general conduct inspires feelings of respect and confidence in the people among whom he is thrown, the result of which is soon apparent in increased practice.

A young lawyer who has just been admitted to the bar will go into a town where several before him have failed, and by his energy and manly, business-like methods soon succeeds in establishing a lucrative practice. Instead of sitting round the office, like some of his predecessors, with his feet upon a table, telling stories and chewing tobacco while waiting for clients, he spends his spare time studying his law books and adding to his general information. He goes into society, gets acquainted with the people, is always on the lookout to improve any opportunity that comes in his way, and finally makes his way to the top of the ladder.

We know a barber who recently took a shop which was so dingy and unattractive in appearance that it repelled rather than invited customers, and had consequently been abandoned by its former tenant, who was unable to make a living in the place. With some paint, varnish, and the exercise of a little taste, the new tenant revolutionized the business, and is now earning a comfortable support for himself and family.

We have known of several instances where miners have made fortunes out of the waste which men who had failed in working the mines had thrown away.

It is often difficult to see any difference between the men who succeed and those who fail. They often start out with the same amount of capital, and, apparently, with equal advantages; but, although, perhaps, not noticeable by the average observer, one has a little more energy, a little more politeness, is a little more accommodating, attends a little more closely to details, is more prompt, gets to the store or the office a little earlier and stays a little later, takes a paper or two and a magazine, reads books and papers along the line of his business or profession; but these are the seeming trifles that make all the difference between success and failure.—Success.

WHAT BENJAMIN FRANKLIN DID.

Here is a long list of the good deeds of Benjamin Franklin. This catalogue has been summarized by Curtis Guild, who was present at the unveiling of the Franklin statue, in Philadelphia, sixty-seven years after the patriot and philosopher's death:

He founded the Philadelphia Library, the leader in the field of hundreds of others of similar character.

He edited the best paper in the Colonies, and gave a start to the press of America.

He exemplified the value of advertising in modern business.

His "Poor Richard" maxims were wit and wisdom that brought home valuable truths to readers, such as they could understand and make of practical service.

He founded the American post-office system.

It was he who caused Philadelphia to be paved, lighted and kept clean.

He invented, when fuel was scarce, the Franklin stove, which economized it; and made a free gift of his invention to the public, besides suggesting various other heating inventions, later on, in which this country leads all others.

He was the remover of the once universal nuisance—smoky chimneys.

He was the first effective promulgator of the gospel of ventilation.

He made important electrical discoveries, and, it is said, "robbed thunder of its terrors, and lightning of its power to destroy."

He was instrumental in founding the very first high school in Pennsylvania; he protested till his death against using the funds of that institution in teaching the youth the language of Greece and Rome, when French, German and Spanish were so much more required in regular business transactions.

He founded the American Philosophical Society, the first organization of friends of science in this country.

His aid was valuable in founding the Pennsylvania Hospital.

He led that State in its struggle of thirty years against the tyranny of the Penns.

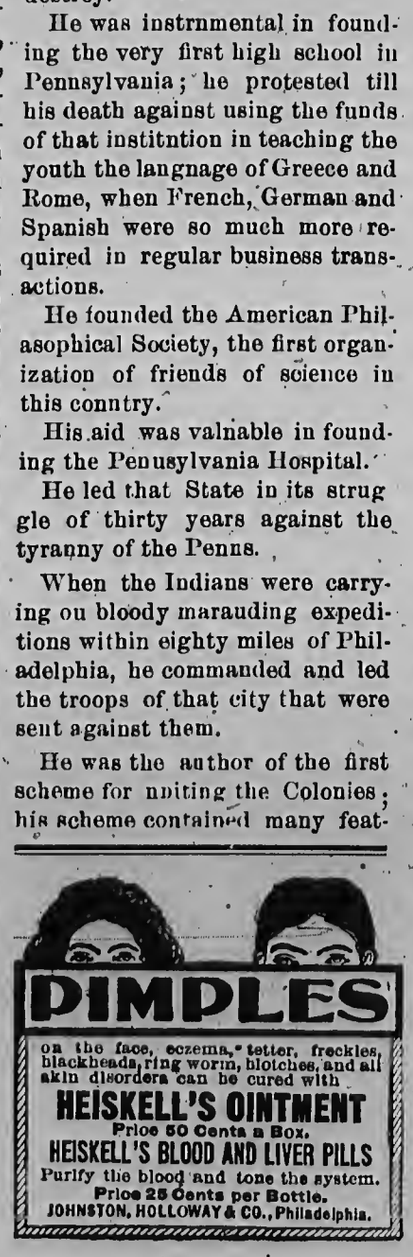
When the Indians were carrying on bloody marauding expeditions within eighty miles of Philadelphia, he commanded and led the troops of that city that were sent against them.

He was the author of the first scheme for uniting the Colonies; his scheme contained many features that bind the States in the Union to-day.

More than any other man, he was instrumental in causing the repeal of the Stamp Act; and, more than any other man, he educated the Colonies up to independence.

He discovered the temperature of the Gulf Stream, and that northwest storms begin in the southwest.

He directed attention to the advantage of building ships with water-tight compartments, getting the idea from the Chinese.—Selected.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on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all akin disorders can be cured with
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HEISKELL'S BLOOD AND LIVER PILLS
Purify the blood and tone the system.
Price 25 Cents per Bottle.
JOHNSTON, HOLLOWAY & CO., Philadelphia.

BOY WANTED.

Roland stopped, and looked at the sign:

BOY WANTED.

It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work, and try to relieve mother. Should he go in? He hesitated; then with all the courage he could command went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down, and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up, and said:

"Come to try your hand? Well, three have just left in disgust; don't seem to be boys' work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors, and showing spots of rust on them, "the water which saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"Tain't fair," said one of the boys; "some has more rust on than others."

"If you don't like our terms, you need not work for us," said the foreman; and the boy, muttering that he wanted to be errand-boy, and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered if another would think it well done.

When the hour for closing came, the gentleman who had sent him down-stairs appeared, and looking round at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly:

"That's what we want. 'Boy wanted,' doesn't mean any kind of a boy. Mother know you came? No? Well, take her your first wages, and tell her there's a place open to you here. Then put your arms around her neck, and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'"—Annie Weston Whitney.

WISE HINTS FOR YOUNG PEOPLE.

The advice once given to his son by Henry Ward Beecher is trenchant and valuable as that of Polonius to Laertes, and may be profitably applied by young women as well as young men. Listen to the words of the great preacher, and let them be engraved on the tablets of your memory:

You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

Make few promises. Religiously observe the smallest promise. A man who means to keep his promises can not afford to make many.

Be scrupulously careful in all statements. Aim at accuracy and perfect frankness, no guess-work—either nothing or absolute truth.

When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

Hold yourself responsible for a higher standard than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

Concentrate your force on your own business; do not turn off. Be constant, steadfast, persevering.—Exchange.

BEST OF ALL.

Two girls were talking one day. They were young and eager and ambitious, and their talk was of people who had "succeeded." Finally, one exclaimed enthusiastically, "Oh, is there anything in the world finer than a cultivated brain?" Her friend was silent a moment, then she answered slowly, "Yes, one thing—a cultivated heart!" It was an echo of the old word, "Keep thy heart with all diligence, for out of it are the issues of life."—Exchange.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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Endorsed by the Medical Profession of the World as the Best Tonic for Convalescents from Yellow Fever, Typhoid Fever and All Malarial Troubles; it increases the Appetite, strengthens the Nerves and builds up the entire System.

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Stovewood, Coal, Coke, Charcoal, etc.,

Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

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90% OF AMERICAN WOMEN

wash dishes three times each day. If you are one of these, wear a pair of "Goodyear" Rubber Gloves and always have soft, white hands. Sent by mail, postpaid, on receipt of $1.50. Agents wanted. Address, M. O. Dept., M. F. REESE SUPPLY CO., Setauket, N. Y.

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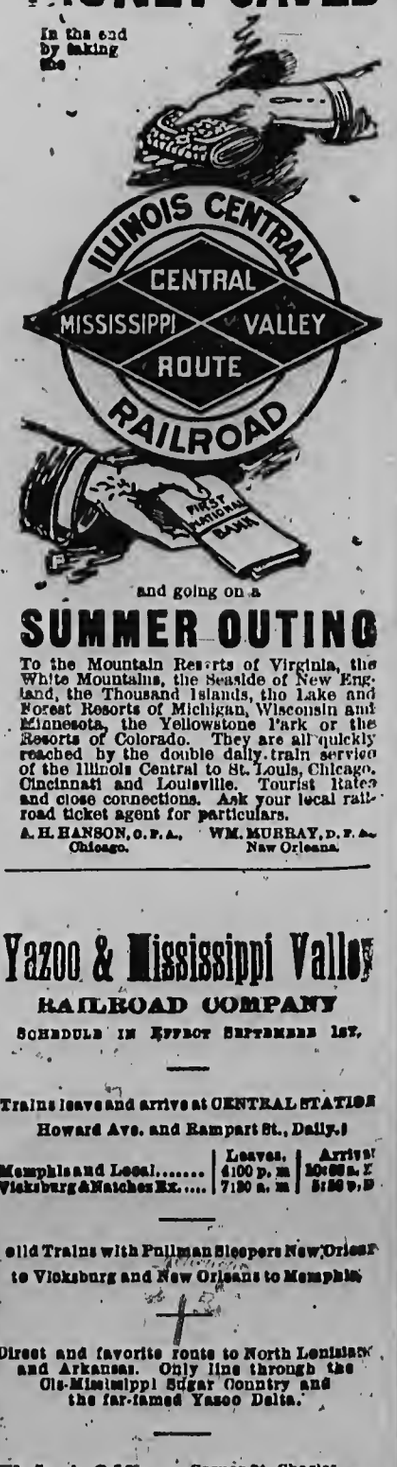
In the end by taking the



and going on a

SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

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	Leaves.	Arrive
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Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

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MACBETH'S "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Our "Index" describes *all* lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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All Physicians, who know anything about it, recommend and prescribe it in all diseases and derangements of the Kidneys and Bladder, and of the Genito-urinary organs, Incipalve of Dropsy, Stricture, Rheumatism, Gout, Stone in the Bladder and Albuminuria, in Pregnancy, Fevers, etc.

IT CURES. THAT FACT IS ESTABLISHED by the testimony of hundreds of the best people in the land, physicians included. If you doubt its virtues, TRY IT, and we GUARANTEE your testimonial will follow.

It is Clear as Crystal, Free from Sediment, Delightful to the Taste, Unequaled as an Appetizer, and an enemy to Indigestion.

For further Information Apply to New Orleans Office, or

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

COOLEY—Miss ANNIE LOUISE COOLEY was born Sept. 17, 1874, at Winchester, Miss., and departed this life at Ellisville, Miss., July 28, 1899. When some eleven years of age she found herself bereft of both father and mother. Some three years afterwards she united with the M. E. Church, South. She made her home with her uncle, Samuel J. Johnson, where she endeared herself to all, especially the little children. Of a retiring disposition, the outside world could never be conscious of her many noble traits of character. Inheriting the taint of consumption, she realized that a shadow was upon her path that must be diminished and destroyed. During the past Winter she contracted cold, and about April last was stricken down with inflamed lungs. At the request of her brother, Gus, she was conveyed to his home, where I reside, and this gave me daily access to her presence. For some two months she hoped to recover, and when the certain fact of death was realized, she discovered her dependence for salvation of soul lay in the fact of her Christian education and membership in the church. Then she sought consciousness of a personal Savior, and received the witness of the Holy Spirit to her full acceptance. The remaining days of her life were happy, joyous Converse about Jesus and heaven were her delight, and her sole desire was to impress others with the value of her new-found treasure. Calmly, triumphantly she approached "the dark valley of the shadow of death, fearing no evil." July 28, at 7:30 A. M., she closed her eyes and fell asleep in Jesus. ROBT. B. DOWNER.

Ellisville, Miss.

SHARP—Miss EUNA SHARP was born Oct. 4, 1879, and died Jan. 4, 1900, at the home of her grandmother in Jackson, Tenn.

Miss Euna was a member of the M. E. Church, South, for several years. Her life was a demonstration of the truth that the young can be pious, and that religion is as real with them as with older persons.

As her pastor for nearly three years, I can truthfully say that she manifested the mind and spirit of her Lord, and though quiet and undemonstrative, she was faithful to her duty, and gentle and loving in all her deportment. She was specially attentive to the preaching of the Word, and her presence at church was an inspiration to me. She was a dutiful daughter, and was very devoted to a younger sister committed to her care, her mother having died several years ago. Wherever she went she won the esteem and confidence of those with whom she was associated. Her death was a great shock to friends and relatives, and especially to her father, who left her Jan. 1, and knew not of her illness until the news of her death reached him. Her remains were brought to Wall Hill, her former home, for interment.

To the mourning ones we would say: Weep not as those who have no hope, but so live that there may be a happy uniting in the sweet by-and-by. G. H. JACOBS.

BRADFORD—Mrs. SUSIE BRADFORD (nee Hearne), daughter of F. M. and Susan Hearne, and wife of Dr. W. M. Bradford, joined the M. E. Church in 1888, in the twentieth year of her age, and died in Blanchard, La., at one o'clock, Nov. 22, 1899, in her thirty-second year. Her remains were laid to rest in the cemetery at Overton, Texas.

Though the writer had the privilege of knowing Sister Bradford for only a few months before her death; he was deeply impressed by the beautiful traits of character and the evidences of cultured womanhood which were so strikingly exhibited in her home life. She was stricken with typhoid fever, and lingered for nearly three weeks. Though suffering much, she manifested throughout her entire illness remarkable submission and a tender affectionate solicitude for those nearest her heart. Conscious of her approach to the heavenly world, and calling her husband, her brothers and sisters, and her aged and venerable Christian father, to her bedside, she bade each a fond "Adieu." The scene of her departure was inexpressibly touching and pathetic. By her death two dear little children are left motherless. May God grant all who loved her (and there are many) a sweet reunion! M. G. JENKINS.

FLURRY—Mrs. FANNIE E. FLURRY, daughter of John R. and Agnes Byrd, was born May 7, 1850. She was married to Rev. John Flurry, Nov. 4, 1868, and died Nov. 6, 1899.

Sister Flurry was the mother of twelve children—six boys and six girls. Ten of the children are still living. Two have crossed over the river, and are now with their sainted mother in heaven.

It was my privilege to be the pastor of this noble woman for two years, and she was as dear to me as a mother. I visited her only a few days before her death, and found her happy in Jesus. Her last days were like a beautiful sunset; no cloude; all was well, the gates ajar, and the dear old mother passed sweetly away. During her illness she had a vision of heaven. She stood on the banks of the river, and saw the golden gates and loved ones waiting for her. Her last words were, "Glory, glory."

There is no death; an angel form
Walks o'er the earth with silent tread.
He bears our best loved ones away,
And then we call them dead.

May God comfort the aged and bereaved husband and children! Weep not; for she is waiting for you. G. W. HUFF.

Wool Market, Miss.

NEYLAND—ANNIE RAY NEYLAND was born Feb. 14, 1897, and died Jan. 5, 1900.

A little flower was taken from the earthly home and planted in the heavenly garden. It blooms no more on earth, but blooms to all eternity in heaven. A little star to shine; shine long enough to be the idol and light of home; but at an unexpected time its lovely light on earth was darkened by death's dark angel, and removed from its earthly home to its eternal home, to shine forever with Jesus, who said, "Suffer little children to come unto me;" where these angels always behold our Father in heaven.

Little Annie Ray was a sweet and lovable child. She suffered untold agony for three days and nights. Her clothes were almost burned from her body before the fire could be put out. All was done that could be done for her. She was conscious to the last, but never complained but very little. Then, loved parents, brothers and sister, dry your tears and weep not for Annie Ray, for she is at rest, and will wait for you at the beautiful gate. Then look that way, and fancy that you see and hear her saying, "Mama and papa, come this way." Their pastor, C. C. GRIFFIN.

SHURDEN—Sister D. J. SHURDEN was born in Kemper county the twenty-ninth day of November, 1858. In 1879 she moved to Good Hope, Leake county, and was married to L. J. Pennell the same year, with whom she lived happily till his death, which was in 1891. In 1892 she was married to D. J. Shurder, and they trod the path of life together till Saturday night, Jan 6 1900, when the death angel summoned her from this life.

Sister Shurden lived a very retired life, and suffered afflictions almost innumerable, but she bore up under the chastening rod (knowing that whom the Lord loveth he chasteneth) like a true Christian, she having joined her lot with the Christians of the M. E. Church, South, when she was a girl. She leaves a husband, eight children, and a large number of relatives and friends, to mourn their loss; but, thanks be to God! her record and her last words assure them she has gone where the wicked cease from troubling and the weary are at rest.

May God guide, protect and comfort the bereaved ones! THOS. J. O'NEIL.

CRISLER—CHARLES HENRY, second child of Rev. Charles W. Crisler and Hattie Dunna, was born in Brookhaven, Miss., March 2, 1893, and fulfilled his short course in Jackson, La., Dec. 30, 1899, after passing through the infant sufferings that sometimes come to demonstrate afresh the connection between individual pain and the fall of a race, involving the guiltless babe in the chain of retribution. It is the parents' consolation to hold fast also the truth of the sequal involvment of their child in the new racial life of the second Adam, even in the foot of dissolution. In such faith little Charles had been baptized by Rev. T. L. Mellen, June 4, 1893, and, as a child of the promises, would, doubtless, have attained the measure of the stature of the fullness of Christ had his appointed time extended to the measure of manhood's full maturity. His sphere of development must be within the veil, however, when the certainty of the unending life and the fadeless beauties of the spirit's abiding-place are not less real because unseen, nor less cherished because now only hoped for.

FITZGERALD SALE PARKER.

NUGENT—WM. NUGENT was born in Rapides parish, Nov. 1, 1823. He was married to Miss Tusrelt E. Hollingsworth, April 18, 1845, at Tancock's Prairie, by Rev. J. W. Wodell. He died at his home in Grant parish, Jan. 7, 1900. He professed religion at the age of fourteen years, and joined the M. E. Church, South. He was a steward in his church for forty years. He feared God and lived a true Christian life, and he has gone to enjoy that rest which awaits the people of God. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. To the bereaved ones we extend love and sympathy.

J. R. M.

Linocum, La.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

A sight of God begins a saint on earth, and perfects him in heaven.—Mason.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

What pleaseth God should please us, because it pleaseth God.—Mason.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

THE PARIS EXPOSITION.

Escorted parties, moderate prices, all expenses included. Choice of sailings, routes and rates. All European countries visited. Long or short tours. GRAND CRUISE to THE HOLY LAND and THE ORIENT Feb. 3d, 1900. Send for beautifully illustrated program free. THE EUROPEAN TOURIST CO., 156 Fifth Ave., New York, N. Y.

WINE OF CARDUI

A LITTLE DOES MUCH:

BOONE, Iowa, Dec. 14.
No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.—
MRS. GRACE LAMPHERE.

McELREE'S Wine of Cardui

Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

WINE OF CARDUI

JOB PRINTING
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A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes Additions and Omissions made by the Revisers.

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The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

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OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to February, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

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P. S.—We can give no commission on renewals in connection with the above offer.

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THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

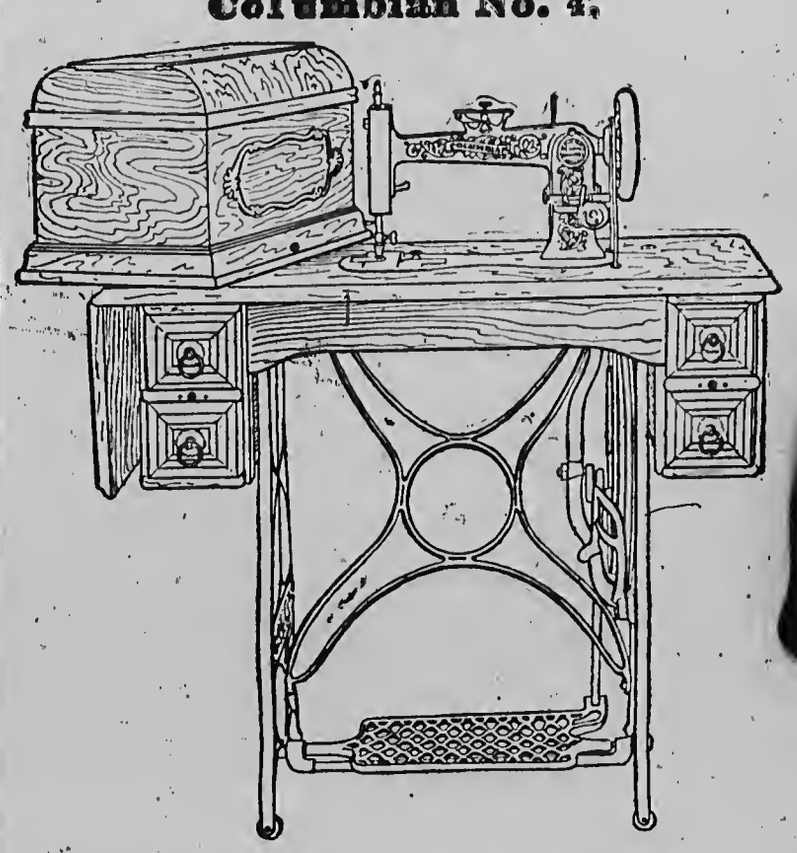
A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of Instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch, One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder; 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer Dealer's price, $29. Our price, $17.
No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.
No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North

GREEN SICKNESS

and a desire for solitude often attacks young girls shortly after womanhood begins. A short use of.....

G. F. P.
(GERSTLE'S FEMALE PANACEA.)
will dispel the gloom, banish dizziness and restore the maidenly bloom and vivacity.

YOUNG GIRL RESTORED TO HEALTH.

My daughter was suffering with great bearing down pains and backache during her monthly periods. She had violent nervous spells which produced a peculiar quivering and jerking sensation. She used G. F. P. and all pains were removed, and the jerking was stopped. She thinks your Panacea is the best medicine in the world. I think it is the best I ever saw for young girls
Beulah, Ala. MARY ELIZA BENES.

PRICE $1.00A BOTTLE.

Write to the LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address, LADIES HEALTH CLUB, care of L. Gerstle & Co., Chattanooga, Tenn.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.

NEWS OF THE WEEK.

Gen. Buller does not report the extent of his casualties.

A company is being formed at Akron, O., to fight the American Cereal Trust.

The contractors and master builders of Savannah have organized a Builders' Exchange.

The British expedition against the rebellious Tagas in British North Borneo has been successful.

The battle-ship "Texas" will be ordered to New Orleans to assist in the ceremonies attending the presence of Rex.

Gen. Torres surprised a band of Yaqui Indians and six American prospectors. His Mexican soldiers killed all of the prisoners.

The bill providing for separate cars for white and negroes on railways has passed both Houses of the Virginia Legislature.

Advices from Boer sources announce that the British left 1,500 dead on the field and that 150 British surrendered on the Spion Kop.

The Democratic canons of the Virginia General Assembly voted in favor of a resolution calling a convention to frame a new Constitution.

Government officials unearthed a Carlist arsenal in a house in Valencia and seized 100,000 cartridges and a large quantity of arms.

The captain and crew of the trading schooner "Nikamara" were killed and eaten by cannibals in one of the islands of the Admiralty group.

An Anti-Trust meeting was held in this city on Jan. 29. Addresses were made by Dr. Palmer, Bishop Thompson of Mississippi, and others.

Eugene V. Debs, representative of the labor organizations of the country, made an address in this city last week. His subject was "Capital and Labor."

Populists of Texas are urging that W. J. Bryan be nominated by the Populist National Convention for President. Populist leaders say he will accept.

Gen. Warren abandoned Spion Kop Thursday night. It has not been given out whether he voluntarily withdrew or whether the Boers recaptured the position.

The stockholders of the Cumberland Telephone Company met in Louisville and ratified the plan whereby the Ohio Valley Telephone Company is absorbed by the Cumberland system.

A wealthy Russian has left $500,000 for the founding of a university for women, and the municipal council of Moscow has supplemented the bequest by an annual grant of $15,000.

Enthusiastic pro-Boer meetings were held on Sunday at St. Louis and Minneapolis. Four thousand persons were at the Minneapolis meeting, although the temperature was below zero.

Secretary Hay has sent to the House copies of complaints of the German government against the existing customs regulations in the United States applicable to merchandise imported from Germany.

Sir Henry Milner has issued a proclamation to the effect that the British government will not recognize transfers of properties, etc., of British subjects in the Transvaal after the opening of hostilities.

The House committee on interstate and foreign commerce reconsidered the Nicaragua Canal bill, and so amended the measure as to make only $10,000,000 available until further appropriations are made by Congress.

The British War Office has announced that Gen. Buller's entire army had recrossed to the south of the Tugela river and was in retreat. Buller announced in the published dispatch that he had withdrawn without molestation by the Boers.

Rev. D. Cox, F. S. A., the English clergyman who aroused criticism because he forwarded a donation to the Amsterdam Dutch committee for the Boer sick and wounded, has subscribed liberally to the British soldiers' relief fund and composed a special hymn on behalf of British soldiers to be sung in English churches.

The action of the committee of the House of Representatives, in deciding to recommend favorably the Nicaragua Canal bill providing for an initial grant of $10,000,000 for the beginning of work on the canal and the placing of the prosecution of the work under the continuous contract system until the expenditures reach $140,000,000, has brought the canal question into prominence.

The details as to the situation in Natal are gradually being unfolded, although there still remains much to be explained. According to a dispatch from General Buller, the position on Spion Kop, captured with much difficulty on Thursday last, was abandoned Wednesday night by the officer in command, because it was found that guns could not be placed in position and water could not be had.

MARRIAGES

WHATLEY—YOUNG.—In the Methodist Church, at Victoria, Miss., on Dec. 27, 1899, by Rev. D. W. Babb, Mr. Whatley, of Dadeville, Ala., to Miss Annie Lewis Young, of Victoria.

SHELLY—HOLLINGER.—Four miles north of Victoria, Miss., on Jan. 21, 1900, by Rev. D. W. Babb, Mr. Jasper N. Shelly to Mrs. Martha J. Hollinger, all of Marshall county, Miss.

GLEN—MING.—At the residence of the bride's father, in Courtland, Miss., Dec. 31, 1899, by Rev. O. L. Savage, Mr. J. W. Glen to Miss Maggie Ming.

HELMS—LIPE.—At the residence of the bride's father, near Popes, Miss., on Jan. 21, 1900, by Rev. O. L. Savage, Mr. W. T. Helms to Miss Bertie Lipe.

PITCHFORD—MAGRUDER.—At the residence of the bride's father, Dr. L. W. Magruder, at Woodville, Miss., on Jan. 17, 1900, by Rev. W. L. C. Hunnicutt, D. D., Miss Lyda Hunnicutt Magruder and Mr. Sterling G. Pitchford, of Madison county, Miss.

SPELL—HOFFPAUIR.—At the parsonage at Indian Bayou, La., Jan. 24, 1900, by Rev. J. P. Haney, Mr. Neramna Spell and Miss E. Tiny Hoffpeoir.

BAILEY—STOKES.—At the residence of the bride's parents, near Bunkie, La., Jan. 24, 1900, by Rev. N. J. Roberts, Mr. Robert Bailey and Miss Mary Stokes.

WARNER—SANDERS.—At the residence of the bride's father, Jan. 22, 1900, by Rev. Thos. J. Upton, Mr. Ambrose D Warner and Miss Mary M. Sanders, all of Tangipahoa parish, La.

WARNER—DEES.—At the residence of the bride's mother, in Amite City, La., Jan. 28, 1900, by Rev. Thos. J. Upton, Mr. James H. Warner and Miss Delilah J. Dees, all of Amite City, La.

BROOKS—McWHORTER.—At the residence of the bride's father, in Ethel, Miss., Dec. 20, 1899, by Rev. J. M. Massey, Mr. J. M. Brooks and miss Lovie McWhorter, all of Attalla county, Miss.

The QUEEN AND CRESCENT ROUTE announces that for Mardi Gras it will make a rate of one fare for the round-trip to New Orleans.

Tickets will be on sale commencing Feb. 20, and closing with train arriving at New Orleans morning of Feb. 27, good to return until March 15, 1900. This will give intending visitors an opportunity to see all the parades and participate in all the festivities.

It is understood that there will be at least five parades, though the societies are all secret and very little information leaks out to the public. It is definitely known that the first parade will occur on Feb. 21 and the last on Feb. 27, and those desiring to "see it all" should arrange to spend, at least, the entire time from Feb. 21 to 27 inclusive in New Orleans. By doing so they will be enabled to see everything there is to see and also have time to do such business as may be desirable.

The Mardi Gras week comes so late this year that it is safe to prophesy that the weather and all other conditions will be propitious.

There was one thing Evangelist Moody would not endure—and in this he showed his excellent judgment—he would not allow a religious crank to spoil a religious service. With his well-nigh unerring judgment of men and his extensive experience, he could detect a crank at sight, and again and again we have seen him kindly, but firmly, "call one down" when he began to rant or proceeded to exploit some hobby. It would be well if Moody's practice were more often followed by ministers in charge of social or Conference meetings. We have known some churches to suffer for years from the presence and unedifying exhortations of people who sought the prayer meeting mainly for the opportunity it gave them to air their peculiar views and grievances. It is better, much better, to cut off the persistently offending member than to allow the whole body to suffer.—Zion's Herald.

BOOK AGENTS WANTED FOR
the grandest and fastest-selling book ever published,

Pulpit Echoes

OR LIVING TRUTHS FOR HEAD AND HEART.
Containing Mr. MOODY'S best Sermons, with 500 Thrilling Stories, Incidents, Personal Experiences etc., as told

By D. L. Moody

Himself. With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ABBOTT, D. D. Grand new, 600 pp., *beautifully illustrated*. $1,000 more AGENTS WANTED—Men and Women. Sales immense—a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to
GERMAN KALI WORKS,
Nassau St., New York.

THE ROBERTS CASE SETTLED.

The action taken by Congress on the 25th instant in adopting by a vote of 270 to 50 a resolution to exclude Brigham H. Roberts, the Mormon Representative-elect from Utah, his seat being thereby declared vacant, not only meets with the general and joyous approval of the American people, but is regarded also as a splendid triumph of Christian sentiment. A celebrated case has thus been settled in an eminently satisfactory way.

Large crowds were in attendance on the closing day of the debate, and the proceedings were observed with the intensest interest. It certainly can not be charged that the House was hasty in its decision, for the matter has been under investigation ever since Congress assembled, and the whole question was thoroughly sifted. Scarcely anybody expected that Roberts would be given a permanent seat in the House, but some were confident that he would be sworn in, at least.

Over a score of speakers, it is said, participated in the final debate, several of the speeches on each side being specially able. Mr. De Armand, of Missouri, closed for the minority, which was in favor of seating Roberts, and then expelling him. Mr. Lanahan, of Texas, in a masterly speech, some passages from which we quote, closed for the majority. Among other things, he said that if there had ever been a necessity for the rational assertion and vindication of the supreme prerogative of the House, the occasion was now upon us. "Neither does the Constitution require, nor do the people expect, the House of Representatives to do anything ridiculous." He maintained that the House possessed the inherent power, aside from its express and implied constitutional warrant, to protect and uphold itself in its dignity, integrity and reputation. The Constitution gives it the right to make its rules, and the greatest rule of the House is that which declares that questions of privilege shall be first.

After citing several supposable instances which would warrant the House in setting aside persons bearing certificates of election, he added: "We are cheerful to accord to the people of Utah all the privileges and immunities of citizens of sovereign States, but we will not welcome nor recognize the credentials of their Representative-elect, if he be a polygamist in fact, and have more than one living wife. The people of Utah must keep their covenants with the American people and respect the laws and civilization of the age."

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr Moody was President, and desires that this institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Flora, at Flora	Feb.	3, 4
Rolling Fork, at Rolling Fork		10, 11
South Warren, at Bovina		17, 18
Warren, at Bradley Chapel		24, 25
Utica, at Utica	Mar.	3, 4
Rocky Springs, at Rocky Springs		10, 11
Satartia, at Bentonia		17, 18
Mayersville, at Mayersville		24, 25
Anguilla, at Anguilla	31, Apr	1
Hermanville, at Pisgah		7, 8

The district stewards' meeting for Vicksburg district will be held at Crawford Street Church, Vicksburg, Tuesday, Feb 13, at 12 o'clock.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Fannin, at Union	Feb.	3, 4
First Church		11
Silver City, at Bee Lake		17, 18
Canton	Sun., Mon.	25, 26
Lake City, at Lake City	Mar.	3, 4
Camden, at Camden		10, 11
Steen's Creek, at Marvin		17, 18
Tranquil, at Tranquil		24, 25
Brandon and mission, at Brandon	31,	Apr. 1

District stewards will meet in First Church, Jackson, 10 A. M., Tuesday, Feb. 6. Pastors are invited also to attend.

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Washington	Feb.	3, 4
Oak Grove		10, 11
Wesley Chapel		17, 18
Jefferson Street		24, 25
Fayette	Mar.	3, 4
Brandywine		10, 11
Hamburg		17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 20.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Nicholson, at Nicholson	Fri., Feb.	2
Pearlington and Logtown, at Pearlington		3, 4
Gulf Port, at Gulf Port	Wed.,	7
Moss Point	Thurs.,	8
Escatawpa, at Zion	Fri.,	9
Americus, at Rosedale		10, 11
Vancleave, at Pine Grove	Fri.,	16
Biloxi		17, 18
Ocean Springs and Scranton, at Scranton		18
Bay St Louis	Mon.,	19
Brooklyn, at Bond		25, 26
Coalville, at Coalville	Mar.	3, 4
Columbia, at Columbia		10, 11
Hattiesburg		18, 19

W. W. SIMMONS, P. E.

FOREST DIST.—FIRST ROUND.

Missionary Institute at Newton, Wed. and Thurs.	31,	Feb. 1
Raleigh, at Raleigh	Sat. and Sun.,	3, 4
Trenton, at Polkville	Wed.,	7
Shiloh, at John's	Sat. and Sun.,	10, 11
Montrose, at Montrose	Sat. and Sun.,	17, 18
Rose Hill, at Rose Hill	Tues.,	20
Decatur, at Decatur	Thurs.,	22
Chunkey, at Enquaiena	Sat. and Sun.,	24, 25
Indian Mission, at Talla-Chuiok	Thurs.,	Mar. 1
Neshoba, at Cook's Chapel	Sat. and Sun.,	3, 4

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Beauregard, at Beauregard	Feb.	3, 4
Wesson		4, 5
Caseyville, at Sweet Water		10, 11
Topisaw, at Topisaw		17, 18
Adams, at Adams		24, 25
Bayou Pierre, at New Tabernacle	Mar.	3
Hazlehurst		3, 4
Tylertown, at Tylertown		10, 11
Mt Carmel, at Bethel		17
Providence, at Bahala		18, 19
Pearl, at Tilton		24, 25
Westville, at Gum Springs	31,	Apr. 1

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts Camp circuit, at Potts Camp	Feb.	3, 4
Ashland circuit, at Union Hill		10, 11
Red Banks circuit, at Victoria		17, 18
Shawnee circuit, at Harmony		24, 25
Olive Branch circuit, at Miller	Mar.	3, 4
Randolph mission, at ——		10, 11
Pontotoc circuit, at Pontotoc		11, 12
Mt Pleasant circuit, at Mt. Pleasant		17, 18
Abbeville circuit, at Mt. Zion		24, 25

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Paris circuit, at Paris	Feb.	3, 4
Minter City, at Minter City		10, 11
Eilzey circuit, at Hurricane		17, 18
Pittsboro circuit, at Pittsboro		24, 25
Slate Springs cir., at Slate Springs	Mar.	3, 4
East Grenada circuit, at Mars Hill		10, 11
Cascilla circuit, at Pleasant Ridge		17, 18
Charleston circuit, at Charleston		24, 25

R. G. PORTER, P. E.

SARDIS DIST.—FIRST ROUND.

Courtland	Feb.	3, 4
Tyro		9
Wall Hill		10, 11
Cockrum		17, 18
Pleasant Hill		24, 25
Longtown	Mar.	3, 4
Pleasant Grove		4, 5

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Feb.	4, 5
Hillhouse		11, 12
Gunnison		18, 19
Rosedale		25, 26
Winterville	Mar.	4, 5

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville, at Brooksville	Feb.	3, 4
Sturges, at Sturges		10, 11
Cedar Bluff, at Griffith		17, 18
Lagrange, at Lagrange		24, 25

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Kossuth circuit, at Pleasant Hill	Feb.	3, 4
Corinth circuit, at Gaines Chapel		5
Jacinto circuit, at Jacinto		10, 11
Brown's Creek circuit, at Paradise		18
Marietta circuit, at Blythe Chapel		17, 18
Belmont circuit, at Liberty		20
Booneville circuit, at Blackland		24, 25

W. M. YOUNG, P. E.

WINONA DIST.—FIRST ROUND.

Siden and Etta Bena, at Etta Bena	Feb.	3, 4
Black Hawk, at Black Hawk		10, 11
Winona circuit, at Bethlehem		17, 18
Carrollton circuit, at Marvin		24, 25
West circuit, at West	Mar.	3, 4
McNutt and Sunnyside, at McNutt		10, 11
Webb and Dublin, at Webb		17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Rural Hill, at White Hall	Feb.	3, 4
Belzona, at Lawrence		10, 11
Poplar Creek, at Wesley		17, 18
Kosciusko circuit, at ——		24, 25
Chester, at Chester	Mar.	3, 4
Louisville, at Rocky Hill		10, 11
Ackerman, at Weir		17, 18
Kosciusko station		24, 25
Ethel, at Marvin	Apr.	1, 2

T. W. DYE P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona circuit, at Tranquil	Feb.	3, 4
Verona circuit, at Verona		10, 11
Aberdeen circuit, at Paine Memorial		17, 18
Fulton and Smithville, at Fulton		24, 25
Tremont circuit, at Asbury		26
Nettleton circuit, at New Chapel	Mar	3, 4
Quincy circuit, at Quincy		10, 11

W. W. WOOLLARD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Delhi	Feb.	3, 4
Floyd		10, 11
Lake Providence		17, 18
Waterproof		24, 25
Gilbert and Vidalia	Mar	3, 4
Harrisonburg		10, 11
Winsboro		17, 18

J. M. HENRY, P. E.

BATON ROUGE DIST.—FIRST ROUND.

St. Helena, at Greensburg, Hill	31,	Feb. 1
Clinton		3, 4
E. Feliciana, at Oak Grove		6, 7
Wilson, at Wilson		10, 11
St. Francisville, at St. Francisville		17, 18

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Melville, at Melville	Feb.	3, 4
Simsport, at Simsport		5, 6
Glenmora, at Glenmora		10, 11
Natchitoches, at Natchitoches		17 18
Colfax and Montgomery, at Colfax		24, 25
Columbia, at Columbia	Mar.	3, 4
Jena and Jonesville, at Jonesville		10, 11
Winfield, at Winfield		17, 18
Olla and Pollock, at Pollock		20
Dry Creek, at Dry Creek		24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine	Feb.	4
Rayne Memorial		11
Perker Memorial		18
Covington		25
White Castle	Mar.	4
Carondelet Street		11
Burgundy Street		18

S. S KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Bienville, at B	Feb.	2
Gibsland, at G		3, 4
Vernon, at New P		10, 11
Arcadia, at A		17, 18
Valley, at Cotton Valley		23
Minden		24, 25
Homer, at H	Mar.	3, 4
Haynesville circuit		10, 11
Gansville, at Gansville		17, 18

R. T. CREWS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Crowley	Feb.	1
Prudhomme, at P		3, 4
Plaquemine Bayou, at Rayne		7
Lake Arthur		10, 11
Lake Charles		15
Grand Chenière, at Leesburg		17, 18
West Lake, at West Lake		21

C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Wesley, at Davis Springs	Feb.	3, 4
Leesville		7
Fort Jessup and Many, at Ft. Jessup		10, 11
Pleasant Hill, at Marthaville		17, 18
Red River, at Campo Bello		24, 25
Florien, at Prospect	Mar.	1
Zwolle, at Zwolle		3, 4
Coushatta, at Coushatta		10, 11
Mansfield		14
Pelican, at Benson		17, 18

JOHN T. SAWYER, P. E.

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A single firm of Patent Lawyers, C. A Snow & Co., of Washington, D. C., have in the last year procured 1,630 patents for their clients, many of them for rejected inventions. C. A. Snow & Co. have been accused of railroading patents through the Patent Office, but they insist that this locomotion, is better than ox-carting them, for by the latter process the inventor often dies before he gets his patent.

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In connection with the present agitation in Germany in favor of a largely increased navy, attention is drawn to the fact that within recent years that country has achieved a high place as a maritime power in the mere matter of commercial tonnage. It is only within the past ten years that Germany has amounted to anything at all in a maritime way, as previous to that time most of her steam merchant ships were built in England.

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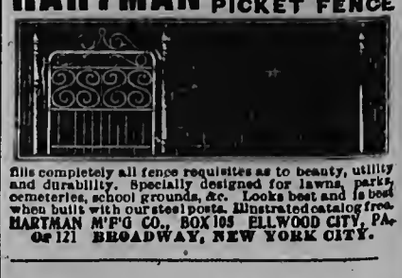

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Christian Advocate.

VOL. 47.—NO. 6. NEW ORLEANS, THURSDAY, FEBRUARY 8, 1900. WHOLE NO. 2268

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SOUL'S RELEASE.

What is death, that we so dread?
Just to pass beyond the veil,
See the visions eyes ne'er saw,
Till from form the spirit fled;
And the soul, immortal, soars
Far above this earthly sphere
To the home prepared above,
Where we need no sorrow fear.

Death but summons us to come
To our Father's home of love,
Just to close our eyes in sleep
While he bears our souls above;
There to join the heavenly throng
Of God's angels, bright and fair,
Safely anchored in his home,
Freed from earthly woe and care.

Only love and peace and joy,
Happiness no words express,
Will immortal spirits know
When death comes their souls to bless.
Only rightly let us live,
Then we need not future fear,
For the gracious Father's love
E'er will hold our spirits dear.

Oh! rejoicing, think of home,
Where our spirits all shall meet,
In the realms of perfect love,
Where our loved ones we shall greet,
And shall e'er roam soul with soul,
Happy in eternal life,
Where we'll find but perfect rest,
And be free from earthly strife.

—Recordor.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The proper attitnde for the United ates Government to maintain to- rds the combatants in the Senth rican war has become a very live estion in Congress, and ont of it, , for that matter. The taking up The Hague treaty by the Senate added interest to the question. e language of that treaty is very plicit as to the right of the signa- y powers to mediate: "Powers, ngers to the dispnte, have the ht to offer good offices or media- n, even during the conrse of hos- ities. The exercise of this right never be regarded by one or the er of the parties in conflict as an friendly act." Those who believe t this government should stop the odshed by mediation—and they numerons and influential—claim t mediation, following the ratifi- ion of The Hague treaty by the nate, would be right and proper on part of this government, and that could not be construed to mean er than a love of peace. On the er hand, these who support the icy of nentrality proclaimed by President point to the declara- n made by the American signers The Hague treaty as an insnr- untable bar to mediation. The tion of that declaration affecting question follows: "Nothing in convention shall be so constrned to require the United States of erica to depart from its tradi- al policy of not intrnding npon, interfering with, or entangling it- in the political questions of pol- or interna administration of any ign state." This being presiden- year, there is, nnfortnnately, a dency in Congress to mix this stion up with American politics. Dr. J. Wilbur Chapman, of New k, preached at an afternoon meet- and an evening meeting of the istian Endeavor Union of the trict of Colnmbia, the first held in nt Vernon Place M. E. Chnrch, the other in the First Congrega- al Church. Althongh entirely erent, both sermons emphasized nsed for loving Christ, the con- ding words of one of them being, t us say, 'Jesus, I love thee,' and e love him, let ns love to please ."

The Andnbon Society, the object which is to prevent the killing of ds to supply the demands of mil- ry, held its annnal meeting in the t Baptist Church. Many of the minent men and women of Wash- ton are active members of this ety. Surgeon-General George M. nberg, U. S. A., was re-elected sident.

rs. Margaret Dye Ellis, snperin- dent of legislation of the National C. T. U., preached a temperance mon from the pnlpit of St. Paul's E. Chnrch this week, in which she : "We stand face to face with a ous problem, more complex and difficult of solntion than slavery, and this is the liqnor question. Glad- stone said it was the duty of a gov- ernment to make it easy to do right and hard to do wrong. We know that some day the government will decide whose right it is to rule, and then legislation will stamp ont the great evil. The greatest hindrance to the pntting away of the evil is the apathy of the Christian people. There has been, however, during the past twenty-five years a great ad- vance in temperance work, but there is mnch more to be done. The point of the woman's crusade is to close the saloons. As soon as the woman- hood of the nation lays its hand npon the saloons the law of the nation says, 'Step back; this is a protected industry.' One odd and delightful thing abont Washington Snnday- schools is the fact that they have a juvenile temperance organization. The importance of early temperance training and pledges can not be over- rated." Mrs. Ellis declared that 75 per cent. of the 90,000 men in our prisons are nnder thirty years of age, and that this horrible condition of affairs was due almost wholly to the bad influence of the saloons, and that while Congress might postpone and temporize, it would eventnally be compelled to legislate against the liqnor traffic.

How powerful the influence of the liquor interests are in Congress was shown by the formation of a "Beer Committee," composed of members of the House representing districts in which there are breweries. There was no law or authority for the for- mation of snch a committee. It was the voluntary act of these members, who openly stated that the purpose of the "Beer Committee" was to keep a watch on legislation and head off anything inimical to the brewers. Certainly the temperance constitn- ents of those members wonld be jus- tifiable in taking the field to work against the return of members of the "Beer Committee" to the next Con- gress. In fact, it is only by some such tactics that congressmen can be made to nnderstand that they owe something to those of their constitn- ents who do not run breweries or saloons.

Dr. Thomas Chalmers Easton preached his sixth anniversary ser- mon at the Eastern Presbyterian Chnrch this week, taking for his theme, "Attaining Life's Highest Ideal," with his text from Phil. iii, 13, 14. The condition of this church has steadily improved nnder Dr. Eas- ton's ministry, bnt it still carries a debt of $34,000, which is being slow- ly redneed.

Washington, Jan. 31, 1900.

EVANGELISTIC WORK IN JAPAN.

BY WALTER R. LAMBUTH.

A conference of missionaries was held in the city of Osaka on the twelfth instant for devotional exer- cises and the discussion of a paper. Rev. T. H. Haden, of our mission, conducted the former, which occnp- pied the morning hours, while Rev. T. C. Winn, of the Presbyterian Church, read the paper on "Evangel- istic Work in Japan." It is a snbject of intense interest at this junctnre, when the whole empire has been thrown wide open, and it was a priv- ilege to hear its discussion in the presence of forty of the most experi- enced workers on this field. The hindrances were first considered as follows: The diminntion of street chapel congregations, the small at- tendance npon the regular church services in proportion to the mem- bership, the spirit of nationalism, and a revival of Buddhism. The latter may, in a certain sense, be said to have been disestablished by the gov- ernment. The priests have been de- prived of their long-standing reve- nnes from burial and other public ceremonies, and have been forced to extraordinary effort to sustain their ecclesiastical system. Mendicant priests have been sent out; propa- gandists commissioned, schools es- tablished, and systematic efforts made to oppose Christianity, which they hold responsible for the new order of things. So alert and deter- mined are they in their resistance that whole towns have been pledged to keep Christians ont, landlords re- fuse to rent for any purpose, and the young people are threatened by the village elders in case of sympathy with or attendance upon the services of the despised sect. In fact, in such localities it amounts to a boycott of the most stringent sort.

The spirit of nationalism has al- ways been fostered, but since the war with China it has become intensified. At one time it found expression in an organized effort to revive the ancient reverence for the emperor—a rever- ence which does not fall short of worship among the lower classes. Hand in hand with the latest works on science, one finds the myths and fables of Japanese cosmogony em- balmed in school histories. Galvan- ized into life, these old theories cen- ter in the Mikado as the direct de- scendant of the gods. Out of such claims grow forms of paternalism and sumptuary laws which tend to keep up class distinctions. How nat- ural the concomitant thought that the genius of the Japanese is divine, and should have the right of way!

Added to this spirit of nationalism, which has been utilized by both Buddhists and politicians to further their schemes, have been the tides of mammonism and rationalism—the one growing out of rapidly develop- ing commercial interests, and the other the sequence of an early inocu- lation of their scholastic literature with a certain class of German thought. But tides must ebb as well as flow, and for the present both cur- rents have probably spent their force. The encouragements presented by the author of the paper were:

1. The opening of Japan on the eighteenth of July to free missionary residence. By the strict interpreta- tion of the old treaty foreigners could not travel in the interior, ex cept for health or scientific observa- tion, and residence was impossible unless under contract to teach for a Japanese employer. The restrictions were more severe than in either China or Korea.

2. The friendly attitude of the government. The missionary is free to build or rent, church property is exempt from taxation, and the com- mon people are at liberty, so far as official jurisdiction is concerned, to seek religious instruction at the hands of the missionaries.

3. Less real devotion to heathen religions than formerly, as evidenced by a marked falling off in attendance npon popular shrines. In the face of an apparent revival of Buddhism there is a real wane of heathenism. Buildings on temple grounds are often found for rent, and not a few of the most important temples even are involved in debt.

4. The conviction of the thought ful men of the country is that the old religions can no longer help Japan. In other words, the wine of new Japan can not be held in the bottles of her old religious faiths. One of the ablest writers has affirmed that the day of Buddhism has passed; there is no hope of its permanent revival, nor of its ability to render further aid.

5. Urgent requests from native Christians to the missionaries to go and live and labor in the interior towns—a recognition of the value of their services and the helpfulness of their presence. This has not always been the case.

6. Increased sale for the Scriptures. Rev. Mr. Snyder has sold several hundred copies of the Gospels and New Testament in a single day on the trains, the passengers buying and reading with avidity. His success has stimulated the circulation of the Scriptures in other quarters.

The New Testament in former years had a wide circulation, and the leaven of the gospel has permeated the mass far beyond our power to measure it. It is my conviction that hundreds, even thousands, in the em pire are intellectually convinced, but have not the courage of their convic tions. The day will come when, under the revival influence of the Spirit of God upon the churches, the now silent adherents will declare themselves. I am thankful to say that even in the humblest walks of life there are men at the present time who constantly feed upon the Word and fearlessly avow their faith in Christ. A jinrikisha coolie was pull- ing two Buddhist priests along a country road. Their conversation turned upon the beautiful parable of the sower, and they wondered where the story came from. The coolie turned himself about in the shafts, and said: "I am a Christian. You will find that story in the fourth chapter of the Gospel of Mark."

Dr. J. D. Davis, the veteran mis- sionary, who was for so many years associated with Joseph Neesima, and who has had so sore an experience in connection with the Doshisha trou- bles, closed his remarks on this occa- sion by most emphatically affirming: "There are many reasons for hope- fulness. I thank God and take cour- age." He pointed out the fact that the tides of mammonism, rational- ism and nationalism were on the wane; that, beset as they have been on every hand, fewer native preach- ers had fallen away than one might have supposed, and that the leaders of the nation, dissatisfied with their policy, are pondering the question of morals in education.

How refreshing, in the midst of the readjustments going on in this em- pire—and not all of them of the most reassuring sort—to meet with a body of men and women so full of hope! It is the characteristic of the mission- ary on every field. He has a right to be hopeful. His commission is from the Son of God; he is under the leadership of the Holy Spirit, and goes up to the battle with the con- sciousness that ultimate victory is with the arm of the Almighty. In seeking for the hiding place of power the foreign missionary has learned the force of those awe-inspiring words, "Be still, and know that I am God."

Kobe, Japan, Dec. 18, 1899.

MISSOURI LETTER.

BY REV. M. B. CHAPMAN, D. D.

Thus far we have had an ideal Winter in Missouri, and I doubt if you have had any more pleasant weather in the South than this climate has been blessed with. The contrast has been very great between this and last Winter, and so far we have had very little ice. The last four days have been like Spring, and it must have been such a Winter as this when Artemus Ward says he took a specimen of Missouri weather to the Paris Exposition and it took the premium.

Kansas City is a typical Western city, with a population of about 250,000, including Kansas City, Kan- sas, and is rapidly growing in population and in business. Among the cities of the United States, it ranks tenth in commercial interests, second in the live stock and packing business, and is the third largest railroad center in this country. It has all the features of a great metropolis, and undoubtedly has a magnificent future before it.

The pastors of the two leading churches of Southern Methodism in this city are both Louisianians, and I am sure that you will be glad to learn of the fine work that Dr. Werlein is doing at Central Church. It is a down-town church, in a thickly settled portion of the city, and has a large and growing mem- bership. They greatly need a new church, and when the old Walnut Street Church property, which is very valuable, is sold, they will erect a large and handsome building. Troost Avenue Church is in the best residence section of the city, and has a very promising outlook. It is the handsomest building owned by our church in Kansas City, and was built under the pastorate of Dr. Tigert in 1892. We have seven other churches, two of them missions, with a total membership of about 2400. Our people are, perhaps, not as aggressive as they should be, but we have a fine field and are hopeful for the future.

The St. Louis and Kansas Confer- ences of the M. E. Church are to meet in the two Kansas Cities on the twenty-first of March, and on Sunday a great joint mass meeting in the interests of the Twentieth Century Movement is to be held in Conven- tion Hall in this city, an immense auditorium which will seat about 12,000 people. The Southern Meth odist Churches have been asked to meet with them, and a joint commit- tee has been appointed to arrange for the meeting. Bishop Galloway, Dr. Buckley, and other great speak ers are to deliver addresses, and it is hoped that it will not only stir up our own people, but bring Methodism prominently before the public in this city.

One of the most important and interesting features of our church in Kansas City is the Scarritt Bible and Training-school, which I sometimes think is not made sufficiently prom- inent in our connectional work. It is owned and controlled by the Woman's Board of Foreign Missions of our church, and was started eight years ago, the plan having been suggested by Miss Belle H. Bennett, of Kentucky. It has been successful from the beginning, one hundred and ninety students having been enrolled, forty-four of whom have received diplomas. This year, thirty-one have been enrolled in the Bible depart ment, and thirteen as nurses—the largest enrollment the school has ever had. Miss M. L. Gibson has been the efficient and successful principal from the beginning. While the school has special reference to the training of missionaries of the M. E. Church, South, for the foreign field, it is open to missionary and Bible students, Sunday-school teach- ers, students who seek to be trained as nurses, and home missionary workers of all evangelical denomina- tions.

The building is admirably located in the northeastern portion of the city, in what is known as the Melrose division, and is a beautiful structure one hundred and fifty-two feet in length, with a depth of one hundred and four feet, built of brick, with trimmings of Lake Superior stone. The interior arrangements and fur- nishings could not be excelled, and the parlors, library, museum, and memorial chapel are all beautiful rooms. The hospital, which occupies the west wing of the third floor, is an important feature of the institution. It has accommodations for twenty- five patients, and all the wards and rooms are generally full.

The school has an endowment of $80,000, but this is wholly inadequate to meet the demands upon it. There should be a greater number of free scholarships and a large Students' Loan Fund, as many young women who desire to enter the school can not do so because they are unable to pay the board which is necessary to meet the current expenses. If some of our men of large means could only appreciate the great work which this school is doing, and what it might accomplish with a larger endowment, they would invest their money in this enterprise which would yield them large spiritual dividends.

I was greatly pained to hear of the death of Dr. C. G. Andrews, whom I have known from my boyhood, and who had a warm place in my heart. As the years go on, how many of our friends pass away, and while they make heaven brighter, the world grows more lonely.

OUR KENTUCKY LETTER.

BY REV. GEO. NEEDHAM.

I have read your paper for years with interest. Your Louisiana Meth- odism is of a sturdy type. How could it well be otherwise when that magnificent old Roman, Bishop Keener, has made his home among you? And the ADVOCATE you so ably edit has had a wonderful run of able editors. Your paper is keeping well up, and I may say the press of the church are keeping up finely, and our general church literature has genuine life, vivacity and timeliness about it. And the Southern Method- ist pulpit is not degenerating. Fewer stars, but a higher average. We have certainly a vast body of useful lights. Doubtless our average of scholarship is also rising. Let us hope the Twentieth Century Educa- tional Movement will make for still further advancement, and we have every reason to believe it will.

There are some things we are all thinking about, among them

THE HALT OF THE COLUMN

in the march of membership. Many reasons have been assigned. It is not confined to our church. If it were, we would look for local and denominational causes alone; but it may be said to be characteristic of Christendom, except mission fields. Something has diminished the influx of members. There are thousands reported as saved through one or an- other instrumentality, but such an alarmingly large proportion never report for membership in any of the Christian churches. Let us not care- lessly blame this or that. Doubtless there are many causes, and they should be studied and removed. No partisan blindness should hinder careful investigation, nor such cor- rections as are needed. It may be some old methods have worn out, and that some new ones are not working well. Whatever is in the way ought to go.

If we consider all the causes in our own church, doubtless something might be set down to the holiness specialists, who require such high tension, and turn many away from the church by their overdrawn char- acterization of its low state, and their claim that the church persecutes ho- liness. It appears to be a fact that a smaller per cent. of the converts at their revivals appear for membership than from average revivals. Some, of course, are attracted to member- ship by this special view.

As to general causes affecting all churches, there is abroad in the land an anti-church feeling, and in the church itself some slackening of church devotion. A toning up of the church in doctrine and life, and beau- tiful patience in bearing opposition, and the development of spiritual tact and sympathy in dealing with these new phases, is needed. Infidelity of the pronounced blatant type I can hardly think is growing, but possibly in many quarters an insidious ration- alism is. The church must look well to all these, and press on men the necessity of salvation, and on saved men and women the necessity of identifying themselves with the peo- ple of God in trying to keep up the church he has instituted in the world. This is needful also to maintain their own standing.

Bradfordsville, Ky.

The income of our Missionary So- ciety of the M. E. Church last year, including what was paid on the debt, was the largest of any year of its history. The total amount was something over $1,300,000. Over $1,200,000 was appropriated for the support of missions in all parts of the world thus far occupied by the church.—Nashville Advocate.

I DO NOT ASK.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter and though heart should bleed—
Through peace to light.

—Christian World.

Communications.

THE RELATIONSHIP OF THE BEAUTIFUL AND THE USEFUL.

That utility is not the only thing to be considered in this life may be inferred from the fact that God, as a rule, combines the beautiful with the useful. As it is inadmissible to suppose that God ever made anything without a use, so it is not possible for us to escape the conclusion forced upon us by the Scripture statement, "He hath made everything beautiful in its time."

We admire the sky and the vegetation, but do we ever think why one should be make to appear blue and the other green? Surround yourselves with orange colored objects, or live in a violet-colored light, and, perhaps, you will begin to understand why the beautiful middle tints of the spectrum were selected by the Creator for the eyes of man to continually behold.

We love the sunlight in Winter and the shade in Summer. Have we stopped to consider that where these conditions are most desirable, most of the trees are such as cast their beautiful leaves in Winter, so that the sunlight may gladden the earth, and present a magnificent foliage in Summer, that the grateful shadows may appear?

We make use of bread containing the wheat that grew in a region where even the hardy nature of the cereal would not prevent it from succumbing to the intense cold when the tender blades are beginning to grow. Do we often remember that the beautiful snow becomes a most useful and efficient protection for it?

We enjoy the delightful breeze that cools us in Summer, or makes subtle music in the tree-tops. Does it occur to us that these effects are only incidental to the grand purpose of keeping the atmosphere pure by a constant circulation?

We listen to the gentle murmur of the rill, or to the roar of the cataract or ocean; we hear and see and feel a thousand similar things. Do we recognize the fact that all this is nothing more than a touch of beauty added to the useful for the satisfaction of the Creator and for our edification?

But that utility is not the only thing is indicated by the fact that God has made things beautiful solely for the sake of beauty.

The balancing of the clouds, the sunrise and sunset, the rainbow, the aurora, compel us to pay tribute to the Great Artist's ideas of beauty. The myriad forms of loveliness in the sea and upon the land, animate and inanimate, proclaim God's ideals to one who will use his eyes. The sub bass of the thunder, or its echo upon the shores of the sea; the trumpet voice of the tornado, or the soughing of the zephyr; the melodious symphonies of the birds, or the less pretentious tones of the insect musicians—these, and many other sounds not heard by our imperfect ears, all bear witness to the fact that the thoughts of God are beautiful.

God pity the man who gets, and desires to get, out of this life only that which is strictly useful, or can be applied to the accomplishment of some utilitarian purpose! Of such a breed come those who quarrel with their neighbor, because he insists that the old log school-house is out of date; because he takes his children from the field and sends them to the best school he can find, nine or ten months in the year; because he introduces a piano, or some other musical instrument, into his home, and encourages his daughter or son to cultivate the fine arts; because he dresses neatly, and has everything about his home clean and tidy; because he thinks the temple of his God should be the best-looking and best-furnished edifice in the community. And such are they who would blame the King of Glory with extravagance for having the streets of the beautiful city paved with gold, and so broad; for adorning the gates with pearl and building the walls of jasper; and would quarrel with him for not using a paving material that will allow the formation of ruts in which their spiritual "wonderful one hoss shay" might run through all eternity.

Esthetic tastes are natural and God like. The propensity for ornamentation common to all races indicates this. The ignorant savage, with his tattoo marks, his dabs of paint, or his fantastic clothing, is but putting into crude expression what his civilized brother exhibits in a more refined manner. The shape, setting and characteristics of his tepee, or hut, his canoe, his weapons, his utensils, are but the embodiment of the same idea that gives shape and character to the proudest works of art and architecture (and to the products of the highest modern art).

Why should God so plainly show to us that the beautiful is desirable, and why should he so emphatically encourage us to cultivate it? We hold that it makes men better by refining their sensibilities. A poet has said:

"Beauty was lent to nature as a type
Of heaven's unspeakable and holy joy,
Where all perfection makes the sum of bliss."

Every glimpse of heaven we can get shows that it is a beautiful place. We read of a beautiful city in which dwells the King in his beauty, who will one day give beautiful crowns to those who, under the preaching of them that stand with beautiful feet upon the mountain proclaiming the glad tidings of peace, forsake their ugly sins and worship him in the beauty of holiness. Everything on earth typifies this beauty, and everything that stimulates the love for the beautiful in man lifts him nearer that heaven which is the perfection of all beauty. The love of the beautiful brings us innumerable benefits which, although in many instances intangible and indefinable, exert a marked influence on our life.

We admire the intellectual beauty of a Shakespeare, a Bacon, an Emerson, and many others. We venerate the moral beauty of a Joseph, a Daniel, a Paul, and numerous heroes of ancient and modern times. We adore the spiritual beauty of all good men and women that have been a blessing to this world. The influence of these characters will be felt indeed as long as the world stands, and God would have it so.

By a well-determined principle man takes on the qualities of that which most engages his attention. "As he thinketh in his heart, so is he," says the Book, and a profounder truth was never uttered. The admiration of physical, intellectual, moral or spiritual beauty under proper conditions, leads to this sort of beauty in the one who admires.

Who of us that has studied a beautiful statue of a Venus or an Apollo, or one of the paintings of the Madonna, but wishes to be physically beautiful! Who that has analyzed the mental features of a Gladstone but would like to be intellectually beautiful! Who that has comprehended the worth of an Elijah or a Paul, or a Hobson's hand of heroes, or of any ancient or modern performer of a golden deed (celebrities who have stood at their post in desperate dangers, or rescued a fellow-creature at the cost of their life), but longs for a time when, by some similar exploit, he may establish a right to be considered morally beautiful! Who that has interpreted the thoughts of a Thomas a Kempis, or of any other spiritually beautiful soul from St. John down to the pious mother who is the embodiment of all beauty, but fervently desires the same kind of beauty! And these longings and aspirations, if genuine, bear fruit in our character in the shape of added graces and excellences, until we come to love the beauties of holiness, and receive in ourselves an answer to the promise, "He will beautify the meek with salvation."

For these reasons we conclude that it is right and our duty to render everything about us beautiful. We should strive to make ourselves and our children as attractive looking as possible. Not through the mistaken means of elaborate dress and ornament, for

".....Loveliness
Needs not the foreign aid of ornament,
But is, when unadorned, adorned the most."

Nice clothing and tasteful ornaments are to be desired, but they must not be depended on, however, to take the place of the natural elegance and grace that are developed in quite a different way.

Let us give our children every opportunity to become intellectually beautiful by supplying them with the best school facilities, by placing in their hands good books and periodicals, by creating about them an atmosphere of refined moral and mental influences. Let us cultivate moral beauty in them by teaching them to be heroic, even in the little things of life. Above all, let us early teach them the beauty of a religious life, emphasizing the fact that "if there be any virtue, and if there be any praise," it can be found by continually thinking upon "things that are honest, pure, lovely, and of good report."

It is right also for us to beautify our homes, since they are the most heavenly places on earth, or, at least, they should be. If we rear our children in a hovel when it is in our power to give them something better, we are criminals in the sight of God, despoilers of our children's happiness, and enemies to society. Encourage the children to make home beautiful. Simple decoration, a piece of fancy work, a glass of flowers, will make a vast change in the appearance of any room, and will proclaim the fact that good taste and a god-like love for the beautiful abide in the house. Let us then borrow the beautiful devices God has placed within our reach for this very purpose.

Nor should we rest satisfied until the temples of our God are the best edifices in the community. They should be the handsomest, the best-furnished, and best-kept buildings in existence. Instead of being just "any sort of a house," the haunt of spiders and dirt-dauhers, and a receptacle for dust and torn paper and trash, the sanctuary should be a model of architectural skill, a place fit for the indwelling of the Holy Spirit, where nothing unclean or unworthy is permitted to enter, unless it be a sinner seeking salvation. We should be forever disgraced if we should receive an earthly friend in an untidy home; yet we think nothing of inviting the Holy Guest to a place where we should blush to call our acquaintances, if we thought they would consider us responsible for the state of affairs.

C. H. C., Jr.

THE PLANNING PASTOR AND THE CHURCH.

The first quarter of the year is rapidly passing away. Upon the manner in which the pastor's work is planned and initiated depends, to a large degree, his final and complete success. These months are in the foundation of the superstructure until it passes the scrutiny of the Great Architect. In the highest and truest sense this is foundation-time. The intelligent pastor who lays broad and deep the solid masonry of well-studied plans, good pastoral work, systematic financiering, and devout preaching, ought to succeed in any field. And is it too much to say emphatically that he ought to fail, if these conditions are not faithfully met, and as industriously performed?

I.—THE TRUE PASTOR WILL PREPARE WELL-STUDIED PLANS.

Imagine success for the general who has no plans, and who possesses no reserve resources, and you have the military impossibility pictured in some Arabian Nights' romance, but not at all acceptable to the lover of truth or the wise tactician! Can a pastor rely upon inspiration and impulse alone when the God-given powers of mind and heart are his to use—talents, pounds (some five, more one, and many two)—to be returned to the Lord of the vineyard with usury? Is it a fact that in our ministry there are men who think that to be led by the Spirit means a false fatalism, which depends entirely upon the Lord, and waits until the enemy storm the poorly intrenched camps, and then hope for victory? God truly, in matters of so great importance, "helps them who help themselves." "Woe to them that are at ease in Zion." Zion needs at every point a spiritual "Stonewall" Jackson to lead his hosts to victory. The famous Confederate general always planned his attacks so that, in any event, he would occupy the best positions before the enemy could seize and hold points of such tremendous advantage. To meet unbelief and infidelity, it requires such foresight and such plans as will give the pastor the position which commands the citadel of the human heart, and all the trenches of the enemy. Peter had this position on the day of Pentecost, and while the sermon was inspired by the Holy Ghost, the knowledge of the particular humanity with which his sermon on that memorable day had to deal was the study of years and the fruit of a life experience. Three thousand of his fellow-creatures fell before the thrusts of the gospel at their very weakest points—struck down by a perfect knowledge of human nature, with spirit power. This is essential to success. We should by all tokens reach the human heart, and must plan in the most effectual way to take it for our Christ, and so take it as to have for him a willing captive and a devoted slave. Jesus attacked the very heart of Saul on the Damascus road, and conquered him into Paul, the rejoicing bond-slave. Then God does not count it a small thing to use the highest intelligence and most thorough knowledge in the furtherance of his kingdom.

Now, it is clear that what we must first plan to do is to use the hearts of our people to win other hearts under the roof of the church while the gospel is being proclaimed. Plan to get the ear of all the people in your field. To do this, and thus open the way most certainly and effectually, it is necessary to visit every member of the church, taking a personal interest in the children, and, above all things, to "make full proof of the ministry" without the seeming professionalism, which is often objectionable. Most of the trophies won for our Lord in the home field must be allured, instructed, captured in the homes of the "people called Methodists," and not by visionary schemes to evangelize Romanists, nor by industrious proselyting of other Protestants. But there is a large population of non church going people in almost every town and in many rural communities, which certainly answers to our Lord's description, "Lift up your eyes and look on the fields, for they are white already to the harvest." In this large field of human need we find our victories of faith and love, our strongest trials and grandest struggles, our widest possibilities and most enduring success. Plan, then, to win the submerged tenths for your Master. Do not satisfy yourself by a personal visitation, but send the godly women of the church to bring them into Sunday-school and preaching service. To utilize the whole working force of the church in any one direction is not only impossible, but unwise; to use the whole force of the church in battalions here and there in the field of conflict is practicable and prudent. Have your wisest battalion sent after the lost; your sweetest, tenderest voices to speak to human sorrow; your most sympathetic to visit the sick.

Secure co-operation as the second feature of your planning. A Methodist pastor must secure this if he hopes for the largest success. Our changing ministry must not wait for twelve months to pass away ere this is secured. Without doubt, the Official Board should be the spiritual staff of a true pastor. An intelligent steward of the church said to me a short time since, "I want to do all that my church requires of me as one of her official body." That is loyalty to duty and to God. The pastor feels that he can rely upon that man for any important duty, and is assured that all of his Financial Board are men of God, and hopes to have their fullest co-operation in every good word and work. The co-operation of the whole church can most often be secured through a thoroughly representative Board of Stewards.

Dr. J. O. Peck spent a whole night in prayer with his Official Board preparatory to a revival of religion. This apostolic co-operation of his spiritual staff presaged the great harvest of souls which these harvesters gathered in the spiritual awakening that followed. The membership of any church will catch the spirit which animates the leaders of the body ecclesiastic, and they will co-operate with a wise and enthusiastic pastor. We think we know the spirit of our people, and if only panoplied with the power of the Holy Ghost, and led by true commanders, we need not fear for the safety of the ark of God.

II.—THE TRUE PASTOR WILL USE ONLY PLANS INDORSED BY THE HOLY GHOST.

"It seemed good unto the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things," is the way that Luke describes the apostolic method of planning for the work and duties of the church. Possibly no other crisis of our ministerial experience demands so clearly the divine guidance as the planning for a revival, and we fear that the presence of the Holy Ghost is not always earnestly sought until we are face to face with the enemy drawn up in battle array. Changing front in the face of an ever-watchful foe is hazardous, and most often disastrous. Let us ask God to inspire us with an appreciation of the "tide in the affairs of men which, if taken at the flood, leads on to fortune." Then will spiritual wealth be laid at our feet, and then will souls come like doves flocking home to their windows!

If we had the spiritual sense to apprehend opportunities, we would be less empty-handed when we bring our sheaves with us, and would not feel so keenly even now the loss of many precious souls, whom we could have led to Jesus. Paul said something to Timothy about being "instant in season, out of season"—the Spirit's message to every pastor to plan under the guidance of the Holy Ghost to capture souls, when it would seem to a worldly Christian very inopportune and very unwise.

Many of the schemes now in vogue to create excitement of a nervous sort, and to catch the popular ear, are positively sacrilegious. John Wesley needed nothing in his days of evangelizing and organization but the Word, the Spirit, the faithful staff of those who believed, and the witnesses of Christ's saving power.

Courtland Prentiss Smith.

Minden, La., Jan. 29, 1900.

THE INFIDEL.

The infidel may be for himself and to himself a "free-thinker," but it seems to us that he should not be allowed the right to secretly or publicly destroy the belief of others. That the infidel ought to be silenced from his pernicious utterances we believe to be a matter of expediency—yea, of necessity. There would be no infraction of moral or civil law in enforcing such silence. He should be regarded as Knox characterized him—a public enemy, and as such rigorously dealt with as his blasphemy deserves.

There is scarcely a criminal under indictment, or undergoing just punishment, whose crime, from a moral point of view, is not inferior to the fearful injury wrought by the infidel under the guise of our boasted freedom of speech and extreme religious tolerance.

Without being characterized intolerant fanatics, we might justly commend the Eastern judge, who, while court was in session, charged the grand jury to indict a certain infidel, calling him by name, if he lectured in the city. He was the judge needed, and had the courage of the right—since impious blasphemers ought to be amenable to the laws.

Has not the infidel been tolerated only through an immeasurable breach of kindly indulgence? What criminal is there but whose gaols are limited, proscribed, and subject to just penalty? Yet the infidel enters your homes, if not directly, indirectly, and attempts to rob you of your Bible, its holy teachings, prophecy, inspiration, revelation—the foundation of your home altars, the rock of your faith, your stay against life's trials and burdens, the star of hope that guides you and points to the blessed immortality of the future, and sends you adrift upon the great restless, surging ocean of time, without "helm or rudder" to save!

What do you think of the man who would go into your church, steal your Bible, desecrated its holy altars, and then burn it down? You would bring him before your courts, its outraged laws, and punish him with the extreme penalty of the law. But where in all the wide range of human tolerance is there any plea for a man who goes into the temple of the soul—the immortal part of man—and desecrates the figures that are so veined there, which are indeed the chiseled work of a lifetime of faith, service, and consecration?

Would infidels, with their boasted culture, walk into any of the world's famous statue halls, or galleries of art, and destroy the works of genius treasured there? No; their own sense of wrong, their appreciation of the products of toil and inspiration, would deter them from such unholy desecration and demolition. And yet they walk into God's hall of statues—the world full of human hearts and souls—and with the hammer of ridicule and sophistry they endeavor to break and destroy all the splendid statues wrought from the marble of life by the hand and chisel of Christianity. And yet their boasted refinement, their high mental culture (they have no soul culture, mind you) stay not their hands or tongues or pens from impious deeds.

The anarchist is hushed and stayed by the laws from his utterances because they are destructive to good government; yet these men, who are the enemies of all that is high and holy, are allowed to go on in their unholy work. Are they not more than public enemies?

How little the world, in its rush and hurry after greed and gold, considers the monstrous injury the infidel inflicts upon the youth of the land in attempting to destroy all the most valuable and sacred lessons of life—the lessons taught and emphasized at the most sacred of all human altars—the mother's knee.

Argument, logic, and unquestioned facts in theology, do not disturb or silence the man who does not believe in God, and who has no moral basis for thought. The iron hand of outraged law is perhaps the only thing that could effectually silence such a scoffer and enemy of mankind.

Though the heathen "feel after God, if haply they might find him," it remains for the infidel to reject all that has ever been discovered that would genuinely satisfy the longings of the soul.

Where can infidels go for soul nourishment? High mental culture does not fill the void. Some of the brightest geniuses of the world have dropped out of life like a lost Pleiad from the heaven, to waste their brilliant powers in the utter darkness that engulfed them. They must, in large degree, become bestial in their instincts. They can not think or feel as do other men when they prostitute their intellects to base and ignoble usages. Their restless souls fail to find solace and rest, and must, as some black vulture of the night, prey upon questionable food. Yea, they drift on and on till the Holy Ghost withdraws his saving influence, and then there comes—Nemesis. Like Belshazzar, they must see the handwriting upon the wall, a long way off, before the day of their dramatic passing.

When the infidel has finished his intellectual temple which he has wrought and dedicated to evil; when his impious blasphemy, perpetrated often for notoriety and money, has been hushed; when he has ceased pleasing the vicious and shocking the pure, then at last he hears the deep and awful thunders of God's wrath, and can not escape from the burning, overwhelming stings of a guilty conscience.

Were it not that God's wrath is always tempered with mercy, he would not allow these scoffers at religion and the destroyers of hope to live. What, then, shall we do with them? Until the Christian public sees fit to restrain them by legal enactment, simply let Nemesis, cruel, unrelenting, terrible, gradually do her work; let her scourge and lash them as with a scorpion's tail till she drive them as she did Hume (the greatest of them all)—if tradition be true—to an appeal for help that shook the foundation of his subtle sophistry and the superstructure of his philosophy.

Hear that poor unfortunate as the wrongs of man and God confront and appall him; hear the wail of a passing soul, "O God—if there is a God—have mercy upon my soul—if there is a soul."

John J. Hood.

Meridian, Miss.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

Resolutions by the Woman's Foreign Missionary Society of the Methodist Church, Crowley, La., in memory of Mrs. Laura Chevis Taylor, who departed this life Nov. 1, 1899:

Whereas, Almighty God, in his wisdom and goodness, has permitted the death of our loved friend and co-laborer, Mrs. Laura Chevie Taylor; therefore, be it

Resolved, That we deeply deplore her removal from our midst. We humbly bow in submission to the divine will, realizing that our loss is her eternal gain.

Resolved, That we hereby express our appreciation of her faithful labors, and of her zealous Christian character, praying that her spirit may yet animate our little band.

Resolved, That we extend our heartfelt sympathy to those whom she loved best, and commend them to the care of the all-wise Father, in whose service her life was spent.

Resolved, That a copy of these resolutions be sent to the New Orleans Christian Advocate and to the Crowley papers for publication.

Mrs. Leola W. Nixon,
Mrs. S. N. Curry,
Committee.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. B. Kennedy, of Louisiana Conference

NOTICE.

To the Members of the Home Mission Society, Mississippi Conference:

The Annual Conference of the Woman's Home Mission Society, Mississippi Conference, will meet in Brandon, Miss., Thursday evening, March 8, 1900. I urge each auxiliary to send a delegate, if possible. Brandon is central and easy of access, so I shall expect a full attendance of delegates and officers.

Do not fail to observe our Twentieth Century Rally Day, which is the sixth of February. If better results can be obtained on the Sabbath, observe either the fourth or eleventh of February, instead of the sixth. On Rally Day every member of each auxiliary should pledge and, if possible, pay $1. This is the least that is expected. The name of every auxiliary that contributes one dollar for each member will be printed in the Honor Roll of Our Homes. Try to secure large gifts from individuals, but above all, secure one dollar from each member. This is not an assessment, nor a pledge, or any customary collection, but a thank-offering. This money is to endow, equip, or build the educational institutions of our society. Key West and Freedsbury are now the most needy.

Many of the auxiliaries failed to observe the Week of Prayer at the time appointed. As it is of the utmost importance that this should not be neglected, I suggest that the week preceding or following Rally Day be observed as the Week of Prayer, using the programme which will be found in October number of Our Homes. How many auxiliaries will send at least two new subscribers to Our Homes as one result of the Week of Prayer, and also collect $2 50 on the amount pledged to the scholarship fund?

Several more applications for aid from needy parsonages have been received, which we will fail to reach unless treasurers of auxiliaries are prompt in collecting all dues for the year. Let each one endeavor to faithfully do her part.

Pray for God's blessing upon the annual meeting.

FROM THE WORK.

CARROLLTON AND M'ANERNEY.

First Quarterly Conference was held Jan. 20, and Bro. Mitchell magnified his office. The day was rainy, but the stewards reported a good collection for the support of the ministry, whole assessment for foreign missions. Domestic missions and Bishops' Fund paid in full. Also, $60 for Cuban work, and $170 for J. S. Oakley Home. With such a leader as J. R. Bingham, and such lieutenants as A. H. George, W. P. Hughes, T. H. Bingham, Dr. Hightower and W. D. Felts, of McAnerny, this charge can not but succeed. The good things are still coming to the parsonage in great abundance.

T. W. LEWIS.

LETTER FROM DRY CREEK CIRCUIT.

Upon our return from Conference we were very cordially received by the good people of the Dry Creek circuit. This is our second year here, and we hope to make it the most successful of the two years. Many thanks to our friends for their expression of kindness and appreciation of us. As they have ministered to us in temporal things, we shall try to minister to them in spiritual things. My first Quarterly Conference will embrace the fourth Sabbath in March at Dry Creek. We hope to have a gracious season at that time. Bro. J. D. Harper, our presiding elder, is expected to be with us, and he will no doubt give us the gospel in power, as he usually does. Bro. Harper has many friends on this circuit. He was presiding elder here twenty years ago, and the people often speak of the strong appeals that he made at the old Sugar Creek Camp Ground. May God bless Bro. Harper and all the preachers and people of this, the Alexandria district!

I united in matrimony, on the eighteenth of January, Mr. J. V. Sirman, of Dido, La., and Miss Katie Gibson, of Grant, La.

H. L. HUGHES, P. C.

LETTER FROM BRO. VANDENBURG.

I reached my appointment for this year a few days after adjournment of Conference, and have made one round. I found many good people within the bounds of this circuit, and quite a number of local preachers, as true and loyal as any pastor could wish to be associated with. They are ever ready to co-operate with the preacher in charge in any movement to advance the cause of the Master.

The people have received us kindly and are manifesting their loyalty to Methodism and the cause of Christianity in a very substantial way by providing for the temporal needs of the preacher and his family. In addition to this, the ladies of Vancleave and vicinity have raised some money since we reached here, and, adding this to some funds already on hand, they are trying to make us comfortable in the way of furnishing the preacher's home.

We found the parsonage in an unfinished condition, not ready for occupancy, but a few of the brethren met and ordered brick and other necessary material to build a chimney to the parsonage, etc. We expect it to be ready for us to move into before many days pass by.

The Lord granting your scribe health and strength and the guidance of his Holy Spirit, we hope to be able to strengthen the cause of Methodism and Christianity in this part of his vineyard.

H. B. VANDENBURG.

Vancleave, Miss., Jan. 30, 1900.

SALLIS CHARGE.

We have begun our work on Sallis charge and are expecting a great revival in our midst. I have met many young men and ladies whom I once had the pleasure of instructing in the school-room, and most of them are members of the church and on their way to heaven. I hope they will all be saved from sin ere this year shall close. Our first Quarterly Conference was held Dec. 30, '99. Bro. T. W. Dye was with us, and preached an excellent sermon and presided to the satisfaction of all. He is an excellent man socially, religionsly, and intellectually. It was a blessing to have him in our home. On account of bad weather our churches were not well represented and finances were short.

The good people of Sallis continue to give tokens of appreciation. Had a real pounding on the twenty-sixth that made the children leap for joy.

The pastor meets with many things that causes his heart to rejoice, but his wife and little ones at home need encouragement, and the good people of Sallie are mindful of them in a substantial way, and cause them to feel that they are not forgotten.

May the Lord bless the people who are so thoughtful of the itinerant's wife and little ones! We are praying and expecting a revival throughout the charge. We trust while the good people are giving the things necessary to sustain our bodies, that we may repay them in spiritual blessings.

J. W. TREADWELL.

Sallis, Miss., Jan. 29, 1900.

LETTER FROM BURGUNDY STREET CHURCH, NEW ORLEANS.

When but a boy in Alabama I heard of some place they called "New Orleans," I little thought that from helping the cattle buyers drive their stock to Columbus, Miss., to be shipped to this unknown land, where boys had all the sugar they could eat, and where "sugar-house" molasses was as plentiful as the pure water that flowed from the Alabama springs, and of oranges and bananas there was no end. God was through many changing experiences to bring that same boy to live among those unknown people, almost under the shadow of those sugar refineries, and even to preach the gospel to those supposedly heaven-blessed city dwellers. But thus it is; and while in some respects it may be that "the half was not told me," there is no little truth in the saying that "distance lends enchantment to the view." The sugar is here, but it takes money to get it; the beef is good, but a market bill comes with it; the glass-windowed houses are as represented, but twenty-five dollars per month to live in them knocks the light out of some of the panes. Oh! how strange to the childish dreams of Mountainville does the reality seem!

Roman Catholic Cathedrals, most of them being costly structures, are very numerous here, even in the poorer parts of the city. Their tolling bells almost annoy you, so continuous is their ringing at stated hours. In nearly every case they have schools attached, and many "sisters of charity" who are continuously on the go, giving us an example of what deaconnesses or city missionaries might be doing in our own church. They seem to get money any way they can, from begging and praying out of purgatory to enchre parties and whisky selling. But there are many Protestants here as well, a number being true hill-country Methodists. I had the pleasure of being with one such family recently.

Saints abound—St. Ann, St. Anthony, St. Claude—these and all their families of saints for many generations. But they are all dead saints, and known by name only. We have about 260 members in our Burgundy Street Church, and a splendid League and good choir. A good Home Mission Society and Junior League have been organized since Conference, and they both have excellent fields in which to work. We hope to see our H. M. Society put a city missionary in this much-in-need field ere long, and see all hearts united in pushing the battle against sin and unrighteousness.

P. O. LOWREY,

2453 Dauphine St., New Orleans.

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The giants of the forest must yield at last to the continual blows of the woodsman. When the human blood has become clogged and impure the little drops of Hood's Sarsaparilla, properly taken, will fell the oak of bad blood.

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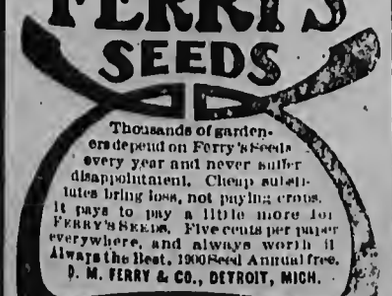

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THURSDAY, FEBRUARY 8, 1900.

THE PROBLEM OF THE TRUSTS.

This great Repnhlio has, during its history, snocessfnlly grappled with many grave problems, but the one that now prevents itself in the shape of those vast and mighty combinations and aggregations of capital known as trnsts, is in the highest degree difficnlt and delicate, and in dealing therewith there is need of the wisest statesmanship. The trnst is nniqne in the history of civilization, and is peculiarly a modern development. The large wealth and power commaded by Croesns, Crassns, and other noted men of ancient times, pales into insignificance in comparison with the vast resonrces and infinence possessed in this day by gigantic monopolies like the Standard Oil Trnst, the Sngar Trnst, etc.

That trnsts and oombines have become a mighty evil, and that the danger therefrom is rapidly growing in magnitnde, is admitted hy all save those who are personally interested in their operations and profits. There is now a trnst on nearly every leading commodity and articie of mannfactnre, not less than three hnndred snch comhinations being known and catalognsd, while the nnmber is increasing daily. The primary object of these oomhinations of capital, which aggregate anywhere from a million on np to two and three hnndred million dollars, is to get complete control of certain commodities and lines of indnstry, so as to exclnde all competition worthy the name, and dictate prices at will. Then, hy cheapening the cost of prodnction and ordering a raise in prices all over the conntry, profits are enormonsly increased, even thongh the rise be bnt a half cent or a cent on sngar, a few cents per bnshel on coal, or a fraction on coffee, etc. While trnsts wonld defeat their own selfish ends hy pntting extremely high prices on articles of consnmption and wear, they nsnally sqneeze the pnhlic just as far as it will stand, and are absolntely merciless in their greed.

Trnsts on articles of inxnry wonld not constitnte a very serions menace to the welfare of the masses, bnt since great monopolies have been formed to control the price of the very necessities of life, and since this power is being nnscrnpnlonsly nsed in not a few instances, as the common people know to their bitter sorrow, the banefnl effect of trnsts is felt all over the conntry. Hence the qnestion of trnst regnlation is one that vitally concerns the well being and the freedom of the general pnhlic. While the rich and the well to do can afford to pay higher prices for necessities as well as lnxnries, even a slight increase in the cost of fnel and articles of food and clothing works great hardship upon the wage-earners of the conntry, and particnlarly npon the poor, who have no hank acconnt and no margin to go npon. No little snffering has been canscd among the poorer olasses this Winter by the exorbitant price of coal, for which the coal combine is largely responsible. No matter how seriously it may affect the pnblic, the trnst aims to eliminate as far as it can the operation of the law of snpply and demand in the regnlation of prices, and snbstitutes its own arbitrary and selfish rnlings.

Among the trnsts of recent formation is the Paper Trnst, which has already oansed an advance in the cost of white paper of from 97 to 110 per cent. within two years, thereby directly seriously affecting every newspaper in the oonntry, and forcing many of them to increase their snbscription rates. "Within the past six months," says an exchange, in speaking of the infinence of the Paper Trnst, "the cost of paper, ink, oil, and metals has increased from 20 to 50 per cent." Thns trihnte is being exacted by the trnsts from the disseminators of intelligence, and as has well been said, "A tax on intelligence is an insnlt to mankind."

One of the worst featnres of "trnstism" is the elimination of competition, resulting in the shntting down of small concerns, causing connntless thonsands of workmen and middlemen to be thrown ont of employment, and reducing the masses who labor for these giant monopolies to a dead level of helpless dependency. The tendenoy of the trnst system is toward the destrnction of individnalism and personal liberty, and the establishment of what may he termed a "moneyed oligarchy," exercising almost oomplete snpremacy in all the affairs of the oonntry—political, commercial, and indnstrial. Already the drift in this direction is painfnlly and plainly apparent.

Signs are not wanting that the American people are fast waking np to the serionsness of the trnst qnestion, which is now being agitated throughont the connntry, and onr leaders are beginning to consider, as well they may, the matter of trnst regulation. Anti-trnst leagnes are being formed in varions oities, pnhlic meetings are being held, and the press of the oonntry is giving no little attention to the snhject. Several States have already passed severe anti trnst laws, those recently enacted in Texas being of the most drastic natnre.

That something onght to be done to limit the power of the trnsts is nnqnestionahle. If allowed to go too long nnchecked, the people will be entirely at their mercy. It behooves every State to take, in the near fntnre, some steps toward trnst regnlation. There is a possibility, however, that the reaction against trnsts may go too far, and that legislation against them may in some cases become too sweeping and indiscriminate. Passion and prejndice, when worked npon to any great extent, know not the meaning of prudence and moderation. Abnse corporate capital as we may, the fact mnst he recognized that civilization, as we now know it, with its mines and mannfactures, its railroad and steamship lines and vast commerce, wonld be impossihle withont extensive oombinations of wealth. The great enterprises and industries rendered necessary hy a large popnlation and a high degree of development conld not be carried on economically and snccessfnlly hy means of individnal capital and effort. It is not so mnch the total snppression of trnsts that is needed, hnt the wise, firm and just regnlation of the same.

A WORTHY APPEAL FROM HAWAII.

As Congress is shont to devise and inangnrate a new form of government for the Island of Hawaii, and as there is grave danger that certain demoralizing vices and trades, may be given nnrestrained license and sway in that land, the better class of citizens have nnited in a strong petition to Congress asking for the prohibition of the following: First, of the importation, mannfactnre and sale of intoxicating liqnors; second, of the importation and sale of opinm, and, third, of gaming. The appeal is signed hy leading hnsiness men, plantation owners, teachers, physicians and missionaries, the petitioners, it is said, representing the social, financial and religions interests of not less than ninety per cent. of the popnlation. On acconnt of the mixed character of the popnlation of these islands, inclnding, as it does, 39,000 Hawaiians, 15,000 Portnguese, 24,000 Japanese, and 21,000 Chinese, the gaming, opinm, and whiskey evils are peculiarly hanefnl in that region, and the peace and order and well being of society nrgently demand that no toleration be given snch things.

Besides calling attention to the fearfnl ravages in the islands of the evils mentioned, the petition cites the fact that the Hawaiian government has forbidden gaming and opinm selling by law, and is now endeavoring to regnlate the liqnor traffic.

In view of the fact that the appeal simply asks for the protection hy legal safegnards of the best interests of the people of Hawaii, and also that it emanates from the intelligent and rnling class, it wonld be wellnigh treasonable for Congress to take any other than favorable action npon it. It is to he expected, of conrse, that the brewers and distillers of this oonntry will make a hard fight against the granting of these reqnests, for the prohibition of the whiskey bnsiness in the Hawaiian Islands wonld mean the loss of an inviting market for intoxicants. The friends of temperance shonld hring strong pressnre to hear npon Congress in the interest of this praiseworthy and hnmanitarian appeal.

We heartily agree with the editor of the Central Advocate in saying:

"It wonid he monstrons if American rnle in the Hawaiian Islands shonld mean the extension of the vices and demoralizing traffics of onr land into that region. These peacefnl islands of the Pacific Ocean were rescued from savagery and cannibalism by missionaries who went forth from here; they have been built np into a valnahle and hountifnl heritage, and, by a strange series of events, they have been bronght, as we believe, providentially, nnder onr flag and made a part of onr permanent national possessions. We are responsible now in the sight of God and hefore the nations of the earth for their well-being. The men at Washington who have hefore them the task of creating a new form of government for the Hawaiian Islands ought to feel a grave sense of their responsihility; bnt that responsibility does not rest alone npon them, hnt npon the people at home as well. From all parts of this oonntry letters ought to be written to Senators and Congressmen, making an appeal in behalf of these three reqnests that oome from Hawaii."

OUR TWENTIETH CENTURY THANK-OFFERING.

The splendid movement we have inangnrated in behalf of Christian edncation and the rallying of onr forces for more aggressive spiritnal warfare is, we are glad to say, steadily gaining in momentnm, thongh by no means as rapidly as shonld be the case. Althongh abont $600,000 has been snbscribed, or considerably over one-third the amonnt asked for, mnch remains to he done, and the season for dallying has passed. Onr English brethren, with commendable Methodistic push and promptness, are already in sight of snccess; bnt we are not yet so fortnnate. We do not believe, however, that Sonthern Methodists, as a class, are so poor, illiberal, and disloyal as to allow this magnificent undertaking to fail. Thongh far from having the wealth possessed by some other ohnrches, we lack a good deal of being a panper denomination. If we remember correctly, the Salvation Army not a great while ago raised dnring a single week in self-denial offerings the large snm of $100,000. What an inspiring example! We have started well, bnt, nnless we bestir onrselves, there is danger of onr being ontdone by the converts in onr foreign mission fields. Hear what the editor of the Nashville Advocate has to say npon this point:

"Our mission fields fnrnish ns with a noteworthy development as a resnlt of the Twentieth Centnry Movement. Where we shonld expect to find onr ohnrch weakest, being composed of converts from heathenism, it has shown itself to be strongest, if we take Christian liberality as the test. Brazil has given more than $10,300 as her thankoffering, Mexico has given $5,000, Korea has given $2,350, the Indian Mission has given $9,055, and China has begnn her contribntion by giving $500."

ANTI-TRUST MEETING.

At the Tnlane Hall, in this city, on Monday night, the twenty-ninth nltimo, a ronsing anti-trnst meeting was heid nnder the anspices of the Ladies' Arena Clnb, the hall being packed to overflowing. The meeting was presided over hy Jndge John Clegg, who introdnced the speakers in a most felicitous way. The andience was a representative gathering, and inclnded not merely laboring men, who are most affected hy the trusts, hnt professional men, stndents and society people. A large nnmber of ladies were also present. The speakers were: Mr. Ashton Phelps; Dr. B. M. Palmer, pastor of the First Presbyterian Church, and Bishop Hngh Miller Thompson, of Mississippi, each of whom delivered capital and taking addresses, the remarks of the last two heing peculiarly eloquent. Chancellor Fulton, of the University of Mississippi, and Representative Cox, also of Mississippi, had promised to be present and deliver addresses, bnt were prevented from coming by sickness.

Before adjonrnment resolntions were adopted nrging the dnty of securing rigorous legislation against "these rapacious representatives of the fendal spirit," and the need of organizing anti-trnst leagnes in every mnnicipality of the Union. A committee was appointed to organize snch a leagne as soon as possihle in this State. Thns the hattle against the trnsts has begnn in this region as well as elsewhere. Let the good work go on.

REJOICING OVER A SPLENDID GIFT.

There is great rejoicing just now among the membership of the Dryades Street Methodist Church, of this city, on acconnt of the lifting of a mortgage of $2700 on the ohnrch through the mnnificent liberality of Bro. J. H. Keller, one of the members, who, on Thnrsday of last week, without giving anybody an inkling beforehand of his intention, drew a check for the fnll amonnt of the debt, presented it to the holders of the note, and thns obtained its cancellation. As soon as the good news became known, Hon. John A. Woodville, president of the Board of Trustees, called a special meeting of the Board, at which resolntions were passed heartily thanking Mr. Keller for his noble act. The note had been rnnning ever since 1891, the annnal interest on it being considerably over $200, and, as is nsnal in snch cases, this heavy debt has for some time been a serions drawback to the prosperity of the ohnroh. Now that the incumbrance has been removed, the members are manifesting the greatest enthnsiasm, and the pastor, Rev. B. F. White, is thankfnl and hopeful in the highest degree. On last Snnday morning the pastor and congregation gave appropriate expression to their joy and gratitnde hy holding a "praise" service, which was greatly enjoyed by all present.

Bro. Keller is a large-hearted Christian, whose nnostentations generosity is not limited to rare occasions, hnt manifests itself in frequent gifts to varions charities.

We may add, in this connection, that the parsonage belonging to the Dryades Street Church has recently undergone thorough renovation and repairs, and is now an exceedingly comfortahle and pleasant preacher's home.

CIRCULATE THIS TRACT.

The Review of Missions, for February, contains the gratifying announcement that the story of the life of that wonderfnl and far-famed missionary, Dr. John G. Paton, as embodied in an article in the Jannary nnmber of the Review of Missions, is to be reprodnced in tract form, and can he had from onr Missionary Secretaries at Nashville at five cents a copy, or fifty cents a dozen, post paid. The tract will be printed on extra fine paper, with all the illnstrations, inclnding Dr. Paton's pictnre, and will contain twenty-four pages. The record of the work of Dr. Paton, as told hy himself, is more thrilling than any romance, and reads like a repetition of the "Acts of the Apostles." It is a tract that onght to be extensively circulated among our people, for its pernsal is sure to result in the stimnlation of faith and zeal as well as of interest in the grand cause of missions. Those who assist in its circnlation may rest assured that they will he doing a noble work, and we trnst that onr preachers and consecrated laymen will not fail to take advantage of this opportnnity for doing good.

LITERARY NOTES.

BY W. F. B.

The First Night of a Play, Throngh the Sinms with Mrs. Ballington Booth, What It Means to Be a Librarian, hy Herbert Putnam, librarian of Congress, and The Pew and the Man in It, hy Ian Maclaren, are among the notable featnres of the February Ladies' Home Jonrnal. An American Mother answers conclnsively Have Women Robbed Men of Their Religion? and there is an interesting article on Mme. Chaminade, the famous composer and pianist. Another article describes Frank Stockton's New Home in West Virginia. The opening chapters of The Parson's Butterfly, a new serial by Mrs. Charles Terry Collins, are also presented. Molly Donahne discusses woman's rights with Mr. Dooley, and Edith and I in Paris, Her Boston Experiences, and The Autobiography of a Girl continne with increasing interest.

In The Forum, for February, Lieut.-Gen. Den Boer Poortngael, of the Holland Privy Connoil, contributes the leading article on The Relation of England to the Transvaal; an able paper is furnished on The People's Party by Senator Marion Butler. President Charles Dahney, of the University of Tennessee, writes a timely article on Washington's University. Two papers on the Old-Age Pension Problem in England are contributed by two eminent men—the first hy Michael Davitt, M. P., on A Plea for Old-Age Pensions, and the second by Rt. Hon. W. H. Lecky, the brilliant English historian, on Why I Oppose Old-Age Pensions.

In the February number of the American Illustrated Methodist Magazine the first article is, The Author of Alice in Wonderland, hy Jennie Lon Flnney. The eighth chapter of Famous Hymn Writers treats of John Keble, the author of The Christian Year, and many other well-known hymns. Allegheny College, the alma mater of Bishops Kingsley and Thohnrn, and many other prominent Methodists, is ably treated in this nnmber. The article is profnsely illnstrated, and contains an excellent likeness of President McKinley, who was for some time a student at this college. The Revolntionary Storm is the snbject of the twelfth chapter of The History of Methodism. It deals with the intensely dramatic period when so many Loyalist Methodists left the connlry for good, and when the others who remained and helped to bnild np the repnblic snffered from deep-rooted snspicion, and were often shamefnlly mistreated. A series of articles on The Itineranoy, under the general title of The Methodist Minister's Wheel of Fate, by Rev. S. J. Wallis, is hegnn in this nnmber.

NOTES.

The address of Rev. T. H. King is now Hnnter, Miss.

***

The postoffice address of Rev. W. G. Roberts is Winfield, La.

***

Rev. J. J. Smylie has been appointed to the pastorate at Flora, Miss., made vacant by the removal of Rev. W. H. Lewis.

***

It is estimated that within the last six years the immense snm of $150,000,000 has been given to higher edncation in the United States.

***

The Epworth League of St. Luke's Church, Colnmbns (Ga.), have opened a night school for the poor. That is applied Christianity.—Wesleyan Advocate.

***

Rev. H. T. Cnnningham, pastor at Vaiden, Miss., in a private note, states that he has a delightfnl charge, and that the prospects for the year are qnite flattering.

***

Bishop Mailienin, of the M. E. Church, and Rev. Wm. R. Chase, pastor of St. Charles Avenue M. E. Church, were callers at the ADVOCATE on last Monday. We regret very mnch to have missed seeing them.

***

Rev. W. L. Hightower, preacher in charge of the Brooklyn circnit, North Mississippi Conference, writes that the prospects are bright for a prosperous year. He reached his work the first Snnday of the new year, and was greeted with a very cordial reception.

***

The following note just received from Bro. J. M. Wyatt indicates that he is meeting with gratifying success at West Point (Miss.). He writes:

"We have a very pleasant charge. The people are trnly kind. Have received thirty members since Conference—four on profession of faith. The Epworth League is doing excellent service. All the departments of the church are alive for her incomparable cause."

Honore Palmer, son of Potter Palmer, one of Chicago's mnlti-millionaires, has started at the bottom to learn the banking bnsiness. He accepted last week a position as messenger at a salary of $25 a month. He is a gradnate of Harvard College. — Northwestern Christian Advocate.

***

Rev. P. O. Lowrey, pastor of the Burgundy Street Church, of this city, is alive to the importance of circnlating religions literatnre among his flock, and is making a vigorous canvass in behalf of onr church periodicals. As one resnlt, he has recently obtained a goodly nnmber of snbscribers to the ADVOCATE. His example is worthy of imitation.

***

Rev. R. L. Webb writes us as follows from Williamsbnrg, Miss:

"I am well pleased with my work. Bro. W. W. Simmons, onr beloved presiding elder, was with us on the twenty-eighth nltimo, it being qnarterly meeting occasion, and preached a splendid sermon. His presence is an inspiration and his godly admonitions are like the precions ointment."

***

Rev. Geo. D. French, of the Tennessee Conference, is now making a tour in this section in the interest of the American Bible Society, of which he is agent. Last Snnday morning the congregation at Felicity Street Church, and at night the one at Carondelet Street Church, had the pleasnre of listening to edifying sermons from him. Bro. French is vigorously pnshing the noble cause he represents.

***

We say "Amen" to the following from the Nashville Advocate, of Feb. 1: "If onr representatives in Congress and State Legislatnres were as mnch interested in the preservation of the morals of the people as they are in taking care of their health, we wonld hear less of efforts to prevent the adnlteration of malt and spiritnous liqnors, and more to pnt an end to the saloon and the many evil things which the saloon fosters and keeps alive. Onr law-makers seem to act on the principle that it is their hnsiness to keep the people healthy and the people's bnsiness to escape the snares of the devil, if they can."

***

We are glad to say that the Union Epworth Leagne Gospel Meeting held last week at Felicity Street Church, aronsed considerable interest, and was prodnctive of mnch good. The Leaguers and their friends tnrned ont well. A number of persons were led to a deeper consecration, and nearly all who attended were quickened in faith and zeal. Most of the preaching was done hy Rev. F. N. Parker, whose sermons were strong, searching, and highly helpful to all who heard them. It was decided to continne the meeting throngh this week also. Rev. R. H. Wynn has been engaged to do the preaching. We earnestly hope to hear of still more gracions results.

***

The Epworth Era, the official organ of the Epworth Leagne, nnder the able, prndent, and brilliant editorship of that gifted Mississippian, Dr. H. M. DuBose, is indeed a paper to he proud of, and we rejoice to note that its circnlation is steadily increasing, the snbscription list on Jan. 1 having reached approximately 15,000. On acconnt, however, of the low snbscription price, namely, one dollar, Dr. DuBose states that at least 20,000 snbscribers are needed in order that it may be pnblished without loss, and hence it is hoped that onr pastors and League officers will continne to pnsh the circnlation of the Era nntil it becomes entirely self-sustaining. We nnderstand that the paper is soon to be enlarged and farther improved.

***

The following paragraph, taken from the Magnolia Gazette, of Feb. 3, will be read with mnch sorrow by the many friends of Bro. and Sister Stevens, to whom we extend our sincerest sympathy in this sore bereavement:

"Rev. W. M. Stevens and wife arrived here Friday morning from their home in Lake, Miss., on a sad mission. On Thursday morning, Feb. 1, their precious little baby boy, James Angnstns, closed his eyes in death, and they bronght his body here for hnrial. He lived one year six months and one day, and then went to join his twin brother, David Newton Stevens, who died at the age of three months. The funeral took place at 2 o'clock from the Methodist Church, Rev. F. M. Keen officiating."

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Solid Gold and Enamel Charm, with Lord's Prayer engraved on back. Price, $1.50.
R. M. MEANS, State Secretary, Whitesboro, Texas.

A MUNIFICENT GIFT.

Extract from the Minutes of the Board of Trustees of the Dryades Street (New Orleans) Methodist Episcopal Church, South, held on Wednesday, January 31, 1900, at the office of J. A Woodville.

W. H. Krone offered the following resolution:

Whereas, Brother John H. Keller, being moved by a generous and liberal spirit to donate to the Dryades Street Methodist Episcopal Church, South, the sum of $2679.24, being the amount of a mortgage indebtedness which has been standing since September 14th, 1891, and has donated, unsolicited, this amount; therefore, be it

Resolved, That the Board of Trustees of the Dryades Street Methodist Episcopal Church, South, hereby extends its sincere thanks for this munificent gift, and wish Brother Keller the rich blessings which follow such an unselfish action.

The resolution was unanimously carried.

It was then moved and seconded that a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication. Carried.

A true copy

HENRY HAAG, Secretary.

GREAT DEMAND FOR BELLS.

THE OUTPUT OF 1900 WILL BE GREATER THAN EVER BEFORE.

Churches, schools, public buildings and farm houses have made such extraordinary demands upon the famous Blymyer bell foundry at Cincinnati that it has been found necessary to build a new factory twice the size of the old one and to double its capacity for making these sweet toned monitors. The new factory is 320x118 feet, situated so conveniently to the trunk-line railways that better facilities for rapid filling of orders are gained. Blymyer bells are manufactured by the Cincinnati Bell Foundry Company, Cincinnati, Ohio, who will send to prospective purchasers an illustrated catalogue giving reasons for the excellent quality and great durability of their product.

A CALL.

The eighth annual meeting of the Woman's Home Mission Society, Louisiana Conference, will be held in Texas Avenue Church, Shreveport, March 8-11. Auxiliaries are requested to elect delegates at once, and please notify Mrs. Ollie Hutchins as soon as possible.

Let our united prayers ascend for an outpouring of the Holy Spirit upon the work and workers.

MRS F. A. LYONS, Pres.
MRS. F. E. RUSS, Conf. Sec.

NOTICE.

The annual meeting of the Woman's Home Mission Society of the Louisiana Conference will convene in Texas Avenue Church, Shreveport, La., March 8 to 12, 1900.

Delegates and visitors who expect to attend will please notify me at Sycamore avenue, Shreveport, La, at their earliest convenience.

MRS. C. W. HUTCHENS,
Pres. Tex. Ave. W. H. M. S.
Shreveport, La., Feb. 1, 1900.

NOTICE.

To the Pastors and Sunday-school Superintendents of the Mississippi Conference—

DEAR BRETHREN: It is with great pleasure that I cite you to the report of the Board of Missions of our last Conference. It is gratifying to note an increase of nearly 1,500 dollars over the previous year to this Board, thus demonstrating that the missionary spirit is, at least, not dying out among us; yet, when compared with the enrolled membership, shows an exceedingly small per capita for this all-important, if not first, work of the church. Nearly 25 cents per member! Certainly this does not suggest very fervent zeal for the conversion of the heathen. Indeed, when we consider that many pay from one to five dollars, we are met with the inevitable conclusion that many more pay nothing. Let the motto for the year be, "Something from every member, be it ever so small," for this pressing cause. Thirty cents per member. The price of three dozen eggs, two pounds of butter, or one half-bushel of potatoes, would furnish the amount. The contribution of all the Sunday eggs (at no matter how low a price) would more than meet this demand. Try it.

I am pleased to inform the children of the Conference that the report from the Sunday-schools is the largest for the last decade, if not in the history of the Conference.

Permit me, my young friends, to exhort you to grow in this grace. May I not insist that each of our 17,000 children contribute one nickle a month to send the gospel to the foreign lands? This would nearly meet the assessment put upon our Conference, while the small sum of one cent per month would largely increase the amount contributed during the past year. It was a wise enactment which calls for the organizing of all of our Sunday-schools into missionary schools, and if properly worked by our superintendents, will result not only in an education to the children, but greatly relieve the present urgent demands upon our Missionary Boards.

Brethren of the pastorate, let me remind you of the law above referred to, and, brother superintendents, let me beg of you make this cause prominent in your schools.

The Review of Missions, which has been furnished for one dollar, has been reduced to fifty cents, and, in my humble judgment, is the best periodical for the money which comes to any home. No one can afford to be without it who desires to keep up with the history of the day or of the movements of the church.

The Holston idea is a good one, but if the Sunday-schools will take hold of this cause, we can let the Leagues take hold of the great Twentieth Century Movement. Let us organize and work from the beginning. T. B. HOLLOMAN,
Pres. Board of Missions.

Falsehood may have its hour, but it has no future.—Pressense.

Notice.

The annual session of the Woman's Home Mission Society of the Mississippi Conference will meet at Brandon, March 8-12, 1900. Let each auxiliary be represented. Delegates will please send their names to Rev. J. A. B. Jones.

MISS ADDIE PURNELL, Pres.
MRS. CLARA H. COPE, Cor. Sec.
Paulding, Miss.

To Be Prepared

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest statesmen. It is equally true that to be prepared for Spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities, and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood, expels all disease germs, creates a good appetite, gives strength and energy, and puts the whole system in a healthy condition, preventing pneumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

The QUEEN AND CRESCENT ROUTE announces that for Mardi Gras it will make a rate of one fare for the round trip to New Orleans.

Tickets will be on sale commencing Feb. 20, and closing with train arriving at New Orleans morning of Feb. 27, good to return until March 15, 1900. This will give intending visitors an opportunity to see all the parades and participate in all the festivities.

It is understood that there will be at least five parades, though the societies are all secret and very little information leaks out to the public. It is definitely known that the first parade will occur on Feb. 21 and the last on Feb. 27, and those desiring to "see it all" should arrange to spend, at least, the entire time from Feb. 21 to 27 inclusive in New Orleans. By doing so they will be enabled to see everything there is to see and also have time to do such business as may be desirable.

The Mardi Gras week comes so late this year that it is safe to prophesy that the weather and all other conditions will be propitious.

ARCADIA DISTRICT PREACHERS' MEETING.

Arcadia District Preachers' Meeting, to convene at Ruston, Tuesday morning, Feb. 20, 1900. Fifteen minutes to each leader.

PROGRAM.

1. A Revival Our Great Need. Led by W. F. Henderson.
2. What Is a Revival of Religion? C. P. Smith.
3. What Is Necessary in Order to Have a Revival? B. H. Sheppard.
4. By What Are We to Judge the Spiritual Condition of Our Charges? S. J. Davies.
5. Can We Revive Our Class Meetings? H. Armstrong.
6. Can We Have at Least One Epworth League in Each Pastoral Charge? W. E. Akin.
7. Shall We Preach the Doctrines of Our Church at Least Once a Year in Each of Our Congregations? C. F. Staples.
8. Why Should We Insist on Our People Having Their Children Baptized? T. J. Martin.
9. Why Should We Labor to Circulate Our Church Organs and Other Literature? H. W. Ledbetter.
10. Can We Have a Love-feast at Each Quarterly Conference? H. B. Thomason.
11. How to Work Our Twentieth Century Movement. H. R. Singleton.
12. Can We Secure All the Assessments against Our Charges? H. M. Banks.
13. What Is Pastoral Work? J. H. Brown.
14. Does Pastoral Work Assist in Preparing for the Pulpit? J. M. Franklin.
15. How Can We Manage to Have a Sunday-school at Each Preaching Place? W. A. Clark.
16. Who Ought to Teach in Our Sunday-schools? T. M. Wafer.
17. How Shall We Reach the Non-Church-Going People in Our Charges, and What Is Our Duty as Ministers to That Class? P. Burkett.

Let every preacher try to bring one or two faithful laymen, and I trust every local preacher in the district will attend.

B. T. CREWS.

If we think of Christianity as a religion, its central point is the incarnation. If we think of it as a gospel, its central point is the cross and the empty tomb, and both are necessary for an adequate conception of what has come to us through Christ.—Rev. A. T. Taylor.

TAKE HEED!

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"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

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WONDERFUL CURES BY SWAMP-ROOT.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

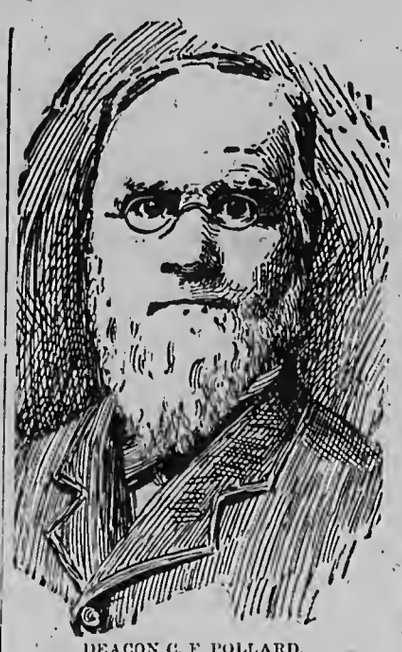
Among the many famous cures of Dr. Kilmer's Swamp-Root the great kidney, liver and bladder remedy investigated by the "CHRISTIAN ADVOCATE," the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp Root. Deacon Pollard on Jan. 2nd writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp Root as a conspicuous feature of the housekeeping utensils.

"I can only speak in the highest praise of its health-giving properties."

C. F. POLLARD.



DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11th, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

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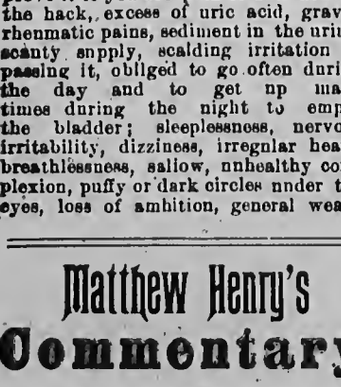

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Home Circle.

A MEMORY.

BY EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows flutter go.
And as the shadows round me creep
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
Again I hear the child's Amen,
My mother's face comes back to me;
Crooched at her side I seem to be,
And mother holds my hand again.

O, for an hour in that dear place!
O, for the peace of that dear time!
O, for the childish trust enblime!
O, for a glimpse of mother's face!
Yet the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—Selected.

WHAT HOME SHOULD BE.

The home is the truest index to character, the key to life of the individual, the social safegnard. No man was ever led astray whose home was the most attractive place on earth to him. No woman ever stepped aside from the path of virtue who found her chiefest joy in her home.

A home means that place where the most perfect freedom is enjoyed, where the greatest privacy is secured, where love, sympathy, and comfort abound—the place to which the business man's thoughts revert with pride and pleasure in the midst of cares and worries incident to his occupation, and to which he hurries when the day is done. I know what kind of home a man has when I see him walking toward it in the evening, and when he starts out in the morning. There is no mistake about it. The man who has a happy home has no more resemblance to the man who has a house, but no home, than if he were not created in the same shape and form. There is a proud independence about him, combined with a gentle consideration for others. Business men find him out; he is a prince among men, whether he be employer or employee. His coat is a robe of royalty and is recognized wherever he goes, and his face wins confidence and brings prosperity.

What a happy man it is who can invite a friend home at any time, assured of a bright welcome, an orderly, attractive house, and a good meal, the very best he could find anywhere, and the most appetizing. His wife has no gossip to retail, no trials of servants, or grocers, or meat markets, but can make him forget everything but the restful sphere of the place. Her quiet taste in the arrangement of the rooms, which, like a well-dressed person, make no impression of form or color, and her sweet presence in them, bring peace and rest.

It does not require wealth to build a home. It needs only unselfish love for each other, and love of home. It must be so arranged as to appear to run like a perfect piece of machinery, without noise or friction anywhere, each servant, where there are servants, conscious of filling a post of honor.

We owe it to our husbands, our children, and ourselves to create a happy home. Yes, I believe we owe it to God; for the home is the center from which every good thing in this world comes. A home where God is feared, a home in which the neighbor is loved, a home whose motto is, "As ye would that others do to you, do ye even so to them," is a refuge from every ill of life. That is a home where in health you find the very highest pleasure you can desire, in sickness the tenderest care, at all times feel that God is nearer to you—more consciously with you than elsewhere in the world. Living within your means, striving to please no one but those about you, envying no one's better fortune, in fact seeing no better, because no happier, that makes home. Learn the secret of building a home, and your husband will not be a member of any club. Learn to be the most attractive woman in the most attractive place on earth to him, and if he is a true man he will never wander from you even in thought. Be ready to go out with him at all times, happy to stay at home with him at all times. Remember the crown of womanhood is wifehood, the crown of wifehood is motherhood, and the safest haven on this earth is the home where you can close your doors and shut out all the world at will, or open to receive whom you will. No one can be thrust upon you in your home. No evil can enter there uninvited by you, and if by contact with the world any loved one steps astray, the only hope of redemption is through a home.—Mrs. C. K. R., in Coming Age.

THEY WERE FARMER BOYS.

There are some people foolish enough to laugh at the homely virtues of farm life. They are, fortunately, few, and they are, fortunately, growing fewer; but it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill volumes, but some of the most notable ones that flash into the mind in a moment.

Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were familiar with wooded hills and cultivated fields. For example: Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Blaine, Harrison, and many others equally conspicuous. Henry Watterson spent his early life in rural Kentucky. Murat Halstead was born and lived in Ohio. Jay Gould spent his early years on his father's farm in New York. Whittier spent his youth in a village, dividing his time between farm employment and his studies. Whitelaw Reid was a boy on an Ohio farm. The reader can add names by the score of successful professional and business men of his own acquaintance whose foundation for success was laid on the farm.—Christian Work.

SHOW WHAT YOU CAN DO.

Three times out of four, in the competition and strife for various positions, you must prove yourself to have the grit in you and the capacity which employers desire. You must go to them in thorough, downright earnest. "I want to work for you: now what shall I do?" "But I have no place for you." "That isn't the thing; I want to work for you; what shall I do?" "But I don't want you." "But I want to work for you." "Well, if you are so pertinacious, pile those bars of pig-iron up there." The man went at it, and showed strength and speed. "Now," said the employer, "you make those five men work as you did;" and he employed him. Of course, he rose higher.—Exchange.

ROOSEVELT TO YOUNG MEN.

"If you could speak commandingly to the young men of our city," I asked him one day, "what would you say to them?" "I'd try to develop and work out an ideal of mine—the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached, first and foremost, to be American heart and soul, and to go in with any person, heedless of anything but that person's qualifications. For myself, I'd work as quick beside Pat Dugan as with the last descendant of a patroon; it literally makes no difference to me, so long as the work is good and the man is thoroughly in earnest.

"One other thing I'd like to teach young men of wealth—that he who has not got wealth owes his first duty to his family, but he who has means owes his first duty to the State. It is ignoble to try to heap money on money. I would preach the doctrine of work to all and to the men of wealth the doctrine of unremunerative work."—From a character sketch of Theodore Roosevelt, by Julian Ralph.

SHORT-SIGHTED PEOPLE.

Parents who quarrel before their children.

Those who talk about their troubles to strangers.

Those who think that gaining riches will make them happy.

Parents who permit their children to grow up in idleness.

The young woman who does not make a confidant of her mother.

The father who tells his children to go one way, while he walks another.

Those who never try to be religious except when they think they are being watched.—Selected.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule:

"Whatever weakens your reason,

Impairs the tenderness of your conscience,

Obscures your sense of God, or takes off the relish of spiritual things;

Whatever increases the authority of your body over your mind,

That thing to you, is sin."—Exchange.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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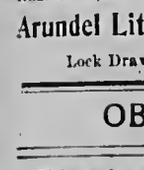

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

WILLIAMS—Sister THERESA WILLIAMS was born in Hanover, Germany, March 19, 1823, and came over to America (New Orleans, La.) during the year 1841. Since this date she has made Louisiana her home. She died near Lafayette, La., Dec. 27, 1899. Thus ended a long and useful life; but the influence of that life is still exerted, not only upon the relative, but also upon a large circle of friends, to whose memory she still lives.

Sister Williams was an intelligent Christian woman; was one of the greatest readers I have ever known, and one whose faculty for retaining up to the time of her last illness—was remarkably strong. During the writer's four years' pastorate at Lafayette she was a frequent and welcome visitor at the parsonage. Her presence was indeed a benediction to the pastor and his family. She was not a melancholy visitor, but, on the contrary, was cheerful with levity and grave without sadness. For a number of years she lived in Franklin, La., where she had a host of friends, the mention of whose names would extend this notice beyond the prescribed limits. While there she was associated in Sunday-school work with Gov. Murphy J. Foster, during his connection with the church and Sunday-school at that place.

Sister Williams was not terrified by the approach of the "last enemy." She knew "in whom she had believed," that "he was able to keep that which she had committed unto him against that day." During one of my last visits she expressed a "desire to depart and to be with Christ." She leaves a number of relatives and a large circle of devoted friends, by whom she will be sadly missed. But while we are sad at the parting, let us rejoice in anticipation of a reunion around the "throne of God." I. T. REAMES.

PURIFOY—JOHN W. PURIFOY was born in Upson county, Ga., Oct. 27, 1829, and died at the hospital in New Orleans, La., where he had gone to be treated, Jan. 7, 1900. He was married to Miss Mary L. Green, Nov. 27, 1851, and to them were born seven children, only three of whom survive. His wife died in 1870, and in 1871 he was married to Miss E. A. Maddox. Six children were the fruit of this last marriage, five of whom, with their mother, are living to mourn his loss.

We are not advised of the time of Bro. Purifoy's conversion and accession to the church, nor of the date of his removal from Georgia to Mississippi. We first knew him more than twenty years ago in Jefferson county, Miss. He was then a matured Christian, and had, doubtless, been a disciple of Christ from early manhood, if not from his youth. While living near Union Church, Jefferson county, Miss., he served the church there in the capacity of trustee, steward, and Sunday-school superintendent. Some years ago he removed from Union Church to Crystal Springs, where he led the same "quiet and peaceable life in all godliness and honesty" he had led elsewhere. In '97 and '98 I was his pastor there, and can testify to his Christian integrity and faithfulness. He loved the house of God, and was a teacher in the Sunday-school. His brother-in-law, Dr. T. H. Maddox, was with him in his last days, and writes me of his trust and submission to the will of God. He adds, 'His contentment glowed when I said to him in our deep distress, 'Religion is our only refuge.'"

A pure, high-toned, upright Christian gentleman has gone from earth to heaven. May the blessings of God abide upon his bereaved family! W. B. LEWIS.

Georgia Advocate please copy.

GRAY—Mrs. KATHERINE S. GRAY was born in Sumner county, Tenn., in 1816, and died at the home of her son, Charles J. Gray, near Cotton Valley, Webster parish, La., Nov. 11, 1899, aged eighty-three years. She joined the M. E. Church, South, in early life, and remained a devoted member of the same until God took her to him. She moved from Tennessee to Louisiana in 1852, and located near Haughton, in Bossier parish, where she has resided most of the time. In 1898 she went to live with her son, Charles J. Gray.

Sister Gray was an Israelite indeed, in whom was no guile. Before moving from Haughton it was the writer's privilege to visit her in her home, and he always felt that he had been greatly blessed in doing so. In her latter years she was greatly afflicted, but she bore her sufferings with great patience. She was an affectionate mother, a generous, kind-hearted neighbor, and a Christian who loved God with all her heart. She was also a constant reader of her church paper, and delighted to have the CHRISTIAN ADVOCATE in her home. May her gentle, beautiful life be constantly remembered and imitated by her bereaved children and friends! May God comfort the bereaved ones and help them to meet her on the happy, golden shore!

H. J. BOLTZ.

BOONE—Mrs. DELIA BOONE was born Dec. 8, 1842, near Carthage, Leake county, Miss. Taylor Williams was her father. She was married to J. F. Boone in 1867, and died at Magnolia, Miss., Dec. 16, 1899. She first joined the Congregational Methodist Church, and continued in that church till in 1884, when she became a member of the M. E. Church, South, in which she was a consistent member till her death. She was the mother of four children—three sons and one daughter. The daughter died at the age of five months. The sons Rev. V. V. Boone, of the Mississippi Conference; Emmet, of Texas, and Daniel, of this place—are all living. Miss Florence Grogan, a niece of Sister Boone, was taken into the family at about ten years of age, and filled the place of daughter and sister in the family affection. The family came to Magnolia in 1894, and during the five years' residence here Sister Boone made many friends. She was faithful to every trust committed to her. She loved the church, took an interest in the Sunday-school, studied the lessons for spiritual profit, and died in the faith. She is a great loss to the family and the church. J. W. SANNALL.

PRICE—Resolutions respecting Mrs. J. F. PRICE, Jackson, Miss.:

We, the committee appointed to draft resolutions of respect to the memory of our faithful co-worker, Mrs. J. F. Price, who "fell on sleep" Jan. 6, 1900, beg leave to submit the following:

Whereas, In the removal of this dear friend the Woman's Foreign Missionary Society has lost one of its most faithful, earnest members; therefore, be it

Resolved, That in her death we are comforted to know that our loss is her eternal gain. Our loss is great, but in proportion she is blessed; hence we bow in submission to His will "whose ways are past finding out."

Resolved, That we, her sisters in Christ and co-workers with her in the advancement of his kingdom on earth, especially tender our sympathy to the desolate husband and children, and earnestly commend them to the enduring grace and loving care of our heavenly Father, "who doeth all things well."

Resolved, That these resolutions be spread upon the Minutes of our Woman's Foreign Missionary Society, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and two copies be sent to the bereaved family.

Mrs. A. P. Ball, Mrs. R. P. Moore, Mrs. J. T. Lowther, Committee.

FAIRBANKS—ELLIS FAIRBANKS was born in Jackson county, Miss., Dec. 15, 1822, and died of apoplexy Jan. 23 1900, and now sleeps in the family graveyard within a few miles of the place of his birth.

Bro. Fairbanks was of a quiet and unassuming disposition, believed by all who knew him, and will be sadly missed. When about twenty-one years of age he gave his heart to God, and ever afterward he was true to his profession. His religion was of the kind that purified the heart and drew heavily upon the purse.

In the death of Bro. Fairbanks the world loses a nobleman, the church a loyal supporter, the preacher one of his best friends, and the bereaved ones a loving husband and father.

May the peace that passeth all understanding abide with the aged widow, who for many years has known the sweetness of our Savior's love! God bless the other bereaved ones also. May they remain steadfast, and always abound in the work of the Lord!

J. W. CAMPBELL, P. C.

DAVIS—MARY FRANCES DAVIS (nee Williams) was born March 31, 1869, and died Dec. 6, 1899. She was married to T. F. Davis, Dec. 22, 1885. She joined the Methodist Church when about thirteen years old, and lived a consistent member until her death. Hers was a Christian character. She loved her church; she was kind to all whom she met, and was devoted to her husband and family. She leaves small children to mourn the loss of a loving mother; but, dear children, live as your mother did, and you will come to find her again where bereavements are not.

Sister Davis was a patient sufferer, taking all her afflictions as the will of the Lord, and whatever was his will was best with her; so, when she came to die, she died calmly and peacefully.

Consumption has done his worst,
And laid the body low;
But the immortal soul hath burst
Into life's eternal glow.

E. H. ROOK.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, Notary Public.

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Many have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—D. L. Moody.

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Love, the true love of God, is the love of his truth, of his holiness, of his whole will. The true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience.—Vinet.

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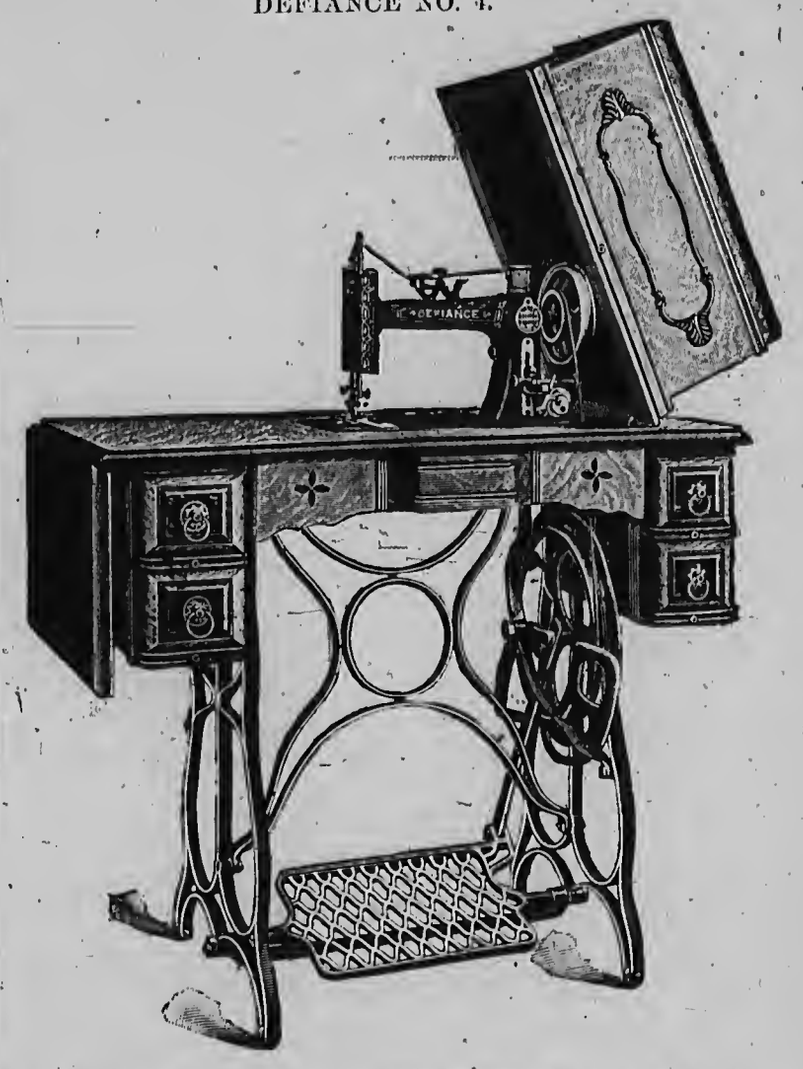

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Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

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Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbine without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Hieder, 1 Braider (Foot and Slide), 1 Thread Cutter Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

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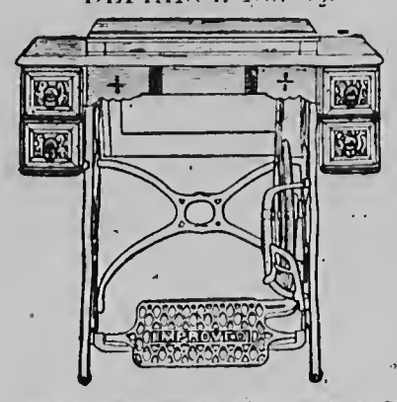

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK, 512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North

CHOICE Vegetables will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

GERMAN KALI WORKS,
93 Nassau St., New York.

NEWS OF THE WEEK.

One man was killed and six wounded in a riot in San Juan, Puerto Rico, on Jan. 24.

Gen. Joubert is said to be suffering from a wound and incapacitated for field duty.

The bill giving Cuban vessels the most favored nation treatment in American waters passed the House.

Senator Morgan thinks the Nicaragua Canal bill will be passed and signed by the President within thirty days.

St. George's Church, on St. Charles avenue, was dedicated on Sunday, Bishop Sessums preaching the sermon.

Lord Methuen's camp on the Modder river has been selected as the base from which to invade the Orange Free State.

A rebellion has occurred among the Soudanese troops at Khartoum, where there are only 150 white British soldiers.

One hundred and two sunstrokes were officially reported in Buenos Ayres on Saturday. The temperature was 120 in the shade.

Mrs. Rich, the American woman convicted a few days ago in Juarez, Mexico, of murder, will not be pardoned by the governor of the State of Chihuahua.

The Victoria Cross will be conferred upon the four British officers who were conspicuous in their efforts to rescue the British guns at the battle of Colenso.

A movement has been started to raise funds by popular subscription to erect a monument to the memory of the late Gov. Goebel, who was killed last week.

Property estimated in value between $1,000,000 and $2,000,000 was destroyed by fire in St. Louis on Sunday. One fireman was killed and eight others injured.

Negroes who have returned to Mobile from Liberia bring stories of terrible sufferings endured by those who went to Africa in the hope of improving their condition.

It is announced at Washington that England will renounce its claims under the Clayton-Bulwer treaty and permit the United States to control the Nicaragua Canal exclusively.

Secretary Hay received $750 collected by the St. Louis Westiche Post for the benefit of the widows and orphans of Boer soldiers. The money was forwarded to the United States consul at Pretoria.

The merchants and manufacturers of Chattanooga have formed an association to protect themselves against people taking advantage of the bankruptcy laws with the object of defrauding creditors.

Gov. Ahumada, of the State of Chihuahua, Mexico, has granted the petition of citizens and remitted all back taxes and all that may become due within six months. This action is taken on account of the long drouth.

A heliogram flashed from Ladysmith said the Boer investment line was thinning. This is taken to mean that the burghers are moving in force toward the Tugela river to oppose another forward movement of Gen. Buller.

The President, on Feb. 2, transmitted to Congress the first volume of the report of the Philippine Commission. Among other things a territorial form of government is recommended for the archipelago, with a governor appointed by the President.

Some fifty members of the Western Fruit Jobbers' Association met in Chicago yesterday and organized the American Banana Dealers' Association. The object of the association is to compel the Banana Trust to abrogate unjust and oppressive regulations.

The Democratic and Republican leaders have met at Louisville, and reached an agreement, which, if accepted and carried out, will end the strife which has stirred the State of Kentucky. The Democrats have gained nearly every point they contended for. The troops are to be withdrawn from Frankfort at once, Goebel's election is to be validated by the Legislature, and when that is done Beckham's title to the office of governor is not to be questioned.

Gov. Goebel, who was declared governor of Kentucky by the contest committee, was shot last Tuesday, and died some days later. Lieutenant Gov. Beckham has succeeded to the office. Louisville will be the temporary seat of the Democratic State government. Gov. Taylor, the Republican candidate, who was ousted by the committee, has, with the assistance of the militia, prevented the Kentucky Legislature from meeting in the State House.

Advices from South Africa are of a conflicting and confusing character. Some of them indicate that Buller has again crossed the Tugela and is for a third time moving to the relief of Ladysmith, but the War Office at London has no news to give out, and cables dated Feb. 3 barely allude to an advance as a possibility of the near future. It is said that Buller will advance, but that no more news will be permitted to pass the lines until the city is relieved. The advices generally indicate that the Boers are concentrating around Ladysmith.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist. 50c and $1.00 bottles.
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For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria, and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.
MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.
J. H. HENNICH, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.
25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

PUBLISHING HOUSE BUSINESS.

The church at large will be glad to learn that our Publishing House has shared largely in the general prosperity of the country. During December, 1899, the volume of business was the largest in the history of the House, reaching the respectable sum of $76 028 15. The next largest was for December, 1898, when the trade amounted to the sum of $67 720 04, the increase for December, 1899, being $8 308 11 over the corresponding month of 1898 And the business continues brisk. Surely we have cause to be thankful!—Nashville Advocate.

MARRIAGES.

ALEXANDER—BIRDSONG.—At the Methodist Church, Bolton, Miss., Jan. 25, 1900, by Rev. L. Carley, Dr. Jos. A. Alexander, Act. Ass't Surgeon, U. S. Army, Land's End, S. C., and Miss Josie Birdsong, of Bolton, Miss.

FAISON BIRDSONG.—At the residence of the bride's mother, Mrs. Anna Birdsong, Bolton, Miss., Jan. 25, 1900, by Rev. L. Carley, Mr. Wm. M. Faison, of Shaw, Miss., and Miss Janie E. Birdsong.

KINMAN—REDWINE.—At the residence of the bride's father, Redwine, La., Jan. 25, 1900, by Rev. J. H. Brown, Mr. J. R. Kinman to Miss M. M. Redwine.

SPENCER—FREEMAN.—At the residence of the bride's father, Redwine, La., Jan. 28, 1900, by Rev. J. H. Brown, Mr. J. E. Spencer to Miss Minnie Freeman.

PIPES—PIPES.—At the home of Rev. T. W. Pipes, near Douglas, La., Dec. 17, 1899, by Rev. Tatum M. Wafer, Mr. Clarence Pipes and Miss Fannie Pipes

CHRISTY—GIBSON.—In the Methodist Church in Lyon, Miss., Jan. 31, 1900, by Rev. Q. A. Oats, Mr. J. L. Christy, of Coldwater, Miss., to Miss Martha S. Gibson, of Lyon.

ONEAL—JORDAN.—At the residence of the bride's father, Mr. Wm Jordan, near Wool Market, Miss., by Rev. G. W. Huff, Prof. Albert Oneal to Miss Jane Jordan.

JARREAU—ADAMS.—At the residence of the pastor of the M. E. Church, South, Natchitoches, La., Jan. 31, 1900, by Rev. R. S. Isbell, Mr. A. Hunter Jarreau, of Alexandria, La., and Miss Blanche Adams, of Natchitoches, La.

HARPER—PARKER.—At the home of the bride's sister, Mrs. M. J. Mathis, Tunica, Miss., Jan. 17, 1900, by Rev. H. D. Estes, Mr. Ed Harper to Miss Edna Parker, both of Tunica, Miss.

WISE—WILLING.—At the home of the bride's parents, Hon. R. P. and Mrs. R. P Willing, Jan. 22, 1900, by Rev. J. T. Leggett, Mr. J. S. Wise to Miss Myra Willing.

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Write.
The Curtis Publishing Company, Philadelphia

New Orleans Methodist Preachers' Meeting.

This week's meeting was devoted mainly to hearing reports from the different pastors of the past month's work.

The pastor of Dryades Street Church reported that a mortgage of $2700 on the church property had been raised, and that the outlook for his church is highly encouraging. The pastor of Burgundy Street Church reported the organization of a Junior League and W. H. M. Society; one addition to the church on profession of faith. The pastor of Felicity Street Church reported an increase in spirituality among the young people. While no decided progress is noticeable, all the departments of church work are in successful operation. The pastor of the Algiers Church reported the organization of a Junior League and good attendance at the regular services. The pastor of Louisiana Avenue reported 3 additions to the church on profession of faith, and that the League is doing splendid work. The pastor of Carondelet reported one addition on profession of faith and six by certificate. Improvement has been noticed in church and prayer meeting attendance. The pastor of Rayne Memorial reported an advance along many lines. Eight have been received into the church by certificate and one on profession. The Carrollton pastor reported a very flourishing Sunday-school, and that his work is encouraging in many respects. The pastor of Tchoupitoulas Mission mentioned several encouraging things about his work, though the field is a peculiarly difficult one.

All of the pastors stated that the Union Epworth League Revival Services had given them a spiritual uplift.

Rev. Dr. French, agent of the American Bible Society, was present and made a short talk.

The "Temptation of Jesus" will be the subject for discussion at the next meeting. Rev. P. O. Lowrey will open discussion.

C. D. ATKINSON, Sec.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork, at Rolling Fork	Feb. 10, 11
South Warren, at Bovina	17, 18
Warren, at Bradley Chapel	24, 25
Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Saturtia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr. 1
Hermanville, at Pisgah	7, 8

The district stewards' meeting for Vicksburg district will be held at Crawford Street Church, Vicksburg, Tuesday, Feb 13, at 12 o'clock.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

First Church	Feb. 11
Silver City, at Bee Lake	17, 18
Canton	San., Mon. 25, 26
Lake City, at Lake City	Mar. 3, 4
Camden, at Camden	10, 11
Steen's Creek, at Marvin	17, 18
Tranquil, at Tranquil	24, 25
Brandon and mission, at Brandon	23t, Apr. 1

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Oak Grove	Feb. 10, 11
Wesley Chapel	17, 18
Jefferson Street	24, 25
Fayette	Mar. 3, 4
Brandywine	10, 11
Hamburg	17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 20.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Mass Polat	Thurs. Feb. 8
Escatawpa, at Zion	Fri. 9
Amorieas, at Rosedale	10, 11
Vancleave, at Pine Grove	Fri. 16
Biloxi	17, 18
Ocean Springs and Scranton, at Scranton	18
Bay St Louis	Mon. 19
Brooklyn, at Bond	25, 26
Coalville, at Coalville	Mar. 3, 4
Columbia, at Columbia	10, 11
Hattiesburg	18, 19

W. W. SIMMONS, P. E.

FOREST DIST.—FIRST ROUND.

Shiloh, at John's	Sat. and Sun. Feb. 10, 11
Montrose, at Montrose	Sat. and Sun. 17, 18
Rose Hill, at Rose Hill	Tues. 20
Decatur, at Decatur	Thurs. 22
Chaakey, at Saqualena	Sat. and Sun. 24, 25
Indian Mission, at Talla-Chuloka	Thurs. Mar. 1
Neshoba, at Cook's Chapel	Sat. and Sun. 3, 4

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Sweet Water	Feb. 10, 11
Topisaw, at Topisaw	17, 18
Adams, at Adams	24, 25
Bayou Pierre, at New Tahomaclo	Mar. 3
Hazlehurst	3, 4
Tylertown, at Tylertown	10, 11
Mt Carmel, at Bothel	17
Providence, at Bahala	18, 19
Pearl, at Tilton	24, 25
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland circuit, at Union Hill	Feb. 10, 11
Red Banks circuit, at Victoria	17, 18
Shawnee circuit, at Harmony	24, 25
Olive Branch circuit, at Milton	Mar. 3, 4
Randolph mission, at ———	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt. Pleasant	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Mister City, at Mister City	Feb. 10, 11
Elizey circuit, at Hurricane	17, 18
Pittsboro circuit, at Pittsboro	24, 25
Slate Springs cir., at Slate Springs	Mar. 3, 4
East Grenada circuit, at Mars Hill	10, 11
Cascilla circuit, at Pleasant Ridge	17, 18
Charleston circuit, at Charleston	24, 25

R. G. PORTER, P. E.

SARDIS DIST.—FIRST ROUND.

Tyro	Feb 9
Wall Hill	10, 11
Cockrum	17, 18
Pleasant Hill	24, 25
Longtown	Mar. 3, 4
Pleasant Grove	4, 5

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hillhouse	Feb. 11, 12
Gunnison	18, 19
Rosedale	25, 26
Wintervile	Mar. 4, 5

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Sturges, at Sturges	Feb. 10, 11
Cedar Bluff, at Griffith	17, 18
Lagrange, at Lagrange	24, 25

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Jacinto circuit, at Jacinto	Feb. 10, 11
Brown's Creek circuit, at Paradise	18
Marietta circuit, at Blythe Chapel	17, 18
Belmont circuit, at Liberty	20
Booneville circuit, at Blackland	24, 25

W. M. YOUNG, P. E.

WINONA DIST.—FIRST ROUND.

Black Hawk, at Black Hawk	Feb. 10, 11
Winona circuit, at Bethlehem	17, 18
Carrollton circuit, at Marvin	24, 25
West circuit, at West	Mar. 3, 4
McNutt and Sannyside, at McNutt	10, 11
Webb and Dubila, at Webb	17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Belzona, at Lawrence	Feb. 10, 11
Poplar Creek, at Wesley	17, 18
Kosciusko circuit, at ———	24, 25
Chester, at Chester	Mar. 3, 4
Louisville, at Rocky Hill	10, 11
Aokerman, at Weir	17, 18
Kosciusko station	24, 25
Ethel, at Marvin	Apr. 1, 2

T. W. DYE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona circuit, at Verona	Feb. 10, 11
Aberdeen circuit, at Palne Memorial	17, 18
Fulton and Smithville, at Fulton	24, 25
Tremont circuit, at Ashury	20
Nettleton circuit, at New Chapel	Mar 3, 4
Quincy circuit, at Quincy	10, 11

W. W. WOOLLARD, P. E.

10 LOVELY TEA ROSES 50c.
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Yellow Tea, rich Golden Yellow; **Precious**, deepest Crimson; **Mrs. Robt. Garrett**, brightest Pink; **Maid of Honor**, a lovely Blush; **Innocence**, superb White; **Empress Eugenie**, the sweetest of all roses; **Princess Alice de Monaco**, Creamy White and Rosy Blush. **Jewel**, a rose of many colors; **Sweet Little Queen**, Daffodil Yellow, with Orange Shadings; **Lottie Baumgardner**, Carmine Shading to Silvery Peach. The above 10 lovely roses for 50 cents.

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10 Choice Prize Chrysanthemums,	50c.	16 Large Flowered Pansy Plants,	50c.
20 Choicest Gladiolus,	50c.	10 Coleus, will make a bright bed,	50c.
10 Lovely Fuchias, all different,	50c.	Our Catalogue free. **Order To-Day.** Address,	

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LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Floyd	Feb. 10, 11
Lake Providence	17, 18
Waterproof	24, 25
Gilbert and Vidalia	Mar. 3, 4
Harrisonburg	10, 11
Winnsboro	17, 18

J. M. HENRY, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Wilson, at Wilson	Feb. 10, 11
St. Francisville, at St. Francisville	17, 18

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Glenmora, at Glenmora	Feb. 10, 11
Natchitoches, at Natchitoches	17 18
Colfax and Montgomery, at Colfax	24, 25
Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Rayne Memorial	Feb. 11
Parker Memorial	18
Covington	25
White Castle	Mar. 4
Carondelet Street	11
Burgundy Street	18

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at New P.	Feb. 10, 11
Arcadia, at A.	17, 18
Valley, at Cotton Valley	23
Mladen	24, 25
Homer, at H.	Mar. 3, 4
Haynesville circuit	10, 11
Gansville, at Gansville	17, 18

B. T. CRAWS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Arthur	Feb. 10, 11
Lake Charles	15
Grand Chenière, at Leesburg	17, 18
West Lake, at West Lake	21

C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup and Many, at Ft. Jessup	Feb. 10, 11
Pleasant Hill, at Marthaville	17, 18
Red River, at Campo Bello	24, 25
Florien, at Prospect	Mar. 1
Zwolle, at Zwolle	3, 4
Coushatta, at Coushatta	10, 11
Mansfield	14
Pelloan, at Benson	17, 18

JOHN T. SAWYER, P. E.

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AN APPEAL.

[The following appeal does not refer to the authorized low-priced edition issued by the Funk & Wagnalls Company, by arrangement with Messrs. A. C. Armstrong & Co.' It comes to us from Bishop Geo. F. Seymour, LL D., Springfield, Ill.; Rev. Dr. Theo. L. Cuyler, Brooklyn, N. Y.; Josiah Strong, D D., New York City; Prof. A. H. Strong, D.D., Rochester, N. Y.; Bishop J. H. Vincent, Topeka, Kan., and Rev. Dr. R. S. MacArthur, New York City.]

In simple justice to the English authors who have made The Expositor's Bible, and to their chosen publishers, we urge that their rights in this country be respected, especially by all clergymen.

This we do in view of the fact that an unauthorized reprint of this work has been undertaken by an American re-printer, a reprint which, as we are informed, is not being made under the editorial supervision of the editor-in-chief, or of the other authors, nor with their consent; nor have any arrangements been made by the promoters of this reprint to make any payment for the authors' rights.

Surely with the dawn of the twentieth century, the right of literary property should be held, at least, by clergymen, to be as sacred as that to other property, and (in the realm of conscience) a moral wrong should be avoided as zealously as a legal wrong.

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Christian Advocate.

VOL. 47.—NO. 7. NEW ORLEANS, THURSDAY, FEBRUARY 15, 1900. WHOLE NO. 2269

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Hon. Frederick W. Holls, who was one of the American delegates to the Peace Conference at The Hague, delivered a very interesting address in the lecture hall of Columbia University to about as distingnished an audience as it would be possible to get together in Washington, on the work of the conference which resulted in the adoption of the treaty providing for the permanent court of arbitration, which was this week ratified by the Senate without a dissenting voice. Mr. Holls summed up the work of the conference by saying that it had established the Magna Charta of international law, and that, while its work would probably show many failings and occasion many disappointments, it marked, on the whole, the greatest advance in the line of peace and good-will in the history of the races of the earth.

Bishop Hurst has received so many favorable replies to the prospectus of the Epworth College of Literature, to be a part of the American University, that he has authorized an architect to prepare plans for a handsome marble building, about 200 by 100 feet, at a cost of $200,000. While the architect has been directed to make the contemplated building harmonize with the general classical style of the plans of the group of educational buildings which will eventually occupy the grounds of the American University, it is intended that it shall be somewhat more ornate on the outside than the College of History, which is already finished. Bishop Hurst will send out a special appeal to the 1,700,000 Epworth Leaguers of the United States, asking for $1 contributions to the fund for the erection and maintenance of the Epworth College of Literature, and he is confident that more than the required amount will be raised during the present year. The site selected for the building faces the College of History, and is by the side of the site upon which the Illinois College of Languages will be erected.

President McKinley has received a petition from a committee representing the General Assembly of the Presbyterian Church, strongly protesting against the sale of intoxicating liquors in the territory acquired from Spain by the United States. Following is a portion of the protest: "Since the recent accessions to our national domain in the Indies, East and West, anxious eyes have been directed toward those lands by the Christian people of America. Recognizing the fact that opportunity involves responsibility, deep solicitude has been felt as to the results that shall follow in those islands from the assumption of authority by our government. The unfurling of our national flag should be to those peoples the pledge of the starting of influences that shall be elevating and in every way beneficent. And surely the hope of such results seem justified, in view of our avowal of disinterested and philanthropic motives in entering on the recent conflict with Spain. The official records show that the amount of alcoholic liquors exported to those countries has doubled in six months. The American saloon, that foul blot on our civilization, has already gone to curse those lands. Whatever blessings of a higher Christian civilization we may have hoped to bring to those distant islands, it is to be feared that the benefits conferred will be counterbalanced by the demoralization and ruin inflicted by the American liquor traffic. Deprecating the coming of such sad calamities on these helpless races, and with trembling apprehension of God's righteous judgments on our beloved country, we come in the name of the million communicant members, and of other millions of adherents of the Presbyterian Church in the United States of America, to address you, the President of our Republic, earnestly asking the exercise of your power to the prevention of this great wrong."

Miss Jessie Ackerman, who has been around the world twice as a missionary, under the auspices of the W. C. T. U., delivered an address this week on her experiences in South Africa, where she was quite recently. She prefaced her remarks by saying that she, and not the W. C. T. U., must be held responsible for the opinions she intended expressing. Of President Kruger, with whom she had a conversation (Gen. Joubert acting as interpreter), she said: "I have looked into Mr. Gladstone's face, and stood face to face with Bismarck; I have noted the grand and massive lines of strength in his visage; I have watched the expression of wisdom and force in the face of Li Hung Chang, but never have I seen such a strong, noble character depicted in a human face as in that of President Kruger. There is a kindly look in his face that shows his heart beats for all that is good and holy and beautiful." Miss Ackerman said of the war: "The war is not between the English people and the Boers, but between Joseph Chamberlain, Cecil Rhodes, and the Boers. These two Englishmen will never be dealt with properly until they fall into the hands of the Almighty, and I should like to be there to see their treatment." Miss Ackerman closed her address by attacking the army "canteen," and she used some very strong language. She said the law to abolish the "canteen," for which the women of the country worked so hard, failed, "because here in this city there was a traitor to man who dared to insult all American intelligence by giving the now well-known interpretation to the canteen law."

Washington, Feb. 7, 1900.

Communications.

THE MAKING OF A STATE.

BY MARY V. DUVAL.

Oliver Wendell Holmes says, "To be able to judge correctly of any man's character and disposition, you must begin back as far at least as his grandfather," and so, in making a judgment of the qualities that, combined, make ours one of the greatest States of the Union, we must study carefully the pioneer element, the men who redeemed our "forests primeval," and gathered together here, in less than half a century, a storied past, rich in traditions and customs, while they planned a future that was as glorious, as untried. The future historian of the State will, doubtless, deal less with mere facts and figures, and more with the causes and effects that make history a live and logical thing.

The early history of the State represented, not the slow development, the painful progress through war, famine and pestilence that make such pitiful reading of the story of other and older colonies. Instead, there was a direct and immediate transformation of the finest flower of civilization into a soil that had waited through ages for its coming, and gave to the rare exotic, when it came, a kindly welcome. It was but a repetition of the old fable of Minerva springing, full-fledged, from the brain of Jupiter; reaching, at a single bound, that high estate to which her less fortunate sisters had attained only through suffering, toil, and periods of retarded growth.

In searching for the roots of our civilization, it is to the country preeminently that we must go, instead of to the town or to the city. Exceptions to this are the early French settlements that fringed our territory along the gulf coast and on the banks of the Mississippi river. Drawn thither by the love of adventure and by the hope of gain held out by John Law, of "Mississippi Bubble" fame, they were soon engulfed by that rising tide of Anglo-American immigration which, setting in from the older Southern States, mainly those east of the Alleghanies and the Blue Ridge, soon absorbed all other nationalities, or left them to linger, as did Longfellow's Acadians, on alien soil—"Another race, with other customs and language."

The names of the French D'Ibervilles, De Tontis, and Bienvilles, and the Spanish Gayosos, Miros, and other proud and courtly Dons, mark an epoch indeed in our colonial and territorial history of which we may well be proud; but it is an epoch, so far as the real making State is concerned, which is pre-historic, and while it gives picturesque touches to our otherwise somewhat prosaic annals, and has left its impress indelibly stamped upon certain localities and communities, we must look elsewhere for that inner life and history which we are seeking so earnestly.

For all that is lasting and best in our civilization, for that which has moulded the spirit and temper of the people, and the genius and integrity of their institutions, we must look to an Anglo-Americanism which traces its origin back through those Southern States of which Virginia was the mother, through the old Dominion herself, and thence to centers of culture and refinement in those portions of England whose intellectual and political life was quickened by the influence of the Universities of Oxford and Cambridge.

From the farm-houses of Virginia, modeled after the manor-houses of England, a steady stream of emigration began soon after the close of the Revolution, spreading first to the Carolinas, Kentucky and Tennessee, and from thence sending out vigorous tributaries to the younger States, Mississippi and Alabama. As was to be expected, the wealthy planters and professional men who, in the early decades of the nineteenth century, began to build homes on the fair lands where the Choctaws and Chickasaws had once claimed ownership, sought as models the plan on which so many of the homes built by their forefathers in Virginia and elsewhere had been constructed. So we find that, after the inevitable era of the double log cabin had passed, there arose, fair to behold, many stately mansions with Grecian porticoes and pillared fronts, drawn after plans which had their origin in that classical architecture copied by Thomas Jefferson from well-known Greek and Roman models.

There was represented, on a newer and grander scale, the well-remembered ancestral homes in old Virginia, in the Old North State, or some other one of that group south of Mason and Dixon's line, which reproduced so faithfully the England of the eighteenth century. From the vantage-ground of his spacious veranda the planter loved to contemplate the broad sweep of lawn, through whose groves of native oaks the carriage-drive wound to the broad gate-way, was open to all comers alike. Beyond and around stretched his acres of cotton and corn—the rich returns for his labors made by a generous, responsive soil. The negro quarter stood in the rear of the "big house," its rows of white-washed cabins built on either side of a central street, over which the pickaninnies rolled and rollicked from sheer delight in living. The gracious manners, handed down through generations of English, Scotch, or Irish-Americans, were his, and his the proud birthright of "gentleman" in the best sense of the term.

Not only old manners and old speech, but the old pride of the earlier States, was reproduced upon the soil of the new "Arcadia" upon the banks of the Mississippi. In the libraries every current periodical and publication of the day, American or foreign, was found, giving food for thought and conversation on the leading events of the day, from prices in the slave and cotton markets to the latest productions of literature and art, and up thence to the noblest things that can engage the attention of the mind of man. The love of land and the passion for out-of-door pursuits was, down to the period of the Civil War, the chief characteristic, not of the Mississippian alone, but of the Anglo-Americans of the entire South. They cultivated the soil for pure love of it, and caressed the bosom of the earth with the same fondness their forefathers had shown in the "tight little isle across the sea." The true Saxon avoidance of cities and the corresponding love of rural life, with the elegant leisure which a rich soil and generous climate engendered, made life in Mississippi during the first half of the nineteenth century a pastoral idyl, a poet's dream.

Few of the dangers and privations that characterized the pioneer life of other States were to be endured in this. The notable exceptions are the massacre at Ft. Rosalie and the bloodshed that followed Bienville's trail into the heart of the Chickasaw country. This, however, was at a period far distant from the time when the real building of the State began. Diplomacy, rather than an appeal to arms, won the victory for the white man, though at one time the shadow of a general uprising of the native Indians lowered over the early settlers, to be dispelled forever by the South's ideal hero, Andrew Jackson. The generally peaceful character of the native Indians favored that love of rural life to find which the early settler braved the long and tedious journey over mountain and stream, separating himself forever from his fatherland and its hallowed associations. The pioneer settlers of other American colonies had to build cities in self-defense. The colony on Manhattan Island became, first, New Amsterdam, and then New York, because the Knickerbockers and their descendants were not able to cope, singly and alone, with the savage foe. Oglethorpe, for the same reason, built wisely and well at Savannah; the advance guard of civilization in Middle Tennessee broke ground on the Cumberland at Nashville. Louisiana had her, New Orleans, and Alabama her Mobile, but the typical Mississippian has ever considered his country dwelling his castle, and himself able to hold it against all who might dispute with him the right of possession.

"Steam," says Emerson, "is almost an Englishman;" "grass," says James Lane Allen, "is almost a Kentuckian," and we may add in this connection that "cotton is almost, if not altogether, a Mississippian."

The hereditary love of land and agricultural pursuits characteristic of the descendants of those who had redeemed the older Southern States from the wilderness, had grown into a passion during the first decades of the nineteenth century, and the stories of the rich alluvial lands east of the Mississippi fed the imagination and fired the blood of those in whom the pioneer instinct was still and active. The wondrous fertility of the soil, with its marvelous yield of cotton; the delightful climate, adapted to almost every production of the temperate zone, seemed to the young paladin of Virginia and the Carolinas a veritable land of promise, which abounded, not in milk and honey alone, but where "cotton, hog and hominy" were the staple productions, and fortunes were in easy reach of those who sought them.

The descendant of the Virginian cavaliers was caught by that glamour of the imagination which pictured himself as the proud possessor of broad and fertile acres of black cotton lands, as yet untouched by plow or harrow; of numerous dusky slaves singing their happy and contented labor songs, and looking to him as their liege-lord and master; of the gleaming white walls of a mansion formed on the model of the home of his fathers, presided over by some dainty Southern maiden who could jingle a huge bunch of keys, superintend the housekeeping, and in his absence the plantation work; keep the looms and spindles busy, make pickles, preserves and cake after the most approved of old Virginian recipes, train her children and her slaves in Christian doctrine and morals, comfort the sick, cheer the dying, and still find time to cultivate those graces of mind and body which have made the name of Southern woman synonymous with all that is beautiful and true.

We hear much in this progressive age of the enlargement of woman's sphere and of the increasing of woman's responsibilities. The pioneer women of the South builded better than they knew, for they, too, were the makers of States and of statesmen.

What a brave time that must have been when the new States were filling up with the best that the old had to offer! How like a romance the long journey over-land of those bold spirits who came to seek homes and build governments in the new Eldorado of the South! We can see in fancy, and by the help of tradition, the patriarchal procession moving in stately dignity over mountain, hill and stream; the family carriage with its blooded horses, its fair occupants and gay outriders; the slowly-moving, snowy-covered wagons, and the swarm of sable retainers, whose song and dance at night when the campfire shed its flickering light on the animated scene, presents a picture on whose canvas there now remains only the colors dimmed by time and change—a memory to be cherished, a tradition to be handed down to future generations. The old methods and manners, forms and customs of living thus transplanted from the old States to the new, made life strong and sweet and simple—a life that was worth the living, a country that was worth the dying for. It made generations of strong, brave men and true, beautiful women, living upright and noble lives, ready to sacrifice themselves unselfishly for family or public welfare, making in the Western wilderness a government whose foundation was laid in equity, whose laws were just and humane, enacted for the generations that have since arisen to bless the memory of the founders of the State. Every pulsation of life in that heroic time beat in unison with the heart of nature, and all things bore the impress of a tranquil pastoral life. The incentives to, and the necessities for, building great cities were lacking, and even the towns and villages scattered at wide intervals through the country-side drew their existence from the exigencies of plantation life, and the demands that, once a month at least, drew the country folks to the county seat, overflowing the quiet streets and inundating the court-house squares with a flood of life and color that will yet be utilized by the poets and romance writers of the future.

The old types of country life, so strong and of such individuality—those that represented the "tender grace of a day that is dead"—have passed away after holding sway in this State for at least three-quarters of a century.

The changed conditions of the South since 1865 have led to the gradual blotting out of the ancient regime—the almost feudal system and mode of living that incorporated all that was grand and noble in the Middle Ages with all that was enlightened and progressive in modern times.

The love of country life has become less strong, and the movement of the white population towards town and railroads has cast a change that is very marked over rural habits and modes of living. The country magnate, whose stalwart sons and blooming daughters were expected to inherit his landed estates in the good old way, has disappeared; the homes that in their day were the abodes of peace and plenty, and the centers of a generous hospitality, are now the stopping-places of a shiftless black tenantry; the residences, for the time, of the aspiring colored gentleman and "his lady." The State is still dominated by agricultural instincts, and Cotton is still king, but the old life which drew its strong, helpful currents from deep reservoirs underneath our social system has passed away, and what we do to preserve its memory and traditions must be done quickly.

There is a wealth of material lying around us which we have but to utilize to make the story of our past glow upon the pages of history, fiction, and poetry. When some future writer, in "thoughts that breathe and words that burn," shall do for the South what Walter Scott and Robert Burns did for their native land, then will the world know that this land of poetry and song is also the land of heroes and hero-worshipers.

(Concluded next week.)

For Pastors and Presiding Elders of the Mississippi Conference.

The following is an extract from the report on the Twentieth Century Fund as published in the Minutes, with some corrections in punctuation and verbiage that are necessary to the sense of it:

The success of this movement depends greatly upon the zeal with which it is operated during the next six months. We urge our pastors to throw themselves unreservedly into it at once. If there be confidence in ourselves and our people, barriers will be removed and success achieved. Faith and ardor will discover the means.

We make the following requests:

1. We request that on each pastoral charge, where it has not already been done, a complete roll of membership be promptly made in the roll-book, and that it be impressed upon all that when the work of raising the fund is completed, the roll-book is to be kept among the permanent records of the charge.

2. We request the immediate organization in each charge of a Twentieth Century Fund Committee of two, or more, active laymen, of which committee the pastor shall be chairman. Where it seems advisable, the committee shall appoint a Board of Canvassers, to be composed of one member for every fifty members of the church, besides one or two extra canvassers for work among our adherents. The pastor is to appoint the committee, or if the church or Quarterly Conference is at hand, it may be done under the call for "Miscellaneous Business." This committee is to circulate literature, especially the "New Century Education," which is the monthly paper issued in the interest of the fund; and it is to push the movement with all possible vigor. It will generally be found best for the committee to hold one, or more, educational meetings, at which public subscriptions shall be made, these public appeals to be followed by private solicitations and house-to-house canvassing.

3. Where an Epworth League is organized pastors are urged to assign to it work in connection with this movement.

4. We request that each presiding elder choose two or more active persons who, along with himself, shall compose the Executive Committee of the district, whose duty it shall be to project great educational meetings in different parts of the district, cooperating with the pastors and local committees in securing the best speakers for the interior circuits and most indifferent communities.

In reference to the distribution of the fund your Board of Education recommend the adoption of the following:

"Resolved, That all amounts specially directed by the donors shall be sent to the Treasurer of this board, R. W. Millsaps, Jackson, Miss., and by him forwarded at once to the Treasurer of the institution to which donated."

Begging your attention to these requests, I am,

Your brother,

H. G. HAWKINS.

THE LAND BEYOND THE SEA.

BY FREDERICK WILLIAM FABER.

The land beyond the sea!
When will our toil be done?
Slow-footed years! more swiftly run
Into the gold of that unsettling sun!
Homesick we are for thee,
Calm land beyond the sea!

The land beyond the sea!
Why fadest thou in light?
Why art thou better seen towards night?
Dear land! look always plain, look always bright,
That we may gaze on thee,
Calm land beyond the sea!

The land beyond the sea!
Sweet is thy endless rest.
But sweeter far that Father's breast
Upon thy shores eternally possest;
For Jesus reigns o'er thee,
Calm land beyond the sea!

Exchange.

Communications.

NORTH MISSISSIPPI CONFERENCE.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

(Published by request of the North Mississippi Conference.)

Notwithstanding the year just closing has been an unfavorable one to the prosperity of many lines of business in various sections of the country, we find that our church has been blessed by a liberal patronage of our Publishing House and church organs, and that there is a marked increase in the demand for pure, wholesome literature, as will be seen by the reports of the several departments to which we briefly refer.

OUR PUBLISHING HOUSE.

The report of our Book Agents, made at the close of the last fiscal year, March 31, 1899, and approved by the Book Committee, Aug. 16, 1899, shows a net increase over that of 1898 of $13,611.60 in the total business transacted, which we are glad to note; and the financial condition of the country to-day justifies us in expressing the belief that even a better showing may be made for the next year. Believing the report of the Book Agents to be one of general interest, we quote at length from it as follows:

"Total business from all departments	$350 416 29
Gain in assets for the year.	40,144 19
Cash and sinking fund...	200 986 07
Total assets March 31, 1899	911,685 20

LIABILITIES.

Outstanding bonds	$ 25 00
Amount on deposit by Sunday-school Boards.	3 233 42
Over-payments on the part of customers	2 557 99
On deposit	3 380 48
Total debt April 1, 1899	$ 9,196 89
Capital as per ledger	$902 488 31

"Like a long series preceding it, the year was unpropitious to the prosperity of the House. There was war, with its distractions; pestilence, with its terrors, and wide waste of wealth by rain and frost.

"When the settlement for the year was made we were gratified to find the balance so well in our favor. To all who contributed to this result we owe hearty thanks, and would make due acknowledgment of our obligation.

"The outlook is better for the current year, and we hope for better results for the year's work, and yet the financial gains may not be greater, for by the establishment of a branch house at Dallas, Texas, the expense account for the year has been considerably increased. This branch house has been long desired by our brethren of the Southwest who represent much of the territory and membership of the church. It is hoped that it will not only prove a great convenience to them, but increase the usefulness of the House, and very soon add to its revenues. The present prospect of the enterprise is hopeful."

NEW ORLEANS CHRISTIAN ADVOCATE.

Dr. W. C. Black, editor and publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, makes a very favorable and commendable report, from which it is readily seen that he is a man of financial ability as well as of intellectual and spiritual power. The liquidation of the Keener debt, which has been against the concern for so many years, is noted with especial interest. While there has been some increase in the circulation of this excellent paper, yet it is not read as extensively as it should be by the Methodists of our Conference, and we urge upon our ministers to use greater efforts to put it into the homes of their laymen.

THE NASHVILLE CHRISTIAN ADVOCATE

In referring to the Nashville Christian Advocate, we do so with a deep feeling of spiritual and church pride, because we believe it to be the best religious publication of its kind in this broad land of ours, and we congratulate the church on being fortunate enough to have as the editor of our connectional organ a man of God who is equal to all emergencies, and who has as his able assistant another faithful itinerant whose superior for the position he occupies has not been found. The Nashville Advocate abounds in good things. The editorials, while written in a kind and tender manner, are strong and forceful, and carry convictions with them. The condensed news department is presented in such way that even the busiest man may keep posted on the important events of the day without interference with his duties. The selections are of the choicest and purest, and they are full of rich and nutritious spiritual food for the young mind. It should go into every Southern Methodist home, and we urge our ministers to be more diligent in their efforts to increase its circulation, not on account of the increase in revenues to be derived therefrom, but because of the great and never-ending good it will accomplish among the people in whose interests they are laboring.

THE METHODIST REVIEW.

The circulation of the Review, we regret to learn, is less than it has been. This publication has a great and important mission to perform in the work of the church, and our ministers should not lose sight of the fact that its increased circulation will aid them materially in the furtherance of the cause of Christianity.

THE EPWORTH ERA.

With the rapid growth of the Epworth League the Era circulation increases, but we are informed that the income is still inadequate to its support. The pages are full of interesting and valuable information, for the young especially, and we trust that it may receive the patronage that it deserves.

SUNDAY-SCHOOL LITERATURE.

The Sunday school Committee will, doubtless, make you a full report touching upon this important subject, and we refer to it only to add our commendation, and to express our gratification at the success attained along this line.

SONG BOOKS.

We note with pleasure that there is a growing tendency throughout this Conference to substitute in the Sunday-schools and Epworth Leagues our "Young People's Hymnal," in place of the song books published by outside and oftentimes irresponsible concerns, and that our own hymn books are being more extensively used in the churches.

OTHER BOOKS.

Among the many good books being sold by our Publishing House there are none more worthy of careful study than "The Son of Man," by Gross Alexander, and "Studies in Bible Truths," by Bishop Keener, and we commend them especially to both ministers and laymen.

WORK OF OUR COLPORTER.

Rev. G. W. Bachman, who has so faithfully served us during the past years in the capacity of colporter, reports that he has attended seven District Conferences and visited fifty-five churches in forty six pastoral charges; that he has sold books to the amount of $2,065 10, and papers, including Sunday-school literature, to the amount of $670 30.

It is the desire of the Book Agents, Messrs. Barbee and Smith, that Bro. Bachman be reappointed to the place he now holds, and this committee joins in the recommendation, believing that the furtherance of the work can be best accomplished by him who has been so unceasing and untiring in his efforts to place good books and periodicals into the hands and homes of our members throughout the North Mississippi Conference.

J. W. BELL, Chairman.
J. C. MIMMS, Secretary.

EQUAL LAY REPRESENTATION IN THE ANNUAL CONFERENCES A NECESSITY.

When the next General Conference meets in Dallas, in May, 1902, it will have been thirty-six years since lay representation in our Annual and General Conferences was adopted by the M. E. Church, South. It has been clearly proved that this policy has in it no danger to the church, but rather much good. Nor do we believe any hazard will be incurred extending this to full quality between the clergy and laity in the Annual Conferences. In fact, there are many good reasons why this should be done.

First, the unending and perplexing financial problems will all be solved thereby. It has ever been repulsive to the American mind to submit to "Taxation without representation;" whereas, by the present policy, there are vast sections of our territory which rarely, if ever, have a lay representative in the Annual Conference—not one in ten years. They merely allow the apportionments to be made to their charges year after year, without protest, for the sake of peace. They are loathe to disturb the "order of things," in the first place; then, again, the times are often inopportune. Organizations pay small heed to a "hue and cry" at times when anarchy and communism give the "cue and fashion" to every public speech and bill of grievances. This has always been so. There is good in it, and it may result in much harm by running to extremes. We think much harm has come to our church from matters remaining in statu quo for too long a time. Assessments have thus been fixed on charges (and I am not objecting to amount of assessments, provided they are equitably pro rated) where the people have very little interest in such matters, because few of them have ever come in contact with the great Conferences of our church, and they feel that the exactions are made without their knowledge or consent; hence the pastor and the spirited laymen who assist him exhaust themselves in vain efforts to arouse the membership, and finally give up in despair, saying, "It can't be done."

Brethren, "it can be done." This is the watchword of every faithful Methodist. Who has not read it in the papers and heard it from the rostrum till its force is lost? Why, the brother who never attends Conference! Another capital phrase among church people is, "Not a question of ability, but of willingness."

Now, I believe both of these to be true conditions. "It can be done" by placing the management of these affairs largely in the hands of those who handle the treasure, thus arousing the "willingness" where the "ability" slumbers through contact and responsibility. This would be augmented by equal lay representation.

Second, only questions of polity and administration can arise in our Annual Conferences. So no harm could come from the fact that laymen are not theologians. Not every preacher is that, as to that matter. But the laymen are the "men of affairs" in the world, and are much better prepared to grapple with the material affairs of the church—not that ministers are incompetent. They have done remarkably, considering that they have also had charge of the work of preaching and teaching of doctrine and morals. The mind likes variety, but too great a strain in such contrasted spheres is inexpedient. True, doctrine and practice ought to meet and coalesce in the field of morals, and it is profitable for preachers to understand finances and for laymen to study doctrine. But the rule of progress insists that each man have a something definite to perform, and that he perform it. When this is violated there is confusion, and much loose performance and non-performance; and, however great has been our success, recent evidence goes to show that it would have been much greater had our Annual Conferences been made up of, at least, an equal number of laymen and preachers. It would popularize our polity without conceding anything to worldliness.

Thirdly, it would develop as high a type of piety among the membership as is claimed for the ministry, and it would tend to unify the two classes, since while each would specialize in a separate domain, their labors would be so much more identical. We would no more be pained with that insult to probity in the expression, "There is more expected of preachers than of private members, anyhow." A holy strife for spiritual labors would be gendered by giving more of our worthy laymen prominence in the councils of the church. This is not to be gainsaid.

Some think an increase in the representation in the Annual Conference would render that body unwieldy, making its entertainment burdensome. "Some are already too large," say they. All this can be easily remedied. We can have the size reduced by increasing the number, which, indeed, would effect much in bringing the Conference nearer the people; or, which is best in any case, let the members of the Annual Conference pay a moderate per diem for entertainment. This will bring bids from twice the number of towns now applying for the annual meetings. Any faithful pastor or layman would save money by paying this in order to get more of the laymen in the business of the body. For they usually have to make up deficits that would never occur on the equality plan. Thus they pay out many times more than five or six days' board at Conference would cost.

Preachers and laymen who attend Annual Conferences are not objects of charity in the pauper sense. They can, if necessary, pay their way. "But," say some, "we can't have full attendance, even with free entertainment." No wonder. I wouldn't go to Conference either if I just had to sit about and look on with nothing assigned me to do, as if I were incapable. Give our laymen an equal chance, and you will soon see their places filled.

Again, a good policy would be to have the Board of Stewards provide an annual fund sufficient for the pastor and one laymen from each charge, to be maintained at Conference. This would be an economical policy, by reason of the increase in temporal and spiritual interest which it would bring about throughout the church.

This article closes with this prophecy: When the equality policy is adopted throughout our machinery, statistics will show large net increases in every department. The new century should be entered upon with this advantage.

W. L. ANDERSON.

Chester, Miss., Jan. 10, 1900.

GOLDEN WEDDING.

The Rev. J. M. Johnston, of the Louisiana Conference, will celebrate his "golden wedding" on the fourteenth of February. We desire to furnish your readers with a brief sketch of his long and useful life. His grandparents came from Ireland in the year 1760 and were members of the Wesleyan Societies, and probably sat at the feet of the Gamaliel of Methodism. His parents were natives of North Carolina.

Bro. Johnston transferred to the Louisiana Conference in 1875, the seat of the Conference being at Alexandria that year.

Bro. Johnston passed his seventy-fifth birthday on Jan. 20. He is still hearty and strong, and though a superannuate of one year, is doing supply work at Pollock and Olla. He has lost none of the vigor of his youth, and lives on the "mountain-top." He has been a member of the church for 63 years; 52 years he has occupied an official position; 35 years he has been a herald on the towers of our Zion. During all these years of ministerial labor his character has been unchallenged. "Nothing against Bro. Johnston" has always been the reply when the Conference roll was called. His first work in this Conference was Big Cane and Evergreen.

Sister Mary Elizabeth Johnston (nee Moore), his faithful companion during a half century, is a descendant of the invincible John Knox, whose fervent prayers shook crowned heads when he exclaimed, "Give me Scotland, or I die!"

C. C. MILLER.

Alexandria, La., Feb. 6, 1900.

Happiness consists primarily in a good conscience. He who has a conscience void of offense towards God and man enjoys a satisfaction and happiness which nothing else can give. The moral element within us can not be ignored. The soul must be adjusted to duty and God. Man can not escape his destiny. He can not come down to the brute life if he would. The irrepressible conflict goes on. Here is a worm that may never die, a fire that may never be quenched. To know and enjoy God, to live in lowly obedience and devotion, to keep a heart free from worldliness and care, is bliss supreme. Here is the secret the wise men have sought.—Texas Advocate.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; he will direct your paths; he will accept your efforts, if they be faithful.—Canon Farrar.

REMEMBERED.

How shall we tribute bring, how sweep the strings for song?
From store so rich, from choral-sounding all the years along?
Where fill the pen? From fountain at its brim for years?
With heaven's crystal, or with the sudden plenty of our tears?
Yet the Te Salutamus are we moved as one to make,
And from the fullness of abundant resource take;
From the garden, over-full, gather bells of fuller bloom,
And all the brothers coming, heap their fragrance on a tomb.

No one may speak for these at home, who all along the years
The great heart knew in smiles, in labors and in tears;
For her whose hand, his clasping in the scented days of youth,
Unclasped awhile from his, holds yet his knightly troth and truth.

Amazed we on this cypress look, these dark embroideries of death;
Their shadow troubles us—in shadow let us lay them underneath;
We stand in light, serene, far-scattered, vivid light of glance and smile;
Speak we of light, then, shining along the course time laid awhile.

Honors we keep, as heirs of Him whose life of kingly span
Across the arch of years perfected the full structure of a man;
Our traverse of the structure glad for the gladdening of the throng;
Along it safety learning, upon it bursting into song.

The pastors watched, unsleeping, on Judaean plain one night,
And to their flocks from the birth returned, gave voice from pure foresight;
Our pastor kept his happy vigils, from manger, from the tree,
Gathering light to the guided flock, for saved and lost to see.

At whiles the represented hosts go up for counselling, for wider things,
And Zion bevets to her work great sons to gain great happenings;
New spring our tears to greater flow! Our captain and our son
Militant no more, we mourn and lay great armor by, its action done.

The hosts all take their leave at last above, for service or for rest,
And righteous years are ladders runged straight to the Throne addressed;
Ours it is to sight those years, each higher, each to duty fast,
And from the last high year on earth to see the greatest step the last.

Blessings to Him who starred from highest place the way
To us, and, leaving, left the gift of light to those who stay.
We voice His glory, and more widely see, through eyes now dim
For tears, the highway homeward taken by our greatest one to Him.

Reverently written in memory of Charles Green Andrews, D. D., who, for a number of years here, has held me in his grateful debt, and whose departing has not released it.

W. H. HUNTLEY.

Fayette, Miss., January, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

A LAST WORD.

To the Auxiliaries in the Louisiana Conference:

This last word before the day appointed for our Twentieth Century Rally, and before the close of our fiscal year, goes forth with a prayer that He who holds all hearts in His hand may awaken within each one a deep sense of gratitude for His mercies and blessings to this people for generations. May the Spirit's power reveal to each one the full meaning of this day of opportunity, that an honest effort may be made to meet its obligations!

This month closes the most critical year in the history of the Woman's Home Mission Society. The hand of the Lord our God has been upon us for good in the past, and the open door for larger opportunity of service in the future is his commendatory "Well done!" on our past efforts. "Thou hast been faithful over a few things, I will make thee ruler over many things." The day of small things was not despised by our faithful workers, and for their reward God gives them rule over many large enterprises. Will they meet this growing responsibility with the same loyalty of devotion and endeavor? I believe they will.

The fiscal year closes with this month. Let every member of every auxiliary pay up her dues in full and see that every pledge for special work has been redeemed. If this is not done, the Board can not meet its obligations. Examine the list of your membership and see if any new members have been added during the year. If not, why not? Give your answer by trying to secure many before the opening of the new year, and thus add both influence and financial strength to your society.

In February we have the time set apart for the bringing in of our great thank-offering for the blessings of a century. We have done a great deal of praying, talking, and writing upon this subject—preparing the minds and hearts of our people to realize their personal duty and privilege; now has come the day of action. It is our opportunity to let the Spirit's call express itself through our liberality. Let us not do despite to his grace and come short of the glory of God. He has promised to supply our need, and he is going to do it through our own love and liberality out of the gold and silver he has placed in our keeping.

Let us come up to the courts of the Lord with joy and thanksgiving during the month, and feel, as we lay our gifts upon the altar, that he sanctifies them and adds power and blessing, that they may accomplish his glory in the salvation of the children of his love.

The time has come for us to close our accounts for the year. Let every Conference, auxiliary, and member of the Home Mission Society ask of itself, "How much owest thou unto thy Lord?" and answer by paying up honestly all back dues and pledges for special work before March 1, so that the reports of the General Treasurer may be ready for presentation at the annual meeting of the Board.

Are all things in readiness for your Twentieth Century Thank-offering service? If you have not done your part in preparing, you have that far blocked the way to success. If you have done all in your power, trust in the Lord, and give while you pray for the spirit of liberality in others. When the service is over send a list of your pledges for the Honor Roll of Our Homes.—Our Homes.

Not merely, however, is the absence of selfish or impure desires needful to clear the judgment and brighten the reason; the presence of warm sympathies, and pure affections, and enthusiasm for the right and the truth are also important elements. The cold heart, however impartial, can not give that impetus to the intellect that the fervent impulse of a true and honorable soul will inspire. It is the glow of interest in the truth and love for the right which can best and most surely find out what is true and right, and follow it when found. Let us, then, never forget that while the spread and increase of intelligence is always on the side of virtue, yet without good feeling, pure aims, and right conduct, we can not hope for a strong intellect, a sound judgment, or a clear mind.—Public Ledger.

The Christian Life.

As the mother hushes the grieved, weeping child, with its hot, flushed face pressed against her own, so does our Father in heaven often allow us to moan out our sorrows in his strong arms, with the blessed light of his face falling upon us. Like the "shadow of the great rock in a weary land," he is always near to cheer us along when we are ready to sink down by the wayside in despair. When we are faint and thirsty, the cool, clear water gushes up at our feet. In every emergency of life he is the same tender, loving, Infinite Friend.—Mrs. M. A. Hoit.

All actions done from the same motive are alike in God's eyes. We are not all called to great service, but we are called to sympathetic interest in those who are so, and to help them as we may. It was a law in Israel: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." It is the law of Christ's kingdom, in which motives, not deeds, and spiritual susceptibility, not the accidents of the mode of its expression, determine place, capacity of receiving, and therefore reward.—Alexander Maclaren, D. D.

Forbear; give up a little; take less than belongs to you; endure more than should be put upon you. Make allowance for another's judgment of the case; differing in constitution, circumstances and interests, we shall often decide differently about the justice and integrity of things; and mutual concessions alone can heal the breaches and bridge over the chasms between us, while unfair resentment and stiff maintenance of our position will breed endless dispute and bitterness.—C. A. Bartol, D. D.

Don't try to hold God's hand; let him hold yours. Let him do the holding, and you do the trusting.—H. W. Webb Pepoe.

FROM THE WORK.

PLEASANT GROVE CIROUIT.

Very much to our pleasure, and not beyond the patience of the good people, I was returned to this work at our last Conference. In due course of time the friendly winds and waves of good will brought to the shores of our necessities vessels laden with the rich treasures of a broad liberality—all of which were readily unloaded without reference to any law of import tax. The packages ranged in weight from 1 to 196 pounds in kind, covering the general field of necessaries, several delicacies, and three extraordinaries—turkeys. This personal consideration was further demonstrated by a Christmas gift to the parsonage of two new floors, a new carpet, nice lamp, nice rocker, and money to buy furniture. Nearly every Sabbath has been bright, which made it possible to have good attendance upon public worship, and we have had some very fine services. The presence and power of the Holy Spirit was upon the people. We need and hope to have a most successful year. BEN P. JACO, P. C.

PARIS, MISS.

This is quite a large work, having seven appointments and five hundred and eighty-six members. The possibilities of this charge are great. In fact, it ought to be one of the best circuits in this Conference. What we need is the consecration of time, talent, and means. We are planning for and expecting a year of success in the Master's cause. The people have been very kind to us since we came, and have remembered us in a very substantial way.

We had a good time at our first quarterly meeting. "Gilderoy," our beloved presiding elder, was on hand, and gave us two excellent sermons. Our people are delighted with him. The charge made a good report on the finances for the first quarter. The stewards made a liberal assessment for the pastor. The Lord helping us, we aim to do the best year's work we have ever done.

On coming to this charge we found only one Sunday-school, and no Epworth Leagues. We have organized one Sunday-school and one Epworth League, and we expect to organize several more of each. Pray for us. J. H. ROGERS.

Feb. 5, 1900.

DUMAS, MISS.

The old itinerant wheel turned around last November, and, to my greatest surprise, picked me up from Corinth, and sat me down at Dumas, to serve Ripley circuit for this year: and we are not sorry we are here. When we arrived here, a few days before Christmas, there was not a vacant house for us, but Bro. D. A. Tigrett and his good wife, and all the rest, opened their doors and hearts to us. We made Bro. Tigrett's our headquarters until a house was located. All gave us a hearty welcome into their homes. The people have received us kindly all over the work, and tokens of appreciation are coming from every quarter. Their appreciation has been shown not merely in word, but by means of numerous substantial gifts such as meats, dry goods, canned goods, crockery, glass-ware, barrel of flour, sugar, coffee, soda, salt, starch, mo

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lasses, and other things. And steps are being taken to build a parsonage. Two brethren have promised $50.

We are well pleased with our new presiding elder, Rev. W. M. Young. He is the right man in the right place.

Our first Quarterly Conference was one of the most spiritual I have ever attended. The Lord was sensibly present. Though held on Monday, yet all the churches were represented save one, and finances were double what they were at the first quarterly meeting last year.

We have resolved that this shall be the best year of our itinerant life.

May the Lord bless you in your work! B. P. FULLILOVE, P. C.

Feb. 2 1900.

A SWEEPING REVIVAL AT BUNKIE, LA.

We have just closed a sweeping revival at Bunkie and Evergreen, La., of ten days at each place; assisted by the Rev. Clarence B. Stronse, editor of The Religions Review of Reviews, New York. Scores of leading men of each town and the surrounding country were converted. Ninety-five united with the different churches, ranging in age from 15 to 65. Through the labors of this man of God the gambling business was broken up in each of these towns, and more than 500 men stood up, first and last, to declare that the saloon should never return, nor a "blind tiger" live in these parts again. At the closing service at Evergreen more than fifty promised to erect family altars. We have received 35 into the church; 10 more have applied for membership.

Bro. Stronse's preaching qualities are of a high order. He attacks sin in all its phases vigorously and uncompromisingly. His sermons are not pretty little essays, nor addresses upon semi secular themes, but discourses surcharged with gospel truth, and delivered with becoming dignity and grace. They are thoughtful, instructive, show careful preparation and are usually delivered without notes. They impress the hearers as coming from a soul that has felt the power of the truth, and in the ardor of love wishes others to know it.

We thank God for this meeting. A great reformation has come over the whole community; a good, healthy, moral and religious sentiment now pervades.

We are planning to enlarge our church at Bunkie. This charge is one of the best in the district, and, perhaps, in the Conference. The people know just how to make a preacher feel at home. They are very kind to us, and we receive many tokens of their appreciation.

N. J. ROBERTS, P. C.

Feb. 8, 1900.

TOPISAW (MISS.) CHARGE.

I reached my new field of labor the first day of January. The good people of this charge received me very cordially. The first Sunday of the new year I preached to a large and responsive congregation at Pleasant Grove. The good people at this church seem ready and willing to do something for the Master. The new church here, which we hope to finish this year, will reflect great credit upon the community.

At Topisaw, my next appointment, I found a well-organized Sunday-school doing good work under the wise leadership of Lovick S. Felder. Three and a half miles west of this church, at a snug school-house, we have a live prayer meeting every Sunday night.

On the third Sunday I preached to a large congregation at Sartin's Church. After the sermon a collection was taken to raise money to finish a splendid new church at this point, and $78 in cash was obtained. The Building Committee turned over the money to me, authorizing me to order the full amount of lumber needed, with the assurance that the balance due would be paid on delivery of the lumber. This I accordingly did. We hope to have the building finished, and a revival of Holy Ghost religion in it, before the Summer is over.

On this, my first round, I have induced twenty-two men to pledge themselves to pay ten cents per month, and nine others to promise twenty-five cents per month, on the Conference collections. Forty-five girls have each promised me a hen for the Lord's work. They have all agreed to tend the hens well, and devote the proceeds to the missionary cause.

Our Board of Stewards, thirteen in number, is composed of godly, large hearted men, who have not neglected their pastor.

We are hard at work, and are praying much for a sweeping revival at each church.

Success to the ADVOCATE! We hope to see it in many homes before the year closes. J. J. GOLDEN.

Jan. 31, 1900.

SURCHARGED WITH THE HOLY SPIRIT.

When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid; were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person; when you do so, a spark of fire shoots out toward you.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire—to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet and shut the door, and there, isolated "before the throne," await the baptism; then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labor, not in thy own strength, but "with demonstration of the spirit and with power."—Rev. William Arthur, in Tongue of Fire.

Don't be too swift to take offense. Many times the shot is not at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell a lie. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire.—Churchman.

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THURSDAY, FEBRUARY 15, 1900.

THE TWENTIETH CENTURY MOVEMENT.

The next few months will furnish substantial evidence as to whether Southern Methodists, as well as other Methodists, are so imbued with a spirit of thankfulness to God for his manifold mercies and for the benefit the church has been to them as to cause them to lay a worthy and willing thank-offering on the altar of the church. As a denomination, we take a pardonable pride in the excellence of our polity, and in the grandeur and purity of the doctrines we emphasize. The testing time has come. If we are sincere in all that we say about the measureless blessing that Methodism has been to the world and to us individually, now is the time to let "gifts speak our gratitude." As the closing year of the nineteenth century is fast speeding away, our plans for raising a splendid thank-offering ere the new century dawns must needs be put into prompt execution.

Some Methodists, however, have not yet been able to disabuse themselves of the idea that the Twentieth Century Movement means the levying of a burdensome assessment of so much per member. The thank-offering feature of it they seem to have missed entirely. Though we are somewhat given to boasting on occasion, have we not, as a church, great reason for gratitude? What denomination has had so wonderful a growth as Methodism? What church has done more during the past hundred years to evangelize the masses in England and in America? Where can be found a more excellent polity and system of church government than ours? What communion can boast a purer and, at the same time, more liberal system of doctrine than that which Methodists hold? All the creeds of Christendom have felt the liberalizing influence of our theology. What other church puts such emphasis upon the necessity of regeneration and a holy life, or teaches more clearly the privilege of conscious acceptance with God? What denomination believes more strongly in missions and in Christian education? As Bishop Hendrix puts it, "Methodism is now recognized as the most aggressive religious force in three continents." After considering these things, the Methodist who feels little love and gratitude for his church is indeed to be pitied. We are asked at this time, however, for a special token of gratitude for what God has done for us, as well as for the benefit the church has been to us.

We are more and more convinced of the wisdom and providential ordering of the movement. Valuable testimony to its excellence is to be found in the fact that several other denominations, especially in the British Isles, are imitating the example of the Methodists in this regard.

The final success of the undertaking will depend not merely upon what is done in the great centers, but upon the offerings that come from the circuits and the small towns, for it is here that the bulk of our membership is to be found. Unless the work is prosecuted with enthusiasm and faithfulness on the part of the pastors in the country, the results are going to be disappointing. As not more than from forty to fifty per cent. of our membership are reached ordinarily by any appeal from the pulpit, a house-to-house canvass and personal presentation of the matter are absolutely essential to the securing of an offering from each member. All this calls for prayer, patience, persistence, and pluck, but Methodist preachers usually are not found wanting in any of these respects.

Of this we may be sure: The pastor who, in presenting the claims of the movement, manifests indifference and produces the impression that it is a sort of tax and additional burden, will not be burdened with offerings. Never was there greater need of co-operation and thorough organization. Now is the time for our pastors to utilize consecrated lay workers of both sexes. The Epworth Leaguers in many places are rendering invaluable aid in the securing of thank-offerings. No pastor who has a large membership under his care can afford to prosecute this important work single-handed and alone. Unless our people are first thoroughly enlightened as to the merits of this movement solicitations for offerings will meet with but feeble and meager response. Every charge ought to be sowed down with educational literature, especially with the little monthly issued by the Board of Education known as the "New Century Education."

Unquestionably, the church that leads in the work of Christian education is destined to exert the most commanding influence in the future; but leaving out of consideration the vast and unquestioned benefit the fund will be to our needy institutions of learning in giving them better and enlarged facilities and equipment, the success of this movement will not only bring about the strengthening of denominational loyalty, without which no church can be a power, but will result in a wonderful quickening of the conscience, faith, and zeal of our church membership. It will furnish a magnificent illustration of the power and advantage of co-operative effort, and will bring the rank and file of our people into closer touch with the noble aims and enterprises of the church. The rallying of our forces into greater harmony, to deeper consecration, and more self-denying liberality, will be no small gain to the church and to the cause of Christ. If the work is prosecuted, as it should be, with earnest prayer for an outpouring of God's Spirit upon the church, may we not rightly expect this to be the most glorious year in our history?

A NEW BOOK.

CHRISTIAN SCIENCE AND OTHER SUPERSTITIONS. Being Selected Chapters from "Faith-Healing, Christian Science, and Kindred Phenomena" By J. M. Buckley, LL.D. 16 mo. 128 pages. Cloth. New York: The Century Co. 1899.

As the title indicates, this volume is an abridgment of a larger work on the same subject published several years ago by the Century Co., with the addition, however, of a "Supplementary Paper" embodying some of the results of the more recent investigation by the author of the moral, scientific and legal phases of the subject. The facts brought out and the startling conclusions reached by Dr. Buckley in his first volume anent the matters here treated of attracted wide attention and provoked no little discussion. Notwithstanding this, the author asserts that "neither the authenticity of any fact nor the accuracy of any quotation has been impeached."

For forty years or more the author has been a diligent student of the phenomena of spiritualism, mesmerism, animal magnetism, faith-healing, mind-cure, and such like, the reality of the supposedly miraculous cures wrought being carefully inquired into, and their real causes sought. On account both of his widely recognized ability and the thoroughness of his investigations, the deductions reached are highly important and trustworthy.

Dr. Buckley admits, to the surprise of some, that many undoubted and remarkable recoveries have taken place and still occur at Roman Catholic and Greek Catholic shrines, where relics are the objects of superstitious veneration. A similar admission also is made as regards mesmerism, faith-healing, mind-cure, witchcraft, fetichism, and Christian science, all of which at times are successful in the treatment of tumors, paralysis, rheumatism, convulsions, sciatica, neuralgia, melancholia, hysteria, and other nervous diseases. The fact is pointed out that as regards seemingly miraculous cures Protestant faith-healers can not claim advantage over Roman Catholics, Magnetizers, Spiritualists, heathen priests and magicians, or even over the Mormons, all having exactly the same limitations as to incurable diseases and irreparable injuries, and also as to their liability to relapses. None of the healers or agencies mentioned can raise the dead, remove congenital blindness or deafness, or restore a lost eye or a lost limb. Furthermore, not a few of the supposed cures, as Dr. Buckley shows, are but momentary and incomplete, the old complaint shortly reappearing with increased intensity. The jubilant testimonies of marvelous cures are trumpeted abroad, but the magnetic healers, Christian scientists, and others of that tribe, are strangely silent about the hundreds of pitiable relapses that occur.

In striking contrast to the limitations of these claimants to supernatural healing power, the author quotes the testimony of the Scriptures as regards the miracles of healing wrought by the apostles and by Christ, who healed "all manner of disease, and all manner of sickness," and did it uniformly. Nor is there the slightest hint of a subsequent relapse.

The author makes the astonishing disclosure that the supposed wonders of healing achieved by mind-curers, spiritualists, faith-healers, etc., "can be paralleled without assuming any supernatural cause, and that a formula can be constructed out of the elements of the human mind which will give as high average results." This formula he states to be "concentration of the attention" upon the part affected or the result desired. It has been demonstrated most conclusively that subjective mental states often exercise a powerful influence upon the physical man, both in producing and in relieving sickness. The almost miraculous effects produced by concentration of the attention are greatly increased by the presence of two other mental states, namely, "reverence," whether it be for God, false gods, spirits, the operator, or simple mystery, and "confident expectancy." So, then, the magical results boasted of by the high priests of these various superstitions can be accounted for on natural grounds, and are shown to be due to the operation of the same natural laws, whether understood by the manipulator or not.

In not a few instances, especially where recovery is gradual, the recuperative power of nature undoubtedly operates in connection with the mental states mentioned in bringing about a cure. Attention is called to the fact that oftentimes the afflicted are grievously mistaken in their diagnosis of their ailments, and hence their claim to have been miraculously cured of heart disease, malignant cancer, consumption, etc., is to be taken "cum grano salis." The strangest thing of all is that many who claim to have been completely cured by some one of the agencies under discussion show unmistakable signs of disease.

"Faith-cure," technically so called, is characterized as a pitiable and dangerous heresy, opening the door to every superstition, such as attaching undue importance to signs, dreams, impressions, assurances, etc., and converting the Bible into a mere book of magic. As is here pointed out, a fundamental teaching of Christian science is that "the body, disease, the influence of medicine, and death are but 'delusions' of mortal mind." By direct quotations from Mrs. Eddy and other writers of that school, Christian science is proved to be one of the wildest and most pernicious vagaries ever propagated in any age or believed in by supposedly sane people.

It is not to be inferred that Dr. Buckley is a disbeliever in the propriety and efficacy of prayer in sickness or in providential healing. The Bible doctrine, however, he is convinced, is that in treating all maladies we are to use the best means at our command in connection with prayer. Nor does the Word of God give assurance that prayer will always secure the recovery of the sick.

This book is a masterly, fearless, and timely exposure of the healing crazes and quackism now abroad in the land, and ought to be read by all who desire to know the exact truth about these delusions, especially by pastors, teachers, physicians, and professional men, who need to be thoroughly informed with reference thereto. The volume cites a multitude of authentic facts and instances.

GIVE THEM NO QUARTER.

We mean the gamblers and all other defiant and persistent lawbreakers. Complaints of the gambling nuisance continue to pour in upon the Mayor of this city, who, we rejoice to say, is commendably active in endeavoring to have the statute against gambling strictly enforced. On last Friday, having received definite proof of gross neglect of duty on the part of five police officers in regard to the suppression of gambling-dens, Mayor Flower ordered charges to be preferred against them, and came very near having them suspended. The matter will shortly come up before the Police Board, and we trust that such action will be taken as to impress the officers with the fact that gambling is not an evil to be winked at, and that failure in the future to proceed against it will be counted a most serious offense. The stronger public sentiment becomes against this shameful iniquity, the easier it will be for the officers to put it down, and the surer they will be to do so. The friends of law and order need to make their influence felt. "The wicked flee," the good Book says, "when no man pursueth;" but they make much faster time when some one is after them. No law, however good, can execute itself.

Are the officers of the neighboring parish of Jefferson all asleep, or have they sold out entirely to the gamblers, that they permit gaming of every description to be carried on, in Bucktown and elsewhere right under their very noses? The evil is rank enough in the parish of Orleans, but if reports be true, just across the line the sports and gamesters hold high carnival Sunday and every day in the most shameless fashion. Shall this thing remain wholly unrebuked and unsuppressed? Heaven forbid!

INSTIGATED BY MAMMONISM.

The recent protest from citizens (by no means all, however) of a couple of Mississippi seacoast towns against the proposed legislation for the restriction of Sunday railroad traffic, and forbidding the running of Sunday excursion trains, would be amusing were it not for the godless and mercenary spirit it exhibits. What care these pleaders for Sunday excursions, Sunday sports, and Sabbath traffic, as to the morals of society, for the Sabbath rights of others, or for the sacred sanctity of the day, so long as Sabbath desecration is to them a great means of gain? What care these pretended champions of liberty for the real welfare of the poor or for the peace and order of a community so long as Sabbath trade and amusements afford opportunity for a pecuniary harvest? So grasping and conscienceless are they that they deem six days not enough in which to labor and get gain and revel, but they demand the seventh also for their selfish purposes, and, as is pretended, for promoting public prosperity. Their boasted zeal for the public good is strongly open to the suspicion of being prompted by an unholy love of worldly enjoyment and by an overweening desire for filthy lucre. In other words, they would build up their towns at the sacrifice of sobriety and righteousness and Sabbath sanctity and put a premium upon godlessness, vice and folly in order to obtain the almighty dollar.

MILLSAPS COLLEGE NOTES.

Intermediate examinations are at last at an end. The reports show that the work done for the half term is better than in any previous year.

The Senior class last Saturday planted their class-tree with all due ceremony. It is hoped that it may flourish and adorn our already beautiful campus.

With the beginning of the second term's work Prof. D. H. Bishop, our new English teacher, took charge of that department. Prof. Bishop is a graduate of Emory and Henry College of Virginia, and was for two years assistant teacher of English at Vanderbilt University. We all welcome him, and hope that he will find his duties pleasant at our college.

The Mississippi Historical Association has just concluded a most successful meeting in our city. A number of excellent papers were read, which were very much enjoyed by those in attendance. One of our instructors, Dr. A. M. Muckenfuss, read a very able paper before the association.

Mr. R. B. Rioketts, of the class of '98, has been elected assistant teacher of biology and geology in Millsaps College. Judging from his record as a student, we feel sure that he will make a most successful teacher.

The Millsaps Collegian will again make its appearance in a few days.

ETHELBERT H. GALLOWAY.

DEATH OF BRO. WHITSON.

The following card from Bro. R. G. Porter fills us with profound sorrow, and will be read with sad interest by not a few. To the bereaved ones we tender heartfelt sympathy:

"Rev. F. A. Whitsen, preacher in charge of New Albany circuit, died of pneumonia in the parsonage in New Albany, at five o'clock A. M., Wednesday, Feb. 7, 1900. A good man and true and a strong preacher has gone to his reward. A more extended notice will be furnished. He will be buried in the family burying-ground near Water Valley."

GONE HOME.

Rev. T. C. Clarke, a beloved local elder in the M. E. Church, South, and grandfather of Rev. W. L. Blackwell, of the Mississippi Conference, died at Cato, Rankin county, Miss., Friday afternoon, Feb. 9, 1900. He was eighty-one and a half years old, and had been a preacher forty-two years. He died in peace and rests with Jesus. A suitable memoir will be prepared later.

PAUL D. HARDIN.

Chapman, Miss.

NOTICE.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: The Louisiana Conference Sunday-school Board will supply all really needy Sunday-schools with literature. Make your orders plainly, just as you would make them in ordering from our Publishing House, and send them to me. I will endorse them and forward to Publishing House.

Where superintendents or others make out the order, please have your pastor approve before sending to me. Programmes for Children's Day will be furnished on application, free of cost.

I would take this opportunity to call special attention to the meeting of the State Sunday-school Association, which meets this year in Baton Rouge, and urge upon prstors and superintendents the importance of having their schools represented in that meeting. For particulars in regard to the working, aim, methods, etc., of the association I take the liberty of referring you to Bro. A. M. Mayo, of Lake Charles, who will, I am sure, take pleasure in giving all necessary information.

J. I. HOFFPAUIR,
Pres. La. Conf. S. S. Board.

Greensburg, La.

NOTES.

The address of Rev. R. S. Lawson is Cascilla, Miss., instead of Tatum, Miss.

***

Rev. F. N. Parker, pastor of Carondelet Street Church, and Rev. E. N. Evans, pastor at Baton Rouge, exchanged pulpits on last Sabbath.

***

Rev. J. R. Jones, preacher in charge of the South Warren circuit, Mississippi Conference, writes that the outlook for a good year is quite flattering.

***

Rev. N. B. Harmon has made an auspicious beginning at Canton, Miss. Congregations have increased, and everything points to a prosperous pastorate.

***

The pastor of Benita (La.) circuit, Rev. W. R. Harwell, writes that his work is moving on nicely, and that they all like their new-made presiding elder very much.

***

A private letter from a friend in Gloster, Miss., mentions that Rev. J. W. McLaurin has made a good beginning there, and that everything bids fair for a successful year. This is in keeping with Bro. McLaurin's usual excellent record.

***

Rev. W. S. Lagrone, presiding elder of the Sardis district, writes: "The preachers in my district are all in place, and all doing well, except Rev. W. J. Burt has been sick ever since Conference, and has filled but few of his appointments."

Rev. H. P. Crowe is in high favor with his flock at Verona, Miss. He is in the midst of a local-option contest, and is bestirring himself vigorously in the good cause.

***

The Methodists of Steen's Creek, Miss., are delighted with their new pastor, Rev. G. M. Hull, who, in keeping with his record, is giving good account of himself in the pulpit and the pastorate.

***

We are gratified to learn through a letter recently received from Rev. Edgar C. McVoy, pastor at Chillicothe, Mo., that his father's health remains good. Our young friend states that he is working hard to build a new church this Spring, to cost about $15,000. We wish him all possible success.

***

Says the Wesleyan Advocate of last week: "Thousands of Southern Methodists will be pained to know that Miss Laura Haygood is critically—if not hopelessly—ill in China. The latest news from her is such as to arouse the most serious apprehension concerning her condition."

***

Rev. R. D. Norsworthy, pastor at Bay St. Louis, writes: "We were kindly received, and feel encouraged to believe that much good will be done here this year. The people are very kind and thoughtful of us." We congratulate the Methodists of the Bay upon having one of the strongest preachers in the Conference.

***

We take the liberty of giving the following extract from a private letter written by Rev. F. S. Parker, presiding elder of the Baton Rouge district, to a friend in this city. He says: "I have been all over the district, and find my work congenial, and many doors of opportunity are opened for preaching and organization."

***

Miss Addie Purnell, of Jackson, Miss., requests us to state that the date fixed for the Week of Prayer to be observed by the Woman's Home Mission Society has been changed from the first to the third week in February. She also desires the members of each auxiliary to ask their pastor to preach on "Home Missions" either the third or fourth Sabbath in this month.

***

We congratulate our worthy friend and brother, Rev. H. R. Singleton, who is now stationed at Searcy, Ark., upon his good fortune. He writes us as follows: "I am having a good time—with big Leagues, Sabbath-schools, prayer meetings, and big congregations—drinking water at the White Sulphur and Iron Springs here, and enjoying the best health I ever had. Come and try Searcy."

***

Rev. W. A. Bewlin, pastor of Okolona Ct., Miss., sends us the following sad news: "Mrs. Mary L. Gattings, of Prairie Station, Miss., the eldest member of the Methodist Church at that place, died on the morning of the sixth instant. Her remains were interred at Aberdeen, Miss., Rev. W. W. Weellard officiating. The many pastors and weary itinerants who have enjoyed the kind hospitality of her Christian home will be sad to hear of her departure."

***

We are deeply pained to learn of the death, which occurred at Mt. Pleasant, Tenn., Feb. 3, of Irvine Asbury Lewis, the eldest son of Rev. T. W. and Mrs. N. M. Lewis, of Carrollton, Miss. He was a bright, godly and promising youth of seventeen years of age, and had left home but three weeks before he died to attend school in Tennessee. His end was full of peace. His father was with him in his last hours. The funeral took place at Carrollton, where his remains were brought for interment, on Monday, the fifth instant, the services being conducted by Rev. John H. Mitchell, presiding elder of the Winona district, assisted by Revs. G. W. Bachman, J. C. Park, and B. B. Sullivan. On our seventh page will be found a short note from Bro. Bingham, giving fuller particulars, the announcement of the sad event unfortunately being received too late for insertion in last week's issue. May God graciously comfort our dear brother and sister in this crushing sorrow!

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"The Law of Missions," by Nichols. Price, 25c.
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R. M. MEANS, State Secretary, Whitesboro, Texas.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La
EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss
ASSOCIATE EDITOR.

By some error the Minutes of the last State League Conference have it that the 1900 Conference is to be at Natchez Vicksburg is the place, picturesquely situated amid the Walnut Hills on the Mississippi. It may be that some of the Leaguers of the State have never looked at the Father of Waters, after whom we are called Mississippians. We trust that a host will take advantage of the opportunity that will be offered to combine the pleasure of some sight-seeing and the profit of League knowledge, by attending the State Conference in the last days of April. Vicksburg is named after Rev. Newit Vick, a local Methodist preacher, who owned the site, and who, at his death in 1819 or 1820, left directions for it to be surveyed and laid off in town lots. During the Civil War the Confederates at Vicksburg baffled Farragut and Sherman, and the capture of it by Grant later on was after a campaign that cost him 9,000 men. The National Cemetery, just above the city, contains 16,600 graves, and is well worth a visit.

Any League that desires copies of the Minutes of 1899 State Epworth League Conference, held at Vicksburg, can obtain them by applying to Miss Vic Thompson, Tupelo, Miss. Pastors to whom copies may have been sent should distribute them among the League workers.

The following is an extract from the report of the Board of Education of the Mississippi Conference on the Twentieth Century Fund: "Where an Epworth League is organized pastors are urged to assign to it, in connection with this movement, work in securing subscriptions and collecting the money."

TO THE PASTORS AND EPWORTH LEAGUE PRESIDENTS, MERIDIAN DISTRICT.

Please have your 5-cent per capita assessment to defray the expenses of the State Conference and other State work collected at once, and remit to D. G. Patton, treasurer, Jackson, Miss, and report same to me. I am very anxious to have all the Leagues in our district pay their assessment before the Conference meets.

Leagues were reported at the Annual Conference at the following places: Central, South Side and West End, Meridian; Poplar Springs, Binnsville, Landerdale, Vimville, Shubuta, and Winchester. There have been Leagues at East End, Meridian, and Daleville, but none were reported at the Annual Conference. I hope they will reorganize at once. May this be the best year of our League work!

W. D. HAWKINS,
Dist. Sec.

Lesson writers will please note that the scriptural reference for the Epworth League prayer meeting topic for March 4 is Acts xvi, 6-13, instead of Acts vi, 6-13.

LOUISIANA CONFERENCE MINUTES.

The Minutes start out to the preachers to-morrow. They are out in good time, and they would have been out sooner had not certain matter been so slow in reaching the secretary. The secretaries and the publisher have shown all possible diligence. The secretary has been asked why he put the Shreveport district at the head of the appointments as published in the secular papers and in the ADVOCATE. He is not responsible, as he did not furnish the list of appointments to the NEW ORLEANS and Nashville Advocates, nor to the secular papers. In the published Minutes it will be found that the districts are arranged geographically, as is his custom, beginning with the New Orleans district, and ending with the Delhi district, in the northeast of the State.

JOHN T. SAWYER,
Secretary.

Shreveport, La., Feb. 6, 1900.

CORRECTION.

The printed Minutes have it that Madison circuit did not pay preacher's salary in full. In justice to the stewards and members, I should state that all the assessments were paid in full, and so reported. H. G. HAWKINS,
Pastor.

NOTICE.

To the Members of the North Mississippi Conference:

DEAR BRETHREN: The Sunday-school Board has empowered me to appoint a Supervisor of Sunday-schools in each district of our Conference. He may be a minister or a layman. He is expected to look after the schools of his district, and help organize schools where there are none. He is expected to visit as many as possible, organize weekly teachers' meetings, encourage the purchasing of libraries, and do any and everything that will promote the work. He should be versed in methods of teaching, and should be, if possible, a successful Sunday-school teacher. We want, besides this man, some enthusiastic teacher who will visit other schools than his own, call the teachers together, and instruct them on methods, and awaken a genuine enthusiasm in Sunday-school work. It is expected also that, when possible, he will organize institutes composed of Sunday-school officers and teachers, and study methods and formulate plans for more effective work.

I write you not only to ask your co-operation generally, but to ask your immediate aid in finding these men. The Board will pay all expenses incurred by these helpers in correspondence or travel. Please see in person any who can serve us, and write me who they are, and their addresses.

Very truly your brother,
GEO. J. LEFTWICH,
Chairman.

P. S.—Will you kindly read our report to the last Conference at Greenwood? G. J. L.

Aberdeen, Miss., Jan. 22, 1900.

NOTICE CONCERNING CHURCH EXTENSION APPLICATIONS.

The Executive Committee of the Board of Church Extension of the Louisiana Conference will meet in Monroe, March 7. All applications for aid must be in the hands of the secretary at that time in order to come before the General Board at its annual meeting in April. See Paragraph 28, Church Extension Manual. Send all applications to Rev. S. J. Davies, Arcadia, La. Application blanks will be furnished by me on application.

FITZGERALD SALE PARKER,
President.

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ORPHANS' HOME.

After visiting Brookhaven, Stonewall, Ellisville and Hattiesburg in the interest of the orphans, we made a visit to the Home at Water Valley. I found everything in excellent condition.

Bro. Harrison, the manager, is full of years and experience, and is conducting it for the glory of God and the good of the helpless orphans. The children are happy; have good clothing and wholesome food, and are being taught to work. Thirty-five of them are in school, under an experienced and competent teacher. They are taught to love God and keep his Commandments.

Bro. Harrison is preparing to put out ten thousand strawberry plants and an orchard. Trees of a good quality would be very much appreciated by the Home just at this time.

The work is prospering, for which we thank God, and will try to push this worthy cause.

Our paper will be out this week. W. T. GRIFFIN,
Agent.

Summit, Miss.

MISSISSIPPI CONFERENCE MINUTES.

On Jan. 27 the Minutes were sent out to all the pastors and presiding elders of the Conference. Where it was possible to do so, I sent them by express, as the agent in Meridian gave me lower rates on them than I could get in the postoffice. We found great difficulty in prorating the Minutes, as we had no specific information of the charges that were changed at our last Conference, except from three of the brethren, and that came after the Minutes were sent off. I trust the brethren have all received their allotment before this, and that, considering all the circumstances, they are pleased with them. J. M. WEEMS.

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LINDEN, ALA.

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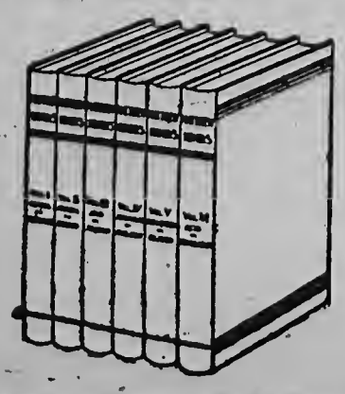

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THE LUCKY BORN.

BY EDWILDA NORDAHL.

For every one that reaches the goal,
A hundred will start in the race;
But the ninety and nine will pause on the way
To list to the harps that the sirens play
That lure them and charm and debase.
One stops to hear the wild thrush sing,
And one to gather flowers;
And one on the bank of a lilling stream
Will idly lie and dream and dream
Through all the calling hours.

And one will pause to woo a maid,
And one to mourn a friend,
And one to chase the butterflies;
And one builds castles in the skies.
And when they have lost, in the end,
They will look on the victor, as he stands,
With his laurels proudly worn,
And say, "I had won as well as he,
Were such talent and strength but given me;
Besides, he was lucky born."

—Selected.

THE POWER OF INFLUENCE.

It is a truism that influence can not be measured. But it is also an awful truth, inspiring to the pure in heart and perturbing to the careless and vicious to whom the thought comes home. We touch humanity at a thousand points with almost every breath we draw.

It is related of a certain housekeeper that after she had complained several times to the grocer regarding baskets of unsound fruit sent to her address, she was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance:

"You will not find a single damaged peach or melon in either of these packages. If you do, I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why?" exclaimed the man. "Why, because I have found that the farmer who furnished those baskets never sends dishonest packages to market."

The farmer's number among the commission dealer's consignments was "135." After that the lady always bought No. 135, and the contents of the baskets never failed in measure, condition or in quality.

Admiration for the conscientious farmer grew upon the housekeeper and literally made her more conscientious herself. She felt ashamed whenever she was tempted to slight her work. No. 135 seemed to be looking at her.

One particular that deepened this impression was the non-appearance in market on Mondays of any baskets bearing the favorite mark. Farmer 135 would not pack fruit on Sunday, the dealer said. The housekeeper felt her face flush when that was said. She had never been so scrupulous.

The Summer and Autumn passed, but the sermon of the faultless fruit continued to preach to its buyer when she could buy no more. Careless lapses of duty frequently brought up the thought: "No. 135 would not have done that." She remembered and thanked the unknown man whose integrity had strengthened and helped her. His rectitude represented to her the presence of the sinless Teacher.

The above instance is but one among thousands of the power of involuntary influence. A good man's life is one of the moral tonics of society. His silent example is in itself a blessing to the world.—Baptist Union.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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THE VALUE OF TRAINING.

It is apparent on every hand that the trained man or woman has the advantage in the race for success in life. The novice must always take the inferior place. The half-trained man must try to be content with a position of dissatisfaction far below that occupied by the man who has made the best and wisest use of his opportunities, and has achieved a greater degree of skill and efficiency as a result. The half-trained man is an unfortunate. If he is in commercial life, he is unable to read the signs of the times aright, and is quite sure to become involved in distressing complications. If he is in professional life, he will be humiliated. As a lawyer, his limited knowledge of law will destroy his competence and impair his reputation. As a physician, he will be doomed to failure almost from the beginning, because he will lack the confidence of his patients in his ability. As a minister, he will be unable to attain the highest point of influence and power because of his unfortunate limitations. The demand arises from every quarter for men and women who are thoroughly trained to conduct and control the activities of life.

This higher development is reached by the faithful performance of each task and the faithful discharge of each duty. The half-trained man is generally a shirk. He would like to wear the laurel, but will not struggle for it, forgetting that the laurel is won only through patient and heroic continuance. This struggle begins early in life. It manifests itself in the determination of the boy or girl to reach out after the highest and best things, and to subordinate the things that are secondary and non-essential to those that are first and essential. If the scholar in the school is satisfied to let a problem go unsolved and with its principle not understood, or to fall into careless, day-dreaming habits of study, or to allow wise suggestions for the conduct of life and the development of his intellectual faculties to remain unused, the foundations of the half-trained man are being laid.

The laurel worn by the successful trained man or woman is not won by one bold dash, or by the exhibition on one occasion of inherent heroism, as is the case with the winning of a Victoria Cross. It is the rich, satisfying, and permanent award of patient and persistent striving for the realization of high ideals.—Selected.

A WOMAN OF TACT.

She had been talking pleasantly to two or three women. She had made her good-bys all cheerful and bright, and, after she had disappeared, one woman turned to another and said in a tone that was scoffing: "She is a thorough woman of tact." Now, in this case the woman who had said none but pleasant words; who, by a bright story, had prevented the discussion of a petty scandal, was a woman who was as brave-hearted as any that ever lived, and who bore, not only her own, but the burdens of a good many other people; yet she saw no reason why she should inflict her troubles on her friends, or why she should not be in its best sense a woman of tact.

A woman of tact is one who feels that the story told to hurt your feelings is essentially bad form and inconsiderate of the feelings of others.

A woman of tact is the one who is courteous to old people, who laughs with the young, and who makes herself agreeable to all women in all conditions of life.

A woman of tact is one who makes her good-morning a pleasant greeting, her visit a bright spot in the day and her good-by a hope that she may come again.

A woman of tact is one who does not gauge people by their clothes, or their riches, but who condemns bad manners.

A veritable woman of tact is the best type of a Christian, for her very consideration makes other women long to imitate her. Remember that to do your work as a woman of tact means more than speaking from platform or assumed elevation.

A woman of tact is one who is courteous under all circumstances and in every condition in which she may be placed. She is the woman who can receive the unwelcome guest with a smile so bright and a handshake so cordial that in trying to make the welcome seem real it becomes so. A woman of tact is one whose love for humanity is second only in her life's devotion, and whose watchword is unselfishness in thought and action. By making self last it finally becomes natural to have it so.—Selected.

ON LIVING BEYOND ONE'S MEANS.

Dr. George C. Lorimer, in an article on "Living beyond one's means," says:

"Some one has said that our children desire to begin where these children leave off. Consequently, if they can procure the elegancies of life in no other way, they will secure them on the credit system and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the poor pay far higher for the accommodation they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at last abandons hope, losing furniture and all that has been paid as interest and principal.

"In happy contrast was the course adopted by a bright-eyed wife in Chicago. Calling at the house, I remarked: 'Your home looks very pretty.' She replied emphatically: 'It is pretty, for we have paid for everything in it.' Then she told me that before her marriage her intended requested her to select a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed: 'Bravo!' and I am persuaded the little woman has made a good business man of her husband by this time."

KEEP YOUR TOP COOL.

It is reported of Artemus Ward that he once offered his flask of whisky to the driver of the stage on the top of which he was riding through a mountainous section. The stage-driver refused the flask in most decided tones. Said he: "I don't drink; I won't drink; I don't like to see anybody else drink. I am of the opinion of those mountains—keep your top cool! They've got snow and I've got brains; that's all the difference."

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There's a great deal of wisdom in his remark—"Keep your top cool." Without a sound brain, man is not much use to the world. Alcohol, whether in beer, cider, wine, brandy or whisky, is a foe of the brain; and when it gets there inflames it and renders it unfit for use. Be like the honest stage-driver and resolve to "keep your top cool."—Little Folks' Paper.

OPTIMIST AND PESSIMIST.

In answer to a teacher's question as to what constitutes an "optimist" and a "pessimist," some school boy has ventured the reply: "An optimist is a man who is happy when he's miserable, and a pessimist is a man who is miserable when he's happy." Despite the unconscious cynicism of this observation, there is something of true suggestion to it. A brave and cheery optimism can conquer circumstance, even when all one's surroundings are on the face of them most unhappy, while a despondent temper would make it impossible for even an angel to be gay. Optimism and pessimism are, after all, subjective states more than they are products of an outward condition.—Observer.

"A kiss from my mother," said Benjamin West, "made me a painter." The noblest characters are found among those men who in youth yielded most to a mother's influence. To love your mother well is the sure mark of a true boy or girl. And you will love your mother rightly if you have the spirit of Timothy or, rather, of Timothy's Savior, whom even the pain of the cross did not separate from his mother.—Presbyterian.

I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is Christian religion. If they had that, and I had not given them one shilling, they would have been rich; and if they had not that, and I had given them all the world, they would be poor.—Patrick Henry.

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OBITUARIES.

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NUGENT—On Jan. 8, 1900, in the "Liberty Chapel Cemetery," the last remains of WILLIAM NUGENT, one of the oldest and most respected citizens of the parish of Grant, were laid to rest.

Bro. Nugent was born Nov. 1, 1823, and was married to Tussett E. Hollingsworth, April 8, 1845. He joined the M. E. Church at fourteen years of age, and moved to Rapides parish in 1848, where he lived an exemplary Christian life until his death. As a pioneer, he moved to a wilderness, and lived to see it become thickly settled. He was a man of strong personality, and possessed an active mind.

Bro. Nugent often spoke of the early days of Methodism, and of the heroes and pioneers who planted the gospel in these parts, especially esteeming such men as Bros. Methvin, Weems, Gold, Moses Davis, our own Dr. Walker, and many others yet living. Six boys and four girls were born to him. His wife still abides and mourns his loss. His children have grown up in the faith and church of their father. He was a life-long class leader and exhorter, and was for forty years a steward in the M. E. Church, South. For sixty-two long years he lived a loyal Methodist—a professor and possessor of entire sanctification. He joined the Methodist Protestant Church six months before his death, but his zeal for God never abated. His home has always been the preacher's home. Truly he was ready as a sheaf for the garner.

"Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

His former pastor,
WM. B. VAN VALKENBURGH.

BREWER—DANIEL CLAUDE BREWER was born July 27, 1870, in Carroll county, Miss. When about fifteen years of age he made a profession of faith in Christ, and identified himself with the Methodist Church at Midway, near his boyhood home. For some years he was a resident of the town of Carrollton, and the faithful and efficient deputy sheriff of his county. At the late November election he was elected to the office of sheriff by an overwhelming majority, receiving, perhaps, the largest vote ever polled for this office. For some months he had been in declining health, and for many weeks prior to his death was confined to his room. He died on Sunday afternoon, Dec. 10, 1899, in full assurance of faith in the world's Redeemer, and in triumphant hope of a glorious immortality.

Claude Brewer was a true and manly Christian gentleman. This one short sentence, to my mind, forcefully sets forth his life and character. His high-minded life among a people who knew and loved him is his own sufficient meed of praise. He was one of the most devoted and affectionate sons I have ever known. He gave his life to ministries of love and self-sacrifice in behalf of his widowed mother and his brothers and sisters. He responded to every call in contributing of his means to the cause of Christ. Even during his last illness he made a liberal offering to the new parsonage, and also to the collections ordered by the Annual Conference. For two years I was his pastor, and he was a true and trusted friend. His end was peace. We live in the fond hope that "beyond the sunset's radiant glow," in brighter worlds and fairer climes, we shall see him again.

H. T. CUNNINGHAM.

FORD—Mrs. MALINDA CAROLINE FORD (nee Gibson) was born in Fairfield district, S. C., Dec. 6, 1820; was married to Dorraf in the year 1836; was happily converted and joined the Methodist Church at Sardis, Ala., in early life. She died in great peace at her son's, Zaharian Ford, in Natchez, Miss., Dec. 20, 1899.

Aunt Caroline was a great sufferer from her early womanhood to the day of her death, and when the summons came she was ready. She told her physician that Christ was hers and she was his. Thus ended a long life of suffering and a life of meekness, faith and submission to the divine will. She leaves three sons to mourn her departure, one son and daughter having preceded her to the spirit world. Thanks be to God, her record and her last words assure them she has gone where the "wicked cease from troubling and the weary are at rest." May Heaven's choice blessings rest upon the bereaved! We buried her in Brandon Cemetery. J. F. ROBINSON.

ELLIS—Our dear father, Mr. J. W. ELLIS, passed to his home beyond on the eve of the twenty-seventh of December, 1899. Gently, quietly, and without a murmur, he sweetly went to sleep to wake on earth no more. He had reached a ripe old age that few of earth ever reach, and when death's messenger came he did not seem to dread the message. Many years ago he united with the M. E. Church, South. He leaves a wife and five children (three sons and two daughters), besides a goodly number of grandchildren and many friends and relations, to mourn his departure. He died at the home of his eldest son, Rev. J. C. Ellis, of the Mississippi Conference. Oh, may we meet our father dear where sorrow can not come! His body sleeps in the Quitman Cemetery. The funeral services were conducted by Rev. A. T. Ball.

A vacant chair is in our home,
A voice is missing here;
No more amidst the tolls of earth
Dear father's step we'll hear.

His body in its narrow bed
To dust is there consigned.
He sleepeth now among the dead;
God help us be resigned.

Oh, it is hard to say, "Good-bye,"
No more on earth to meet;
But may we meet beyond the sky,
In heaven's home so sweet.

His daughter, MRS. J. C. ELLIS.

AINSWORTH—LIZZIE AINSWORTH was born in Lawrence county, near Pine Grove Church, March, 1887, and departed this life Jan. 2, 1900. Her mother died in 1898, so that for eighteen months little Lizzie watched with motherly care over her younger sisters. Her life was short, but full of suffering. Hers was an obedient, self-sacrificing, Christ-like spirit. Her words and actions showed plainly that she was a child of God. Though she suffered intensely during her last illness, yet more than once she arose from her bed and knelt in prayer. Not long before her voice was hushed in death she told her father that "mama and Jesus were with her." It was sad to see the life of one so young slowly ebbing away, but "of such is the kingdom of heaven." Her meek and gentle spirit has returned to God, who gave it. GEO. W. HIVELEY.

Brookhaven, Miss.

LEWIS—IRVINE AUBURY, eldest son of Rev. T. W. and Mrs. N. M. Lewis, aged seventeen years, died at Mt. Pleasant, Tenn., Feb. 3. I had known Irvine from his childhood. He has spent days and weeks in my home. He was one of the noblest young men I ever knew. His devotion to his mother, and his solicitude for her comfort, were most beautiful. Three weeks ago he went to Bostick and Diuring's Training-school full of hope and noble ambition, but pneumonia seized him, and in spite of all that skilled physicians and tender nursing could do, he has passed into the regions beyond. Some years ago he gave his heart to God, and has lived a Christian life. His father was with him in his last hours. Jesus was with him all the journey through to his Father's house above. J. R. BINGHAM.

Carrollton, Miss.

THE HABIT OF DUTY.

Most boys think that they would be heroes if they only had a chance. The chance rarely comes except in the line of some duty. The habit of performing faithfully the work assigned one is more often heroic than is realized, and when heroically performed one is not usually conscious of heroism until afterward. Such was the conduct of the elevator boy in the Baldwin Hotel, San Francisco, which was destroyed by fire the day before Thanksgiving. The fire broke out about four o'clock in the morning. The four or five hundred guests were all asleep, and had to be wakened. Many rushed for the elevator, which was kept moving as rapidly as possible. Finally it, too, was endangered by the spreading fire. The woodwork above and around it was in flames, but voices were heard from the upper floors. The young boy in charge, without hesitating, started the elevator, reached the upper floor, hurried every waiting guest into the car, and descended to the ground floor. The car had scarcely reached the bottom when the roof fell. By his coolness and courage the elevator boy saved several, perhaps many, lives. Had he stopped to think how heroic he was he would probably have become frightened and run away. He thought only of doing his duty, which was to run the elevator as long as there was a guest needing his service.—Northwestern Advocate.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and there will not a drop of that mighty volume of water get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.—D. L. Moody.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If we convince a man that he is free from the liability to sin, we open him to the attack of the tempter. His armor is thrown off and his defeat is sure.—Rev. M. R. Seigeon.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

THE PARIS EXPOSITION.

Escorted parties, moderate prices, all expenses included. Choice of sailings, routes and rates. All European countries visited. Long or short tours. GRAND CRUISE to THE HOLY LAND and THE ORIENT, Feb. 3d, 1900. Send for beautifully illustrated program free. THE EUROPEAN TOURIST CO., 156 Fifth Ave., New York, N. Y.

WINE OF CARDUI

A SURE MEDICINE.

HANDSOM, VA., Dec. 31.

I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Black-Draught have done more for me than anything else.

MRS. CAROLINE EVANS.

McELREE'S Wine of Cardui

It is a mistake to take any and every kind of medicine when you are sick. There is danger in it. Most of the so-called cures for "female weakness" do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the feminine organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

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AENCIES THROUGHOUT THE WORLD.

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The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to February, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

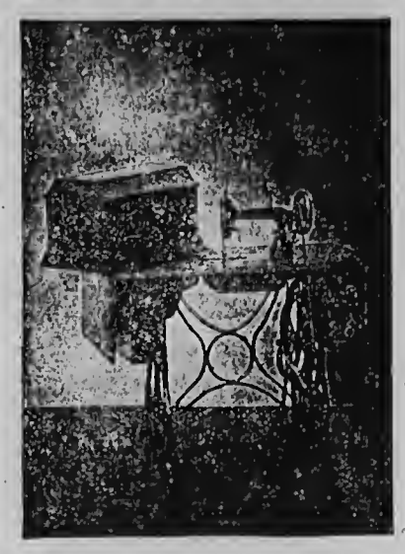
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.



THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hammers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

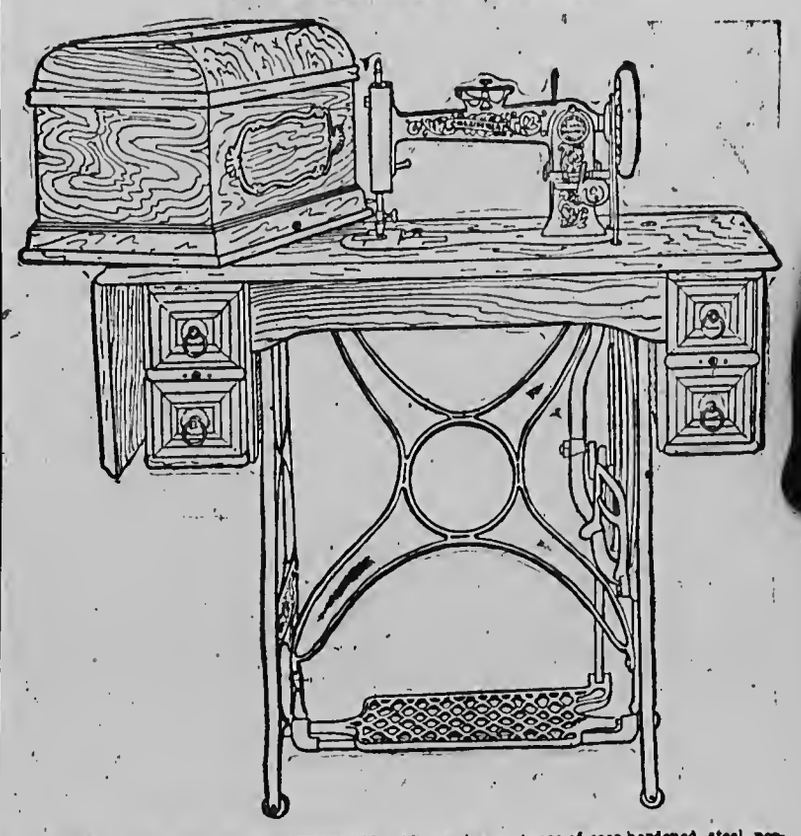
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North

NEWS OF THE WEEK.

Ex-Empress Eugenie, who has been critically ill, is much improved.

Boers report their losses as very light in the past week's fighting before Ladysmith.

Portugal is said to have practically entered into an offensive and defensive alliance with England.

The British government announces that in three weeks' time Roberts will have a force of 194,000 men.

The Secretary of the Navy will appoint Commander Seaton Schroeder to be the first Naval Governor of the Samoan Island of Tutuila.

The Kentucky Republicans are trying to spread the report that the Democrats shot Goebel for effect, and that the fatal results were not intended.

A resolution expressing sympathy for the South African republics passed the Senate, but the vote was reconsidered and the resolution went over.

Five hundred miners at the Bryson Coal and Coke Company's mines, near Tazwell, Tenn., are on a strike. They want an advance of 10 per cent. in wages.

The local branch of the Ancient Order of Hibernians has passed decided pro-Boer resolutions, and will raise funds for the aid of wounded Boers and their families.

The impression seems to be gaining ground that Gens. Bullier, MacDonald and French were all moving in obedience to orders from Roberts for systematic activity.

Three men were sent to the penitentiary for two years and sentenced to pay a fine of $500 each for stealing a ballot box and making fraudulent election returns in Philadelphia.

The strike in the building trades in Chicago has begun. Several thousand men have quite work, and contractors announce that they will employ non-union men as fast as possible.

The British public supports the ministry in the South African war. The English press is apprehensive of continental opposition and is urging an increase in both army and navy.

Prof. G. Frederick, a prominent scientist, calls attention to the danger to the levee system by reason of the Chicago Canal, which has raised the level of the river at St. Louis one foot.

The National Agricultural Press League, composed of fifty agricultural papers, held a meeting on Feb. 12. Resolutions were adopted urging on Congress the speedy repeal of all duty on newspaper and wood pulp.

At the meeting of the Louisiana Sugar Planters' Association, held last week, it was decided to vigorously combat all reciprocity treaties now pending before the Senate, or proposed, which allow a reduction in the present duties on sugar and rice.

Gen. Buller's retreat was due to the fact that a balloonist found the Boers to be in unsuspected strength with masked batteries which would have not only prevented an advance, but would have made it virtually impossible to hold the Vaal Krantz.

It is expected that at a very early date Congress will take up the bills providing forms of government for the Hawaiian Islands and for Porto Rico. In the case of the Hawaiian Islands the task involves no serious difficulties, as no tariff arrangement is necessary.

There is a bill before Congress to create a new executive department at Washington, to have charge of all matters relating to mines and mining and the geological survey of the country. This department is to be presided over by a special Cabinet officer entitled the Secretary of Mines and Mining.

After a conference with leading Republicans of Kentucky, Gov. Taylor definitely announced that he would not sign the Louisville agreement. He then issued a proclamation reconvening the Legislature in Frankfort, stating that the members would not be interfered with, and that he would allow the matters in dispute to be settled by the courts. The Republicans expect an adverse decision in the Legislature and before the courts, and will make a campaign on the issues thus made

The political situation in Kentucky is quiet. The Democratic Governor, with a majority of both Houses of the State Legislature, is at Louisville, which is temporarily the seat of the State Government. They are engaged in peaceful legislation. The Republican claimant of the gubernatorial power is at Frankfort, with a minority of the two Houses of the General Assembly. The State buildings at Frankfort are still occupied by troops, although the largest parts of the State forces and of the armed mob of mountaineers have been sent to their homes.

"Of a Good Beginning cometh a good end." When you take Hood's Sarsaparilla to purify your blood you are making a good beginning, and the good end will be health and happiness. It never disappoints.

Sick headache is cured by Hood's Pills. 25c.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist. 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria, and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. HENNICH, Attorney.
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia; one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

MARRIAGES.

TOBIN—MATTHEWS.—At the home of the bride's parents, Mr. and Mrs. F. L Matthews, Gretna, La; Thursday, Feb. 1, 1900, by Rev. P. H. Fontaine, Mr. E. L. T. Tobin and Miss L. M. Matthews.

WILLSON—RHODES.—In the Methodist Church at Asbury Chapel, Chickasaw county, Miss., Nov. 26, 1899, by Rev. W. A. Bowlin, Mr. C. F. Willson to Miss Minnie Rhodes, both of Chickasaw county.

CUNNINGHAM—TOMLINSON.—At the residence of the bride's parents, in Artesia, Miss., Jan. 31, 1900, by Rev. K. A. Jones, Mr. A. H. Cunningham and Miss Rosa Lee Tomlinson, all of Artesia, Miss..

HINGLE—JEANFRIAU.—At Wesley Church, Plaquemines parish, La., Feb. 1, 1900, by Rev. J. F. Scurlock, Mr. Alvin Hingle and Miss Augustine Jeanfrian.

COOK—BARHAM.—In Madison, Miss., Sunday afternoon, Feb. 4, 1900, by Rev. Henry G. Hawkins, Mr. James H. Cook, of Meltonville, Miss., and Miss Lillie V. Barham, of Madison, Miss.

BUSTIN—MORELAND.—At the home of the bride's sister, Mrs. M. M. Crenshaw, Feb. 1, 1900, by Rev. Thos. J. O'Neil, Mr. Jas. T. Bustin to Miss Pearl Moreland, all of Hillsboro, Miss.

McGILL—LEWIS.—At the residence of the bride's brother-in-law, Mr. Geo. Argue, Woodville, Miss., Feb. 5, 1900, by Rev. John W. Crisler, Mr. Geo. A. McGill and Miss Ruth W. Lewis, all of Woodville.

THORNTON—THOMPSON.—At the residence of the bride's father, Mr. J. W. Thompson, Feb. 4, 1900, by Rev. R. S. Gale, Mr. A. J. Thornton and Miss Robbie J. Thompson, all of Smith county, Miss.

MILBURN—PHILLIPS.—In the White's Chapel Methodist Church (La.), Jan. 31, 1900, by Rev. N. J. Roberts, Mr. James F. Milburn and Miss Olive Phillips.

RHODES—THORN.—In the Methodist Church at Pelahatchie, Miss., Jan. 28, 1900, by Rev. W. L. Linfield, Mr. S. S. Rhodes and Miss Ida Thorn.

MCEWEN—DUBOSE.—In the Methodist Church, Zion Grove, near Morton, Miss., Feb. 7, 1900, by Rev. W. L. Linfield, Mr. Rob. McEwen and Miss Mary Dubose, both of Scott county, Miss.

MURDOCK—STEWART.—At Dr. J. L. Patty's, Bigbee Valley, Miss., Saturday, Jan. 27, 1900, by Rev. E. S. Lewis, Mr. Sean Murdock and Miss Mariah Stewart.

CARLETON—BLACKWOOD.—In the Baptist Church, Brooksville, Miss., Dec 31, 1899, by Rev. E. S. Lewis, Mr. F. E. Carleton to Miss Nellie Blackwood.

LANIER—SMITH.—At the residence of Mrs. J. Bowe, on the Bonidee, Feb. 4, 1900, by Rev. W. R. Harvell, Mr. Robt. Lanier to Miss Erma Smith.

BILLS—STERLING.—At the residence of the bride's father, near Liberty, Miss., Jan. 18, 1900, by Rev. R. A. Breland, Mr. S. M. Bills and Miss Fannie Sterling, both of Amite county.

THOMPSON—WILKINSON.—At the home of the bride's father, near Oneal, Miss., Jan. 25, 1900, by Rev. R. A. Breland, Mr. S. P. Thompson and Miss Perla Wilkinson, both of Amite county.

GRAY—DAY.—At the residence of the bride's father, Mr. W. H. Day, in Amite county, Miss., Feb 4, 1900, by Rev. R. A. Breland, Rev. J. E. Gray, of the Mississippi Conference, and Miss Mande B. Day.

BUTLER—TALBERT.—At the residence of Mr. Frank Thompson, Feb. 7, 1900, by Rev R. A. Breland, Mr. Claude E. Butler and Miss Addie Talbert, of Amite county, Miss.

JOHNSON—WALL.—At the residence of the bride's father, near Bonita, La., Dec. 24, 1899, by Rev. W. R. Harvell, Mr. Willie Johnson to Miss Mary J. Wall.

ARANT—STANDARD.—At the home of the bride's father, near Bastrop, La., Jan. 17, 1900, by Rev. W. R. Harvell, Mr. Clifton Arant to Miss Lena Standard.

PUGH—BEARD.—At the residence of Mrs. Georgie Sawyer, near Jones, La., Jan. 24, 1900, by Rev. W. R. Harvell, Mr. G. W. Pugh to Miss Meta Beard.

ODOM—HORN.—At the residence of the bride's father, near Waynesboro, Miss., Jan 22, 1900, by Rev. F. B. Ormond, Mr. D H. Odom and Miss Addie Horn, all of Wayne county, Miss.

POWE—SHAW.—At the residence of the bride's father, Mr. Geo. Shaw, of Winchester, Miss., Feb. 8, 1900, by Rev. F. B Ormond, Mr. J. McW. Powe and Miss Emma W. Shaw, all of Winchester, Miss.

BARLAND—MARTIN.—At Surepta Methodist Church, near Martin, Claiborne county, Miss., Feb 5, 1900, by Rev A. D Miller, Mr. Edward B Barland and Miss Mattie J. Martin, all of Claiborne county, Miss.

THE AUTHENTIC LIFE OF

D. L. MOODY,

BY

Rev. J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

JOHN C. WINSTON & CO.,
328 Dearborn Street, Chicago, Ills.

LITERARY NOTES.

BY W. F. B.

The Woman's Home Companion for February contains Hetty Green's discussion of The Benefits of a Business Training for Women. Waldon Fawcett sets forth the advantages women may derive from the automobile. Dr. Newell Dwight Hillis, the latest successor of Henry Ward Beecher, makes a plea for the revival of beauty in social and family life. In the same number Edward A. Steiner, under the title What Might Have Been an American Colony, revives an incident in the early history of our navy as brilliant as the attack at Manila Bay. John Kendrick Bangs continues his witty Idiot at Home papers, and among the excellent fiction Mrs. Burton Harrison is beginning a spirited American novel. Valuable features of a domestic nature abound in such articles as The Care of the Child, by an eminent physician; Man's Ideal Woman, Over the Club-Woman's Tea-Cups, The Truth About Table-Linens, Winter-Vegetable Dishes, and other articles.

In Ainslee's Magazine for February the most valuable contribution is the character sketch of Cecil Rhodes, by Allen Sangree. Harry Thurston Peck, in an article on This Decade's Immortal Books, contends that this is the most sterile decade of the century, holding that only two writers of the period will live. The United States of the World, by George Leland Hunter, is a paper of great significance at this stage of the world's politics. The cruise of the "Wilmington" up the Amazon is vividly described by E. H. Coleman, while G. H. Payne tells of Howard Gould's transatlantic cruise in the "Niagara." The Vindication of Henderson of Greene, by Brand Whitlock, is the best work this forceful writer has yet done. There are also stories by Opie Read, Edith Robinson, Howard Fielding and Gen. King.

Health-Culture for February is an excellent number of this magazine which is devoted to practical hygiene. It opens with Part 2 of Practical Dietetics by W. R. C. Latson, M. D., considering the processes of digestion with illustrations and diagrams, showing the stomach and digestive tract. Dr. Felix L. Oswald points out the Hygienic Progress of the Century, showing that much has been done in this direction. Chas. H. Shepard, M. D., makes a strong plea for moderation in many ways as promotive of good health. Chas. E. Page, M. D., considers points on Christian Science, Drugs and Obesity. Jas. H. Jackson, M. D., shows how health may be obtained by Right Living. Mrs. Etta Morse Hudders considers Cereals as Food, giving special attention to corn. How I Got a Living as a Doctor is a continuation of Dr. Henri Echo's story. The editor discusses the eating question in an editorial entitled The Jaws of Death, and also considers the Physical Signs of Longevity.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughan's Practical Business Colleges - Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address The Illustrated Youth and Age, Nashville, Tenn.

General Roberts has gathered 35,000 men with whom, according to the best military opinion in London, he purposes turning the left of the Magersfontein lines, near Jacobsdal, entering the Free State, compelling General Cronje to raise the siege of Kimberley, and thus making his first step towards Bloomfontein.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork, at Rolling Fork	Feb.	10, 11
South Warren, at Bovina		17, 18
Warren, at Bradley Chapel		24, 25
Utica, at Utica	Mar.	3, 4
Rocky Springs, at Rocky Springs		10, 11
Satartia, at Bentonia		17, 18
Mayersville, at Mayersville		24, 25
Anguilla, at Anguilla	31, Apr	1
Hermanville, at Pisgah		7, 8

The district stewards' meeting for Vicksburg district will be held at Crawford Street Church, Vicksburg, Tuesday, Feb 13, at 12 o'clock.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

First Church	Feb.	11
Silver City, at Bee Lake		17, 18
Canton	Sun., Mon.,	25, 26
Lake City, at Lake City	Mar.	3, 4
Camden, at Camden		10, 11
Steen's Creek, at Marvin		17, 18
Tranquil, at Tranquil		24, 25
Brandon and mission, at Brandon	31, Apr.	1

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Oak Grove	Feb.	10, 11
Wesley Chapel		17, 18
Jefferson Street		24, 25
Fayette	Mar.	3, 4
Brandywine		10, 11
Hamburg		17, 18

The district stewards will meet at Natchez, Tuesday, Feb. 20.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Moss Point	Thurs.. Feb.	8
Escatawpa, at Zion	Fri..	9
Americus, at Rosedale		10, 11
Vancleave, at Pine Grove	Fri..	16
Biloxi		17, 18
Ocean Springs and Scranton, at Scranton		18
Bay St Louis	Mon..	19
Brooklyn, at Bond		25, 26
Coalville, at Coalville	Mar.	3, 4
Columbia, at Columbia		10, 11
Hattiesburg		18, 19

W. W. SIMMONS, P. E.

FOREST DIST.—FIRST ROUND.

Shiloh, at John's	Sat. and Sun.. Feb.	10, 11
Montrose, at Montrose	Sat. and Sun.	17, 18
Rose Hill, at Rose Hill	Thurs..	20
Decatur, at Decatur	Thurs..	22
Chunkey, at Suqunlona	Sat. and Sun.	24, 25
Indian Mission, at Tulla-Chuloc	Thurs.. Mar.	1
Neshoba, at Cook's Chapel	Sat. and Sun	3, 4

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Sweet Water	Feb.	10, 11
Topisaw		17, 18
Adams, at Adams		24, 25
Bayon Pierre, at New Tabernacle	Mar.	3
Hazlehurst		8, 4
Tylertown, at Tylertown		10, 11
Mt Carmel, at Bethel		17
Providence, at Bahala		18, 19
Pearl, at Tilton		24, 25
Westville, at Gum Springs	31, Apr.	1

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland circuit, at Union Hill	Feb.	10, 11
Red Banks circuit, at Victoria		17, 18
Shawnee circuit, at Harmony		24, 25
Olive Branch circuit, at Miller	Mar.	3, 4
Randolph mission, at ———		10, 11
Pontotoc circuit, at Pontotoc		11, 12
Mt Pleasant circuit, at Mt. Pleasant		17, 18
Abbeville circuit, at Mt. Zion		24, 25

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Minter City, at Minter City	Feb.	10, 11
Ellzey circuit, at Hurricane		17, 18
Pittsboro circuit, at Pittsboro		24, 25
Slate Springs cir., at Slate Springs	Mar.	3, 4
East Grenada circuit, at Mars Hill		10, 11
Cascilla circuit, at Pleasant Ridge		17, 18
Charleston circuit, at Charleston		24, 25

R. G. PORTER, P. E.

SARDIS DIST.—FIRST ROUND.

Tyro	Feb.	9
Wall Hill		10, 11
Cockrum		17, 18
Pleasant Hill		24, 25
Longtown	Mar.	3, 4
Pleasant Grove		4, 5

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hillhouse	Feb.	11, 12
Gunnison		18, 19
Rosedale		25, 26
Winterville	Mar.	4, 5

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Sturges, at Sturges	Feb.	10, 11
Cedar Bluff, at Griffith		17, 18
Lagrange, at Lagrange		24, 25

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Jacinto circuit, at Jacinto	Feb.	10, 11
Brown's Creek circuit, at Paradise		18
Marietta circuit, at Blythe Chapel		17, 18
Belmont circuit, at Liberty		20
Booneville circuit, at Blackland		24, 25

W. M. YOUNG, P. E.

WINONA DIST.—FIRST ROUND.

Black Hawk, at Black Hawk	Feb.	10, 11
Winona circuit, at Bethlehem		17, 18
Carrollton circuit, at Marvin		24, 25
West circuit, at West	Mar.	3, 4
McNutt and Sunnyside, at McNutt		10, 11
Webb and Dublin, at Webb		17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Belzona, at Lawrence	Feb.	10, 11
Poplar Creek, at Wesley		17, 18
Kosciusko circuit, at ———		24, 25
Chester, at Chester	Mar.	3, 4
Louisville, at Rocky Hill		10, 11
Ackerman, at Weir		17, 18
Kosciusko station		24, 25
Ethel, at Marvin	Apr.	1, 2

T. W. DYE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona circuit, at Verona	Feb.	10, 11
Aberdeen circuit, at Paine Memorial		17, 18
Fulton and Smithville, at Fulton		24, 25
Tremont circuit, at Asbury		25
Nettleton circuit, at New Chapel	Mar	3, 4
Quincy circuit, at Quincy		10, 11

W. W. WOOLLARD, P. E.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Floyd	Feb.	10, 11
Lake Providence		17, 18
Waterproof		24, 25
Gilbert and Vidalia	Mar	3, 4
Harrisonburg		10, 11
Winnsboro		17, 18

J. M. HENRY, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Wilson at Wilson	Feb.	10, 11
St. Francisville, at St. Francisville		17, 18

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Glenmora, at Glenmora	Feb.	10, 11
Natchitoches, at Natchitoches		17 18
Colfax and Montgomery, at Colfax		24, 25
Columbia, at Columbia	Mar.	3, 4
Jena and Jonesville, at Jonesville		10, 11
Winfield, at Winfield		17, 18
Olla and Pollock, at Pollock		20
Dry Creek, at Dry Creek		24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Rayne Memorial	Feb.	11
Parker Memorial		18
Covington		25
White Castle	Mar.	4
Carondelet Street		11
Burgundy Street		18

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at New P	Feb.	10, 11
Arcadia, at A		17, 18
Valley, at Cotton Valley		23
Minden		24, 25
Homer, at H	Mar.	3, 4
Haynesville circuit		10, 11
Gansville, at Gansville		17, 18

B. T. CREWS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Arthur	Feb	10, 11
Lake Charles		15
Grand Chenier, at Leesburg		17, 18
West Lake, at West Lake		21

C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup and Many, at Ft. Jessup	Feb	10, 11
Pleasant Hill, at Marthaville		17, 18
Red River, at Campo Bello		24, 25
Florien, at Prospect	Mar.	1
Zwolle, at Zwolle		3, 4
Consbatta, at Consbatta		10, 11
Mansfield		14
Pelican, at Benson		17, 18

JOHN T. SAWYER, P. E.

An educated young lady of Richmond, Va., became very much impressed with the sacredness of the body, even when defiled by sin. While contemplating this subject, she rode near a well-dressed young man lying dead drunk by the roadside. As she halted she observed flies pestering the features of the flushed face. Her first thought was, How beastly! Her second, How pitiful! It is a newly fallen temple, thought she. So, alighting from her carriage, she carefully spread her handkerchief over his face and returned home Some days later the young man called and thus addressed her: "I am ashamed to look you in the face; I am the man you so kindly cared for the other day. The name on the handkerchief with which you covered my face revealed my benefactor." He told her he had called to thank her, saying also that with his hand on his mother's Bible, he had sworn to never again touch an intoxicating drop. With a prayer on his lips he signed the pledge. This pledge was never broken. Thus in all the future that temple was sacred to temperance. His brilliant talents won for him a noble place in his country's service. This man was William Wirt.—Selected.

Rattlesnake Watermelon.

The Rattlesnake Watermelon has long been a favorite in Georgia, but there has been some trouble to get pure seed, because melon varieties mix more readily than almost any thing in the vegetable kingdom. In this connection, attention is called to the advertisement of Hon. M. I. Branch, of Berzelia, Ga., who proposes to supply absolutely pure melon seed. He makes a specialty of the Rattlesnake Melon, and has taken great pains to keep the seed pure.

The advertisement of the Hartman Manufacturing Company, of Elwood City, Pa., which appears elsewhere in this issue, is an unusually attractive ad. It gives a very correct cut of their famous Steel Rod Picket Fence in combination with ornamental Steel Gate. This is an excellent lawn fence, and has the advantage of being unobtrusive, rather adding to, than detracting from, the natural beauty of the enclosure. It will be found of equal value in enclosing such public grounds as school-yards, court squares, cemeteries, parks, etc. It is strong and durable, and will twice outlast the ordinary wood picket fence, and costs no more. Park and County Commissioners, School Trustees, and other public officials, as well as private citizens, will find it to their interest to look into the quality and merits of this fence. Write these people for catalogue, either at Elwood City, Pa, or 309 Broadway New York City.

A GENUINE WORKER.

There are very few of us who appreciate fully the possibilities of labor. Whatever may be said of the literary merits of the first Lord Lytton, nobody can deny that he was at least a great worker. He read and traveled and wrote much. He mixed with society. He took an active part in politics. His mind was one of the most versatile of his generation. Yet he tells us himself that he devoted to reading and writing no more than three hours a day and less during the Parliamentary session. "But then," he adds, "during these hours I have given my whole attention to what I was about." People are less anxious to see new lights and turn sharp corners than many young ministers think. But in time they will come to recognize and honor a genuine laborer. We are not to rest upon our labors, and no great saint has ever claimed merit. They have all died—notwithstanding the marvelous results of their ministry—trusting to mere mercy. The best day, the happiest day, is the day when every hour and even every fragment of an hour is estimated with a most scrupulous care until all the program of work is accomplished, and it is marvelous how in labor the torments of the spirit are scattered. "My Father worketh hitherto, and I work," said Christ, and the laborer understands the union.—Rev. Dr. W. R. Nicoll, in British Weekly.

THE ONLY

remedy for female troubles is

G. F. P.

(GERSTLE'S FEMALE PANACEA.)

For any affection of the womb or ovaries, leucorrhœa, tumors, painful, monthlies or sterility.

TUMOR REMOVED.

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Ratcliff, Tex. J. H. RATCLIFF.

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PRICE $1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. GERSTLE & CO., Chattanooga, Tenn.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.

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Christian Advocate.

VOL. 47.—NO. 8. NEW ORLEANS, THURSDAY, FEBRUARY 22, 1900. WHOLE NO. 2270

W. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

President McKinley listened to ong appeals on the army "can n" question made by Mrs. L. M. N. vene, president of the National . C. T. U.; Mrs. A. A. Gordon, vice- sident at large, and Mrs. M. D. lis, superintendent of legislation, ring an interview which he granted those ladies for the purpose, but thing was accomplished. The esident said that the construction the "canteen" law by the Attor- y-General would have to be ac- pted as final, and that it was to ngress that those opposed to the anteen" must look for its abolish- nt. He added that, whenever ngress should speak in plain terms the question, the executive branch the government would be ready to ecute the law. While this was dis- pointing to the ladies, they an- nced their determination to keep the fight until Congress enacted a that could not by any possibility given two meanings.

Capt. Frank W. Wells, chaplain of First Regiment of Volunteers, o has just returned from the Phil- ines, has been telling Washington ildiers some things which make it dent that the appeal to the Presi- nt to use his influence to prohibit liquor traffic in our new posses- ns was timely. He said in a pub address: "There are more than 0 liquor dealers in the islands, rep- senting firms in America. The uor rate of transportation from ntucky to the Philippine Archi- lago is less than the rate from ntucky to California. In the city Manila alone there are 400 places ere liquor is sold. Before the mericans came to the islands there re but three saloons, and at these ft drinks' only were dispensed. e can better afford to send whisky ywhere else than to the Philip- nes. We do not need it there. No tion ever developed through the e of rum. I do not mean this as a ticism of our army or navy. I am ly a witness. It is a violation of English law for intoxicating liq- rs to be sold on a British transport government vessel. Our nation ould be just as careful. Our gov- rnment, with less liquor in the serv- , is the best in the world. I told d to our Chief Executive only a w days ago. When I arrived at ilo, I discovered that whisky was d in the barracks, not fifteen feet m my quarters. I reported the tter to the officers, and was told at it had been called to the atten- n of the colonel three times. Then ent to the provost marshal, and in very short time the custom was continued. The sale and use of uor disqualifies the troops for serv- . The Filipinos are falling in th every movement the Americans ke, excepting the sale of liquor in army. While on board one of transports to Cebu, I found that uor-selling was the same as on the er transports. I tried to have stopped, but failed. I took spe- l care of the men in my regiment, th the determination that, if I uld not save their souls, I would at st get them to hell sober. I never w so much liquor on a Mississippi amboat—and I have traveled on a d many—as I saw on the trans- rt 'Sheridan' the last three days were at Cebu. There one could on every street corner native men with bottles of liquor in bas ts and a cup. These women would ll the liquor to our soldiers." is is an awful picture, and there is roborative evidence that it is not erdrawn.

Dr. B. L. Whitman, the retiring sident of Columbian University, cupied the pulpit of the E. Street ptist Church, Sunday, and preached strong sermon on "Christ as a diator," taking his text from Col. 17.

The Philippine Commission which the President is now engaged in forming will differ radically from the old commission, which recently made its voluminous report. The old commission was sent to investigate, report the conditions it found, and make recommendations for the information of the President and Congress, and it faithfully performed that duty. The new commission will go with authority to act. It will set up local governments throughout the islands, and will support them while teaching them how to stand alone. It will have a momentous task, and its work will largely determine the future of the people of those islands. It is not surprising, therefore, that the President should go slowly in selecting men for such important duties. Judge Taft, of Ohio, who will head the commission, is the only selection yet made.

The Methodist Social Union, of Washington, gave a banquet this week in honor of Bishop Walden, of Cincinnati, who was also entertained on his birthday by President and Mrs. McKinley at a family dinner at the White House. Interesting addresses were made at the banquet by Hon. A. B. Duvall, who spoke on "The Layman in Methodism," Mrs. Gen. Fisk on "Woman's Work in Methodism," Judge William M. Springer on "Methodist Unity," and Bishop Walden on "The Outlook for Methodism." The Bishop said he regarded the banquet as a continuation of his sixty-ninth birthday, which had lasted forty-eight hours.

Washington, Feb. 14, 1900.

LETTER FROM CHINA.

MR. EDITOR: My husband has handed over to me the pleasure of redeeming a promise made you for an article in your paper, and after looking over my rather limited field of interesting "somethings" to write about, I've decided you'd perhaps find more of information in an account of the workings of the Tien Tsu Hui, or Anti-Foot-Binding Society. Yours,

FLORENCE KEISER NANCE.

19 Quinsan Rd., Shanghai, China, Jan. 6, 1900.

The Tien Tsu Hui, or Natural Foot Society, was founded several years ago by Mrs. Archibald Little, a wonderfully energetic English woman, wife of a business man of this city. Its aim, while distinctly humanitarian rather than religious, is, nevertheless, Christian, and is receiving hearty support by all missions.

Of all atrocious and cruel customs in China, that of the bound foot certainly heads the list. In crippling a woman's usefulness for life it has given rise to a great many other crimes. Mrs. Little states that from the lips of numberless Chinese women it has been given as a perfectly plausible excuse for the "putting out of the way" of girl babies. "We love them, these babies of ours. How can we stand to see them go through the years of torture that come inevitably if they are to become ladies eligible for matrimony? The smaller the feet the more easily is she married."

Being impressed by the awfulness of this custom, and having untied hands, Mrs. Little initiated a society for its prevention. It has found members among all classes of society, for Shanghai presents a conglomerate mass of humanity. Seeing that the freedom of the women's feet rests with the men of China, she has made talks to the men and boys of the various schools and colleges, and permitted these Chinese to become associate members of the Tien Tsu Hui.

At the request of the members of the association, its president lately made a trip to a number of cities in neighboring provinces. The results were most encouraging. At each of the seven cities visited a good audience was obtained, and many officials gave their names for life membership, in evidence of their desire to forward this good work.

At one meeting fifteen officials were present. It is certainly a good day when a woman speaking for women in this old empire finds fifteen officials in attendance on her words.

It has been the custom in the Protestant schools for girls to demand unbinding of feet on admission. This has, however, not been the custom in the Catholic schools. After much persuasion by Mrs. Little, the Mother Superior of a large school in Ningpo decided to give permission for releasing the feet. She made a great feast for the children, and after the dining announced that a great day of rejoicing was at hand for the girls of the school; the feet were unbound, and for a whole day there was such dancing and singing and hilarity in that school as it had before never known.

This is the first of many trips inland. May all of them meet with a like success!

FLORENCE KEISER NANCE.

Communications.

THE MAKING OF A STATE.

BY MARY V. DUVAL

(Concluded.)

There is nothing wrong with our history save the telling of it. It has gone on quietly, making itself ready for use since DeSoto and his mail clad knights first set foot upon our soil. Unfortunately our historians have often lived in latitudes too far North to be able to get a correct conception of what we deserve. It has depended very much on which side of Mason and Dixon's line an event transpired as to whether, in the opinion of the chronicler, it was worth the telling. The very plenitude of material within our reach, the vast stores of unwritten history at our very doors, have made us indifferent as to its preservation. In dealing out great men and the great events which followed hard upon their careers, nature has been so lavish with us that we have failed to appreciate our opportunities. In a land whose patrimony is legend and tradition, romance and song, we have turned away from our birthright and worshiped at the shrine of Plymouth Rock and Bunker Hill.

The popular historians, with true New England thrift, have utilized their scant material to the utmost, and have cultivated their genealogical tree until it has waxed strong and overshadowed with its branches those of other and less-favored localities. The South, with a prodigality equally characteristic, has allowed her rich heritage to go to waste, with scarcely an effort to preserve it intact. An intelligent foreigner who should carefully examine the numerous histories of these United States—histories by means of which our boys and girls are supposed to be instructed in reference to our country's greatness—would certainly infer that the foundation of this republic was due almost entirely to those pioneers who settled on the bleak and barren shores of New England. He would read with intense interest and admiration, no doubt, of that little band of Pilgrim Fathers which constituted the forlorn hope of those who had separated themselves from what they considered the tyranny and corruption of the Church of England. He would look in vain, however, for a story equally thrilling of the French and Dutch Huguenots, who, braving persecutions and martyrdoms compared with which those of the Separatists from the Church of England were as child's play, sought altars and firesides in Maryland, Virginia, and the Carolinas, founding there those principles of civil and religious liberty which will endure forever. It is true that they burned no witches and persecuted no Quakers, but there are other episodes as interesting, if less grewsome, awaiting alone the magic touch of that historian who shall write with an impartial pen. Every bay and inlet, creek and harbor in New England, and along the northeastern shore of the Atlantic, has its legend, embalmed in verse or prose by the poets and romancers, native and to the manner born. With what scant material did Washington Irving immortalize Sleepy Hollow, Wolfert's Roost, and other localities touched by the magic of his pen! James Fenimore Cooper, who slew with his pen, it is said, more Indians than ever existed on the American continent, has done for the so-called Middle States what Scott did for the highlands of his country, and Dickens and Thackeray accomplished for the sordid monotony of the streets of London town.

It may be observed that this is a plea for literature as well as history. In fact, the two go hand in hand, and can not be separated.

Where can we find a more powerful picture of the battle of Waterloo than that found in the "Les Miserables" of Victor Hugo? What historian has given us such inimitable pictures of the life and manners and the lack of morals of the French Court from the days of Charles the Ninth to the execution of Marie Antoinette as are to be found in the pages of Dumas the Elder? Where can we find a more accurate picture of the social and political life of the England of the Stuarts than in that strongest of historical novels, "Henry Esmond"? "The Last of the Mohicans," the only work of Cooper worth the preserving, is a figment of the imagination not half so impressive as the real story of "The Last of the Choctaws," haunting the spot where his lodge-pole had stood, refusing to leave his native land, though death from exposure and starvation was the only alternative. Where can we find in history or fiction a legend more beautiful than that of the Pascagoulas, who, with the death-song on their lips, advanced to meet the engulfing waves? Where shall we find figures more noble and stalwart than those of Pushmataha and Greenwood LeFlore? Treaties more picturesque and binding than those of "Dancing Rabbit," and that which bound the haughty Chickasaw to relinquish his birthright? King Philip's war was a mere bagatelle compared to that with the Creeks and Seminoles, which decided forever the question of race supremacy in the South.

Until very recently the popular idea of the first settlers of Virginia, the real progenitors of the Southern people, was, that they were a band of lawless adventurers and escaped jailbirds, who sought the wilds of America to escape the hanging they so richly deserved at home. It is only late researches that have established the fact that the first act of the colonists at Jamestown was to erect a canvas-covered chapel, in which the daily services of the Church of England were devoutly and voluntarily held.

We need some poet who shall do for us what Longfellow and Lowell and Whittier have done for New England, and then, perhaps, John Smith, the fearless explorer who discovered and named the sea-board of half a continent, will take at least equal rank with Miles Standish, the Puritan captain whose field of operation was confined, perhaps, to the dimensions of a New England township. History has made much capital of the so-called conspiracy of Aaron Burr, and his descent of the Mississippi with a force of armed and determined men. Judging from the consternation it produced among the settlers along its banks, and the alarm it caused the administration at Washington, rumor must have assigned to it the proportions of a veritable armada. Whether or not this modern Lucifer was guilty of the gigantic plot attributed to him, the historian of that time has not failed to paint in vivid colors what might have happened had Burr succeeded in seizing New Orleans, at that time a most un-American city, gaining over the discontented forces of the United States, and placing himself at the head of a mighty empire in the Southwest.

Our horror at what might have been is not unmixed with admiration for the audacity of the man who could plan such an enterprise, and seek with a handful of men to carry it out. If Burr's plans were treasonable and dangerous to the government, then certainly those who first intercepted and detained him were patriots worthy of all honor. Once past the limits of the Territory of Mississippi, with his flotilla of boats he would have reached New Orleans without fear of detention. Yet who, outside the circumscribed limits of local and State historians, ever hears the name of Cowles Mead, the acting governor of Mississippi, who, in spite of all of Burr's expostulations and seductive arguments; in spite of the well-armed force he carried with him, forced a surrender of men, arms, and ammunition? Who but local and State historians makes mention of the decision of Mr. Poindexter, then attorney-general of the territory, that Burr was not answerable to the powers that had detained him, and should be removed to a competent tribunal? While many disagreed with him on that point, there was one man who never doubted the force of the argument, and that man was Burr himself, who, to prove his concurrence, made haste to leave the territory where he had, unexpectedly, no doubt, found men who could think as well as act. Who doubts that if Burr's arrest had taken place north of a certain parallel of latitude, the names of the men who successfully arrested his plans would have been placed in the same calendar with the three backwoodsmen who performed the less hazardous feat of detaining the English spy, Major Andre, as he carried his treasonable dispatches to Benedict Arnold?

Nathan Hale, the hero spy of the Revolution, has been commemorated in history and fiction, and his name will justly go down through the ages linked with those of other men who died for love of home and country. Who, outside of his native Tennessee, gives more than a passing thought to Sam Davis, the noble Confederate spy, almost who, in sight of his birth-place, almost within sound of his mother's voice, died an ignominious death, refusing to buy his life by whispering the name of the real offender, his captain, who lay manacled near him in an adjoining cell? That the historian of the future may be blind to sectional differences, and mete out full and impartial justice to all, is a consummation devoutly to be wished.

THE TWENTIETH CENTURY FUND.

Dear brethren of the North Mississippi Conference, are we not falling behind on the Twentieth Century Thank-offering? We can not be too early or too earnest in pressing this claim upon the consciences and the pockets of our peoples or ourselves. The use of the pulpit and the platform, as well as of the press, is to be made with vigor and persistency; but nothing must be allowed to put aside the roll-book and personal presentation of the subject by the preacher or his appointee. The ultimatum of the work lies here. We have no wealthy members to come forward with impulsive generosity, and lay their ten thousands or thousands on this altar. Even hundreds per capita will be few. We depend on dollars from the many, and this is really better. But the many must see the need and value of giving their money now to the schools of the church. Here preachers and their aids are to be teachers. But do we ourselves grasp the fact that the Christian education we are set to do touches with vital energy every nerve and muscle of the church? In leading our people, let us make the best possible use of the press. From this source nothing at hand is better for the masses than New Century Education, the special organ of the church in the education field—full of matter to stimulate, instruct, and encourage—edited by the able and efficient Secretary of Education, Dr. J. D. Hammond. This bright, genial monthly, of good size—sixteen pages—full of the best matter for its purpose, is within reach of anybody. Ten cents a year! Think of that, brethren. The smallest self-denial will pay for it. In the February number for this last year of the century, almost any paragraph is worth to a reader what it costs a year; but it has two articles of specially high merit and eminently timely for present use: one, An Old Million Scheme, condensed from a sermon of recent date by the Rev. W. L. Watkinson (I Chronicles xxii, 14-16); the other, Instruction in Conduct, by Dr. W. W. Smith, Chancellor of the Randolph-Macon system of schools and colleges in the Virginia Conference. Then follows a Survey of the Field, keeping us in sight of the grand work as it goes on.

Can we get this monthly into the hands of our people and also the leaflets in use? Let us faithfully try. The opportunity which this year gives, when gone, will never return. Bishop Galloway says, Now or never.

W. T. J. SULLIVAN.

Columbus, Miss.

THE THANK-OFFERING!

Rev. Q. A. Oats, Friar's Point, has sent five dollars cash, and is giving earnest attention to this, as he does to all the interests of the church.

Rev. D. W. Babb did faithful and successful work at Louisville last year, and is doing likewise this year at Red Banks.

Rev. J. A. Bowen, Columbus, has sent this year thirty dollars cash, and says, "We are now well organized, and ready to renew our efforts of last year to secure one dollar per member, and more."

Rev. H. T. Cunningham has given constant thought and special effort to the fund since reaching his new charge. His intelligent, "up-to-date" plans are bound to win. He has talked it, preached it, and distributed tracts, and even before he was fully ready has received twenty-five dollars. He will, ere long, make a most gratifying report. Vaiden bids every charge in the Winona district and in the North Mississippi Conference to look well to its laurels.

Carrollton is maturing plans, and does not propose to be left in the final wind-up.

Rev. T. L. Mellen, presiding elder of Forest district, and Rev. W. T. J. Sullivan, presiding elder of Columbus district, have encouraged me with letters. They are looking well to the interest in their respective districts.

Rev. W. W. Wollard, presiding elder of Aberdeen district, will give three or four days to this interest at each charge on his second round. He will visit with the pastor as many people as he can, talk with them about the fund, distribute literature, secure personal subscriptions, preach on the subject on Sunday, and push forward the work in every possible way. Let the pastors take due notice, and prepare the way for him, and render every assistance possible.

One thing, and one thing only, is needed to guarantee large success, viz.: an earnest, faithful, persistent effort on the part of every presiding elder and preacher in charge. May we not expect that? Every moment's delay now invites defeat, and defeat would shame us all. Then let us be up and doing at once.

J. R. BINGHAM.

Those who are kind, sympathetic, considerate and thoughtful of the pleasure and interest of others never lack friends.—Selected.

WHEREVER AND WHATEVER.

BY W. H. BANCROFT.

Where'er my path may lead,
Through field or wilderness,
Through desert wild or verdant mead,
Trat path Thy love will bless.

Whate'er may be my cross,
Through grief of soul or pain,
Through failure deep or heavy loss,
Trat cross shall bring me gain.

Where'er may be my place,
If high it be or l. w.
Contentment shall illume my face,
Thon dost no ill bestow.

Whate'er may be my life,
If light or stormy frown,
If rest or if the battle's strife,
That life shall win a crown.

Where'er I be or go,
Whate'er may come or cease,
Thy tender grace shall all things show,
My heart be tilled with peace.

What'e'er may be Thy will,
Though now I can not see
What purposes Thou wilt fulfill,
Thy will is best for me.

Exchange.

Communications.

"WHAT WOULD JESUS DO?"

"I propose to inspect all matter that goes into the paper during the week, and snbject it to the general test, 'What wonld Jesus do?'"

These words express the lofty aims and attainments of one Dr. Sheldon, who presnmes to teach the ohnrch and the world how Jesns wonld run a daily newspaper. It is difficnlt for a truly pions soul to imagine that Jesns wonld condescend to rnn such a paper for a week, or for any other given length of time; and if he did do such a thing, what "matter" he wonld snffer to "go into the paper." The only literary work he ever engaged in was to write in the sand; and if anybody ever knew what he wrote, there is no record of it. Indeed, I think it a hopeful sign for onr humanity that some presnmptnons genins has not discovered that the nnfortunate woman read and preserved his words.

But now comes Dr. Sheldon, with all the mental and spiritnal limitations of a mortal man consciously saved by grace—as I trust he is—and is going to show ns the infaillible Jesns on the editorial tripod, for the space of a week, in the person of himself. I suppose it would be more generons to call this pretentious attitude of the hnman toward the divine a spirit of fanaticism. But is it less than desperately presnmptnous wickedness? And Dr. Sheldon's own proposition makes escape from the conclnsion impossible: "I propose to inspect all matter that goes into the paper during the week, and snbject it to the general test, 'What would Jesus do?'" The ring of that "I" transfers the mortal Dr. Sheldon to the immortal Jesus, for the space of a whole week.

Certainly Mr. E. W. Howe, editor of the Atchison Globe, did not expect that his offer to divide honors with Dr. Sheldon dnring this famons week wonld be accepted. And yet Dr. Sheldon will agree to exchange pnlpits with him on Snnday, "if the members of his church take kindly to the idea." Who ever heard of Jesns changing pnlpits with anyone, or consulting a congregation as to where he shonld preach?

Why did not Dr. Sheldon recognize his fallibility of judgment and of conduct, and announce that he was going to rnn the paper for a week as he thonght a Christian man shonld rnn a paper? Does he not know, as does every other being whom God has created, that created being necessarily places limitations that do not belong to the Creator? And does he not further know that the limitations of the finite are only removed to the extent that dnty is revealed in the Word of God? Then why assnme to do that which he could not do, even if the law of God permitted the effort? That it is proper, and the dnty of Dr. Sheldon, and of all others claiming membership in the "body of Jesns," to do in all things as nearly as Jesus would have them do, none can question; but when Dr. Sheldon, or anyone else, presnmes to act as Jesus wonld do if present in person and acting for himself, there is a manifest audacity little short of that of the devil himself when he demanded the homage of Jesns. Such an one will defend a mistake rather than confess and seek to correct a wrong in the vain hope to impress others that he has attained the ambition of humanity and that which is claimed by the Pope of Rome—absolnte infallibility. David prayed: "Keep back thy servant also from presnmptnons sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression." But this fear does not seem to be a very strong element in the Christian character of Dr. Sheldon.

J. M. WEEMS.

MISSIONARY INSTITUTE OF THE FOREST DISTRICT.

In obedience to the mandate of the Discipline, Presiding Elder T. L. Melien called his subordinates together in a Missionary Institute at Newton Station, at 8 30 o'clock A. M, Jan. 31, 1900.

After religions service conducted by the "beloved," in which the blessings of God were earnestly invoked npon the deliberations of the Institnte, led by Bro. B. W. Lewis, we crossed in vision over into Cnba, climbed its rngged heights, traversed its fertile plains, passed through its cities, and found there a large field white nnto harvest; bnt the laborers are few.

A small purse was made np for Bishop Candler's prospective church in Havana.

Taking our leave of the Cnbans and the "Father of the Antilles," we crossed the ocean and, following Bro. D. C. Langford, we explored the oldest civilization of the world (China), the scene of the labors of Miss Laura Haygood, Dr. Parker, and others. As we think of innnmerable hosts who are dying for want of the Bread of Life, we are humiliated to reflect that we are doing so little.

Praying that God may remove the canses that there hinder the spread of the gospel, we next took a journey with Bro. M. L. White over into the "Island Empire" (Japan), and fonnd that God has crowned the labors of the sainted Lambnth, the enterprising and aggressive Neesima, their co-laborers and snccessors with great snccess, for many of the inhabitants of that once hermit nation are accepting Christ as their personal Savior.

Taking leave of Japan, we went with Bro. J. H. Foreman to the "Diamond Repnblic" (Brazil), and snrveyed the country. Feeling grateful to Almighty God for the great things accomplished there, and trnsting that the hearts and purses of the Christians will be opened np to greater liberality to further the work there, we came back home to follow the leadership of Bro. J. G. Galloway into Mexico, where we fonnd the banner of Christ is fast nnfurling in the balmy zephyrs of that Southern Repnblic.

Our work among the Choctaws was scanned. The Lord is wonderfully blessing onr labors there. May he hasten the day when we can claim the souls of all our "brothers in red" for the Master!

The valnable service rendered by the American Bible Society in our mission work was set forth in a comprehensive paper by Bro. W. W. Morse.

Home, indeed, was not neglected, for very excellent papers from the pens of Mrs. Clara H. Cope, Miss Sallie Smylie, and Mrs. D. Scarborough, each on woman's work in this district, were read before the Institnte.

We were honored with the presence of that indispensable functionary of the Woman's Home Mission Society of the Mississippi Annnal Conference, Miss Addie Parnell, who presented the cause she represents in a very forceful and interesting address.

May the good work continue!

The attendance was not near as large as it shonld have been, but the Holy Spirit was present with great power, and the "beloved"—a man of nntiring energy, possessed of an inexhaustible snpply of exhortations and information—proved himself fully equal to the occasion.

I'm snre I voice the sentiments of all the "brethren" when I say, "Thanks to him for his many timely remarks and helpful snggestions.' Also, when I say, "Thanks to the good people of Newton for their hospitality, and to their kind pastor, J. G. Galloway, for his courtesy."

THOS. J. O'NEIL, Sec.

A PROTEST.

Having been for seven years in charge of the "Finance Table" of the statistical reports of the Mississippi Conference, and was relieved at my request by Dr. Andrews at the last Conference, I know that in most cases where preachers rnsh into the columns of the NEW ORLEANS ADVOCATE to correct the Minntes, the mistake is with them, and not with the secretary, for I have always kept their reports on file, and more than once have had to show through the ADVOCATE that the Minutes were in exact accord with the report handed in, and the brother making complaint was only advertising his own errors.

I do not, therefore, write this with a desire to correct the Minntes (though my charge is credited with paying $85 for domestic missions, when, in fact, we only paid $35), bnt to protest against the authority the new secretary has assnmed in correcting reports according to his idea of how they shonld be made.

I reported "For Other Objects" $127 60. The secretary takes it npon himself to change my figures to $4 010 70, intending, I snppose, to include the amount expended for churches and parsonages, and amount raised by the Epworth League and Snnday-school (if so, it shonld have been $4,060.70); but these amounts were reported by me in their proper places.

The column, "For Other Objects," is intended for moneys raised, and for which there is no special column to report, snch as, The Orphans' Home, money paid for ministerial help, etc.

Moneys expended on churches and parsonages, and amonnt raised in Epworth League and Sunday-school, are to be reported in their proper places, and not transferred to the "Finance Table," except in the column, "Total Amount Raised from All Sources," for to transfer these amonats to the column, "For Other Objects," wonld be reporting money twice.

This column, "Total Amonnt Raised from All Sonrces," is to show a balance, not simply for the "Finance Table," as Bro. Harmon wants to make it, but for all three tables. If not, then the words, "Amount Raised from All Sources," are absolntely without meaning, and shonld be stricken ont.

If the figures in this column were intended to represent only the amounts shown above on the "Finance Table," then the word "Total" is all that wonld appear.

Bro. Harmon forgets that he is only a "part" of the secretary, for we have three men to do the work of the "statistical secretary," and Bro. Harmon need not transfer everything to his "table," for fear the work done by the other brethren will not appear in the Minntes.

The amonnts reported on Membership and Baptism and Church Property table, and Sunday-school and Epworth League table, added to the amonnt on Finance table, shonld make the "Total from All Sources," and hence the balance sheet is complete for all the "statistical tables," and not simply for a part of it.

I think myself that the "Finance Table" should have a blank in which to report all moneys raised, and no money shonld be reported on the other two tables; the last column, then, wonld be "Total," for the "Amonnt from All Sources" wonld be shown in the colnmns above.

But the Book Editor did not see fit to so arrange it, and neither Bro. Harmon or myself have the authority to make the change.

JAS. G. GALLOWAY.

REV. C. G. ANDREWS, D. D.

Tribnte to the memory of Rev. C. G. Andrews, D. D., adopted by the Quarterly Conference of Central M. E Church, South, Meridian, Miss, Feb. 8, 1900:

Only a few fleeting weeks have passed since Dr. C. G. Andrews, presiding elder, presided over the deliberations of this body. But to-night we find another occupying the chair. Thus we are forcibly reminded, that while God calls his workmen, his work still goes on.

Dr. Andrews was for years a consecrated and leading light in onr church, recognized by all as a pnre, conscientious minister of the gospel of Christ, always abonnding in good deeds and works for his Master. But the years and days of his earthly pilgrimage came to a peaceful end, and on the morning of Jan. 7, 1900, his pure spirit winged its flight to heaven, to be and live with God, whom he loved and served faithfnlly for long years, where we hope to meet him some sweet day.

"Resolved, By the Quarterly Conference of Central M. E. Church, South, Meridian, Miss., that in the death of Dr. Andrews the church of Christ has lost a strong and zealous advocate, his associates a faithful counselor and leader, the country a pure Christian gentleman and good citizen, his family a strong arm, true, faithful, loving husband and father. That we tender to those loved ones our heartfelt sympathy, and rejoice with them for the precious legacy left them and us by their departed loved one, whose memory will ever be an inspiration, and his noble life a sweet benediction to them and us. That we commend these bereaved ones to all of God's followers, wherever they may be, ever invoking God's richest and lasting blessings npon them."

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Eupora, Miss
Miss. Conf.....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

Members of the North Mississippi Conference W. F. M. Society, craving your attention, I pray yon give heed to this appeal, sanctioned, I'm snre, by all of your Conference officers.

Yon have received the last circular letter from Mrs. McIntosh, onr Conference corresponding secretary. Have yon read it? Have you seriously pondered its contents? Wonld that I had power to reproduce that letter in characters of molten gold; that I could hold before your mental and spiritual vision the burning truths between the lines. Are you prayerfully considering the issues now confronting ns? A crisis in our missionary work has been reached. How shall we meet it? Dire calamity seems to menace on every side. Not the least cause for alarm is the indifference of many of our workers. To avert this threatened disaster must be the paramount desire, the earnest prayer of every heart, if we wonld not see Ichabod written npon a cause that might well enlist the labor of angels as well as men.

In his Epistle to the Corinthians, St. Paul depicts a condition that might well be ours to-day—that we "sorrow after a godly sort," in order that it may work in us great carefulness, vehement desire, great zeal; that in all things we may approve ourselves to be clear in this matter. Turn not away, dear sisters, but let everyone of us seeking the right course in this clearing of ourselves in the presence of our Lord's command ask the question, How shall it be done? In our closets, as we pour out our souls in fervent prayer, the answer will come.

Please read carefully the eighth chapter of Second Corinthians, adopt its sentiment, and make the lesson it teaches the rule of our future actions in this work in hand. Over and over has been told in our hearing how, more than others, woman should rejoice in what Christianity has brought. In the very dawn of the Christian era her shackles began to loosen. As the years rolled on she felt more and more the touch of a liberating hand, but to the closing decades of the nineteenth century belongs the glad refrain that woman is free to labor for her Lord as conscience may dictate or the Holy Spirit lead.

For long years our cry was for a place in which to work. Anon our Woman's Foreign Missionary Society was duly organized, and with delight we saw, as a result, consecrated workers in the field. Then we prayed for other open doors, that our borders might be enlarged, that the news of salvation might enter other heathen lands. God heard the cry, and returned answer in removed barriers, opened doors, awakened consciences, from which every breeze came laden with a call for the Bread of Life. Gladly we sowed precious seed, and rejoiced in hope of rich harvests of immortal souls garnered for the Master. How willingly we wrought! Dues came promptly, specials multiplied, scholarships were taken, day-schools, Bible women, hospitals helped, and withal our joyful orisons ascended heavenward.

In the good work the North Mississippi Conference Society held a worthy place. How is it now? Sisters, will we forfeit our position? Shall we, having "put our hand to the plow," look back, or cease to labor? God forbid! Have we lost interest? We are failing from some cause, and the witness of figures against us makes us shudder. Your faithful secretary has spared no pains to inform you of the true state of the case. The anguish of her soul should arouse every member to speedy action toward lessening our fearful delinquency.

This year of our Lord 1900 is witnessing the advance of mighty movements which roll around the world like ocean billows—movements to honor the God of heaven in token of gratitude for countless mercies from his hand. Have we, as missionary workers, forgotten our duty? Are our impulses palsied, our eyes dazzled by the tide of other and apparently greater (?) gifts?

Sisters, with our almost empty hands, how can we approach the threshold of the twentieth century? After such signal answers to our petitions, what excuse can our voices frame for this lapse of service? Let us awake from our slumbers, and Christ shall give light to see duty as we never saw it before. Let us heed our secretary's admonition: Redeem all pledges, bring up contingent arrearages, seek and secure new members, revivify by the magnetism of our own zeal those who have fallen away—in a word, strive once more to rally our scattered hosts, and with greater efforts do valiant service for the King of kings and Lord of lords.

MRS J. F. EVANS.

NOTICE.

To the Members of the Woman's Foreign Missionary Society in the Bounds of the Seashore District—

DEAR SISTERS: As your district secretary recently appointed to fill the place made vacant by Mrs. J. P. Drake's removal, I take the readiest method of placing myself in correspondence with the societies in the district.

Ten years ago it was my privilege to organize every auxiliary in our then existing territory, with one or, possibly, two exceptions; therefore, I do not come to you altogether as a stranger, but rather as a "returning prodigal," willing to take up the tasks of other years. I hope to find, upon closer acquaintance, that "one" has grown, if not to a "thousand," at least to a goodly number.

To the old friends and the new I extend greetings, and pray that this may be a year of progress along all lines of our work, though I can not hope to successfully fill the place of my beloved and consecrated predecessor in office. I shall endeavor to visit all the societies at no very distant day.

And, now, let me beg the secretaries of auxiliaries to report to me at once, thereby helping me to get in touch with the work and the workers; and I would urge upon you the importance of stressing the Conference pledge collection and Twentieth Century Fund for the quarter.

Our missionary year is drawing to a close. Treasurers will please send in their reports not later than March 10. I hope to hear from every auxiliary promptly.

Yours in the work,

MRS. J. S. PARKER,
Sec. Seashore District W. F. M. S.

Gulfport, Miss., Feb. 7, 1900.

The Christian Life.

FINDING AND BRINGING.

It was Simon Peter whom Andrew brought to Christ. We do not hear much in the New Testament of Andrew's after history; but if he had never done anything else than lead his brother to the Lord, it was worth living for just to do that; and when we get to heaven we shall see that the luster of Peter's crown casts special radiance on Andrew's face. When we read of the conversions on the day of Pentecost, of the heroic protest before the council, of the conversion of Cornelius, and, above all, when we peruse those two precious letters which Peter has indited, let us not forget that, humanly speaking, but for Andrew, Peter would not have been himself a Christian. Doubtless God could have called him by some other instrumentality, but he made use of Andrew to teach us the lesson that, in doing the good that lies in our hands, we may at length really do more for the church than we could have effected by more ostentatious effort in other places. Let the lowly and timid, therefore, take courage. They may not have shining talents or commanding position, yet, by working where they are, they may be honored in bringing to Jesus some who shall take foremost places in the church, or become leaders in some missionary or evangelistic movement.

Many of the greatest men that the church has known have been c
verted through the agency of
dividuals all but unknown. A
ble Dissenting minister, whose
was scarcely heard of a few
from his manse, was honored to
of signal service to Thomas Chal
in the crisis-hour of his history;
I have heard Mr. Spurgeon tell
he was led to the Lord by a ser
preached by an unlettered man
Primitive Methodist chapel.

Some of the greatest theologi
the church has ever seen, and
of the most useful ministers
have ever lived, have been made
molded by so common a thing
mother's influence. Robert Pol
whose "Course of Time" need to
a household book throughout Sc
land, said once of his poem, "It
my mother's divinity in it." Moth
will you take note of that? Ma
time you have regretted that
could not take part in any pu
work for Christ, by reason of
bond that held you to your
Regret no more, but bring that
to Christ, and he will live to do
own work and his mother's, too;
when the crown is placed upon
head its diamonds will flash
glory upon your countenance.

The sum of what we have
saying, then, is this: that each of
should begin to do all that he
where he is, for Christ. But if
would succeed in that effort, we m
be sure that we have already fo
him for ourselves. A minister
preached a simple sermon upon
text, "He brought him to Jesus,"
as he was going home his daug
walking by his side, began to s
of what she had been hearing.
said, "I did so like that serm
"Well," inquired her father, "w
are you going to bring to Jes
A thoughtful expression came
her countenance as she replied,
think, papa, that I will just b
myself to him." "Capital!" said
father. "That will do admirably
a beginning." Thus, brethren, is
true starting-point. We must
good if we would do good. B
yourselves to Jesus, therefore;
as iron by being rubbed upon a m
net becomes itself magnetic, so y
being united to Christ, will bec
partakers in his attractive po
and will draw men with "the co
of a man," which are also "the ba
of love."—William M. Taylor, D.

It is not the number of pe
present at the prayer meeting
determines its character and wo
but the presence of him who w
amid the golden candlesticks,
who has promised that where tw
three are met together in his n
he will be in their midst. No m
ing can fail to be interesting w
Christ is present; and without
presence, it matters not how large
assembly, the service will be c
and formal and barren of spiri
good. While we may properly
anxious for the presence of oth
our great anxiety should be for
presence of Christ in all our as
blies for worship. If we go to
house of God, sincerely desirous
meet the Savior there, we shall
be disappointed.—Recorder.

In the model prayer which Ch
gave to his disciples, he linked
gether the divine and the human
giveness. While we pray to Go
forgive our countless and enorm
sins, we are taught to extend to
ers who harm us in little ways
same forgiveness which we ask
ourselves. Let us put away
grudges and all ill feelings. Let
keep no bitterness in our hearts
moment. Let us remember the
things others do to us and forget
evil things. Then we can pray
cerely, "Forgive us as we forgive
Epworth Herald.

"One thing have I desired,
will I seek after; that I"—in
study I, in my shop; I, in
parlor, kitchen, or nursery; I, in
studio; I, in my lecture-hall—"
dwell in the house of the Lord all
days of my life." In our "Fath
house are many mansions."
room that we spend most of
live in, each of us at our task
our work tables, may be in
Father's house, too; and it is
we that can secure that it shall b
Alexander Maclaren, D. D.

The joy which flows from conse
acceptance with God is worth
to the immortal soul than all
other treasures of earth.

FROM THE WORK.

OKOLONA CIRCUIT.

...wing to the small-pox at Egypt, ..., we have not been able to make ... all round on our new work as yet, thus far the outlook is good, and are encouraged to feel that we have a great year in the presence ... power of the Holy Ghost. The ...t of Sunday-school work is good ...very appointment; and the people ...n hungry for an old-time revival ...heart-felt and hand-shaking relig... that makes us love everybody, ...n our neighbors across the sea. ...am taking my Conference collec... as I go. Neglect means failure, ... I can't afford to wait. We ... to collect one hundred cents ...the dollar.

W. A. BOWLIN, P. C.

...b 10, 1900.

COURTLAND, MISS.

We came to our new charge the ...th of December. Have received a ...rty welcome, and many tokens of ...dness and esteem from this ... people. We found the parson... badly in need of repairs, so we ...t to work at once. We have ...nded about $150 in money and ...r during the first quarter, and ...ect to almost double that amount ...ing the second quarter. Then ... will have a very desirable par...age.

Our first quarterly meeting em...ced the first Saturday and Sun... in this month. Bro. Lagrone ... with us, and preached some fine ...mons, and presided to the satis...tion of all. We are delighted with ... new presiding elder. Our salary ...e up well.

We have organized an Epworth ...gue at Pope's. Hope to do a ...d year's work. Success to the ...tor and ADVOCATE.

O. L SAVAGE.

STURGIS, MISS.

In my new charge I have found ...e encouragement in the way of a ...dial reception and very good con...gations. We have a nice parson ..., and have received many good ...gs since we came here, as expres... of appreciation of the love of ... people for the church and for ...r new pastor. We are having ... church painted at Sturgis. I am ...rking on my collections. I hope ...t they may come out in full. We ... praying and planning for a good ...r. Pray for us, brethren.

Our first Quarterly Conference has ...eed, and it was an occasion of ...sure and great profit. Our ...siding elder, Rev. W. T. J. Sulli..., gave us three excellent sermons. ...r people are very much delighted ...th him. The charge made a very ...orable report on the finance for ... first quarter. We are praying ... a revival that will touch every ...ase of the church work.

W. A. CLARK.

...eb. 12, 1900.

...RTH BOSSIER CHARGE, LOUISIANA CONFERENCE.

We have completed our first round ... this circuit. Had fine congrega... and good servi... at each ap...intment; have r... ...d three Sun...y-schools that had gone into the ...ter-quarter; have received one ...m...er on profession of faith, and ...ited about two-thirds of my ...ople. We have been unable to

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...aronse the Epworth League yet, but there are still some signs of life in it. Our people seem to be ready to work in the Master's cause. They have given their pastor and wife a very cordial welcome, and have done all we could expect of them in the way of supplying our needs.

I felt like the Bishop made a great mistake when he read me out to this charge, as I was here two years ago as an assistant preacher, young and inexperienced. I made some mistakes, and had to undergo some hardships, one of which was a spell of slow fever that kept me at death's door for several weeks. However, on reaching here I began visiting my old friends and flock, and found such a warm reception, but my mind changed, and to-day wife and I are happily housed in the parsonage.

May God bless the good people this year with good health and crops, and may their pastor be so filled with the Holy Spirit that he will carry the sunlight of the gospel and the love of God into every heart and home in this charge so effectually that many sons and daughters will be born into God's kingdom this year!

Brethren, pray for us.

GEO. D. PURCELL.

Feb. 14, 1900.

RURAL HILL CHARGE.

The first Quarterly Conference for Rural Hill charge convened at White Hall, Feb. 3. We had very favorable weather, and Bro. T. W. Dye, our beloved presiding elder, was on hand in fine trim and preached us three most excellent sermons, to the delight and edification of all the hearers. Bro. Dye presented the interest of the church, both publicly and privately, in such a clear and impressive manner that it will help to build up the work financially. He is not only a strong gospel preacher, but a good financier. He knows how to make things pleasant for the stewards and for the preachers, yet he never forgets the fact that religion has a bread-and-butter side to it. The stewards assessed for the support of the preacher and presiding elder $415. They made my salary $380, with an exhortation from the elder to pay their preacher monthly.

Rural Hill circuit has five churches with a membership of over 350, though we have no parsonage, as it was destroyed by fire over a year ago. At our last Quarterly Conference the parsonage was located to be built at Center Ridge, where the church owns forty acres of land. This is a very desirable place for a camp meeting; and we are anticipating holding one there this Summer. I have been urging my people all over the work, both in and out of the pulpit, to keep up the Sunday-schools, prayer meetings, to pray with their families night and morning, to attend church regularly, and by all means take the ADVOCATE. To this end I expect to continue to work and pray. Brethren, give me your prayers.

JOSEPH W. HALL.

Kosciusko, Miss.

WINCHESTER CHARGE.

At our last Conference I was returned for another year to the Winchester charge, and this reappointment was not at all unexpected, nor was it undesired.

I rejoice to say my second year with this people has begun with bright prospects for a successful year. This charge has five appointments—two less than we had last year. The seven churches we served last year consisted of five country churches and two small towns. The number of the appointments, together with their location of the churches, necessitated a division of a Sunday between the towns of Winchester and Chicora. Believing these two places should by all means be given a full Sunday, and the people of these churches insisting upon it, the number of churches was accordingly reduced to five. I can see already that this was a wise step, for the congregations are larger at these places; the pastor has an opportunity to be with the people in their homes between the morning and evening services, instead of having to drive seven miles to preach at night.

The first Quarterly Conference convened on Saturday, Feb. 3, at Chicora, a saw-mill town. Our new presiding elder, Rev. G. A. Grice, who was appointed in Dr. C. G Andrews' place, was on hand, and made quite a favorable impression.

While we all feel very keenly the loss of our beloved Dr. Andrews, we also feel that the Bishop made a wise selection when he appointed Bro. Grice to succeed him. He magnified the office of the presiding elder, and although this was just his third Quarterly Conference he had held, he seemed to be an experienced hand in the office.

One very encouraging feature of this Quarterly Conference was, that each church on the charge was represented. We have had five accessions since Conference.

F. B. ORMOND, P. C.

A YOUNG PREACHER'S FIRST EXPERIENCE.

At the last meeting of our Annual Conference I was appointed to my first charge as an itinerant preacher on trial, that appointment being to the South Warren circuit. Only those who have had their first appointment can know how a young preacher feels just at that time.

Well, I gladly received that appointment, though it took me to a people whom I had never seen or known before. I am glad to say that I have found them to be a kind-hearted and cultured people. They undoubtedly know how to make a young preacher and his family rejoice.

We arrived at Vicksburg on the third of January, where we were met by Bro. G. W. Ferguson (one of our stewards) and his youngest daughter, Miss Sarah, with conveyance both for ourselves and baggage; so, after a four miles' ride out over those very ancient and historic Walnut Hills, we arrived at the parsonage, which is a very comfortable and cosy little building. Here we were greeted by quite a number of ladies; also our close neighbor, Bro. Hubert Bobb. After a few minutes' talk we were invited to the dining-room, where we all enjoyed a delightful dinner, which the ladies had very kindly prepared. A short while after dinner was spent very pleasantly chatting about things in general. Then our little party began to break up. But before Sister Smith left she very kindly took the preacher's wife to the kitchen, where she found everything convenient, together with a lot of nice things to cook. To these many other good things have been added since we came.

I have made one round on the circuit, and have found at each church a refined congregation, who seem to be willing to aid their pastor any way they can. May the Lord bless them, and give us a prosperous year!

My constant prayer is for a revival of Holy Ghost religion all over this circuit.

J. R. JONES.

Vicksburg, Miss.

"TAKE CARE"

of the pennies and the pounds will take care of themselves." Large things are but an aggregation of small things. If we take care of the small things we are in effect taking care of the large things which the small things combine to make. That is the philosophy of the old financial proverb, and its application is as broad as human life.

Take care of what you eat, when you eat, and how you eat, and your stomach will take care of itself. But who takes care of such trivial things? That is why, someday, the majority of people have to take care of the stomach. When that day comes, there is no aid so effective in undoing the results of past carelessness as Dr. Pierce's Golden Medical Discovery. It strengthens the stomach, and restores the organs of digestion and nutrition to a condition of healthy activity. It cures biliousness, heartburn, flatulence, indigestion, palpitation, dizziness, cold extremities, and a score of other ailments which are but the symptoms of disorder in the stomach and its allied organs.

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THURSDAY, FEBRUARY 22, 1900.

A POPULAR FALLACY EXPLODED.

There has been so much talk of late among reputed wise-acres in science and sociology about physical and moral degeneracy that the public mind has been filled with gloomy forebodings, and many have been led to imagine that in highly civilized countries the race is almost on the verge of collapse. The lugubrious utterances of Max Nordan, Prof. Lombroso, and others, have been given wide publicity, and as they were accepted by the unsophisticated almost as gospel truth, considerable consternation has been excited over the dark future pictured for civilized peoples.

Some were skeptical at the first about the truth of these declarations regarding degeneration, and now that the matter has been more thoroughly investigated, it is strikingly apparent that such deductions and conclusions were exceedingly ill-founded. In an exhaustive and highly instructive article in the February Forum on the subject of "Longevity and Degeneration," Mr. William R. Thayer shows most conclusively that, contrary to the popular supposition, modern civilization, with its complex conditions, its strain upon the nerves, and its acceleration of speed, has not been unfavorable to longevity. He asserts, on the authority of undeniable statistics, that "during the past hundred years the length of life of the average man in the United States and in the more civilized parts of Europe has increased from a little over 30 to about 40 years; this being true beyond question for the masses, who feel immediately the effects of plenty, hunger, and cold, the great physical dispensers of life and death."

Foremost among the numerous causes which have contributed to this result are mentioned: (1) Sanitation, which was almost an unknown thing a hundred years ago; (2) improved methods in medicine; and (3) more regular habits of living.

When it comes to the case of brain-workers, who, it would seem, are likely to suffer most from the pressure and stimulus of modern life, quite a remarkable showing is made. All of us, as Mr. Thayer remarks, are familiar with the expressions: "The pace that kills," "We live too fast," etc., expressing the prevalent belief that "the conditions brought about by science and invention are really blighting civilized society at the top." In order to explode this fallacy, Mr. Thayer obtained definite information concerning not less than 530 of the leading brain-workers, male and female, of Europe and America, who have lived during this century, and calls attention to the fact that the average duration of life for these persons is 68 years and 8 months, or nearly 30 years more than that of the average man. He states further that if the number of names thus considered were to be doubled, the result would not be very different. The list scrutinized comprises eminent poets, painters and sculptors, musicians, novelists, men of letters, theologians and reformers, philosophers, historians, military commanders, statesmen, scientists, and inventors—in fact, just the classes we would expect to see succumb to the supposedly baneful effects of the conditions and modes of living which characterize a high degree of civilization. Most surprising of all, however, is the disclosure made with regard to the longevity of statesmen, who not only have exhausting burdens of service and responsibility laid upon them, but are peculiarly subject to worry, the sway of powerful passions, and to interruptions of regular habits. Notwithstanding this, statesmen are shown to exceed in longevity any of the other groups examined, 71 years being the average age attained by the 112 persons of this class whose names were considered. So, then, the attempt made by some writers to convict civilized man of degeneracy on account of evidences of abnormality, physical and otherwise, exhibited in certain instances by genius, ignominiously falls to the ground. Of course, it does not follow that modern civilization benefits every individual in the way mentioned. In fact, there are many instances where the excitement and nervous strain it involves are manifestly harmful, and cause a premature break-down.

After making due allowance for other causes, Christianity must be credited with no small share in bringing about the lengthening of human life in civilized countries, for Christianity indeed is the basis and nourisher of our civilization. It is the Christian religion that emphasizes the sublime sacredness of human life, that teaches the duty of using every means at command for preserving it, and fosters those habits and tempers which are most conducive to health and longevity. "As righteousness tendeth to life"—and we believe the Scriptures refer both to physical and spiritual life—"so he that pursueth evil, pursueth it to his own death."

Reverting to the charge of moral degeneracy, Mr. Thayer wisely says: "To impute to our time blame which it does not deserve may do more harm than to exaggerate its virtues. History shakes her head and smiles sadly at those enthusiasts who imagine that men attained to perfection and happiness in some remote period of the past. We distrust a social reformer who sets up the 'beautiful collectivism' of thirteenth-century life in Germany as a state far above our present level; and when the Pope prays that mankind may return to the conditions from which the Franciscan and Dominican orders sprang, we suspect that he has overlooked the characteristic facts of that period. . . . The abuses, the hideous wrongs, the inequalities which shock us at the close of this century, were ancient when it began. What is new is the slow awakening of the moral sense to the realization that many evils which our ancestors beheld, or practiced without horror, are abominations that can and must be cast out."

A WEAK ARGUMENT.

An evening daily in this city advances the plausible, but silly, argument that because the gaming spirit has manifested itself among men from time immemorial, and has never been totally suppressed, therefore the evil ought to be licensed. Nothing would suit the gambling fraternity better than thus to be given the protection, not to say the encouragement, of the law. But in the name of reason and justice, what right has any official in this city, or in the State of Louisiana, to grant license to gambling-houses and gamblers, or show them any toleration whatever, when the law says nothing about such licensing, but is plainly and emphatically prohibitory in character? Let us stick to the law as it reads, and not be guilty of the flagrant offense of substituting mere wishes in place thereof.

While we are about it, however, why not license murder and arson and forgery and rape, and a number of other damnable things that every civilized community has, time out of mind, sought to suppress and prevent by means of the most stringent prohibitory laws? Have murders entirely ceased? Have forgers and perjurers and thieves and cut-throats entirely disappeared from among us on account of the rigorous laws against them? Because the laws prohibiting these and other crimes and misdemeanors are only partially successful in suppressing vice and crime, would any sane man think of suggesting their repeal? Is an evil or crime to be licensed merely because the law fails to do away with it entirely? While in but few instances does law against crime secure its complete abolition, it undoubtedly acts as a powerful preventive thereof. Hence it is just about as sensible to talk about licensing thieving or homicide as to argue for the license of gambling on the ground mentioned.

THE FAMINE IN INDIA.

Reports of the most distressing character continue to pour in from India as regards the prevalence of famine. The famine area embraces large portions of Western, Central, and Northern India, where there has been a severe drouth, and affects, it is said, upwards of 30,000,000 of people. Missionaries who witnessed the famines of 1877 and 1897 state that the present one is the worst of the century. Many fathers and mothers are selling their children in order to obtain enough food to keep from starving. Abandoned children are frequently found. The scarcity of water, in addition to the lack of food, renders the situation still more terrible. Between three and four millions of people are being provided for by the government, and a great deal is being done by private charity; but, notwithstanding this, the relief being administered is far inadequate to the need, and countless thousands will miserably perish unless more extensive help is rendered. As the British Government has its hands full at present with the war in South Africa, it can hardly be expected to do much more than it is doing for the succor of the famine sufferers. Hence there is all the more reason why the benevolent-hearted in this and other lands should respond liberally to these calls of distress. Now is the time for the Christians of America to display a ready sympathy and a free-flowing charity. The lot of the poor among us is princely as compared with that of these famine-stricken millions in India.

NEW BOOKS.

ILLUSTRATIVE NOTES ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1900. By Jesse Lyman Hurlbut and Robert Remington Doherty. Cloth. 388 pages. Price, $1 25. Eaton & Mains, publishers, 150 Fifth avenue, New York.

This volume is about as near perfection as a work of this kind could well be. In fact, after a somewhat careful examination, we hardly see how it could be improved upon, since it combines so many valuable features and is so painstakingly prepared. The comments on the lesson text are terse, bright, scholarly, and wonderfully luminous.

The splendid character of the numerous quotations and illustrations that are cited evidence the fact that the authors have taken great pains in their selection. It is stated in the Prefatory Note that "every department of sacred literature has been diligently canvassed for material, and the very latest contributions to that literature have been carefully studied." Mention is also made of the fact that in the preparation of the volume the editors have had the advantage of valuable special studies by such eminent writers as Prof. Marcus D. Buell, Dr. James M. Moulton, Prof. R. J. Cooke, Eugene and Sara G. Stock, Dr. L. D. Barrow, and others.

Following each lesson are highly helpful and suggestive "practical thoughts" and "hints to the teacher."

The volume is adorned by upwards of eighty-three excellent pictures by noted artists, four of them being full-page frontispieces, and contains a valuable series of blackboard sketches and diagrams, together with several reliable maps. A multitude of library references are also given. Altogether, it is an able and elegant book, and for Sunday-school workers, one much to be desired. Pastors, Sunday-school teachers, and Bible students all will find it vastly helpful. It is not by any means too late to order a copy.

The January-February Bi-monthly Methodist Review is a magnificent number. Several of the articles are of more than ordinary interest and excellence. The opening paper by John Spencer Bassett, Ph. D., professor of history in Trinity College, throws much light on "The Struggles of Sidney Lanier." Jas. Campbell, D. D., of the Northwest Texas Conference, has a strong article on the "Scientific Value of the Miracles of Christ." Walter L. Miller writes entertainingly of "The Personal Life of Calhoun," about which so little has hitherto been known. A new and bold exegesis of Romans viii, 29, involving the doctrines of election and predestination, is offered by the Rev. W. G. Williams, LL.D. Edwin W. Bowen, Ph. D., has a scholarly article on "Heinrich Heine," whom he speaks of as "the greatest name in modern German literature since Goethe." The live topic, "The Preacher with or without Manuscript," is forcefully discussed by the Rev. Robert Wilson, Ph. D. "The Bible and the Poets" is the title of a splendid article by James Mudge, D. D. In this number the editor concludes his series of able papers on "Ethics." The editorial departments are replete with stimulating and highly-instructive matter, and betoken the hand of a master. Dr. Tigert is displaying marked ability in his conduct of the Review.

The foregoing notice would have appeared sooner, but for the crowded condition of our columns.

A SAD OCCURRENCE.

On Sunday morning, Feb. 18, about dawn, fire was discovered in full blast in the home where our beloved and venerable Bro. Wm. B. Hines and wife were living with their daughter, Mrs. Mollie Reed. The family were all asleep and the house close shut up because of the extreme cold then prevailing. A defective flue in kitchen ceiled overhead, seems to have harbored and concealed the fire for twelve hours or more. But for the early awakening of a near and kind neighbor the whole family would have perished by smoke and flame. The alarm rapidly given, the doors all but forcibly broken in, rescuers were soon at work. First our invalid sister was wrapped in blankets, put on a cot and carried immediately across the street to the kind Christian home of Mr. Cotton. Bro. Hines was also helped out by loving daughter, grandsons and neighbors. All escaped unbruised, and a considerable portion of the furniture in front part of the house was saved by heroic effort.

You, Mr. Editor, and others will not be surprised to learn that our brother, Rev. W. T. Griffin, was among the foremost in daring energy and self-forgetfulness in staying the danger, although living nearly half a mile away. Neighbors generally vied with each other in acts of kindly helpfulness. We hope that no sickness will result from the numerous and severe exposures to extremes of melting heat and freezing cold. Bro. Hines, with his more than fourscore years and recent wretched health, is marvelously sustained by grace, giving glory to God. The same is true of Sister Hines, who has been in very critical condition for many months. 'Tis marvelous to behold their patient endurance. They lost all their best clothing, including a nice new suit and overcoat purchased by Bro. Hines. All the books, papers, relics, etc., which he had with him also went up in flame. Sincerely,

J. P. DRAKE.

Summit, Miss., Feb. 19, 1900.

NOTE FROM BRO. BASS.

MR. EDITOR: I feel that I would like to say a word in the dear ADVOCATE in reference to the death of Bro. Whitson and the noble son of Bro. Lewis.

Bro. Whitson was a noble man and a faithful preacher. Thank God for the hope of meeting our friends in the better world.

Irvine Lewis was a bright, noble boy, and no one knows how to sympathize with Bro. and Sister Lewis except those who have gone the same road. I have been that way, Bro. Lewis, and can say to you: Look up; God knows best; you can see dear Irvine again.

May the Lord, in his goodness, bless the two families from whose fireside loved ones have been taken!

I have had sickness in my home for the past two weeks, but loved ones are some better now, and I am planning to help as many pastors as possible this year. The Lord bless you all. Truly, SAM Q. BASS.

Corinth, Miss., Feb. 15, 1900.

NOTES.

Our church at Bovina, Miss., was burned on the seventeenth instant. No insurance.

***

Rev. J. P. Drake is just recovering from a severe attack of la grippe, and is still too weak to leave his room.

***

Rev. E. H. Monger writes that Rev. W. W. Holmes has been put in charge of Flora circuit, Mississippi Conference.

***

On the fourteenth, at the residence of Mr. Cornell, near Jackson, Miss., we had the pleasure of celebrating the rites of matrimony between Mr. A. M. Todd and Miss Maud Lockwood. We extend our heartiest congratulations.

The Mississippi Legislature has appropriated one million dollars for the erection of a new capitol on the penitentiary site.

***

Bro. J. H. Keller, a prominent layman of this city, who has been seriously ill the past week, is now we are glad to say, much better.

***

Bishop Hendrix has a book in press entitled, "Skilled Labor for Christ"—a book specially for ministers. The introduction is written by Bishop Galloway.

***

Rev. R. W. Tucker is receiving royal treatment at the hands of the good people of Lake Charles (La.), and has made a most auspicious beginning in his new charge.

***

Our next issue will contain a highly interesting article from the pen of Rev. F. P. Jenkins, of Aberdeen, Miss., telling of a recent trip to Cuba made in company with Bishop Candler.

***

The last issue of the Methodist Recorder reports cash in hand on the Twentieth Century Fund, $941,945. Payments are now coming in at the rate of from thirty to forty thousand dollars a week.

***

Rev. F. S. Parker, presiding elder of the Baton Rouge district, will preach the commencement sermon for East Mississippi Female College in Central Church, Meridian, Miss., Sunday, May 27.

***

The pastor at Aberdeen (Miss.), Rev. Richard Wilkinson, writes: "Our work here is progressing nicely. Everything points to a good year. Bro. Woollard, our new presiding elder, is doing fine work on the district."

***

The following note from Rev. J. W. Raper, Montpelier, Miss., has the right ring about it. He says: "My work is in good condition, and we are happy. We are going to make a great effort on the Twentieth Century Fund at once."

***

Says the Wesleyan Advocate, of Feb. 14: "Bishop Duncan preached two strong sermons last Sunday in Hawkinsville, Ga. After the morning sermon he raised $600 to pay a debt on the parsonage, and in the afternoon he dedicated the parsonage."

***

Bishop Hendrix, as the fraternal messenger of the M. E. Church, South, to the Wesleyan Methodist Conference in England, will sail on the "Umbria," June 23. We are sure that "our kin beyond the sea" will be pleased both with our messenger and his message.

***

The following personal item is from the Alabama Advocate: "From an exchange we learn that Mr. Frank Seay, son of Governor Seay, and W. G. Henry, have been recommended, by the Quarterly Conference at Greensboro, to the District Conference for license to preach."

***

The Rev. Thomas Allen, fraternal messenger from the Wesleyan Methodist Church to the General Conference of the M. E. Church, will arrive in New York the last of March. Mr. Allen will be the next president of the Wesleyan Conference, his large vote at the last session assuring his election this year.

***

The people on the Fayette (Miss.) charge are evidently wide-awake and commendably active. The pastor, Rev. W. H. Huntley, writes: "Reports are favorable here. The church is proposing larger things than it has done in its long and interesting history of a 77-year life as a pastorate."

***

Rev. R. T. Nolen, who is serving his second year on the Cumberland charge, North Mississippi Conference, writes that he has been kindly received, and that he has had three accessions to the church since Conference. He concludes by saying: "We are working and praying to do more good than we did last year."

***

Just as we went to press a note was received from Rev. Paul D. Hardin containing the sad news of the death, on the fourteenth instant, of Rev. Louis Kendall, a faithful local preacher, who for many years was a member of the Mississippi Conference. He died at his home near Chapman, Miss. A suitable memoir will appear in due time.

Rev. T. S. Randle, of the Louisiana Conference, and his good wife are, we regret to learn, in sore distress on account of the critical illness of their son Robert, who has been dangerously sick for over four weeks. They earnestly ask the prayers of the church for his recovery.

***

Dr. P. H. Whisner announces that all the Conferences, except Baltimore and Central Mexico, have reported their collections for church extension amounting to $6,640 more than they paid last year. The largest increase in any one Conference reported is $587... There is an increase in all the Conferences, except five.

***

Says the Pacific Methodist Advocate of recent date: "Rev. W. Vaughan, of Sacramento, a few days since received the sad intelligence of his mother's death in Mississippi. He left Sacramento last Monday for his old home to attend to important business which will necessitate his absence for several weeks. We profoundly sympathize with our dear brother in his sore bereavement."

***

Bishop Galloway left on Wednesday to attend the Wisconsin State Epworth League, at which he will deliver an address. On his return he will address the National Educational Association, which is to convene soon in Jackson, Miss. The following week he will participate in the Twentieth Century Educational campaign in Florida. Later he has similar engagements in North Carolina.

***

Rev. Peroy R. Knickerbocker is meeting with great success at Crowley (La.), as the following brief note from him indicates. He writes: "Everything is booming with us here. Have taken in 25 members since Conference. Will have Dr. Muikey with us in a union meeting which will probably be held in one of our large work-houses here. The meeting will begin on March 16."

***

Rev. R. M. Blocker, writing from Lake Arthur, under date of the twelfth instant, says: "Our first quarterly meeting for this year convened at Lake Arthur last Saturday and Sunday. The interest was good and the presiding elder (Dr. C. Carter) seemed to be at his best, and did fine preaching. The outlook favorable for a gracious revival in this place. We are praying and working for it, and confidently expecting it."

***

On the fourteenth instant Rev. W. Dodson, the popular pastor at Algiers (La.), was united in marriage to Miss Christine Galster, a charming and highly accomplished young lady of Hope, Ark., at which place the happy event took place, the ceremony being performed by Rev. J. R. Sanders. The bride and groom reached Algiers, Saturday evening, and were given a royal welcome by the flock. We extend our heartiest congratulations, and wish them much joy.

***

Rev. K. A. Jones sends us the following particulars about the death of Bro. Whitson, who passed away in New Albany on the seventh instant:

"He was sick just a week. For a day before death he was speechless. Half hour before he passed away he began to preach, and continued until about five minutes before the end. He then became quiet, and passed away as if going to sleep. A good man, a good preacher, a good and faithful pastor has gone to his reward. The prayers of the brethren are invoked for his family."

***

It gives us great pleasure to announce to our readers, and the public generally, that North Carolina is to be favored with a visit from Bishop Charles B. Galloway, of Jackson, Miss. Though pressed beyond measure with multiplied official and other duties, he has kindly consented to spend at least one week in the bounds of the Western North Carolina Conference in the interest of the Twentieth Century Thank-offering Fund. The exact date of his coming has not yet been definitely fixed, but we expect him some time before the middle of March. He will visit no less than six districts, and deliver one address in each.—North Carolina Christian Advocate.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

LOUISIANA.

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

Hon. Frank A. Daniels, recently elected president of the Algiers Epworth Leagne, was formerly postmaster of the city of New Orleans.

Tidings from Rev. R. P. Howell indicate that the Zwolle Leagne is moving up. All three of the departments are reported at work. A good literary and social meeting was recently held, and herewith we give synopsis of programme rendered:

7:30 P. M.—Business Meeting.

8 P. M.—Song No. 22, Yonng People's Hymnal. Address, "The Early Life of John Wesley." Instrumental trio (gultars). Address, "The Beginning of the Wesleyan Revival." Song, "We'll never pass this way" (qnartet chorns). Recitation. Piano trio. A social half honr. Parting song, "Good-Night" (Yonng People's Hymnal, 142).

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss. ASSOCIATE EDITOR.

RALLY AND ANNIVERSARY AT SOUTH SIDE, MERIDIAN.

On Jan. 19 South Side Epworth Leagne celebrated its fourth anniversary, nsing the programme arranged by the editor of the Epworth Era for Epworth League Rally Day. The church had been decorated in League colors, and the motto in gold letters was hung over the pulpit. The Leaguers occnpied reserved seats, and wore badges of white and yellow ribbon. The programme consisted of songs, prayers, Scriptnre reading, papers, and recitations.

The first paper was, "Origin, History, and Present Status and Work of the Leagne," by W. D. Hawkins.

Paper by Mrs. L. F. Alford on Devotional Department.

Miss Annie Bnie, second vice-president, had a paper on Charity and Help Department.

S. S. Wright made an address on the "Importance of the Literary Department."

Recitations by Miss Bessie Harrison and Mrs. W. D. Hawkins.

The claims of the Epworth Era were presented, and twenty snbscriptions were taken.

From one of the papers read it was learned that during the four years since the organization of onr League it had grown from a charter membership of 19 nntil it now numbers 45, seven having been received during the past month; had raised nearly $100 on church debt, bought a library of abont 75 volnmes, and a nice book-case for the books; have purchased the reading conrse for 1899-1900, and will commence the study of it soon; paid nearly all that was paid last year on the foreign and domestic mission assessment of the church.

Wishing the ADVOCATE success, and praying that the Epworth Leagne colnmn may prove of great benefit to Leagnes of onr Conferences, I am,

Truly yonrs in the Leagne work.

W. D. HAWKINS,
Pres. South Side Epworth Leagne.

COMMITTEE'S REPORT OF OAKLEY HOME FUND,

CHESTER, MISS., FEB. 14, 1900.

According to promise, and to answer the inquiry of many friends, I snbmit the following statement of the "Oakley Home Fnnd" committed to me and others at the recent session of onr North Mississippi Annual Conference.

There have been received to date on this Fnnd $698 22. With this has been pnrchased a seventeen-acre lot in Chester, Miss., with comfortable improvements for the family, and furnishings for the house, with cow, horse and wagon and the necessaries of life snfficient for a month or two.

The people of Chester are delighted to have this estimable family in their midst, and this writer's heart has been gladdened by the many helpful deeds performed by faithful hands in moving the family here and making them comfortable.

For all this I am authorized to state the Oakleys are deeply gratefnl. Certainly no worthier knight ever rested on his armor nor more deserving beneficiary ever received the tender ministrations of his comrades than is Bro. Oakley. We mnst still continne onr loving service till the warrior recovers.

The contribntors to this Fnnd and the amonnts are as follows:

Dec. 8,	Rec'd at Conference (A. H. Georgo and others)	$197 00
Dec. 9,	Maj Komp	10 00
" 12,	W. W. Mayfield	20 00
" 12,	A. W. MeDonald	5 00
" 13,	Mrs. S. Gwyn	5 00
" 13,	Wilbnrn Bros	10 00
" 13,	J. C. Lowe	1 00
" 13,	W. L Anderson	10 00
" 14,	Rev. J. W. Boswell	5 15
" 19,	Rev. J. A. Leach	10 00
" 19,	Mr. Sonthwerth	2 00
" 19,	Rev. T W. Dyo	5 00
" 19,	Dr. Sykes	5 00
" 23,	J. S. Weathorby	5 00
Jan. 2,	1900, G. Harris	10 00
" 4,	1900, Rev. R A Meek (Starkville)	51 72
" 4,	1900, Rev. H. D. Estes	50
" 4,	1900, Rev J. E. Thomas	5 00
" 4,	Mr. Sanders (Starkville)	6 00
" 4,	Hon. G D. Shanda, Sonth Union Chester Ct.)	10 00 3 00
" 9,	From Amery	3 00
" 9,	Maj Millsaps	5 00
" 9,	O. P. Brown	1 00
" 9,	G. D Harris	1 00
" 9,	Mrs. J. D. Cameron	1 00
" 9,	Miss Laura Rayford	1 00
" 9,	Mr. P B. Jones	1 00
" 9,	Sundries	10 00
" 10,	J. R. Bingham	100 00
" 10,	Others per Bro. Bingham	30 45
" 10,	Mrs. C. C Fant	100 00
" 12,	Rev. T. Cameron	5 00
" 12,	Rev. W. B. Murrah	10 00
" 13,	J. B. Streater	15 00
" 18,	Rev. Richard Wilkinson	5 00
" 18,	From Sallie (By Bro Treadwell)	6 30
" 18,	From Pickens (By Bro. Gladney)	18 60
" 18,	From R. L. Cooper	3 00
" 25,	Miss Mary McGee	20 00
" 25,	Mrs. G. W. Gordon	5 00
Feb. 25,	Rev. J. M. Wyatt	2 50
" 25,	Mr. R. Somerville	5 00
" 25,	From Columbus (By Bro. Bowen)	40 00
" 25,	From Durant (By Prof. Smith)	25 00
" 25,	From H. D Chaney, Rosedale	2 00
	Unknown	5 00
		$798 22

Very respectfully submitted,

W. L. ANDERSON, for Com.

P. S.—Apropos the above statement, I would add that the friends of Bro. Oakley mnst not let their zeal abate. He is nnable to provide for himself, and his good family of children are entirely nnacqnainted with the practical side of life, and it will take a year or two before they can so learn how, and fix themselves so, as to contribnte to the family snstenance. They are doing their best and nobly sncceeding. Bnt we must not snppose they need nothing fnrther. Their home is merely a dwelling-place and not a source of income except for garden, trnck patches and the care of small stock—chickens, pigs, calves, etc.

The committee transferred the treasnry of the fnnd to me at Chester, and any friend will gladden my heart and receive dne acknowledgement who will join me in fnrther providing for onr worthy brother.

Bro. Oakley is steadily improving and hopes to again be able to do work.

This is written without his knowledge or consent.

W. L ANDERSON.

SHORTAGE MADE UP.

MR. EDITOR: Please make the following statement for me in the ADVOCATE: Biloxi has, since report was made to Conference, paid balance dne both to preacher in charge and presiding elder. The Minntes show $510.50 paid preacher in charge and $70 paid presiding elder. The fignres now stand: P. C. $550; P. E., $75.

W. G. FORSYTH.

Auburn, Miss., Feb. 12, 1900.

NOTICE.

The Woman's Foreign Missionary Society of the Mississippi Conference has elected Mrs. J. S. Parker, of Gulf Port, Miss, secretary of the Seashore district, to fill the vacancy created by the removal of Mrs. J. P. Drake from that district.

ADDIE V. MARSHALL, Pres.
SALLIE SMYLIE, Cor. Sec.

HONOR TO WHOM HONOR IS DUE.

In looking over the Minntes of the last North Mississippi Conference, I notice in the Financial Report and last column "amonnt raised for all pnrposes" the sum of $1,581 credited to Greenwood, Winona district. This is clearly an error: as the amonnt shown ($1 581) is simply the amonnt of onr assessments; when we really raised for all pnrposes exclnsive of moneys raised for onr new chnrch the snm of $2,109 10. Now, we don't pretend to do a great deal np here at Greenwood, bnt we do like to have credit for the little we contribute to the cause of our divine Lord.

I want to compliment Bro. Bachman npon the snccessful manner in which he has gotten ont the Minntes. They are well edited, and the typographical part is well nigh perfect; but how could we expect anything else from a man who always does things well. LAYMAN.

Greenwood, Miss.

NOTICE,

To the Delegates and Visitors Attending the Annual Meeting of the Home Mission Society in Brandon, Miss., March 8 to 12, 1900:

In order to secnre one and one third fare, provided there are fifty in attendance, yon mnst reqnest each ticket agent from whom a ticket is purchased to fill ont and furnish yon a "receipt certificate," stating that you have paid fnll fare on going trip, "which certificate, when properly executed by the secretary of the meeting and presented to the agent at Brandon, will be his authority to sell to holders thereof tickets returning to points of origin at one-third of the regnlar rate."

Some roads have entered into the above agreement. We expect to hear from all. We hope for a fnll attendance of delegates and pastors. All interested in home mission work are cordially invited.

MRS. CLARA H. COPE,
Conf. Cor. Sec.

"A SINGLE FACT" is worth a shipload of argument." Every cnre by Hood's Sarsaparilla is a fact, proving its merit, and the thousands and thousands of cures recorded certainly should convince you that Hood's will cnre yon.

Indigestion, nansea are cnred by Hood's Pills.

NOTICE.

To the Preachers of the North Mississippi Conference—

DEAR BRETHREN: If any of yon have churches that contemplate making application to the Parent Board of Church Extension, your attention is hereby called to the fact that your Conference Board can not enclose these applications except at its regular meeting dnring the session of the Annual Conference, and its meeting dnring the month of March. Therefore, if yon have any applications which you desire your Conference Board to enclose between now and the next Annual Conference meeting, be sure that yon get them into my hands not later than March 15. Yon can secnre blank applications from Bro. J. R. Bingham, Carrollton, Miss. Be sure that your blanks are properly filled ont in every particular.

W. C. HARRIS,
Sec. Conf. Board Ch. Ex.

Cleveland, Miss., Feb. 16, 1900.

HONOR TO WHOM HONOR.

On pages 18 and 19 of the Minntes of onr late Conference (held in Vicksbnrg) will be found the report of the Committee on Sabbath Observance, as signed for the committee by Rev. H. B. Vandenbnrg and myself. I wish to state that it is a mistake in regard to my name appearing there, for I was not a member of the committee.

As to the report itself, it is splendid, and one which I endorse with all my heart. By reference to page 3 of the Minntes yon will find that I was not a member.

F. B. ORMOND.

Waynesboro, Miss., Feb 15, 1900.

WANTED—INFORMATION.

Your issne of Feb. 8 contains the program of Arcadia District Preachers' Meeting, and it's good. One of the topics, however, I hardly understand. Here it is, "Shall we Preach the Doctrines of Onr Church at Least Once a Year in Each of Our Congregations!"

In a station a man preaches, say, a hnndred sermons a year. Admitting that he ought to preach doctrine "once a year," "will the Committee on Program" kindly snggest a few subjects as bases for the other ninety-nine sermons?

DEACON.

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

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TESTIMONIAL.

LINDEN, ALA.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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A CALL.

The eighth annnal meeting of the Woman's Home Mission Society Lonisiana Conference, will be held in Texas Avenne Church, Shreveport, March 8 11. Anxiliaries are reqnested to elect delegates at once, and, please notify Mrs. Ollie Hntchins as soon as possible.

Let onr nnited prayers ascend for an ontpouring of the Holy Spirit npon the work and workers.

MRS F. A. LYONS, Pres.
MRS. F. E. RUSS, Conf. Sec.

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And now holds for the security of its present members	277,517,325 36
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"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

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"Unique in plan, extraordinary in scope and exceptional in valne. The arrangement of the two editions is most helpful."—Bishop Hnntington, Syracuse, New York.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in onr country."—Bishop Dudley, Louisville, Ky.

"It is a most valnable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

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on the entire Bible, with all original illustrations and foot notes.

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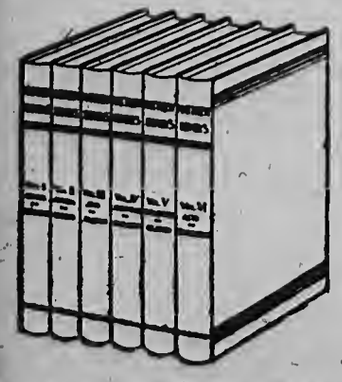

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Home Circle.

DREAMING OF HOME.

BY EUGENE FIELD.

It comes to me often in silence
When the firelight sputters low—
When the black, uncertain shadows
Seem wraiths of the long ago;
Always with a throb of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of faces cold and strange;
I know where there's warmth of welcome,
And my yearning fancies range
Back to the dear old homestead
With an aching sense of pain,
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That never may die away,
And it seems that the hands of angels
On a mystic heart at play
Have touched with a yearning sadness
On a beautiful, broken strain,
To which is my fond heart wording—
When I go home again.

Outside of my darkening window
Is the great world's crash and din,
And slowly the Autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the Autumn rain
But I dream of the glorious greeting
When I go home again.

—Selected.

ADVICE TO YOUNG MEN.

Save a part of your weekly earnings, even if it be no more than a quarter-dollar, and put your savings monthly in a savings bank.

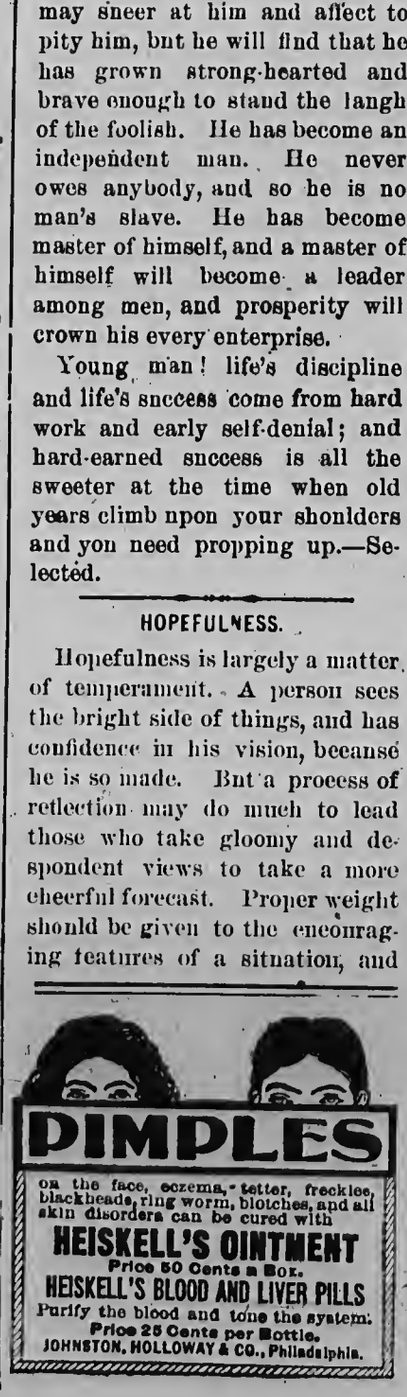
Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live a little longer in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds, nor be resplendent in silk or satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain, but wholesome, and the whiz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruits or vegetables; he may have to abjure the club-room, the theater and the gambling-hell, and to reverence the Sabbath day and to read and follow the precepts of the Bible instead—but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health, or character. True, empty-headed folks may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man! life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb upon your shoulders and you need propping up.—Selected.

HOPEFULNESS.

Hopefulness is largely a matter of temperament. A person sees the bright side of things, and has confidence in his vision, because he is so made. But a process of reflection may do much to lead those who take gloomy and despondent views to take a more cheerful forecast. Proper weight should be given to the encouraging features of a situation, and then the issue of any given state of affairs depends in part upon the chapter of accidents—those inscrutable factors which you can not estimate. These are as likely to be favorable as adverse. Some people are fond of saying, "Things always go against me," by which they mean that this incalculable factor in human affairs always works against them. But, of course, if that were so, they would have been dead or ruined years ago. Then, again, good health has much to do with sane and cheerful views. If you are not feeling quite up to the mark, make proper allowance for the gloom that your physical condition spreads over your mental operations. A dyspeptic's views are of no particular value anyway, and if you happen to belong to that unfortunate class, stoutly refuse to draw a gloomy conclusion from any set of circumstances until the fit has left you. Above all, do not fall into the error of thinking that the last pessimist you have talked with is an inspired prophet. Nine chances to one his ideas are absolutely worthless.—Watchman.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NAPOLEON BONAPARTE'S ESTIMATE OF THE BIBLE.

The Bible is more than a book; it is a living being, with an action, a power which invades everything that opposes its extension. Behold it upon this table, this Book surpassing all others; I never omit to read it, and every day with new pleasure.

Everything in Christ astonishes me. His Spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison; he is truly a being by himself. His ideas and his sentiments, the truth which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.

Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudices, the only one which proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that he was the Son of the Eternal by his disregard of time. All his doctrines signify one only and the same thing—eternity. What a proof of the divinity of Christ! With an empire so absolute, he has but one single end—the spiritual amelioration of individuals, the purity of the conscience.—From Northrop's "A Cloud of Witnesses."

A BOY'S ESSAY ON HORNETS.

A hornet is the smartest bug that flies anywhere. He comes when he pleases and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business, and making everybody who interferes with him wish they had done the same thing.

When a hornet stings a feller he knows it, and never stops talking about it as long as his friends will listen to him. One day a hornet stung my pa (my pa is a preacher) on the nose, and he did not do any pastoral visiting for a month without talking about that hornet.

Another way a hornet shows his smartness is by not procrastinating. If he has any business with you, he will attend to it at once, and then leaves you to think it over to yourself. He don't do like the mosquito, who comes fooling around for half an hour singing, "Cousin, cousin," and then when he has bled you all he can, dashes away yelling, "No kin, no kin." A hornet never bleeds you; but if he sticks you, you go off on a swell.—The Boy's Friend.

THE BEST WAY.

There is a best way of doing everything, of carving a joint, or sweeping a room, or holding a plough, or keeping books. The educated man or woman is the one who does the things he or she has to do in the best way, without waste of time or force. Many of these "best ways" we have not wit enough to discover for ourselves. There is an immense stock of experience handed down to us through older people. To a child the father or mother represents the wisdom and skill of the race. If they do not, some one else does. At any rate, we enter into our heritage of the past in just so far as we learn from some one how to do the things we are called to do in the best way. Few people realize that the thing that will make them efficient and skillful is just this matter of learning in some way or other how to do things in the best way. That is the difference between the raw "help" and the trained servant, between the bungler and the artisan, between the man or woman who is always worried, flurried and driven, and the person who does twice as much, and yet has plenty of leisure. We have made a great gain in the art of living when we set before ourselves the problem of finding out the best way of doing common duties.—Watchman.

USING THE MEMORY WISELY.

Memory has its limits. These ought to be wisely recognized. We can remember what we most want to, but we can not remember everything, and have the mind free for action. Practice and determined effort will enable us to remember names or dates or statistics, but if we tax our memory beyond a certain point with these items, we can not have our memory free for other service. He who studies most in the line of research learns to limit his remembering to the sources of information, so that he knows where to turn for the details, instead of burdening his mind with a mass of material that it is unnecessary to have always in memory. But he who wants to remember the precise score of all the important football games in recent years between the colleges must limit his ever-available knowledge in other lines. Select your subjects of memory if you would remember to the best advantage.—S. S. Times.

"Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy, and efficient. Sleep will do much to cure irritability of temper, peevishness, and uneasiness. With some modification, the following from an exchange is commended: 'It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will cure a headache. It will cure a broken spirit. It will cure sorrow. Indeed, we might make a long list of nervous and other maladies that sleep will cure.'"—Exchange.

Gibbon tells us that everyone has two educations—one which he receives from others, and one which he gives to himself. The popular idea of education seems to be the art of allowing others to do as much for us as we have the capacity of receiving. "He is not capable of receiving an education," is a suggestive expression. True education is self-preparation. It must find something within you, or it brings nothing out of you. It converts your possibilities into practical powers. The richer a nature, the harder and slower its self-preparation and development. Recently the noblest figure in Europe stood erect under the snows of more than fourscore Winters, and because of his rigid, righteous self-preparation through many long years, the "Grand Old Man" was the freshest in thought and maturest in wisdom of all who met in the councils of men. Patient preparation is permanent power. In an age that lacks composure, men are apt to mature too quickly and decay too soon. Reserve power should be greater than spent energy. By self-preparation, deposit each day for future drafts, and then you are not apt to overcheck your account.—Success.

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MORE THAN ONE WAY.

Some people are so easily discouraged that if they don't succeed the first time, they give up in despair. That's why there are so many failures in life. If a thing is worth attempting, it is worth hanging to until it is done. The effect on character is worth all it costs.

A young man who was preparing to enter the ministry consulted his professor in regard to taking a short cut, fearing that the years of preparation in the regular course would be time wasted. The professor replied that that would depend upon what he intended to make of himself. When God wants to make an oak he takes a hundred years, but he can make a squash in six months.—Selected.

A habit of thoroughness is of great value. Two school girls competed for a prize. One of them wrote her composition once, and then laid it aside and gave it no further attention. The other one wrote and rewrote hers, and studied it very faithfully. It seems hardly necessary to add that the second one carried off the honors. It is a mark of genius to be able to look after all the small things included in the aggregates under one's care. Carlyle says, "Genius consists in a man's capacity to take trouble." The ablest generals are those who master all the details of the campaign.—Selected.

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MEMOIR OF DAISY HOUSE.

BY MRS. M. L. WILSON.

Dear little Daisy, sweet little flower,
That was loaned so short a time
To gladden earth's bright, rosy bower,
Has gone to dwell in a world sublime.

We would not call her back again,
Although we loved her dear,
For she is free from earthly pain,
And nevermore will shed a tear.

A sweeter spirit we never knew,
Just blooming into womanhood;
So gentle, loving, to friends so true,
To everyone so kind and good.

To Sabbath-school she loved to go,
And learned its lessons well;
And let us state right here, we know
She loved her church as well.

We called to see her Christmas eve,
As home from church we went,
And did not try her to deceive,
But to our tears gave vent.

God, when he wills, pinches a flower;
If we would, we can not say him nay;
So let us in dark trouble's hour
Learn submissively to say:

"Thy will be done in earth, O Lord;
Although 'tis hard to give her up,
We will believe thy holy Word
While drinking sorrow's bitter cup."

Yes, we sorrow, but hope to meet,
For we trust one day to find
Her dear, sweet spirit at heaven's gate,
And join with her the angel's chime.

We only bid adieu to that dear one,
For where she's gone we'll all go soon!
So rest in peace until we come,
As one by one we are gathering, gathering home.

IRVINE ASBURY LEWIS.

Three weeks ago this young man left Carrollton for Bosliek and Dinning's Training-school, Mt. Pleasant, Tenn. He was full of vigor, hope, and noble ambition. I had known Irvine from his childhood. He had spent days and weeks in my home while his father was pastor of the Methodist Church here fourteen years ago. During the four years of their residence in Grenada it was my great pleasure and appreciated privilege to visit annually once or twice his father's home. It gave me joy to witness Irvine's constant and symmetrical increase in stature, wisdom, and character. He was one of the noblest young men I ever knew. Prominent among his radiant virtues were love of home and devotion to mother. Any boy is safe in whom these are strongly marked. His devotion to his mother and solicitude for her comfort were most beautiful. Life was full of promise to him.

Arrived at Mt. Pleasant, though not feeling quite well, he gave himself with unremitting diligence to his studies for two weeks, when he was seized with a violent attack of pneumonia. In spite of an unusually robust frame and all that skilled physicians and tender nursing could do, the strong young man yielded to the ravages of disease and passed beyond the skies. He went without fear, because he "knew in whom he had believed."

Irvine had been a member of the church since six and one-half years of age. About two years ago he became active in church work, leading devotional meetings, and, in the absence of his father, conducting family worship. These and other good works were the fruit of a living faith in Christ, when Irvine apprehended as his Savior, in whose atoning merit he trusted.

His father reached him four days before he passed away, and received loving messages for the mother and brother at home; saw his valiant fight against the inroads of disease, and witnessed his triumph as he entered the gates of death singing, "In the sweet bye and bye, we shall meet on that beautiful shore."

Soon after his father reached him Irvine asked, "When will you go home, father?" The reply was, "In a few days, when you get better." His fondness for home and mother was manifest in the expressed wish, "I want to go with you."

—He has gone home—not to Carrollton, but to his Father's house above. Not with "father," but to his Father in heaven. His father was with him in his last hours on earth; Jesus was with Him "all the journey through" to the "mansions beyond the skies," "eternal in the heavens."

His remains were buried from the Methodist Church in Carrollton on Monday, Feb. 5, 1900. The funeral services were conducted by the Rev. Jno. H. Mitchell, presiding elder of the Winona district, assisted by Rev. G. W. Bedsmon, Rev. J. C. Park, and Rev. B. B. Sullivan.

B.

—Carrollton (Miss.) Conservative.

ANDREWS—Resolutions adopted, first, by each of the five congregations of Winchester charge, Meridian district, Mississippi Conference; then officially adopted by rising vote in the first Quarterly Conference of said charge in memory of Rev. Dr. C. G. ANDREWS:

Whereas, Our heavenly Father, in his wise providence, has removed from our midst our much-beloved presiding elder, friend, brother and co-worker, Rev. Dr. C. G. Andrews, whom we all esteemed very highly for his love to the church, his strong faith in God, his thorough consecration to God's service, his true manhood, firmness of purpose, and his Christian example; therefore, be it

Resolved, That in the death of Dr. Andrews the Meridian district sustains the loss of a true leader as its presiding elder, the Methodist Church a true and faithful servant, the Mississippi Conference a loyal and useful member, and his family a true husband and devoted father.

Resolved, That we bow in humble submission to God's will, and sympathize deeply with the stricken family in this their sore bereavement and great sorrow, and pray God's blessings upon them, that the comforting influence of the Holy Spirit may be theirs, and in the midst of their sorrow they may realize that "God doeth all things well."

Resolved, That a copy of these resolutions be spread upon the Minutes of our Quarterly Conference, a copy sent to each the Nashville and NEW ORLEANS Christian Advocates, and a copy sent to the family of Dr. Andrews.

Adopted by first Quarterly Conference at Chicora, Miss., Feb. 3, 1900.

Signed by F. B. Ormond, pastor; T. S. Windrow, secretary; J. McW. Powe, recording steward.

ATWELL—Mrs. L. F. ATWELL was born in Randolph county, Ga., July 27, 1832, from which place she moved to the State of Mississippi in early life, and made her home in Sunflower county, Miss., till her death, which occurred Jan. 19, 1900. She leaves one daughter, Mrs. Miller, and several grandchildren to mourn their loss. A large number of her friends followed her remains to the New Salem Church, in which her funeral service was held by the writer. Her body was then laid away to rest in the yard of the church of which she was a member.

"Grandma," as she was familiarly called by all, was an old-time Methodist in spirit and in deed. She evidently believed in the practice of holiness rather than the profession of it. She never did profess more sanctification than she practiced in her every-day life; therefore, old and young, great and small, loved and honored her. She was a great source of help to her pastor. She prayed so much for him, and always had something good and pleasant to say of his work. She died like she lived, and is gone to reap the reward of one of the faithful. Her pastor, L. A. McKNOWN.

Indirect Testimony.

They had been friends since their early boyhood. One was a successful merchant whose name is now a household word throughout the United States, standing for honor, probity, and high Christian character. The other was a lawyer, a man of integrity and good standing in the community also, but withal a disbeliever in God and his providence.

The two had been talking about the efficacy of prayer, and the merchant, urged to speak from his own experience, had confessed that he took his text literally, "In all thy ways acknowledge him, and he shall direct thy paths."

"I never make a large purchase of goods, or plan any important change in my business," he proceeded to explain, "without first asking special divine guidance."

The lawyer smiled tolerantly.

"Oh, yes; I understand," he replied. "But your phenomenal success can all be explained in a natural way. For instance, most men act impulsively sometimes, yield to their whims, or to ideas suddenly conceived. You escape this danger through your system of praying before you act. The prayer gains you a little time. Besides, your feeling of reverence for the being you worship has in itself a tendency to clear your mind of prejudices, to restore your balance, and make you a reasonable, logical person—other also a good business man."

A light broke over the face of the merchant.

"Thank you for this weight of indirect testimony," he responded. "Ah, how much there is in what you say! In an attitude of prayer one comes near to the Fountain of all wisdom. And being there, he comes to his best self. No wonder that the praying man rises from his knees enlightened and uplifted."—The Independent.

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Tickets will be on sale commencing Feb. 20, and closing with train arriving at New Orleans morning of Feb. 27, good to return until March 15, 1900. This will give intending visitors an opportunity to see all the parades and participate in all the festivities.

It is understood that there will be at least five parades, though the societies are all secret and very little information leaks out to the public. It is definitely known that the first parade will occur on Feb. 21 and the last on Feb. 27, and those desiring to "see it all" should arrange to spend, at least, the entire time from Feb. 21 to 27 inclusive in New Orleans. By doing so they will be enabled to see everything there is to see and also have time to do such business as may be desirable.

The Mardi Gras week comes so late this year that it is safe to prophesy that the weather and all other conditions will be propitious.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

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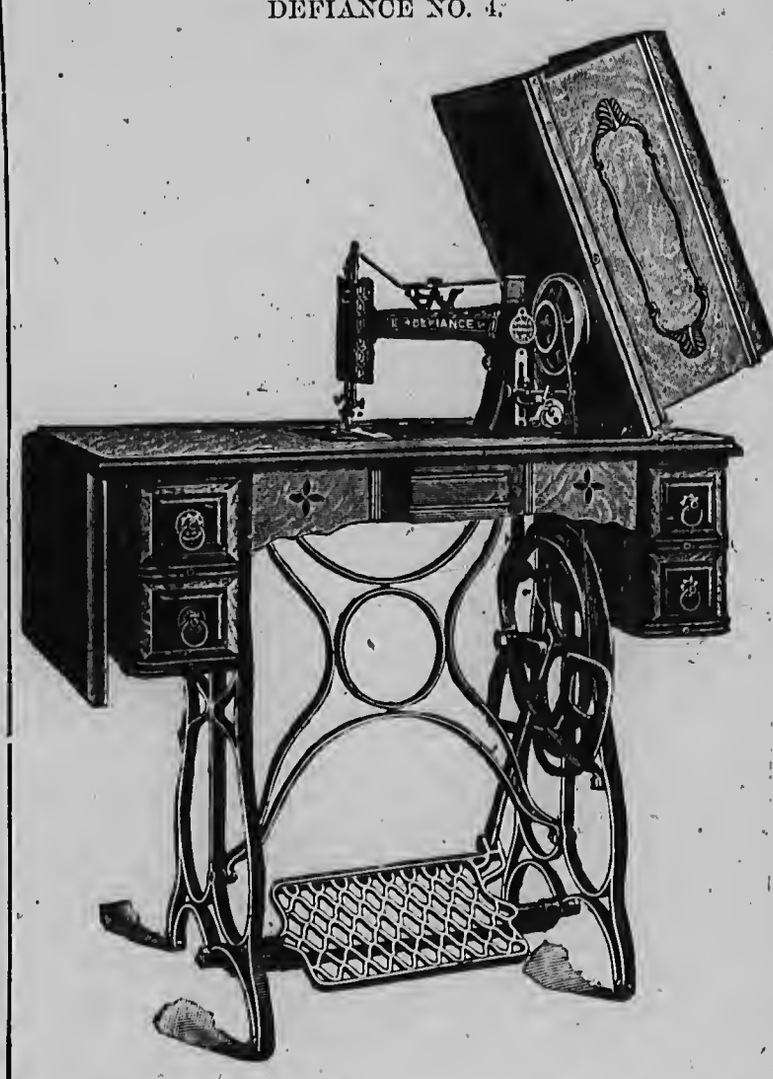

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The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

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Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

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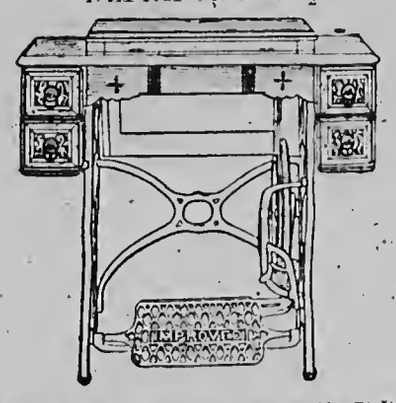

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use, the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

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The Ladies' Home Journal

AND

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And hundreds of thousands more are, undoubtedly, very nearly on the point of subscribing to one or both of these high-class periodicals.

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Large commissions. Large rebates for clubs. And, in addition, at the end of the season $18,000 will be distributed among the 764 most successful agents.

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POSITION! Deposit money in bank till position is secured, or give notes. Our fare paid; cheap board; catalogue free; enter any time. St. Louis; Nashville, Tenn.; Savannah, Ga. DRAUGHON'S PRACTICAL BUSINESS Colleges Galveston, Tex.; Fort Worth, Tex.; Little Rock, Ark.; Shreveport, La. Indorsed by merchants and bankers. Best patronized in South. Bookkeeping, Shorthand, etc., taught by mail. Begin any time. Address (either place) Draughon's College.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Mention this paper

NEWS OF THE WEEK.

Railroad construction to the extent of $3,000,000 is projected in Alabama

The Sultan has presented President Loubet with the highest decoration in the Turkish empire.

The Boers have commenced an attack on Malteno, occupied by troops commanded by Gen. Gatacre.

Reports from German colonies are very unfavorable, showing they cost much more than the trade is worth.

Seventeen Russian newspapers had trouble with the censor last year and two of them were entirely suppressed.

The Zulus have been offered arms by the British government to fight the Boers and have refused to accept them.

One thousand Cuban school teachers will be permitted to attend the Harvard summer school for teachers free of cost.

The Senate this week will discuss legislation affecting the relations of the United States to its insular possessions.

The situation in Central Asia is becoming serious for England, the Russians being in striking distance of Herat.

Gen. French has captured a seventy-wagon convoy of the Boers, and the Boers have captured a 200 wagon British convoy.

Gen. Kitchener is conducting the pursuit of Cronje's army. The retreating Boers have been compelled to laager to rest their oxen.

Capt. Longhurst, of the British Medical Corps, speaks in the highest terms of the humanity of the "ornel and half-civilized" Boers.

The House committee on interstate and foreign relations has favorably reported the bill for the construction of the Nicaragua Canal.

A dispatch received at The Hague from President Krueger says that the retreat of Cronje was fully planned and should cause no uneasiness.

Negro enumerators will be appointed to take the census. A general conference of Southern census supervisors was held last week. Two of the number were negroes.

The statement that President McKinley sounded Ambassador Pauncefote to ascertain how an offer of mediation in South Africa would be received is officially denied.

A party of negro soldiers made an attack on the police station at El-Paso to rescue a soldier prisoner and killed a policeman. They were repulsed, one of them being killed.

The British are slowly reaching the opinion that French's victories at Kimberley and vicinity were not as important as at first believed. The present situation causes anxiety.

The estimates of the Navy Department covering the needs of the service, the programme for new ships, and the construction work at navy yards and coaling stations, for the year ending June 30, 1891, involve a sum aggregating $75,000,000. This represents the largest regular expenditure for the naval establishment since the Civil War.

The exchange of ratifications of the Samoan treaty has taken place at the State Department, and it is presumed that similar exchanges occurred at the foreign offices in London and Berlin. This is the last ceremony necessary to give effect to the Samoan agreement, though as a matter of form and for public information here in the United States, at least, it may be necessary to proclaim the treaty.

Secretary Hay is urging on Congress the necessity of providing throughout our diplomatic service American attaches who are familiar with the language of the country to which they are accredited. The Secretary of State has begun with Turkey as an example, and has asked Congress to authorize the employment of a second secretary of the legation at the court of the Sultan who shall be an American student of the language of the country.

The London War Office last Friday announced that General French entered Kimberley Thursday evening. This means, of course, that Kimberley has been successfully relieved. Contrary to all expectations, this feat, which cost General Methuen so dearly in attempting it a couple of months ago, has been achieved by Lord Roberts with trifling loss and without serious fighting.

One of the most remarkable examples of municipal ownership in the United States is shown by the town reports of Edinburg, Ind. Incandescent electric lights are furnished to residences for 15 cents a month and to business houses for 20 cents a month for 16-candle power lights. Water works are also operated at an annual charge of $1 to each consumer, and a complete and perfect telephone exchange is maintained with a monthly rental of 50 cents.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist. 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria, and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. HENNICH, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia; one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

MARRIAGES.

HUBBARD—LeNOIR.—At the residence of Bro. Brown, McComb City, Miss., Feb. 14, 1900, by Rev. Isaac L. Peebles, Mr. George Hubbard to Miss Mary LeNoir, both of Magnolia, Miss.

CLARK—BEARD.—At the residence of the bride's mother, near Leaksville, Miss., Feb. 7, 1900, by Rev. W. L. Blackwell, Mr. J. E. Clark to Miss Mellesie Beard.

WIER—TAYLOR.—At the residence of the bride's father, Capt. Taylor, in Houston, Texas, Feb. 14, 1900, by Rev. C. C. Wier, of Lafayette, La., Dr. D. Stuart Wier and Miss Anna V. Taylor.

COBURN—HARPER.—In the private office of the Valley Bank, Rosedale, Miss., Feb 13, 1900, by Rev. J. E. Cunningham, Mr Wm. Coburn and Miss Mary Harper, both of Arkansas.

MUNN BRUNDEDGE.—At the residence of the bride's father, Feb. 9, 1900, by Rev. D. W. Babb, Mr. F. K. Munn to Miss Mattie Brundedge, all of Marshall county.

In speaking of the work of the young ladies' college in Rome, the Tablet of London, a Roman Catholic paper, says: "Protestantism is spreading in Rome like a drop of oil. The second decade of the twentieth century will see a large part of the Roman population Protestant. Each girl in this school represents an entire family, or even more, won to Protestantism." The word has gone forth that the aggressive Methodists in Rome must be crushed out. Hence, every effort has been and will be made to destroy our schools, the special object of the hatred and persecution of the Jesuits.—Northwestern Advocate.

THE AUTHENTIC LIFE OF

D. L. MOODY

BY

Rev. J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c to pay cost of mailing an outfit QUICKLY.

JOHN C. WINSTON & CO.,
328 Dearborn Street, Chicago, Ills.

THE FAMINE IN INDIA.

Late dispatches state that on the seventeenth instant a public meeting, presided over by Lord Curzon, the Viceroy of India, was held in Calcutta in the interest of the famine sufferers, at which the sum of £50,000 was subscribed as a relief fund. The announcement that Queen Victoria had opened the fund with a gift of £1,000 was greeted with cheers.

There is strong probability that during the present session of the New York Legislature the disgraceful Horton law, which permits prize-fighting and boxing-matches, will be repealed. A bill providing for its repeal has already passed the lower House by a large majority. The pulpit throughout the State is loud in denouncing the present statute, and petitions, with long lists of signers, are being sent in by the wholesale asking for the removal of the obnoxious measure. It is high time for the great Empire State to right herself before the world by putting down this relic of barbarism.

LITERARY NOTES.

BY W. F. B.

In The Self-Culture Magazine, for February, the illustrated articles, with their usual wealth of fine half-tone pictures, describe and depict The Manufacture of American Tea, Scenes in the Philippines, Amalfi and Its Strange Disaster, Tess, an Educated Chimpanzee; The Man Who Wrote David Harum, and Our Cattle Industry. Other papers treat of: Mary, the Mother of Washington; The Race Supremacy in Africa, Uncle Sam as a Builder and The True Glory of Nations. An American Cromwell—Nathaniel Bacon, is a good historical sketch of the early colonial rising against Governor Berkeley in Virginia. Woman's Invasion of Man's Province as Bread-Winner is further discussed in the department entitled "Woman and the Home," while the Educational Department has an excellent paper on The Teaching of Civil Government in the Public Schools. The editorial columns review the necrology of 1899, and discuss the current topics of general interest.

Frank Leslie's Popular Monthly, for February, contains a paper upon The Centennial Anniversary of the Death of Washington. Several illustrations accompany the article. In a well-illustrated article entitled, An Army Career, Major-General Nelson A. Miles, the gallant and distinguished soldier commanding the United States Army, addresses himself particularly to young men contemplating a military career, and inspiringly compares army service in this country with that abroad. The Fighting Boers, by Harold Bolce, a former consular representative of the United States at Johannesburg and Pretoria, is a masterly study of the embattled Burghers of the Transvaal who are now confronting England in one of the most desperate wars of history. Bret Harte's latest story (complete in this number) is called The Youngest Miss Piper. Jeannette Walworth's story, also complete in this number, is entitled, The Fate of an Olivine Ring. Ex-Superintendent Jackson tells all about the Railway Mail Service, which he helped to organize; and Anna Randall Diehl, the amiable and scholarly president of the Fortnightly Shakespeare Club, is instructively eloquent on Woman and the Study of Shakespeare.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Northwestern Advocate.

OLD THINGS.

We often hear people say: "I wish we had the old-time religion." They might as well say, I wish we had the old-time wooden plows. I wish we could thresh out wheat like our fathers did with the old-time flail. I wish we had the good old-fashioned tallow candles. I wish we had forks with two prongs to eat peas. I do wish we could haul our cotton one hundred miles to market like we did sixty years ago.

Let us enter a gentle protest. The gospel of the Son of God does more now, in a day, than it could possibly have wrought in a year of Auld Lang Syne. Besides all this, let us not forget that we have, right now, the oldest religion the world has ever known.—Wesleyan Christian Advocate.

The total amount given to foreign missions in the United States last year was $5,158,114. The Methodist Episcopal Church (North and South) stands at the head, with $1,301,167. Next is the Presbyterian (North and South), with $981,580. Next the Baptists (North and South) with $906,723. Then the Congregationalists with $687,200. The Protestant Episcopal Church next, with $280,969.—Selected.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

In Part.

Hillsboro, at Good Hope	Sat. and Sun. Mar. 10, 11
Carthage, at Singleton	Sat. and Sun. 17, 18
Walnut Grove, at Pine Grove	Sat. and Sun. 24, 25
Y and Heidelberg, at Philadelphia	Sat and Sun. 31, Apr. 1
N. and Hickory, at Newton	Sat. and Sun. 7, 8
Morton, at Lindsey	Sat. and Sun. 14, 15
Lake, at Carr's	Thurs. 19
Raleigh, at Trinity	Sat. and Sun. 21, 22
Trenton, at Boykin	at and Sun. 28, 29
Shiloh, at Shiloh	Mon. 30
Decatur, at ——	Sat. and Sun. May 5, 6
Preachers' Institute, at Forest	Tues. and Wed. 8, 9
District Conference, at Forest	Thurs. and Fri. 10, 11
Forest, at Homewood	Sat and Sun. 12, 13

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for license to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Warren, at Bradley Chapel	Feb. 24, 25
Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Satartia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr 1
Hermanville, at Pisgah	7, 8

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Canton	Sun., Mon. Feb. 25, 26
Lake City, at Lake City	Mar. 3, 4
Camden, at Camden	10, 11
Steen's Creek, at Marvin	17, 18
Tranquil, at Tranquil	24, 25
Brandon and mission, at Brandon	31, Apr. 1

T. B. HOLLOMAN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Jefferson Street	Feb. 24, 25
Fayette	Mar. 3, 4
Brandywine	10, 11
Hamburg	17, 18

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND

Brooklyn, at Bond	Feb. 25, 26
Coalville, at Coalville	Mar. 3, 4
Columbia, at Columbia	10, 11
Hattiesburg	18, 19

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Adams, at Adams	Feb. 24, 25
Bayou Pierre, at New Tabernacle	Mar. 3
Hazlehurst	8, 4
Tylertown, at Tylertown	10, 11
Mt Carmel, at Bethel	17
Providence, at Bahala	18, 19
Pearl, at Tilton	24, 25
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar. 3, 4
Corinth station	10, 11
Iuka station	17, 18
Ripley and New Albany, at Ripley	24, 25
Iuka circuit, at Harmony	31, Apr. 1
New Albany cir., at Well's Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Baldwyn, at Gun T.	28, 29
Blue Springs, at Sherman	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Manlachie, at Mooreville	19, 20
Mariotta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

SARDIS DIST.—SECOND ROUND.

In Part.

Sardis	Mar. 17, 18
Como	23, 24
Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Endon	14, 15
Eureka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST—FIRST ROUND.

Shawnee circuit, at Harmony	Feb. 24, 25
Olive Branch circuit, at Miller	Mar. 3, 4
Randolph mission, at ——	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt. Pleasant	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E.

GRENADA DIST.—FIRST ROUND.

Pittsboro circuit, at Pittsboro	Feb 24, 25
Slate Springs cir., at Slate Springs	Mar. 3, 4
East Grenada circuit, at Mars Hill	10, 11
Caschia circuit, at Pleasant Ridge	17, 18
Charleston circuit, at Charleston	24, 25

R. G. PORTER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale	Feb. 25, 26
Winterville	Mar. 4, 5

J. W. DORMAN, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton circuit, at Marvin	Feb. 24, 25
West circuit, at West	Mar. 3, 4
McNutt and Sunnyside, at McNutt	10, 11
Webb and Dublin, at Webb	17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Kosciusko circuit, at ——	Feb. 24, 25
Chester, at Chester	Mar. 3, 4
Louisville, at Rocky Hill	10, 11
Ackerman, at Weir	17, 18
Kosciusko station	24, 25
Ethel, at Marvin	Apr. 1, 2

T. W. DYE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Fulton and Smithville, at Fulton	Feb. 24, 25
Tremont circuit, at Asbury	26
Nettleton circuit, at New Chapel	Mar 3, 4
Quincy circuit, at Quincy	10, 11

W. W. WOOLLARD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Waterproof	Feb. 24, 25
Gilbert and Vidalia	Mar. 3, 4
Harrisonburg	10, 11
Winsboro	17, 18

J. M. HENRY, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Colfax and Montgomery, at Colfax	Feb. 24, 25
Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Covington	Feb. 25
White Castle	Mar. 4
Carondelet Street	11
Burgundy Street	18

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Valley, at Cotton Valley	Feb. 23
Minden	24, 25
Homer, at H.	Mar. 3, 4
Haynesville circuit	10, 11
Gansville, at Ganaville	17, 18

B. T. CREWS, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Red River, at Campo Bello	Feb. 24, 25
Florien, at Prospect	Mar. 1
Zwolle, at Zwolle	8, 4
Mansfield	8
Coushatta, at Coushatta	10, 11
Pelican, at Benson	17, 18

JOHN T. SAWYER, P. E.

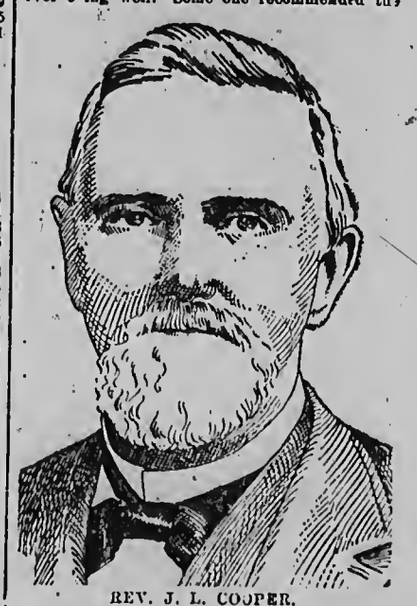
Saved from Cancer

THOUSANDS OF LIVES ANNUALLY YIELDED TO THIS GREAT DESTROYER—NINE OUT OF EVERY TEN CAN BE RESCUED.

"It takes a shadow off my path, and makes the future brighter. I am grateful to God for the discovery."

These are the heartfelt words of Rev. J. L. Cooper, one of the best known Presbyterian ministers in the South. Dr Cooper was afflicted with cancer, which was gradually taking his life away, the skill of several doctors having been exhausted in vain. He finally heard of the success of Drs Reynolds of Nashville, and after receiving their treatment, wrote them as follows:

"For five years I suffered from a Cancer on my cheek which refused to heal under the treatment of several eminent doctors; it gradually grew and gave me much pain, until I was alarmed at my condition and began to despair of ever being well. Some one recommended the



REV. J. L. COOPER.

treatment of Drs Reynolds, and I at once sought their skill. Their oil cure remedies were almost magical in their effect, for in five weeks, I was completely cured; and have only a small scar left to remind me of the dreadful disease which had me so completely in its deadly grasp.

"Gratefully yours,

"J. L. COOPER, Yorkville, Tenn."

The above is but one of the many cures made by the original oil-cure treatment of Drs Reynolds. So successful have they been in treating cancer, that it has been demonstrated that nine out of every ten cases can be cured by their method. They can treat patients at a distance, and some of their most wonderful cures have been cases of this kind, where the treatment was applied at the home of the patient, under their direction.

Not only do they cure the most malignant cases of cancer, but they are also masters of all skin diseases, and have cured hundreds of cases of eczema, lupus, fistula, tetter, ulcers, sores, piles, etc. Col. J. P. Stovall, of Brookville, Miss., was cured of a most horrible case of diseased eczema, and among their many cures of residents of Nashville, are Martin Clark, poison oak eczema; Mrs. Ed. Wells, ulcerated eczema on the hand and R. C. K. Martin, severe case of lupus. In all of these cases their treatment effected a prompt cure after the best doctors had failed.

They invite everyone afflicted with any of these diseases to write them for full information and advice, which will be cheerfully sent without cost. Each case receives most careful attention, and a prompt reply is given to all letters. Address, Drs. Reynolds, 533 Odd Fellows' Temple, Nashville, Tenn.

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BRANCH'S GENUINE RATTLESNAKE WATERMELON SEED.

Carefully selected, kept pure thirty years. No other variety planted. Pure seed impossible where different kinds are grown. Packet, 10c; 1 oz 15c; 2 oz. 25c; ¼ lb 40c; ½ lb 65c; 1 lb. $1.25, delivered. Remit by registered letter or money order. Send for seed annual.

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Berzelia, Columbia Co., Ga.

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HOWARD, CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
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"Secretaries' Manual," by Thomasson. Price, 10c.
Charity and Help Dept. Cart Wheel. Price, 10c.
Abe Mulkey's Budget. Price, 50c.
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Solid Gold and Enamel Clasp Pin. Price, $1.25.
Solid Gold and Enamel Badge, with Bar. Price, $3.
Solid Gold and Enamel Charm, with Lord's Prayer engraved on back. Price, $1.50.

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Christian Advocate.

VOL. 47.—NO. 9. NEW ORLEANS, THURSDAY, MARCH 1, 1900. WHOLE NO. 2271

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE LABORER'S TASK IS O'ER

BY J. ELLERTON.

Now the laborer's task is o'er;
Now the battle-day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping.

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Father, in thy gracious keeping
Leave we now thy servant sleeping.

"Earth to earth, and dust to dust;"
Calmly now the words we say;
Left behind we wait in trust
For the resurrection day.
Father, in thy gracious keeping
Leave we now thy servant sleeping.

—Exchange.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Dr. Josiah Strong and Rev. W. R. Campbell, who has been engaged in missionary work in Utah for some years, made arguments before the House Judiciary Committee this week, showing the necessity for Federal legislation against polygamy. Dr. Strong made some very strong statements. For instance, he said that while the Mormons were only one-fifteenth the number of the Presbyterians (North), the Methodists and the Congregationalists, yet, in a stated period they had increased more than those denominations combined, and expressed the opinion that if Congress did not act, it was not unlikely that Joseph Smith's prophecy that every State west of the Mississippi river would be brought under Mormon influence would be fulfilled. A large delegation of ladies interested in the movement to secure Federal legislation against polygamy were in the committee room when the arguments were made.

Washington folk never tire of honoring the memory of the late Frances E. Willard. A meeting commemorative of her life and work were held in Hamline Church this week under the auspices of the W. C. T. U., of which she was so long the leader. Among those participating were Rev. John Von Schaick, pastor of the Church of Our Father; Rev. F. D. Power, pastor of the Vermont Avenue Christian Church; Rev. Walter Brooks (colored), pastor of the Nineteenth Street Baptist Church; Dr. J. E. Rankin, president of Howard University, who read an original poem; Mrs. M. D. Ellis, superintendent of legislation; Mr. F. M. Bradley, secretary of the Sons of Temperance, and Mrs. M. E. Hartsock, vice-president of the District of Columbia Union.

One of the evils of the present day is the ease with which honorable men can be induced to lend their support to questionable schemes, when those schemes are plausibly presented, as they usually are when they promise large profits, if successful. This evil is especially noticeable in Washington, where questionable schemes are constantly being brought to the attention of Congress. By some sort of moral hocus pocus men who follow the strictest line of honor in their dealings with private individuals appear unable to see any wrong in robbing the government by charging exorbitant prices for what they sell it. Although Congress was asked a few years ago to appropriate a large sum of money to elevate Pennsylvania avenue, in order to place it above occasional Potomac floods, which was not done, Congress is now asked to buy the entire south side of the avenue, to be used as sites for public buildings. This, too, in the face of the general knowledge that foundations can only be obtained for large buildings by driving piles at enormous expense, as had to be done when the city postoffice was built several years ago, and as had to be done more recently for a building erected on the north side for a local newspaper. It is high time for the people of this country to demand that private honesty and public honesty be judged by the same standard.

The testimony in the hearings before the Senate Committee on Elections in the case of Senator Clark, of Montana, who is charged with having secured his election to the Senate by bribery, has been little short of a public disgrace to that State. It has shown a state of affairs in that commonwealth that is discouraging to those who hope to see purer methods adopted in the politics of the country, and who realize the demoralizing effect of the lavish use of money in politics, even when it is used for what the politicians are pleased to call "legitimate" purposes. While no bribery has been absolutely proven by the evidence so far taken, it has been shown that money was lavishly used both by Mr. Clark's supporters and his opponents, and he testified to having contributed the enormous sum of $140,000 for political purposes, but denied most positively that any portion of it was used to bribe support. He claimed that the money was spent to break down a political ring which was equally lavish in expenditures. Thoughtful men long ago discovered that the corrupt use of money was one of the most threatening dangers of our form of government, but up to this time about the only available preventative is public opinion. Without going into the question of whether Senator Clark was guilty of legal bribery, it can be said that no man could pour such an amount of money into a State campaign without being guilty of morally corrupting the politics of his State, and the presence of such a man in the Senate is not calculated to elevate the moral standard of that body.

The regular quarterly meeting of the Union of the Brotherhood of Andrew and Philip, composed of all the Washington chapters, was held at the Western Presbyterian Church, the principal address being delivered by Dr. Conrad Clever, pastor of the Third Reformed Church of Baltimore. The address was on the objects of the brotherhood and of the ideas involved in its organization.

The Washington Y. M. C. A. continues to grow in membership. At the regular monthly meeting, held this week, eighty-five new members were elected.

Washington, Feb. 21, 1900.

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. E. A. Tucker, Nettleton, Miss., has been sick for some time, but we are glad to learn that he is improving now.

Rev. T. W. Lewis, wife and son, are in Memphis for medical treatment.

Rev. B. P. Jaco writes: "Pleasant Grove, Feb. 23.—We are having some fatal sickness and right smart of measles. I am kept busy nursing the sick, burying the dead, etc."

These all have the sympathies and prayers of their numerous brethren and friends.

The omission of the name of Rev. J. W. Malone, Woman's College, Oxford, in the appointments as published in the Conference Minutes, was an unintentional oversight. The printer followed exactly the copy of "appointments" as written by the Bishop's own hand, and by him turned over to the secretary. All concerned regret that the omission was not discovered in time for correction in the Minutes. It will, however, be correct in the General Minutes.

The Executive Committee of the Board of Education and the Missionary Board held sessions in Winona on last Tuesday and Wednesday. Their actions will be published in due time. We are glad to note that it was determined to hold a mid-year meeting here May 22 and 23, to be participated in by the Mission, Education, Sunday-school and Epworth League Boards, together with the presiding elders of the Conference. This means business. Let all concerned take due notice, and govern themselves accordingly, by being on hand prepared for counsel and service in behalf of these several interests of church work.

The colportage work has been quite gratifying so far this year, and the outlook for the future is encouraging. And, now, if those who are indebted to the colporter will settle up by March 15, he will be enabled to make a vigorous Spring campaign. Brethren, help us with your patronage and prayers.

G. W. BACHMAN.

Winona, Miss., Feb. 24, 1900.

Selections.

REV. DR. C. G. ANDREWS.

(Substance of remarks made at his funeral, in Meridian, Miss., by Bishop Charles B. Galloway.)

We sit to-day under the shadow of a great and unexpected sorrow. One of the noblest and strongest of the sons of men has been taken from us and translated to his rich reward in the skies. An honored leader has fallen—a leader whose splendid courage was an inspiration, and whose very presence was a sense of security. We all felt safer when he was near. Universally loved, absolutely trusted, and generously and generally admired, he had a conspicuous place in the heart of both Church and State, and will have large space in the history of the heroic times in which he lived. A great commonwealth is bereaved to-day, a mighty church is in mourning.

This bereavement comes so unexpectedly, and, to our poor human seeming, so untimely. We needed his noble presence and dauntless leadership and godly example and blessed fellowship and helpful ministry. The time of his departure some of us had earnestly prayed would be long delayed. We had never associated declining years with that powerful and strong-willed man. Though he had passed threescore and six years, he was in full possession of all his splendid energies, and seemed to have the same ardent hopes and flaming zeal that characterized his early elastic years. It does seem to us that his work was not done; that the death angel came too soon. But to God's will we bow, though we suffer.

I crave the privilege of saying that this sad death comes to me as a sore personal bereavement. I mourn not so much the death of an apostolic minister as the loss of a dear and trusted friend. For more than thirty years I have been accustomed to look to him for fatherly counsel and spiritual fellowship. The debt I owe him can never be canceled in this world, or through the endless cycles of the next. It was at his hands I received holy baptism, and by him was solemnly admitted into the communion of the church of God. It was his frequent, wise, prayerful, heaven-breathing letters, when I was a boy at college, that helped me to see the path of duty, and to decide the anxious question of my call to the gospel ministry. It was his church and Quarterly Conference that gave me authority to preach and recommendation to the Methodist itinerancy. When, in after years, children came to bless my home he baptized every one of them, and left the benediction of their father's apostolic friend. And all through my public career he has cheered and helped me in ten thousand ways. Never for a moment has anything ever arisen to interrupt the perfect confidence and cordiality of our intimate companionship. You need not wonder, then, that I feel desolate and lonely to-day; and when I saw his strong frame failing, and his pure spirit passing to the mansions above—when I saw the chariot of fire and the horses of flame ready to wheel the weary prophet home—I felt like exclaiming, "My father, my father, the chariot of Israel, and the horsemen thereof!"

It shall not be my purpose at this solemn hour to trace in minute outline the life and worthy deeds of our noble friend and great leader in Israel. That life was crowded with incidents, and crowned with achievements worthy to be treasured and studied by all who aspire after the highest ideals and the holiest attainments. But these can not be recounted to-day. I must be content to make only brief and imperfect reference to a few of these distinguishing characteristics that gave him real greatness and conspicuous place among the sons of the mighty.

Dr. Andrews was a strong personality. His towering presence was but the physical expression of a majestic character. His handsome form and noble bearing indicated the symmetry, strength and uprightness of one of the manliest and kingliest of men. He would instinctively be accorded a high place in any company, a chief seat in any assembly.

And he stood for something. There was iron in his blood, and granite in his character, and strength in his convictions, and power in his very presence. There was a harmonious blending of strength and beauty, of power and gentleness, of majesty and modesty. He was cast in a large and serious mold. Such a man could not but have broad views and generous views and lofty aims. He united at once in his splendid presence the majesty of a king, the exquisite grace of a prince of the blood, and the humility of one of the least of the Lord's anointed.

He was a man of profound piety. I have thought, without invidious comparison or extravagance of speech, that he was the holiest man I ever knew. The deep things of God he grasped with a strong and intelligent faith, and transmuted them into the very fiber of his being. He dwelt amid the high places of the kingdom of God. There were no heights of faith unto which he did not ardently aspire. And if there were any unto which he did not attain, it was because of the weakness or weariness of his soaring wing. He could say with St. Paul, as honestly as any man I have ever known, "For me to live is Christ."

And, like all deeply spiritual and refined souls, he was modest in the expression of his religious feelings. He felt that there ought to be some sacred secrets between the soul and God. So, while he dearly loved the conventicles of the saints, and liked to talk of the great verities translatable into human experience, he was, as far as possible, removed from cant or spiritual conceit.

He was a man of much prayer. No little child ever clung more tenaciously and lovingly to its mother's knee than did this stalwart son of the church linger at the feet of his heavenly Father and talk of the great needs of his soul. Incidentally I have heard, but never from his modest lips, that he has spent whole nights in earnest prayer to God. He preached and illustrated a full gospel.

And wherever known there was the profoundest reverence for the depth of his piety and the purity of his character. Some so admired and honored the Christliness of his life that they felt there was virtue in the hem of his garment, and saving health in the grasp of his brotherly hand. I doubt not that his godly judgment was sought in matters of deep spiritual experience more than any man in Mississippi. He had been the faithful spiritual guide of hundreds, if not thousands, and to scores of earnest souls he was a veritable father confessor.

He had a simple, beautiful, implicit trust in Providence. He believed in the divine ordering of his daily steps—in the constant and certain guidance of an unseen eye. Referring to John Wesley's faithful following of every providential leading, the accomplished historian of Methodism said that was "the crowning maxim of his philosophy and the crowning fact of his policy." Of no man within the rather wide circle of my acquaintance could that be more truly and appropriately said than of Charles Green Andrews. Reared in affluence, inheriting the best blood of the old South, accustomed to all the graces and refinements of the highest social life, the son of large fortune, and thoroughly educated, no young man in Mississippi in those golden days before the war ever entered life with fairer prospects or more radiant hopes. The highest distinctions allured his worthy ambitions, and the richest rewards awaited his eager search. But when the voice of God was heard calling him away to the quiet, humble life of a Methodist itinerant preacher, he obeyed without a murmur, and never in all after life did he have one moment's regret. He rather rejoiced that God had counted him worthy to bear his name to the world, and in the service of his Lord found highest and holiest delight.

And in the strange ordering of Providence that young man who seemed to be recklessly throwing away the prizes of life was really finding them. He who was forsaking fame and position wrought for himself undying distinction. His name will ever be mentioned with reverence on earth, and have a shining place in the chronicles of the skies.

Dr. Andrews had no unholy ambitions. While greatly and gratefully appreciative of the confidence reposed in him, and the honors bestowed upon him, he never aspired to place and power. No man, living or dead, ever knew him to solicit influence in order to attain a personal end. If in the course of providence responsibility was laid upon him, he cheerfully assumed the same, and labored with conscientious fidelity to discharge the duties of the clearly apprehended present. Into the humblest place he carried the same readiness to serve as in the highest. He has traveled a Mississippi circuit with the same noble purpose to be useful and successful as when he presided over the fortunes of a historic college, or sat as a representative in the great Ecumenical Conference in London, or stood in the prominent pulpits of the land.

Dr. Andrews was a man of sincere, unaffected modesty. He was never boastful. In all my long and confidential relations with that noble man I never heard him tell of his own achievements, or relate a story of which he was the hero or principal figure. He delighted to recount the worthy deeds and successes of his friends and brethren, but preserved a sacred silence as to himself. Though a member of seven General Conferences, and for thirty-six years the secretary of his Annual Conference, except twice when elected to preside in the absence of a Bishop, and the acknowledged leader of his brethren, he never assumed to control their action on any issue, or be the organ of any convictions except his own.

Dr. Andrews was a man of inflexible purpose. He was no reed shaken by the wind. When the path of duty was made plain no dangers could daunt him, and no difficulties deter him. Discouragements never caused him to change a plan or forslacken his course. Nothing but the absolute assurance of his error, or that Providence ordered otherwise, ever suggested to him another line of conduct. Oliver Cromwell never had a steadier nerve or stronger arm or loftier courage when leading his Ironsides to battle and to victory than did this faithful, courageous, self-denying Methodist itinerant of Mississippi in discharging the duties God and the church had laid upon him. He absolutely felt no fear. And never did he consider the possible effect of any act or opinion upon his own personal fortune or popularity.

Dr. Andrews was an example of singular devotedness to duty. He never courted responsibility, and never shirked a duty. This was the watchword of his toilsome, apostolic career. However delicate or difficult or unpleasant, he never shrank from its honest performance, or tried to relegate it to other shoulders.

Just one week before he peacefully fell asleep he went through the snow, a mortal disease already fastened upon, and in the East End Church of this city preached his last sermon. When the pastor said to him, "Why, Doctor, did you venture out this dreadful day?" he quietly answered, "Duty, duty," and, sitting in a chair, delivered his last loving message to the world.

Dr. Andrews was a prodigious worker. He literally obeyed the injunction in our book of Discipline, "Never be unemployed, never be trifingly employed." With almost superhuman energy this noble man pursued his apostolic labors. He counted not comfort, pleasure, or even life dear unto himself, that he might do the work of his Lord and finish his course with joy. He often quoted the words of Charles Wesley, and made them his prayer, that he might "cease at once to work and live." And that prayer was literally answered. He died in the midst of his glorious and successful toils.

Dr. Andrews was an ardent Churchman. Though a man of broad catholicity and rejoiced in a generous Christian and interdenominational fraternity, he was almost passionately devoted to the church of which he was an honored member and distinguished minister. He believed in her doctrines, admired her wonderful ecclesiastical polity, rejoiced in her marvelous history, and revelled in her high spiritual fellowship. Too broad to be a bigot, too great to be a partisan, too evangelical to be a sectarian, he was, on the other hand, too positive a character and too decided in his convictions not to be loyally and intelligently attached to the church which he believed had the clearest credentials and the most distinctive marks of an institution of God.

But this solemn service must close. I can not speak all that is in my heart. The memory of my noble friend shall be tenderly cherished through all the years, and let us all try to emulate his holy example.

I will not invade the inner, sacred home circle, and intrude upon the agony of its grief. No human feet are soft enough to cross that holy threshold, and no human voice, however loving and sympathetic, can borrow notes sufficiently delicate and divine, to soothe the bitterness of their sorrow. I will only say that no purer woman ever had a truer, nobler, knightlier husband, and no children ever honored and almost adored a grander, saintlier, and more affectionate father. Every day while he so usefully lived he lovingly commended them to the care and guidance of our Father in heaven. Now that his gentle voice, so often used in prayer, is hushed in death, we can only repeat his words of benediction, and commend them to God who is able to keep that which we have committed to him against "that day."

—Nashville Christian Advocate.

The true dictate of conscience everywhere must be that there is nothing right or lawful in business that would not be so in the relations of private life. There can not be two codes of honor or honesty. Never with impunity can the light of conscience be obscured, nor its scruples overbalanced.—Tulloch.

We should set God always before us, and ourselves always before him.—Henry Church.

THE FATHER'S HOUSE.

BY J. B SMITH.

Since Christ the topmost stone has laid
Of his redemptive plan,
And universal temple made
Accessible to man;
For songs of praise and voice of prayer
Man finds an altar everywhere.

Beneath high heaven's temple dome
Unnumbered altars rise,
And roof of even the humblest home
May lift above the skies;
Where'er the soul to heaven aspires,
Are heaven-kindled altar-fires.

On land or sea, beneath, above,
Where mind in thought may roam,
There is the Father's house of love
Where we may find a home.
And homes which here about us lie
May anchored be to home on high.

Exchange.

Communications.

"THE REVIVAL NEEDED."

Revivals, as commonly understood, mean mere spasmodic religious excitement. This is not the biblical idea of a spiritual upheaval. That in any true outpouring of the Holy Spirit from God there will be a greater intensity of feeling and action than is prevalent in the usual services of the church we are happy to acknowledge. It is fortunate that it is so. The unconverted remain unaffected by the ordinary services of the church; they are not drawn to the house of God in large numbers, and they are not moved to begin the Christian life. The depressing effect of worldliness, and the more awful results of sin, in all its forms, from the most refined to the most revolting, cover the modern church like miasmatic fogs, and make sinners unresponsive to the regular sermons of the pastor, or the occasional appeals of men, who are supposed to desire the rescue of the souls of men. To this fact is due very largely the revivals which scarcely outlast the echoes of the evangelist's voice. Too many of our people think that every effort must be made to organize, to secure the attendance of the masses, to humanize the methods so as to make them popular, to make heavy drafts upon the world's money and the world's love of the beautiful, and to secure a large number of converts. This is the humanizing method. It is cunningly devised, but it is human. And is it writing too hurriedly to assert that many revivalists appeal to these false notions by their compromise with preconceived opinions? Of course, their work is superficial, lacking the proper foundation, and, trusting too much to human instrumentalities, the Holy Spirit does not honor the results with his own seal and his sweet fruits of righteousness. This is simply the best language in which we can describe the spurious revival. And in such meetings there will always be some religious excitement, and some real trophies are sometimes won for our Lord, but not many are altogether genuine. However, there is a better way—God's way as outlined in his Word.

(1) The revival needed is a gracious work of the Holy Spirit, leading human souls to righteousness, accompanied by unusual depth of spiritual feeling and breadth of operation.

This is sufficiently clear and comprehensive to meet the demands, and will, we think, pass the criticism of any spiritual preacher. Certainly this belongs to a period of special effort—special prayer, special preaching, special personal work, but it is from God and is based upon the atonement of his Son. Without doubt the Holy Spirit communicates the dynamic power, and from him emanates the genuine revival unto salvation to them who believe. No beautiful human imitations here, nor machine-like manufacture of saved(?) souls, nor waves of simple tears alone, nor promises to "quit your meanness," nor cards signed by the hundreds! That was not the apostolic revival, for after ten days in that "upper room" in Jerusalem the Holy Ghost came as "cloven tongues of fire," in response to the united prayers of the disciples, fulfilling the prophecy: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The genuine revival is from above! The Spirit never responds save to the prayer of faith; he will not come to honor the drama, nor the human instrument, nor the orator's pyrotechnical display, nor the personal work of a whole church! Every gift of God to his spiritual children is bestowed in answer to the faith that claims the promise and the divine pledge of victory! This is the one condition of victory in the spiritual realm—faith! "This is the victory that overcometh the world, even our faith." Have we not forgotten the apostolic statement: "The just shall live by faith"? Some Bishop of our church said that we needed a restatement of the doctrine of sin. If we use the word-painting of the Bible the exceeding sinfulness of sin will horrify the grossest violator of God's law; but it will take a restatement of the doctrine of faith to move the heart of the church to implore the help of God, and lead the terrified sinner to a "godly sorrow that needeth not to be repented of."

And this will lead souls to righteousness—right living—holiness! We had best stop our arguments as to the methods of accomplishing this heaven-appointed work. It must be done! We must "spread scriptural holiness over these lands," or some other church will take our crown. We are not set for the defense of the gospel alone, but are called to preach the gospel to the lost—to proclaim among men "the unsearchable riches of Christ." Christ in the hearts of men will lead to holy living. No self culture, under whatever name it may appeal to us, will suffice—it is self-abnegation, self-emptying, self-denial! We need a revival "of pure and undefiled religion," which will secure this absolute surrender of the soul to Jesus Christ.

That such a revival will be characterized by great depth of feeling and breadth of operation is evident to all who have studied the great revivals of the past; and is to-day in some localities a living fact, the conditions having been fulfilled. It is ever the self-same Spirit of Pentecost, though differing in degrees of power, and in the spiritual intensity, which move the throngs of humanity. No less than resurrection power is manifest in every true religious upheaval. It is the "power of God unto salvation"—the power of the all-powerful Christ overturning the false hopes and displaying the gross iniquity of the sinner to himself. Here are heard the thunders of Sinai, and here the gentle tones of Calvary! Before such marvelous revelations of the law, which the sinner has broken, the sinner is stricken, and under the story of God's love in Christ the stricken soul is saved. The fact of sin—the faith that saves—the feeling of love: this is the divine order. Can we wonder at some of the marvelous records of the century just passing, showing that on many occasions waves of emotion and tides of feeling were present to a supernatural degree? Pentecost was being repeated. It was the pleasure of this writer to witness such a display of the moral power of our holy religion as to forever set at rest any question as to the vital connection of pure morals and true religion—they are inseparable. A whole community was brought to Christ, and every form of sinful pleasure, which had been enthroned in that community, was buried under gospel salvation, and, we are glad to say, that it has not arisen to this day; and we do not now think it possible to even approximate the far-reaching effects of that precious season of grace in West Virginia nearly seven years ago.

(2) The supreme need of a true revival is apparent on every side.

The first fact that greets us in proof of this statement is the existence of sin, strongly intrenched in the hearts of thousands of our fellow-citizens, and in a thousand forms deluding and destroying the souls of men. The existence of 250 thousand saloons and the expenditure of more than one billion of dollars to feed the whisky devil, with all the crime in the States of our Union, are appalling facts! "Sin is the transgression of the law," and the remedy is not in legislation, but in salvation. Gambling (in cards, or "in futures"), domestic infelicity, vicious literature, drunkenness, political corruption, and every other sin, must lose much ground when the windows of heaven open to pour upon us the blessed Holy Spirit, for these things will die in the hearts and lives of those who take him as the indwelling Advocate, or Paraclete.

The second fact, just as evident as the first, is the prevalence of worldliness. Jesus Christ said, "Love not the world, neither the things that are in the world," and yet hundreds of professed followers of the Man of Galilee love the dance, the theatre, the card game, and other forms of sinful pleasure. I have heard of one city church (not of our denomination) which has a prominent seat at the dance-hall for their talented pastor! That whole church from pastor down needs both a moral and spiritual regeneration. If there are no large circles of the people called Methodiste, who advocate such follies, there is abundant proof that individual members do, without doubt, hold such pernicious views. They sometimes get into that favored body known as the Board of Stewards. (Let us have officials like Stephen "full of faith and the Holy Ghost.") Worldliness will only go out when the living Christ comes in, and he comes in a true revival—aye, he is the very life in the revival to give it power and to carry to the hearts of men his all-conquering love!

The third symptom of trouble in our humanity is the dominance of unbelief. And this is eating out the spiritual life of many followers of Christ. We need the mustard-seed, faith. Many thousands are being led astray by Christian Science and other dangerous heresies and heathenish notions, because they tried to trust in Christ of their own faith and of their own power; and now they are far gone into the land of skepticism. Only a great revival can kindle the faith, so long dead, and bring again the simple-hearted trust of childhood to multitudes of backslidden church members.

The fourth fact (and last that we shall notice) which demands a revival to remedy it, is the lack of liberality and fraternity in the church. Our missionary treasury shows a very small appreciation of the meaning of the great commission. The great Southern Methodist Church ought to contribute $2,500,000 per annum to the evangelization of the heathen world. A connectional revival of Holy Ghost religion would fill the coffers of the church, and send an army of missionaries to the lands that lie in darkness. Liberality is a grace of the Divine Spirit, and is always quickened by a genuine revival.

We need the immediate outpouring of the Holy Ghost. This need is overwhelming, depressing, oppressive, urgent, desperate! But is our God absent? Is the Lord of hosts not our Leader? "Go.... and lo, I am with you all the days, even unto the end of the age;" and he is mighty, aye, he is Almighty Love! And he has not changed since Pentecost! "Jesus Christ, the same yesterday, to-day, and forever," and will he not pour upon us, as at Pentecost, his Holy Spirit? "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

COURTLAND P. SMITH.

Minden, La., Jan. 30, 1900.

FROM SHREVEPORT, LA.

MR. EDITOR: Under date of Feb. 10, Hon. A. M. Mayo writes me from Lake Charles, enclosing a "Legal Form of Incorporation for Church Property." It comes to hand too late for the Minutes; But that our pastors and trustees may have the benefit of it without waiting a year, I send it to you for insertion in your paper. Bro. Mayo says of it: "This covers all the points required by law, and our members have nothing to supply, and are not in danger of leaving out some matter."

JOHN T. SAWYER, Sec. La. Conf.

Feb. 14, 1900.

LEGAL FORM OF INCORPORATIONS FOR CHURCH PROPERTY.

ACT OF INCORPORATION.

State of Louisiana, }
Parish of ..... }

Be it known, that we, the undersigned residents of said Parish of ....., and State of Louisiana, availing ourselves of the provisions of Section 677 of the Revised Statutes of said State, as amended by Act No. 45 of the Louisiana State Legislature, approved March 1, 1878, do hereby organize and form ourselves into a corporation for religious purposes, hereby adopting the following Articles of Incorporation, to-wit:

ARTICLE I.

The name, style and title of this corporation is hereby declared to be The (here insert the title of the Corporation), and the place chosen for its domicile is hereby fixed and declared to be the city or town of ....., in the Parish of ....., and State of Louisiana.

ARTICLE II.

The objects and purposes of this Corporation are hereby declared to be to acquire and hold lands, houses, and other property, for the use and enjoyment of the members of the Methodist Episcopal Church, South, and who now hold or may hereafter hold their membership at....., it being expressly intended to secure the said church members a house in which they may worship Almighty God, and the free use of the pulpit to the ministers and preachers of the said Methodist Episcopal Church, South, and also to secure a parsonage for their minister.

ARTICLE III.

The members of this Corporation a majority of whom shall constitute a quorum, shall be a Board of Trustees, and they shall elect from among their number, at their first meeting, a President and Secretary, who shall also act as Treasurer, who shall hold their offices for one year, and until their successors are chosen. The Board of Trustees may remove these officers, and elect their successors at any time by a majority vote, and have power to adopt such By-Laws for its government as may be deemed advisable. The property shall be held, and suits brought and defended, in name of the President and Trustees of the (here insert title of the Corporation). Citation and other service shall be made on the President at his residence. In the execution of any deed or act of the Board of Trustees, the signature of the President shall be sufficient. Vacancies may occur in the Board, and shall be filled in the manner and by the authorities provided for the appointment of Trustees by the Discipline of the Methodist Episcopal Church, South, and this Corporation shall be governed by the laws and usages of the said Methodist Episcopal Church, South, in so far as they are not inconsistent with the laws of this State, and the tenor and meaning of these articles of incorporation.

ARTICLE IV.

This Corporation shall continue for ninety-nine years.

Thus done, read and signed at ....., in the said Parish and State, in the presence of.....and....., lawful witnesses, who sign, with us, on this, the.....day of....., A. D. 190-.

.....
.....
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.....
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.....
.....

Attest:

.....
.....

State of Louisiana, }
Parish of ..... }

Before me, ..., a duly qualified Notary Public, in and for said Parish and State, on this day personally appeared .....
.....
.....
..... to me, personally known to be the identical persons whose names are subscribed to the within and foregoing Act of Incorporation, and acknowledged to me in the presence of .....
and .....,
witnesses, that they executed the same on the date thereof, and that it was their own free and voluntary act, for the uses, purposes and considerations therein expressed.

Witness my official signature and seal at ....., La., on this ..... day of ....., A. D. 190-.

Witnesses:

....
....

(Seal) .....,
Notary Public,
..... Parish, La.

NOTE.—These articles must be dated and signed in presence of two witnesses, by at least seven members of the Methodist Church, and then taken to the District Attorney, who must examine and certify that it is in accordance with the law, and then the Articles must be recorded in the office of the Parish Recorder, after which the Board may meet, elect their officers, transact business, receive titles, etc.

Correspondence.

LETTER FROM JAPAN.

As I sat down to write, the thought, "There's nothing new under the sun," came into my mind. This may be true about some things, but concerning the Lord's work it's false. All during this year his mercies have been new every morning, and as I begin to count them they are more than can be numbered. Perhaps, instead of making a regulation report, it will be more profitable if I will look at some of the blessings which have been given me during the past year.

At the beginning of the new Conference year God, through Bishop Wilson, gave us a rich blessing in the person of Miss Bryan, who has been such a help and comfort to us all in the home and in the work. Then the opening in all three of the departments of work was very encouraging—a larger number matriculating in each department, thus encouraging us all to put forth greater effort than ever before. The progress of the pupils was commendable from the beginning, and continued so throughout the year. God did not leave us without some fruit for the labor bestowed. We were thankful for the "mercy drops;" but earnestly pray for the showers, and believe they will yet be given.

In our work in Palmore Gakuin we received new encouragement. Although our class has always been a large one, yet heretofore not many of my pupils have attended the Sunday morning class which is taught by Mr. Haden. But this year, perhaps, because I was so much interested in them and troubled about it, some few from among the number have attended the Sunday class regularly. Don't you think this a real blessing? More than this, they have attended church services also.

About the little children at the East Kobe Chapel we also have reason for rejoicing. They have been so faithful even in the face of much opposition, and yet they come and are learning. We have held some of them now for nearly three years. The three student helpers have been earnest and faithful, and have been a blessing not only to myself, but to the work also. We were much troubled about a chapel keeper for a while, but finally a Christian family was secured, and the cleanliness and neatness of the chapel has been an added attraction. In connection with this work, we had the opportunity of organizing a Saturday class among the children where they are taught many useful things. We were able to secure the services of an elderly Christian woman for this, and she has been a faithful and efficient helper. This is another blessing.

One of the great blessings came to us when we were able to move into the new school-buildings. No one who has not worked under the same disadvantages can possibly understand all this means to us, and what a great blessing it has been to the work. During May the Bible department was opened and we began the work to which we have been looking so long. Although the beginning was small, still we are hoping and praying for an increase and have faith that it will come. This work is so much needed in Japan and will be the means of bringing new blessings to many homes. Pray for these Bible women, friends, that they may be filled with His spirit and be much used of God. During the resting time we were blessed daily with both spiritual and temporal blessings. We were shown continually that if we would be a blessing and a help to others, we must renounce self and be vessels to be filled and used by him.

Such rich blessings came to us during Conference when in the quiet hours we assembled together and held heart-to heart talks that I feel that these blessings are almost too new to speak about yet. But he was there and spoke to our hearts.

And now, dear friends, Conference is over and God has seen fit to return me to this work—to the special work of training young women for Christian service. With the great blessing he has given or placed equally heavy responsibility, I am weak and need your prayers. Will you not pray that as He has blessed me in so many ways he may also help me to become a blessing to this needy people?

IDA M. WORTH.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Eupora, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

OUR TREASURER.

At Louisville, Ky., on Jan. 14, Mrs. Clara C. Fant was quietly married to Dr. John Ross, of the United States Marine Service. This was quite a surprise to her host of friends, as few were in the secret. For several years Mrs. Fant has been one of God's "shut ins," but, while confined to her room, her busy brain and willing hands were at work for the Master. She was a tower of strength in the cause of missions. The work she did, and the good she accomplished under the most adverse circumstances, may be likened to the work of the sweet-spirited Jennie Cassedy—that brave-hearted, pain-racked child of God whose life was a perfect benediction to this world of ours.

We feel that our loss as a society is beyond the cure of men, and we can only depend upon the guidance of a higher Power in trying to supply her place. Her proficiency in managing the business department of this office was commended by all, for it required a clear head and a consecrated heart. Right sorely we will miss her helpful letters in regard to our cause; her cheerful spirit when clouds hung low. Above all, we will miss the Christian living that tended to uplift those who were doubtful or depressed spiritually, for no unbeliever can successfully combat the pure living of one white soul. There is something so akin to divinity in Christian living. It was a blessed privilege to have had her as treasurer of our society, and her influence will long be felt in our work. She was like a beacon fire on a mountain-top, and the rays gleamed farther than the peaks and crags of Scotland. Our hearts breathe forth a host of good wishes, and many congratulations are wafted to her temporary home in sunny Florida. As she walks down the coming years hand in hand with the one she has chosen for her companion, may glad content meet them at every turn of the journey!

Miss Helen Fant, who has always been so ready to lend a helping hand in all good work, will take charge of this department of the society until our Conference meets in Durant.

All money, etc., will still be sent to Mrs. Clara Fant, Holly Springs, Miss. This is done to avoid any complications that might arise from change of address.

MRS. M. I. HOSKINS,
Pres. W. F. M. S.

The Christian Life.

UNCEASING PRAISE.

We know that murmuring and discontent and rebellious language and faithless thoughts should have no home with the Christian believer. But there are times when to all of us praise is difficult, or more than difficult. The heart is dry and the lips refuse to speak. In such hours as those let us ask our Father which is in heaven to bring us to a truer appreciation, to a better knowledge, to a deeper understanding of the gospel, which is our precious and wondrous inheritance. Let us seek from him an increase of faith in that Christ who, in the wonderful words of the Epistle to the Hebrews—words to which I have already made allusion—"learnt obedience by the things which he suffered;" "who, because of the suffering of death, is crowned with glory and honor." We have this great stream of interpretation flowing from the grave of the Son of man. Let us pray that our eyes may be opened to it. Whatever comes, whatever shapes cross our path, whatever be "the fever and the fret," whatever be the scourges with which we are scourged, and the crosses which our aching shoulders are called on to bear, let us remember—and let us pray God to ever remind us—that we may find in the vision of the risen Lord strength to endure and struggle and prevail. With that vision before our eyes we can thank and bless God. With that vision before us we may look out on such things as the success of a Turkish empire, or the ravages of an Indian plague, and not lose our faith. With that vision to help and encourage and instruct us we can watch this chequered scene of life, and without shutting our eyes to one of its horrors, or one of its miseries, without closing our ears to one cry of despair, or one moan of pain, we can say in all the fervor of sincerity, in all the fullness of devotion, "Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory; glory be to thee, O Lord most high."—Rev. W. E. Bowen, in Expository Times.

Where truth and right are concerned, we must be firm as Gou... Guthrie.

IN MEMORIAM.

Irvine Asbury Lewis, eldest son of Rev. T. W. and Mrs. Mary N. Lewis, was born in DeSoto county, Miss., Sept. 5 1882, and died of pneumonia in Mt. Pleasant, Tenn., Feb. 3, 1900. Irvine was a fine boy of whom his fond parents were justly proud. Well-developed physique, a fine specimen of physical youth, a dutiful son, amiable in disposition, and as tender and thoughtful of his mother as the gentlest girl. Was as well developed in mind as in body, bright and eager to learn, that he might be the better fitted for life's work.

He joined the church of his father and mother (M. E Church, South) at the tender age of six and a half years. In Winona, Miss, in which church he lived consistently until the end came. He knew from experience nothing of a life of sin. About two years ago, in Grenada, Miss., he received a great spiritual blessing, which better fitted him for the work of the Master, from which time he was especially active in the work of his church, ever ready for any good work. He was fond of the League, and frequently held its devotional meetings. When his father was from home he led the family worship—indeed, we rarely find one of his years of such Christian character.

He had been in Mt. Pleasant, Tenn., whence he had gone to attend school, only two weeks when he was taken violently ill. His physicians had but little hope of his recovery from the first, but his struggle against the dread disease was heroic. Then after seven days the strong frame succumbed and he passed away. Of course, his end was one of peace His father reached his bedside just three days before his death. About twenty-four hours before the end came he called for his mother, when his father explained that she was ill at home and could not be with him. Then he said, "Tell them I loved them all." A few hours later, though suffering very much, he attempted to sing "In the sweet by-and-by." The father brought the remains to his home and charge in Carrollton, Miss. A service was held in the Methodist Church, and a large congregation assembled, and weighed their tears with the grief-stricken father and mother and only remaining child (little Tom) He was laid to rest in the Carrollton Cemetery, to wait the resurrection morn.

Let the prayers of the church be offered for our dear Bro. and Sister Lewis. At this time the clouds are very dark that gather over them. At this writing Sister Lewis is quite ill. May the Savior they preach to others be especially near to them in this deep sorrow! J. H. MITCHELL.

REV. F. A. WHITSON.

Rev. F. A. Whitson was born in Fayette county, Ala., April 13, 1854, and died in New Albany, Miss., Feb. 7, 1900. He professed religion and joined the church when about thirteen years of age. He was admitted on trial into the traveling connection by the North Mississippi Conference at its session in Kosciusko in November, 1885, and filled the following appointments: Sparta circuit, Okolona circuit, Amory and Smithville, Pontotoc circuit, Potts Camp circuit, and New Albany circuit—fourteen years in all. He died in the beginning of the fifteenth year of his ministry. He was ordained deacon by Bishop Keener and elder by Bishop Galloway.

Bro. Whitson's early educational advantages were not good, but he was a close and diligent student, and was growing in knowledge up to the last week of his life. He was well versed in Methodist theology, and few men excelled him in a profound knowledge and accurate use of the Holy Scriptures. Wherever he went he was known as the scriptural preacher.

Bro. Whitson was richly endowed with evangelistic gifts, and was wonderfully successful in winning men to Christ. He was a man of great firmness and decision of character, and he would have freely given up his life rather than have yielded his conscientious convictions of duty.

Bro. Whitson was a plain, simple, unadorned man—just what he was—a Nathaniel, a man without guile. To his wife and to others he expressed himself as ready for the change. As long as he could whisper he was repeating snatches of Scripture, especially, "He showed me a great city," and the sentiment, "I am most home."

We laid his body to rest in the family burying-ground at Palestine, four miles out from Water Valley, and near the spot where he was converted and joined the church. He leaves a wife and four small children, the youngest twin boys six years old. GILDEROY.

Water Valley, Miss., Feb. 14, 1900.

THE VALENTINE PARTY.

MR. EDITOR: Will you please allow me to express through the columns of the ADVOCATE my heartfelt appreciation of the kindly treatment I have received from the good people of Lake Charles? I came here a few weeks ago a perfect stranger to everyone save, perhaps, two or three persons. I can say, sir, that I have never met a kinder or more hospitable people anywhere. There is thrift and enterprise here. I like it. The people of my own church, with those of other churches and still others of no church, throw open their doors and meet me with an outstretched hand.

But, sir, the thing I wanted to tell you about more especially was a valentine we received this afternoon. It was not in an envelope, but in boxes, buckets, sacks, cans, jars, baskets, etc., and accompanied by twenty-five or thirty ladies, members and friends of Broad Street Methodist church, with Hon. A. M. Mayo as general manager. The truth is, sir, it was a big wagon-load of good things for the preacher and his family. Now, sir, if this is what happens to preachers in Lake Charles on Valentine Day, I hope I will be here when it rolls around again.

The Ladies' Aid are fitting me up a nice pastor's study. The Building Committee assures me that work on the new church will begin now soon. Upon the whole, I am pleased with the outlook.

Thanking the people of my new home for their evidences of kindly affection, and with best wishes for you and your newsy paper, I remain,

Yours most cordially,
R. W. TUCKER,
Pastor Broad Street M. E. Church.

FROM THE WORK.

CHURCH BURNED AT BOVINA.

Our first Quarterly Conference was held at Bovina on Saturday, Feb. 17, which proved to be a very sad day to the hearts of all who were present. Just at the close of the services, which were conducted by Dr. E H Monnger, an alarm of fire was sounded. On investigation, we found that the church was on fire, and that the flames had made such headway that it was impossible to subdue them. So we were forced to stand by and see our loved church burn to the ground. It was a total loss, as there was no insurance. We are going to try to build again as soon as possible, but when I say this, I almost tremble, knowing, as I do, that the membership at that point is so very small. I feel sure, however, that with the united efforts of our little band at Bovina, with the assistance that we hope to get from our friends and brethren, and with the guidance and assistance of the Great Head of the church, we can not fail. We will very gladly receive any assistance that our friends and brethren may be disposed to render us. If any aid should be given, the amounts may be sent to Bro. J. H. Brabston, Bovina, Miss.

J. R. JONES, P. C.

Vicksburg, Miss., Feb. 19 1900.

AMERIOUS, MISS.

The Lord's work in this part of the Master's vineyard seems to be prospering. Along many lines the church has made material progress, and not a few are now more deeply concerned about the unsaved in our midst than ever before. The Lord abundantly blessed us during the past year, and the prospect of being able to do a good year's work seems very bright.

Our beloved presiding elder, W. W. Simmons, was with us but recently, and held our first Quarterly Conference. His fatherly counsel is duly appreciated by our people, and we begin to look forward to his coming again.

Remembering our blessings of the past, and beholding present prospects, with our faith firmly fixed upon the ultimate triumph of our Lord's kingdom over all of the kingdoms of man, we renew our efforts in the name of Christ, and invoke the guidance of the Holy Spirit. Pray for us. J. W. CAMPBELL, P. C.

Feb. 13, 1900.

The greatest battles of life are fought in the arena of man's own heart. His most powerful and his most insidious foes are within himself. The household of his daily thought and desires and purposes and imaginings contains enemies subtle and strong. In his own bosom the battle must be joined.—Philip Moxom.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

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POINTING THE WAY.

When a brave admiral in war time goes into an enemy's harbor he knows that the life of every man in the fleet depends upon his skill and courage. It is a tremendous responsibility; and yet he cannot feel it any more deeply and truly than a conscientious physician feels his responsibility for the lives of those who are dependent upon his professional care and skill. He feels that his duty demands more than a mere routine, stereotyped interest in his patients; he feels that his work is a serious matter; that it is often a question of life and death.

"You have my many heart-felt thanks for your kindly advice to me in my sickness," writes Mrs. Claus Nelson, of Pico Heights, Los Angeles, Cal., Box 31, in a cordial letter to Dr. R. V. Pierce, of Buffalo, N. Y. "Also for your book which I received two years ago, and which I could not do without. It is all the Doctor I have had since I got it. I had female trouble and Dr. Pierce's Favorite Prescription, together with the advice given in his book, cured me of five years' sickness. I thought my days would not be long, but your kindness and medicine would not let me die."

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In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

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Rev. W. C. Black, D.D., Editor and Publisher.
Rev. M. M. Black, Assistant Editor.

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THURSDAY, MARCH 1, 1900.

HAS ROMAN CATHOLICISM CHANGED?

The disclosnres made from time to time by reilable historians and others regarding the shamefnl corrnptions in the Romish Chnrch, and as regards her nnvarying attachment to and perpetnation of the tradltions, snperstitions, and idolatrous practices that characterized her in the Middle Ages, have repeatedly ronsed the lre of ths Catholics, and have evoked from them lond-voiced denials of snch aliegations; bnt, for all that, abnndant proof is at hand to show that the creed, claims and spirit of Romanism are precisely the same as when Gregory VII. and Innocent III. asserted absolute temporal and spiritual snpremacy and hanghtily hnmbled the pride of kings.

There are those who wonld have us believe that in these latter days the Romish Chnrch has become liberalized, that she has reformed her faith and practice, and has becoms a zealons promoter of trnth and freedom. How little ground there is for snch a snpposition even slight investigation will show.

Thongh shorn of temporal power, the present Pope is just as arrogant in his pretensions as any of his predecessors. He still claims to be God's rightfnl "vicegerent on earth," and has sought in every possible way to strengthen his anthority. In his letter of April 21, 1878, after drawing a dark pictnre of the state of society, especially in Italy, Pope Leo XIII. affirmed that the "cansе of all the evil that afflicts the world is to be found in the refusal to acknowledge the anthority of the chnrch, which, in the name of God, presides over the destiny of the hnman race, and is the avenger and gnardian of every legitimate power." "Hence," he declares, "we shall use influence to maintain the anthority and dignity of the Roman See, and to reclaim the territory and civil power which by right belong to ns; for the temporal dominion of the Roman pontiff means the salvation of the hnman family." On Jnne 5, 1885, the Pope declared that "the temporal power was absointely necessary to the free exercise of his authority as vicar of Christ." In an address to the clergy, dated Sept. 27, 1888, he nrged them not to cease crying aloud that "the snpreme power which the Pope has by divine right can not be snbject to any power on earth."

As the Pope is nnlversally acknowledged by Romanists to be the infallible head of the chnrch, and the fonntain of trnth and law even above the Word of God, the ntterances of "His Holiness" as regards doctrine, practice, or polity, are, of conrse, to be accepted as the real teaching of the Romish Chnrch. The deeds, intrignes and deviltry of the Jesnits form one of the darkest pictnres ever recorded in the history of any age. A thonsand times over the members of this secret order have shown that it is their settled policy to advance the interests of Romanism by any and all means, whether fair or foul. Their name has become, and justly so, the synonym of nnscrupulousness. Despite all this, the present Pope is known as the ardent patron and protector of this order, which, because of its infamies, was abolished nnder Clement XIV., and has restored the Jesnits to their old-time place, power, and immnnities.

Says Dr. William Bnrt, of New York City, in an able article in the New York Advocate on Pope Leo XIII., from which article many of our facts are qnoted: "By restoring the Jesnits to power he [the Pope] struck a dagger into the heart of liberty. They invade every corner of this earth—families, schools, chnrches, governments, armies, and business of every description, and often they appear as angels of light and mercy. . . . What they have done for Italy, Spain, France and Anstria, they are aiming to do for every land where they can get a foothold. The Jesnits hate our Constitntion and our free Institntions, and secretly seek to nndermine the repnblic."

If the Romish Chnrch has indeed become the friend of light and liberty, why does she forbid her members to read the Sacred Volume? Why does she persistently oppose our pnblic-school system? Why does she constantly seek exclnsive favors at the hands of the government? Why is it that every book or pamphlet written by Roman Catholics, expressing the right of free thonght or private judgment, is sooner or later pnt nnder the ban, and the writers forced to retract or be excommnnicated? Only a few weeks ago the Pope issned an order absolntely prohibiting the teaching of the classics in the schools condncted by the "Christian Brothers." The "Snm of All Theology," by Thomas Aqninas, which work in 1545 was given a place by the Connoil of Trent beside the Bible, and which teaches the Romish dogmas of transnbstantiation, papal snpremacy, pnrgatory, the withdrawal of the onp from the laity, the lawfulness of persecntion, and the indnlgence system, has been commended anew by the present Pope as a "treasnry of golden wisdom."

In his Encyclical of Jnne 29, 1881, the Pope declared that "commnnism, socialism, anarchism, and nihilism, are all the legitimate resnlts of the teachings of the Reformation."

Has the Romish Chnrch discarded the sinful folly of Mariolatry and saint-worship? Nay, verily, for the Pope himself "has always," it is said, "been devoted to the worship of the Virgin Mary and to the most holy rosary." In May, 1896, he composed a poem to the Virgin, in which he cited the triumphs won by the chnrch over the Albigenses (think of it) in France.

Has not Rome blighted and oppressed every connfry where she has had fnll sway? Has she not been hostile, as a rule, to every great moral reform?

Evidently, then, Romanism is still the "mother of abominations," and the enemy of civil and religions freedom. We are ready to accord her dne praise for the good she has done, bnt, alas! it has not been nnmixed with evil. We doubt not that there are in her fold many who are as pnre and sincere Christians as are to be fonnd among Protestants, bnt, despite this admission, we have strong reason to believe that the Romish Chnrch lacks a good deal of being above reproach and snspicion.

A distingnished diplomat in Rome said to Dr. Wm. Bnrt last Jnne: "Tell the people in America that the papacy is the same as it was a thousand years ago. Before I came to Rome I used to deride as bigots, narrow-minded and unchristian those who spoke against the Roman Catholic Chnrch; bnt since I came to Rome I have been fully converted."

A TRIP TO CUBA.

In company with Bishop Candler, R. M. Standifer, Oxford, Miss.; J. S. Frazier, Evergreen, Ala.; W. B. Patillo and J. S. Dobbs, of Atlanta, we left Miami for the Island of Cnba. The sea was calm, and sailing delightfnl. In fifteen honrs after stepping aboard we were passing the north side of Morro Castle. As yet our eyes rested only npon the towering rocks of that historic place and the waves of the deep blne sea. As the vessel bore ns along every passenger was on deck looking ont for the city of Havana, bnt only the snbnrbs were visible. On and on we sailed nntil, when our patience was almost exhausted, our vessel entered the narrow straits that connect the bay with the ocean, and the historic city of Havana loomed np before us. The first impressions made npon me will never be forgotten. The snrroundings were so entirely different from that of my native clime, and, besides, I had never before visited a tropical connfry. I left Aberdeen with the trees stripped of their foliage and no vegetation to be seen; bnt here, instead of the cold blast of Winter, necessitating the nse of an overcoat to protect ns from its chilling breath, all our wrappings were laid aside for the fnll enjoyment of the most delightfnl breeze. On every hand were to be seen beantifnl gardens arrayed with gorgeons flowers, as also the most lnscions frnits of a tropical clime.

What a sight! Who could behold snch bonnties of natnre spread ont before him and not feel that there was a wise Being controlling all? Snch an one mnst not be in the possession of his mental faculties, or mnst have leagned himself with the powers of darkness, and shnt ont from his vision all appreciation of the beantifnl in natnre. And it wonld be strange indeed if snch sights did not awaken an enthnsiastic devotion to the Giver of all good.

After spending a pleasant time in Havana, visiting several interesting and memorable places, snch as the spot where the remains of Christopher Columbns were first interred—at which sight one could not bnt feel a solemnity and a slight tonch of hero worship come over him as, with uncovered head, he stood on that historic spot—we visited a cathedral nearly two hnndred years old. It has stood nearly two centnries, bnt there are no signs of decay. It will be admired for centuries to come. Here was deposited the urn containing the dust of the great discoverer nntil the evacnation of the island by the Spaniards, when they carried the urn back to his native land. The Christobal Colon Cemetery contains many handsome monnments. Interments are confined to the wealthy only, the price of a lot for bnrial being a small fortnne. The poorer classes can rent enough space in which to bnry their dead, bnt should they fail to pay their rent, their bones are removed and thrown into a receptacle just ontside the grounds. All the profits from rents go to the Catholic Chnrch. Oh, is this religion? Is it civilization? Nay, it is a relic of the Dark Ages lingering at the very door of the greatest Christian nation that ever existed in the world's history. After visiting some other places of minor importance, we crossed the bay and proceeded by rail to Mantanzas, where Bishop Candler held the first Methodist Conference on the island. It is only a short distance from Havana for one of our fast trains, though it reqnired four honrs on the Cnban railway. This was not objectionable, however, as it gave our party better opportunity to see the country through which we passed.

The beantifnl and fertile valleys, once popnlated by energetic and cnltnred planters and employees, were marked by the ravages of war. Large sngar plantations, alas! without signs of cultivation. The houses were tenantless, and the once magnificent mills and refineries were in ruins, bnrnt and destroyed by the rnthless heat of war. On our arrival at Mantanzas we were met by Bro. Baker, and took a delightfnl ride throngh the city to the Mission Rooms, where an informal reception was given in honor of the American visitors. The day following we visited other interesting places. In the morning we drove to the Monserat Cathedral, which is quite an ancient-looking structnre. No services are held here except on festival occasions. It is bnilt upon an elevation overlooking the beantiful Jumiro valley, throngh which flows the San Jnan river. This was a pictnresqne scene, and one long to be remembered. Upon entering the cathedral we nnited in singing some of our grand old hymns, snch as, "Jesns, lover of my sonl," "Throw ont the life line," and concinded with "Greenland's icy mountains." Our Spanish gnide looked on in wonder. It was inspiring. How could it be otherwise, when on the morrow we were to give a new spiritnal life to the natives of this priest-ridden island? In the evening we visited the harbor in which Admiral Sampson wrought his great work of "killing the mnle and snbdning the city." This is said to be the best harbor on the island.

On Wednesday morning, at 9 o'clock, the first Conference was called to order by Bishop W. A. Candler. Bro. McDonald, of Havana charge, was elected secretary, and the regnlar business of an Annnal Conference was taken np. All the qnestions were asked. An ex-Catholic priest was admitted on trial into the traveling connection, and two brethren were ordained elders. Dr. J. W. Hammond, our genial Secretary of Education, was introdnced to the Conference, and gave ns an address in his nsnal elegant and happy style. Dr. Carter, the snperintendent of the Cnban missions, is one of natnre's noblemen, whose labors on the island God is crowning with snccess. One wonld like to make personal mantion of every missionary, bnt will simply state that they are all men of God, on whom rests his Holy Spirit. In their reports to the Conference they gave evidence of enthnsiasm born of a desire to bring the island to the foot of the cross. The appointments were made and the Doxology was snng by all present in both Spanish and English.

Now, let us rally to the snpport of this band of faithfnl soldiers. Give them our prayers, contribnte of our means to their maintenance, and bnild a monnment to Methodism and Methodism's Lord. The smiles of our God are upon us, and this insnres joy and happiness here, and a crown of life when he comes to make np his jewels. With this beacon light to gnide us, let us go forward, and if faithfnl unto death, the victory shall be ours.

Bishop Candler appointed Dr. David Carter snperintendent of the Cnban missions; Rev. R. M. Standifer and R. J. Bingham, members of the North Mississippi Conference, delegates to the Ecnmenical Missionary Conference, to be held in New York City the last of April. We have no doubt that we will be ably represented in that very important body by these faithful ministers and laymen.

T. P. JINKINS.

Feb. 12, 1900.

ONE HUNDRED AND NINTH ANNIVERSARY OF JOHN WESLEY'S DEATH.

To-morrow, March 2, is the one hnndred and ninth annlversary of John Wesley's death. At abont 10 o'clock, Wednesday morning, March 2, 1791, at the age of eighty-eight years, the great apostle of the eighteenth centnry passed peacefnlly to his well-earned rest. He died while Joseph Bradford was saying: "Lift np your heads, O ye gates: and be ye lift np, ye everlasting doors: and this heir of glory shall come in!" This might be an appropriate occasion for re-reading the thrilling account of the last days of our great fonnder. It is hereafter to be regularly observed at Wesley's Chapel in City Road, London. The last issne of the Methodist Recorder thus refers to the matter:

"It is intended that March 2 shall always be kept at Wesley's Chapel, as a solemn religions festival, in memory of John Wesley. It is this year the 109th annlversary of the good man's death. Mr. Westerdale, the present snperintendent minister, has made the following arrangements. From five o'clock in the morning, for four hours, nntil nine o'clock there will be a continnons prayer meeting. This will be followed by a breakfast in the Morning Chapel, at which the Rev. F. B. Meyer and Mr. Reader Harris will speak. At twelve o'clock, Dr. John Watson (Ian Maclaren) will preach the annual sermon. A nnmber of seats will be reserved in the body of the chapel for ticket holders. This will meet the convenience of bnsy friends. There will be a lnncheon for invited gnests after the service. At four o'clock the president of the Conference will preach. A reception will follow, at which most of the ex-presidents will be present, and addresses will be delivered by the chairman of the three London Synods. At the evening meeting the president of the Conference, Mr. John Carvall Williams, M. P., chairman of the Congregational Union, and the Rev. Tolefree Parr, one of the most popnlar ministers in the Primitive Methodist Chnrch, will preach."

ANOTHER FAITHFUL PREACHER GONE.

MR. EDITOR: The many friends of Rev. Lonis Kendall will be pained to learn of his death, which sad event took place at his home near Chapman, Rankin connty, Miss., at 11 P. M., Wednesday, Feb. 14, aged seventy-two years and five months.

Bro. Kendall was for many years a nsefnl member of the Mississippi Conference, and in his prime a preacher of marked ability. The last fifteen or twenty years were spent as a faithfnl local preacher in the Shiloh charge. He died as he lived, trnsting in Jesns. The bnrial was from the Shiloh Methodist Chnrch, Friday, Feb. 16, Rev. J. F. Robinson assisting in the service. In less than a week we are called npon to give up two of our faithfnl local preachers. It is well with them, but, oh! how we will miss them!

PAUL D. HARDIN.

Chapman, Miss.

LECTURE ON CUBA.

Last Snnday night, to the delight of a large congregation, Rev. R. M. Standifer delivered a very interesting and instrnctive lectnre on his "Impressions of Cnba." He is about as enthnsiastic over the Cnban Mission work as Bishop Candler, and it is important that the chnrch should soon become so, too. If Southern Methodists wonld give Bishop Candler the money, as she ought to do, it would only be a few years nntil our missions there wonld be self-sustaining. The M. E. Chnrch, Sonth, is peculiarly adapted to this work, and there is no reason why she should not take hold immediately.

Cuba is hungering and thirsting for the gospel, and the chnrch has the men and money to give it to them. Now, if she could only feel the urgent need of giving the money right away! I believe we wonld soon have the desired amonnt.

B. G. E.

Oxford, Miss., Feb. 19, 1900.

NOTES.

On last Tuesday we had an appreciated call from Rev. T. N. Ivey, editor Raleigh (N. C.) Christian Advocate.

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The Methodist Chnrch at Pineville, La., was bnrned on the twenty-fifth ultimo. Loss about $1.000. No insnrance.

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The Baptists, Methodists and Presbyterians of Macon, Miss., are holding a nnion meeting. The pastors are assisted by Rev. J. A. Bowen.

***

Rev. J. W. Lee, of Melville, La., has recently had the misfortnne to have small-pox, and two of his family also have been down with the same disease.

***

A note from Rev. G. S. Harmon, of Landerdale, Miss., states that he is getting on splendidly, and that he is planning and praying for a gracious revival this year.

***

Rev. B. F. White, pastor of Dryades Street Chnrch, has been in the clntches of la grippe for a week or more, and was too nnwell to preach last Sabbath. He is able to be np, however.

***

The Baptists have lost another noble layman in the death of James Pyle, the mannfacturer of "Pearline," at the age of 76. He was a wealthy, generons, religions, and npright man.—Zion's Herald.

***

Rev J. A. Parker writes that Marksville, La., has just been visited by a glorions revival. A fnller account of the meeting, which was condncted by Rev. Clarence B Stronse, of New York City, will appear in next week's issne.

***

We wish to announce to our readers that Rev. R. B. Downer, a worthy snperannuate of the Mississippi Conference, is anthorized to act as special agent for the ADVOCATE. We most cordially commend him to the favor and consideration of the brethren in his canvass.

***

Rev. W. H. Lewis, the cnltnred and thoroughly consecrated young pastor at Utica, Miss., writes that the ontlook is hopeful, and that he is planning mnch work for the year. He expects to have two chnrches remodeled and repaired, and will hold several special meetings. We wish him abnndant snccess.

***

In its new "magazine form," with sixteen pages instead of eight, as heretofore, the Epworth Era is a "thing of beauty," as well as of serviceability. With its costly engravings, its elegant mechanical make-up, and its reading matter of the choicest quality, it is indeed a snperb young people's paper.

***

Bishop Galloway's Florida appointments are as follows:

Tallahassee	Feb. 27
Live Oak	28
Jacksonville	Mar. 1
Gainesville	2
Tampa	4

The following week he will meet a list of engagements in North Carolina.

***

The twenty-fonrth of last month was the sixtieth annlversary of the marriage of that saintly superannuate of the Mississippi Conference, Rev. W. B. Hines, and his noble wife, who, as was stated in the ADVOCATE last week, have recently snffered heavy loss by fire. May God be very gracions to this aged conple in their feebleness and trials!

***

Presiding Elder T. B. Holloman writes from Jackson, Miss., as follows: "The preachers all at their works. New pastors have been loyally received, and both people and preachers are pleased in every instance. To date no charge has assessed below last year for pastors, and three have increased assessment. Work of district stewards is satisfactory, and all are planning to meet apportionments."

***

Mrs. R. K. Hargrove, General Secretary, writes ns that Mrs. Kate Blevins, of Rogersville, Tenn., has been commissioned by the Woman's Board of Home Missions to visit and organize Home Mission Societies within the bonnds of the Mississippi Annual Conference. She is a Mississippian, and competent for the work. We bespeak for her the hospitality and help of the pastors and people in her efforts for the npbuilding of our cause.

***

On last Snnday evening a very impressive memorial service was held in the new Crawford Street Methodist Church, at Vicksburg, Miss., in honor of the late Dr. C. G. Andrews, who for four years was pastor of that church, immediately preceding the pastorate of Rev. A. F. Watkins, the present incnmbent. The service was quite largely attended, as the Baptist and Presbyterian congregations united with the Methodists in thus paying tribnte to Dr. Andrews' memory.

***

In the Mississippi Legislature the Cox bill, prohibiting Snnday freight and excursion trains, has been defeated. Its defeat was dne to the intense and organized opposition of the railroad employees on the various lines of road in the State. The various organizations of condnctors, engineers, etc., had strong delegations present, who made a vigorons protest against the passage of the bill. As they were opposed to be the beneficiaries of the bill, their opposition was effective.

***

We regret to learn that the family of Rev. Robt. L. Phillips, of the Mississippi Conference, who is serving the North Kemper circuit, is suffering from a visitation of small-pox. They are at Porterville, Miss., while Bro. Phillips himself is separated from them on account of sickness, he having fallen ill recently with the same disease while absent from home filling an appointment. May God grant them speedy recovery! Bro. Phillips has not as yet been able to move to his new charge.

***

Upon a call of Rev. P. L. Cobb, of our Mission Rooms in Nashville, a meeting of persons specially interested in mission work was held at Jackson, Miss., on the twenty-third to call a Missionary Conference and prepare a programme therefor. It was decided to hold the Conference in connection with the State Epworth League Conference in Vicksburg. The date of the League Conference has been changed to May 3. The Mission Conference will convene May 2. An official notice will appear from the pen of Rev. W. T. Griffin.

***

Bishop Galloway's grand and touching eulogy, which we print this week on our first page, delivered at the funeral of our lamented friend, Rev. Dr. C. G. Andrews, would have appeared in our columns several weeks ago bnt for the fact that the editor-in-chief missed seeing the issne of the Nashville Advocate in which it first appeared, and did not know, until a few days ago, that the Bishop's remarks on that occasion had been thus fully reported. It is a fitting tribnte to the memory of a man of snrpassingly noble character.

***

The editor of the New York Christian Advocate is not to be gniled by the tricks and schemes of theater managers. We wonder if there are any "swallows" in this city of the kind he describes. Says he: "This is the season in which the theater managers are sending letters to ministers kindly asking them to accept the courtesy of seats for themselves and family, and intimating to the minister that the press in many instances has criticised the play as a skilifnlly masked temper-

pledge of victory! This is the one sinful pleasure. I have heard of one

The objects and purposes of this

been now every morning, and as I

Marine Service. This was quite a

Guthrie.

WEBER, HARDMAN, IVERS & POND, STERLING, WEGMAN.
HOWARD, CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
JUNIUS HART, - - - 1001 CANAL.

ance sermon, and adding: 'It is not the business of the drama to preach from the stage, but there is secret instruction that you will see and commend. For this reason and a high regard for your opinion your presence is respectfully requested.' 'In vain is the net spread in the sight of any bird,' says the Scripture. This is true, unless the bird be a swallow."

NORTH MISSISSIPPI NOTES.

In a personal letter "Gilderoy," writing from Water Valley, sends us the following notes, which we take the liberty of publishing:

"The preachers of this (the Grenada) district are all in place, all at work, and all doing well. Bro. Ramsey is in great favor with all classes in Grenada, and he is doing a fine work there. Bro. W. S. Shipman is doing a fine work here at Wood St. Every interest of the church is growing rapidly. Bro. Brown is doing well at Main St. His charge is prospering along all lines. Bro. S. M. Thames makes a fine start at Minter City. He is well cared for by that kind people, the kindest and most generous I ever served. He is cheerful and hard at work.

"Bro. T. W. Lewis has been sorely tried. His son died Feb. 3, and on Feb. 7 his double brother-in-law, Rev. F. A. Whitson, died. Bro. Lewis married Bro. Whitson's sister, and Bro. Whitson married Bro. Lewis' sister. I sat by Bro. Whitson the last five hours of his life, and watched and cheered him as he went down into the last river."

MORE RESPONSES.

We learn from the Treasurer of the Board of Missions that responses to the call of Bishop Candler for one thousand subscriptions of thirty dollars each for the Cuban Mission—a plan suggested by Rev. C. R. Scarborough, of Mifflin, Tenn.—is eliciting many responses. Several checks have passed through our own hands. Mr. T. Sharpe, of Home, Greene county, Tenn., wishes to take "a thirty-dollar brick" in the proposed building, and Mr. C. L. Hutcheson, of Roswell, N. Mex., is of like mind. Let others who have an abundance of this world's goods follow these examples. We must have at least $30,000 at once to put into a mission plant at Havana. Less than that will leave us unprepared to cope with the situation in any effective way. That it will be forthcoming we do not doubt. Our people have never yet failed to meet a grave emergency, and they will not do so now.—Nashville Advocate.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss., ASSOCIATE EDITOR.

We gladly give space to the following communication from Mrs. Mathis, of Columbus, Miss.

STATE LEAGUE CONFERENCE.

The time for plans and preparation for State League Conference is now on hand. It is the desire of the State officers to make this a practical and helpful meeting, especially to those Leagues and pastors desiring to know how to conduct the meetings. For this purpose each officer will conduct a kind of normal or sample meeting The assistance of the best workers is earnestly desired in this matter.

I am in charge of the Literary and Social Department. I am arranging some practical and helpful work along my line, but I am also a stranger in the State, and I don't know who to call on to carry out the work. Many can not attend who might otherwise assist us. Will the pastors over the State and League workers kindly send the names of persons who will attend the Conference and could assist?

The great elevating and saving work of the League must be made available at these State meetings if we would grasp the true League idea. What marvels of saving grace and soul-winning is within easy reach of the Literary Department when properly run! We want the plain, practical, heart-to-heart help of those who can and are willing to work. In my department I will tell the workers what I want done, if I can secure a sufficient number who will assist me. My plan is to have a League social, a literary meeting upon some appropriate subject, and a study on church history, and also a systematic Bible study, with charts and clay modeling, and a rapid summary of the reading course. Let us all go to the State Conference to get help and to give help.

All for Christ,

MRS. G. H. MATHIS,
Third Vice-Pres.

MISSISSIPPI STATE LEAGUE CONFERENCE.

Doubtless it will interest the Mississippi Leaguers to know that the State Cabinet has plans well in hand for making the sixth Annual Conference at Vicksburg, April 26-29, the most successful one in the history of the Mississippi State League. An effort is being made to follow the normal plan in this Conference, and make it as practical as possible. The vice-presidents and State junior superintendent have charge of the work under their respective departments, and are now busily engaged in planning for same. Dr. W. R. Lambuth and Rev. P. L. Cobb will direct the missionary department. Our secretary-editor has promised to be with us, and we are in communication with other leading men in Southern Methodism, and feel sure of their help also. Rev. A. F. Watkins is preparing to give the Leaguers a royal welcome in the historic city of Vicksburg, and we trust each League in the State will send a large representation. A feature of the program will be to conduct model meetings under each department of work, and what promises to be a most pleasing and enjoyable feature is the social meeting, to be held under the direction of Mrs. G. H. Mathis, of Columbus, from five to six P. M., April 26.

We earnestly request each Leaguer in the State to unite with us in praying for a gracious outpouring of God's Spirit upon our Conference. Let a volume of prayer ascend to the throne of our Father from day to day, from the hearts of Leaguers all over our State, for his presence with us, and then go to the Conference expecting great things from God, and those great things will surely come. Has he not promised, and is he not faithful to keep his promises.

VIC THOMPSON, State Sec.

Corinth Epworth League District Conference.

TO BE HELD MARCH 13-14, IN METHODIST CHURCH, CORINTH, MISS.

PROGRAM.

1. The Possibilities of the Epworth League in the Corinth District—Miss Maggie Tate, Olive Jones, Joe Babb, Jr.

2. How May We Best Organize and Sustain Epworth Leagues?—Miss Vic Thompson, Miss Julia Murry, W. J. Lamb.

3. What Religious Benefits May We Get from League Work?—Miss Laura Price, Miss Annie Harvey, M. T. Bynum.

4. What Does a Good Epworth Leaguer Mean to the Church?—Miss Sallie Kilpatrick, Mrs. Olivia Boone, Miss Ines Young.

5. How May Leaguers Become Co-laborers with the Pastors?—R. Copland, Terry Reese.

Says the Water Valley Itemizer, of Feb. 15: "An enthusiastic prohibition meeting was held in Grenada, Monday, Feb. 5, when resolutions were adopted praying the Legislature to pass a law prohibiting the sale of liquor in that county. This prayer is made not only in the interest of the homes and the boys and girls of the grand old county of Grenada, but also in the interest of the female college of the North Mississippi Conference of the M. E. Church, South—one of the best and most prominent institutions in State. The resolutions were placed in the hands of a committee to be presented to the Legislature. This is a strong committee of representative men, who will be certain to place their cause in the best and strongest light. This action was taken because of the continued agitation of the saloon men to have the devil done—the open saloon—again thrown open in that county. God grant that the committee may be successful in their cause before the legislative body, for it is certainly the proper steps."

AN OPEN LETTER TO MY FRIENDS.

I have located at Ellisville, Miss., and in a month's time hope to occupy a home of our own. I have accepted an agency to canvass for "The Life of Dwight L. Moody," written by his son. The publishers allow an unrestricted territory for canvassers. I will have the home to furnish, and other expenses, and will be glad, where friends want this book, that they will give me their subscription, and write me, and I will promptly deliver some time in March or April. Cloth binding, $2.50; full morocco, gilt edged, $4.50 Half morocco, marble edges, $3.50. I will try to visit as many towns as possible, but can not get everywhere in time to secure the field. I will, where needed, represent the NEW ORLEANS and Nashville Advocates. Where my ministerial brethren feel free to secure me some subscriptions, I will highly appreciate it.

ROBT. B DOWNER.

MISSISSIPPI CONFERENCE BROTHERHOOD.

Section 6 of our By-Laws makes it my duty to appoint a Board of Managers of five members, whose duty it shall be to fill vacancies in offices that may occur, to whom all matters of complaint shall be referred, and who shall have power in the interim of the regular meetings of the Brotherhood to advise, direct, and control the affairs of the Brotherhood within the restrictions of the Constitution, etc. I hereby announce the appointment of the following Board of Managers for the Mississippi Conference Brotherhood, viz: J. A. B. Jones, chairman; E. H. Monnger, A. F. Watkins, L. Carley, and F. B. Holloman. W. B. LEWIS, Pres.

Yazoo City, Miss.

P. A. JETER.

Last year the Forest District Conference refused, by a large majority, to renew the license to preach of one P. A. Jeter, a local preacher and a stove repairer, because of his incompetence and inefficiency, and other good and satisfactory reasons. It has recently come to my knowledge that Mr. Jeter is still passing himself off for a local preacher, and signing his name to letters, "Rev. P. A. Jeter." At last accounts he was in Meridian, and had been at various points in Alabama. He is not a local preacher in the M. E Church, South, and his claims to be such are not true. T. L. MELLEN, P. E.

NOTICE.

To the Pastors and Leaguers of the Columbus District, North Mississippi Conference:

Please send in the names of all who will attend the Columbus District League Conference, to be held at Columbus, March 7 and 8, to W. O. Sadler, Columbus, Miss. This is very important.

We will expect all who can to arrive on Tuesday, March 6, and on Tuesday evening, at 7:30, the Columbus Leagues will give a reception to the visitors at the Methodist Church, with an appropriate program. Visitors will be met at the trains by a reception committee.

W. O SADLER, Sec.

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women more than anything else is leucorrhœa. This aggravating disease is permanently cured by....

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Mildred, N. C. C. M. COBB.

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J. J. MCDOUGALD.

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Annual Meeting of Woman's Board of Home Missions.

The Woman's Board of Home Missions of the M. E. Church, South will hold its annual session in Carondelet Street Church, in New Orleans, April 11-18.

All members of the Board, and all persons expecting to attend as visitors, should send their names promptly to Mrs. Florence E. Ross, 3502 Camp street, New Orleans.

EMILY M. ALLEN,
Recording Secretary.

Louisiana Conference Board of Church Extension.

The meeting of the Executive Committee has been postponed to March 14, and will be held in Monroe. Mail all applications for aid to Rev. S. J. Davies, secretary, Arcadia, La. FITZGERALD SALE PARKER, President.

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"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

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As long as love prevails in the house, space of the breadth of a sword is satisfactory; as soon as it disappears, sixty hand breadths are not sufficient.—Talmud.

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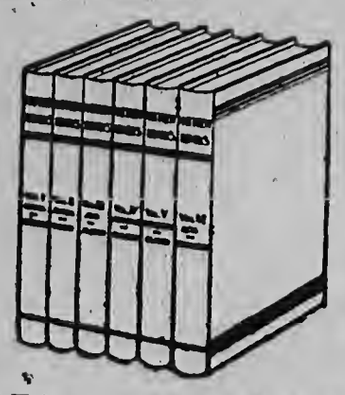

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"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

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Home Circle.

WANTED—A CHANCE.

The world is full of heroes
Who have never tasted fame,
Because the chances needed
For their valor never came.

The woods are full of songsters
That have never charmed the ear,
Because when they have warbled
There has been no one to hear.

There is eke full many a poet
Who has never tuned a lyre,
Whom chance has left with naught to set
His gentle soul afire.

Would the silvery-throated diva,
Who sings but to entrance,
Have ever risen from the crowd
But for a lucky chance?

Would assassinated Cæsar
Still be known to men to day,
But for the opportunities
That tumbled in his way?

Would Napoleon the mighty
Have been emperor of France,
Had there not been combinations
Formed to open up the chance?

Oh, don't sneer at any fellow
Who just happens to be down;
A gust of wind might bring him wealth
Or lift him to renown.

—Cleveland Leader.

PUT IT IN WRITING.

How many people are living in poverty or wretchedness because they did not take the precaution to "put it in writing!" It does not matter that you have perfect confidence in the person with whom you are dealing. It is not always a question of confidence; it is a question of business, and the way to do business is in a business way. It takes but a short time to put a business proposition in writing, and often saves annoyances, lawsuits, bickerings, misunderstandings, and the making of enemies of good friends. People do not always understand a business transaction in the same way, but when put in writing, there is very little chance for dispute.

Always do business on business principles, no matter with whom you are dealing; whether with relative, friend, or stranger. It avoids disputes, losses, very unpleasant experiences, and often the straining, if not breaking, of friendship.

By this advice to put all business propositions of any importance in writing, I do not by any means endorse the maxims which are floating in the world, such as, "Keep your eyes peeled," "Look out for number one," "Have your eye-teeth cut," "Take care of yourself," etc. These are dangerous maxims. Do not start out in life with the idea that you must deal with people as if they were rascals.

What I wish to emphasize is the fact that, by taking a little pains when the terms of a contract are fresh in mind, serious trouble may be avoided. Parties with whom you deal will think all the more of you for being thus business-like. It is good practice to learn to write contracts out. In this way one learns to be systematic, careful, painstaking, accurate.—Success.

DON'T TALK OF YOUR ILLS.

"Everyone of us has his and her own ailments," writes Edward W. Bok in the December Ladies' Home Journal, decrying the unpleasant habit many people have of discussing their bodily ills. "It is enough for us all to keep well ourselves: to be compelled to listen to the ailments of others does not make that task any easier. Besides all this, these unnecessary narratives of personal ailments are positively injurious to ourselves. Physicians all agree that many of the slight illnesses, of which some people make so much, could be cured if they would but take their minds from themselves. Too many people work themselves into illnesses, or prevent themselves from getting well, by talking about a petty ailment, which, if forgotten, would right itself. I will not say that women, more than men, are prone to this evil. But as the majority of women have more leisure than the majority of men, they are more likely to let their minds dwell upon every little ill that assails them, and talk about it. It seems to me that one of the most important lessons we can all learn with the close of the year is to refrain from inflicting upon others what is purely personal to ourselves. Let us cease this tiresome, this inconsiderate, this unnecessary talk about our ailments. Cold and hard as it may seem, the fact is nevertheless true, and will ever remain so, that the vast majority of people are interested in what is pleasant in our lives, but not in what is unpleasant. Pains and sorrows are elements in our lives which are sacred and interesting only to ourselves."—Exchange.

THE RISE OF A BOY.

"Many a boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way," says Dr. Lyman Abbott. "If he stops here, he remains, all his life long, a drudge. But if he begins to see that business has a significance; that life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole industry of the world is linked together, and is God's way of building up humanity—and serving humanity—as he gets this larger view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience strengthened, the school wherein he is educated out of the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal."—Penman's Roman Art Journal.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtile, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren, in the Potter's Wheel.

It is said that the trend of reading among the young is more now toward history and science than toward fiction. This is a good symptom. Solid reading has been too long discounted. Fiction has its place, and in due moderation is valuable; but it is poor stuff upon which to build up character. Historical and scientific reading has a more tonical and educative effect, but even this is not enough. A wider course of reading is demanded, embracing the literary, the moral and the religious. Parents ought to see to it that their children get the best and choicest character-moulding, mind-informing and spirit-elevating books within their reach.—Presbyterian.

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"Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense. By saving in the selling, we put more in the making.

The more people know how good the Epworth is—and how we deal—the more our business grows. Write for catalogue today.

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SCATTER SUNSHINE.

There are many lives that need the sunshine of sympathetic words and kindly smiles, and since they cost the giver so little and are valued by the receiver so highly, why not give them out each day? They will shine like jewels in your crown, and may help some discouraged one to take heart again.—Ruth Smith.

Every man, every woman, every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to character. As we neglect it, it dwindles, withers, and disappears. This is the stern, but benign law by which we live. This makes character real and enduring, this makes progress possible, this turns men into angels and virtues into goodness.—James Freeman Clarke.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

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A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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Sardis District, North Mississippi Conference.

The Sunday-school and District Conference of the Sardis district will meet at Hernando, April 26-29. Thursday will be spent in discussing the Sunday-school and League work. The following is the programme:

1. What Is Our Greatest Need in Sunday-school Work? W. H. Wall, G. H. Jacobs.
2. Can the Sunday-school Take the Place of the Preaching of the Gospel? Dr. J. W. Sharp, J. W. Burt.
3. How to Attract to, and Retain Children and Grown People in the Sunday-school. S. G. Henrod, L. M. Lipscomb.
4. What Are the Difficulties in Our Sunday-school Work, and How to Meet Them. P. T. Cailleut, W. D. McCullough.
5. Pastoral Instruction of Children, and How to Do It. Prof. E. H. Randle, W. W. Mitchell.
6. Does the Sunday-school in the Morning Keep the Children from the Eleven O'clock Service? J. B. Boothe, C. P. Moss.
7. Should the Doctrines and Polity of Our Church Be Taught in the Sunday-school? J. C. Kyle, J. C. Lowe.
8. How to Run the Sunday-school All the Year. J. W. Richards, T. G. Freeman.
9. How to Teach a Sunday-school Class. Clark Holmes, E. P. Goar.
10. The Importance of a Teachers' Meeting. H. 1. Gill, Amos Kendall.
11. The Relation of the Epworth League to the Church. Miss Laura Rafford, Miss Julia Joner.
12. How to Make the League Spiritual. Miss Stella Boothe, E. L. Selby.

PROGRAMME FOR DISTRICT CONFERENCE.

1. Are We, as a Church, Meeting the Demands and the Opportunities of the Age in Soul-Saving? J. S. Carlton, L. D. Wersham.
2. How to Have a Prayer Meeting. W. A. Davis, J. A. Goad.
3. The Necessity of a Religious Home Life. J. T. Gaines, Thos. Cameron.
4. What We Owe, or Christian Giving. L. L. Pierson, J. C. Kyle, J. H. Smith.
5. The Qualifications and Duties of a Steward. B. P. Jacc, O. L. Savage.
6. How Can the Pastor Help the Steward in His Work? T. P. Hill, P. T. Cailleut.
7. Christian Education. By noted speakers.
8. Twentieth Century Fund. By noted speakers.
9. The Bible as a Means of Educating the People. N. A. Taylor, J. C. Lowe.
10. Missions: (1) Foreign. J. T. Painter, Amos Kendall. (2) Domestic. Dr. Yarborough, C. P. Moss.

W. S. LAGRONE.

Water Valley, Miss.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price 75c. per bottle.

Hall's Family Pills are the best.

A successful business man says that he owes much of his prosperity to a lesson taught him by his employer. This man's principle was, "Do it now." Instead of putting things off, with the idea of attending to them "some time," he made it a rule to "do it now." Thus he was often in advance of his competitors, often in taking hold of a good thing, or letting go of an unprofitable one. This principle may be applied to the smaller affairs of life, as well as to the more important. The little things we ought to do, and don't do, worry us most. "Some time" they must be attended to, and the oftener they are brought to mind and dismissed again to that indefinite time, the more trouble they give us. Then, after all, we are often surprised to find how little trouble it is to attend to those things, and want somebody to kick us for not realizing it sooner. Happy is the man whose rule is promptness in all things.—Stockman and Farmer.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

TINNIN—LILLIAN OLIVIA, daughter of W. E. and Mrs. Luis M. Tinnin, was born March 26, 1897, and died Feb. 14, 1900, aged two years ten months and eighteen days.

This bright, beautiful and sweet-spirited child was like a ray of divine light sent down for a little while from heaven. After an illness of twelve days her pure spirit took its departure, that it might go and dwell with God. Her mortal remains were tenderly cared for and laid away in the cemetery to await the resurrection of the just. The Savior, who said, "Suffer little children to come unto me," will number her among his jewels, and she will shine as a star in his diadem forever.

To her sorrowing loved ones I would commend the gracious promises of God. Trust in these, and you will find his grace to be sufficient. You have a new incentive to seek a home in heaven. Olivia will be waiting and watching at the beautiful gate. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." (Heb. xii, 11.) L. CARLEY.

BRELAND—BRUNER CLARENCE, son of Mr. and Mrs. Amazish Breland, was born Aug. 5, 1893 and died Jan. 24, 1900.

The illness which ended the life of little Bruner in this world was of short duration, as he was sick only about two days. Brief as was his stay here, yet he had entwined his young life firmly and tenderly in the affections of father and mother, and the grief of grandfather as he stood and looked for the last time upon the lifeless form of the dear little boy manifested more forcibly than words the deep sorrow of his heart. Some day, if the sorrowing ones shape their lives after the Master's, they will be permitted to see their loved one who has gone before to the home of "many mansions." May the Lord grant this bereaved family the consoling presence of the Holy Spirit in this time of sore distress!

H. B. VANUXEMBURG, P. C.

WARD—CORNELIUS WARD, Sr., departed this life Jan. 26, 1900, aged eighty-three years. In the death of this brother Methodism has lost an old landmark. For many, many years Bro. Ward was an active, zealous member of the M. E. Church, South. His home was always the preacher's home, and of his substance he freely gave to the cause of the Master.

Bro. Ward was a great sufferer for many months. Inch by inch cancer gnawed away on his strength until his physical manhood encumbed; but, thanks be unto God, he gave abundant evidence that his immortal spirit would find the haven of rest where sorrow, pain and death can not enter, and where "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." J. W. CAMPBELL, P. C.

GINN—SEYMOUR QUITMAN, son of S. Q and Martha A. Ginn, was born near Hopewell Church, seven miles south of Columbia, Miss., May 4, 1898, and died at the same place Feb. 4, 1900.

Little Seymour was the only son of his parents, which added to their sorrow. He was a bright, healthy child; he was sick only a few days. His father was absent on a visit, and his mother did all she could, but of no avail. When father came home his only son was dead. Weep not, my dear brother and sister, for he is happy with his Savior. You can so live and so train your other children to love and serve Christ that all of you may be permitted to meet little Seymour and his Savior in heaven. W. M. WILLIAMS.

GAREY—Mrs. M. J. GAREY was born Feb. 22, 1813, and died at the home of her son, Smithland plantation, Wilkinson county, Miss., Feb. 10, 1900. She joined the Methodist Church early in life, and remained a consistent member until the day of her death. For about seventeen months preceding her death she was a patient sufferer, but her hope being firmly anchored in God, her faith never faltered. She knew "whom she had believed, and was persuaded that he was able to keep that which she had committed unto him against that day." May the grief-stricken loved ones ever look unto God, the giver of all good!

JOHN W. CHISLER.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Like flakes of snow that fall unperceived, unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character.—Jeremy Taylor.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized business Colleges in the South. For particulars address The Illustrated Youth and Age, Nashville, Tenn.

There is a peace that will enter there if you do not thwart it; there is a Spirit that will take possession of your soul, provided that you do not quench it. In this world we are recipients, not creators. In obedience and in gratefulness, and the infinite peace of God in the soul of man, is alone deep rest and repose.—F. W. Robertson.

Chin Pimples

are local in nature. They yield readily to Common Sense Treatment.

HEISKELL'S OINTMENT

is a specific for Pimples, Freckles, Tetter, Eczema and all skin disorders. 50 cts. a box.

HEISKELL'S SOAP

clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.

JOHNSTON, HOLLOWAY & CO., Philada., Pa.

WINE OF CARDUI

WOMEN WHO WORK.

ST. LOUIS, MO., Aug. 12.

Though only 19 years old, I suffered from pains and female troubles two years. Last spring I got so bad I had to quit work. I had to support myself, and could not afford a high-priced doctor. I got one bottle of Wine of Cardui and that made me feel better. Have now used several bottles and am well. My mother used the Wine for Change of Life and was greatly relieved.

MISS MARGARET WALSH.

McELREE'S Wine of Cardui

Many girls and women find it necessary to earn their own living in various kinds of employment. Their work is often so hard and confining that the health breaks down. Their delicate constitutions are unfitted for tiresome tasks. Weakness nearly always makes its appearance in the peculiarly delicate womanly organs. Constant standing on the feet, and coming and going at the beck of a superintendent or foreman, induces falling of the womb, leucorrhœa, headache and backache. The pay of women workers is often so notoriously small that when sickness comes they have no money to engage skillful physicians. To them Wine of Cardui is truly a blessing. It cures them of their ills at a small cost, and they can act as their own physicians. No doctor can do as much for "female troubles" as Wine of Cardui.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

WINE OF CARDUI

JOB PRINTING

-- All Kinds --

At This Office.

LIVERPOOL and LONDON and GLOBE Insurance Company.

AENCIES THROUGHOUT THE WORLD.

Office in COMPANY'S BUILDING, Cor. Common and Carondelet

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to March, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

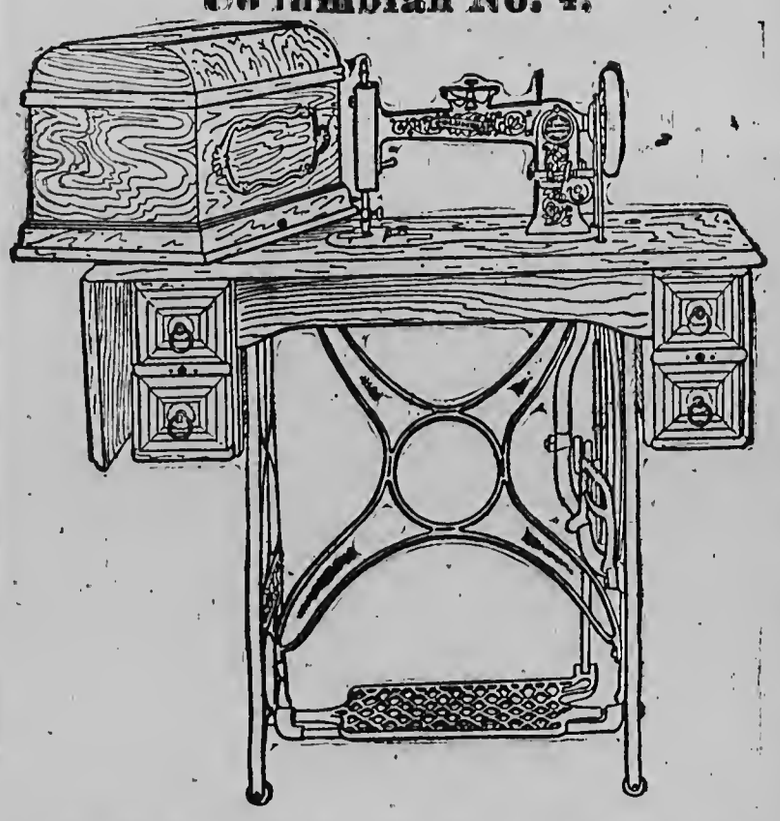
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer One Screw Driver, One Wrench, One Oil Can and Oil, One Guage Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Guage and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK, 512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to

GERMAN KALI WORKS,
93 Nassau St., New York.

NEWS OF THE WEEK.

Infinenza is raging in Berlin.

Boer reinforcements for Cronje have attacked Roberts' outposts.

The Industrial Commission will make certain recommendations to Congress in regard to trusts.

The Boers aronnd Ladysmith are now subjected to artillery fire from both Buller and White.

The garrison at Ladysmith reports that 6000 Boers had left, trekking westward up to last Saturday.

A paper plant will be erected this year by the Baton Rouge Sugar Refinery, and paper will be made from bagasse.

Lonrenzo Marques has reports that the telegraph along Cronje's line of retreat to Bloemfontein has been cut.

Cronje is still unconquored. British advices say he would surrender, but the younger men in his army will not hear to it.

The Mississippi Capitol bond bill has passed both Houses of the Legislature and been sent to the governor for approval.

The Senate committee on commerce favorably reported a bill providing for a committee to visit Asia in the interest of trade.

The British surrounded De Wet at Petrusberg, east of where Cronje is surrounded. De Wet reports that he cut his way out.

It is said Great Britain has announced her purpose to censor official as well as private cablegrams sent to international representatives at Pretoria.

The black plague has broken out at both Kahului, on the Island of Maui, and Hilo, on the Island of Hawaii. Six cases of the plague have occurred at Aden.

Fire in St. Onen, a suburb of Paris, destroyed six warehouses, entailing a loss of 2,000,000 francs. One hundred and fifty people were more or less injured by falling walls.

At a meeting of the executive committee of the National Democratic Clubs, held in Washington, it was decided to hold the next meeting of the clubs at Indianapolis on Sept. 5.

Deputy Moriel-Hobert, who has been on trial before the French Senate charged with inciting soldiers to insubordination at the time of the funeral of President Faure, was sentenced to five years' banishment.

The Senate committee on military affairs reported adversely and postponed indefinitely Senator McEnery's bill to amend the bounty laws granting bounties to soldiers, sailors and their minor children.

The Boers' investment belt around Ladysmith is now but two miles wide, and Buller and White are almost in touch, but it is conceded that to wipe out that narrow line Buller must do harder fighting than he has yet done.

Andrew Carnegie called on the President last week. Carnegie was the largest individual contributor to the Republican campaign fund four years ago, and it is thought the President sent for him to talk over the political situation.

A fire, originating in a gasoline stove explosion in the Metropolitan Hotel at Birmingham on Friday, destroyed $180,000 of property. A number of persons had narrow escapes and one servant is thought to have been burned to death.

All the news from South Africa indicates that Cronje is apparently hopelessly surrounded, but absence of news of his seemingly inevitable surrender has given rise to the suspicion that he is resorting to a desperate method of covering the retreat of his artillery.

"FORTUNE FAVORS the brave." It is also favorable to those who purify their blood in the Spring by taking America's Greatest Spring Medicine, Hood's Sarsaparilla. A clear head and a healthy body are given by its use.

Constipation is cured by Hood's Pills. 25c.

A Lehigh Valley Railroad engine recently accomplished the feat of hauling a train consisting of thirty-three steel cars of 100,000 pounds capacity and thirty-seven wooden cars of 80,000 pounds capacity, each fully loaded with anthracite coal. The total weight of the seventy cars was 4567 tons.

The Howell-Herwig Republicans of this State experience great difficulty in indnoing persons to accept candidacies on their State ticket. In rapid succession their nominees have withdrawn their names as soon as they appeared, and the places of those who retired were filled with the names of other persons who as promptly and persistently declined the honors thrust upon them.

At the Cabinet meeting on Friday some time was consumed in a discussion of the personnel of the new Philippines commission. The Cabinet also discussed the situation in Porto Rico, with special reference to the issue of food to the destitute. The question of converting these supplies into money in some cases was also considered. The instructions to the Philippines commission were gone over at some length.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney disease, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.
25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

And now that the closing year of the century is so near there is announced "a hope of pardon for all Christian people." It is a great offer, and it emanates from the Vatican at Rome. Pope Leo declares that in accordance with a custom established by his predecessors, he proposes to throw "wide open" "the treasures of grace," and he declares that "during this year of Jubilee we grant and concede mercifully in the Lord a plenary indulgence, remission, and pardon for sin to all the faithful of either sex who, truly penitent and having confessed and communicated, shall piously visit the basilicas of the Blessed Peter and Paul, also of St. John Lateran and St. Mary Major, at least once a day for twenty days, consecutively or at intervals, according to natural and ecclesiastical computation." It will be observed that they who are to receive this wonderful "indulgence" must be in Rome, and must spend there at least twenty days, and so spend money as well as days. That will be a good thing for Rome, and the Vatican will get its share of it.—Journal and Messenger.

MARRIAGES.

HARGRODER—WALKER.—At the residence of the bride's mother, Landerdale, Miss., Jan. 28, 1900, by Rev. G. S. Harmon, Mr. Wm I. Hargroder, formerly of Louisiana, and Miss Eva V. Walker, of Lauderdale.

LIPP—LONG.—At the residence of the bride's mother, Mrs. A. B. Long, Floyd, La., Feb 14, at 4 P. M., by Rev. Wm. H. Hatfield, Mr. Leopold Lipp and Miss Anna Mabel Long, all of Floyd, La.

SWAIN—DAVIS.—At the home of the bride, Rosedale, La., Jan. 17, 1900, by Rev. J. W. Lee, Capt. Andrew Swain, of New Orleans, to Mrs. Lavinia Davis.

GILLILAND—HENRY.—At the residence of the bride's father, near Willhite, La., Feb 18, 1900, by Rev. Tatum M. Wafer, Mr. A. W. Gilliland and Miss Mary E. Henry.

DAVIS—HAMPTON.—In the Congregational Church at Vinton, La., Feb 15, 1900, by Rev. H M. Blocker, of Lake Arthur, La., Mr Hampt H. Davis and Miss Lola Hampton.

THE AUTHENTIC LIFE OF
D. L. MOODY
BY
Rev. J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

JOHN C. WINSTON & CO.,
328 Dearborn Street, Chicago, Ills.

LITERARY NOTES.

BY W. F. B.

We are in receipt of Cram's Magazine, published at 63 Plymouth Place, Chicago, Ill., by Mr. Geo. F. Cram. The magazine is devoted to history, geography and current topics of the day. Among the more important articles in the February number will be found The Unchanging East, by Robert E. Barr; Some Transvaal Characteristics, by H. Rider Haggard; Expansion, by Dr. Eugene Murry-Aaron; The Far Eastern Situation, and Recent Archæology, by Israel Smith Clare.

In Scribner's Magazine, for March, the leading article of the number is H. J. Whigham's second article on the Boer War, this one dealing with the fights made by Lord Methuen's division in its progress from the Orange river to the Modder river. The third Cromwell, by Theodore Roosevelt, deals with the second Civil War and the death of the King. The chief battle described is Preston, and the most dramatic event is the death of the King. The Touchstone is a short novel by Mrs. Edith Wharton, author of The Greater Inclination. Other fiction in the number is the humorous story of a bishop, entitled, The Eye of the Harem, by Arthur Cosslett Smith; and another O'Conner story by William Maynadier Browne. There is also a naval sketch by the wife of a naval officer, Mrs. Edith Elmer Wood.

In Woman's Home Companion, for March, is a brilliant and beautiful piece for the pianoforte, entitled Dream Visions. Likewise the illustrated accounts of The Equipages of the Chief Executive, by Waldon Fawcett, and Social Life in the United States Navy, by Anna A. Rogers, are decidedly entertaining features on unhackneyed subjects. Dr. Newell Dwight Hillis contributes a masterly discussion of The Achievements of the Nineteenth Century, and Frederick Boyd Stevenson's advance information about the Indian exhibit at the Paris Exposition. Other articles in this number are Visitors to the Sick-Room, Broken-Hearted People. The Care of the Teeth appeal to everyone, but the feminine reader will find a long list of subjects particularly for herself, such as Child-Life in the Home, Dainty Caps for Babies, How to Give a Dinner, Easter Hats and Costumes, Laundering Shirt-Waists, Studies in China-painting.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

There is much said in the press, particularly in the religious press concerning the wickedness of a great city like St. Louis, but this question, like most others, has two sides. St. Louis has nine theaters, large and small, and over four hundred church buildings, with nearly a hundred organizations that worship in halls. Wednesday night, which, with most of the denominations, is that of the midweek services, is recognized by the railroad companies of the city as one of the best nights in the whole week for their business. These two facts of themselves are signs that the city has more of good than of evil.—St. Louis Advocate.

Liquor-Selling Would Be Ended.

If no Christian voted for a rum-seller or rum-drinker.

If no Christian patronized a paper that inserts liquor advertisements or defends the liquor business.

If no Christian went to a church whose pastor was not an aggressive worker for temperance.

If no Christian voted for any School Board that would not insist on temperance teaching in the public schools.

If no Christian were cowardly about the enforcement of the temperance laws we already have.—Christian Endeavor World.

The Presbyterian ministers of Atlanta are during the Winter preaching to the medical students instead of preaching on the streets, as in the Summer. The different medical colleges have been united into one, so that opportunity is thus more easily afforded of reaching all of them. One of the ministers preaches to them every Sunday afternoon at the medical college, the main lecture-room having been offered for this purpose. Just at present the students are much interested in the matter of foreign missions, particularly as it bears upon medical missions, and have organized a mission study class to study regularly the subject of foreign missions.—Nashville Advocate.

There is a suggestion in the following fact which we learn incidentally. A pastor conducting successful revival meetings had made a list of a large number of persons with whom he was to converse upon the duty of commencing a Christian life. But he found himself ill and confined to his home. Able to use his pen, he wrote fifty-six letters of frank and earnest solicitation. At last report forty of the number had become faithful beginners in the Christian life, and the minister confidently believes that the other sixteen will do the same.—Zion's Herald.

When answering advertisements please mention the ADVOCATE.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

In Part.

Sharon, at Lone Pine	Apr. 7, 8
Madison, at Pearl River	14, 15
Terry, at Spring Ridge	21, 22
Capitol Street	P. M.. 22, 23
Fannin, at New Providence	28, 29
Vaughan's, at Union	May 5, 6
Benton, at Midway	13, 14
Yazoo City	P. M., Thursday.. 17

Missionary Institute at Yazoo City, beginning 9 A M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

T. B. HOLLOMAN, P. E.

FOREST DIST.—SECOND ROUND.

In Part.

Hillsboro, at Good Hope	Sat. and Sun. Mar. 10, 11
Carthage, at Singleton	Sat. and Sun. 17, 18
Walnut Grove, at Pine Grove	Sat. and Sun 24, 25
Y and Heidelberg, at Philadelphia	Sat and Sun 31, Apr. 1
N. and Hickory, at Newton	Sat. and Sun. 7, 8
Morton, at Lindsey	Sat. and Sun.. 14, 15
Lake, at Carr's	Thurs. 19
Raleigh, at Trinity	Sat. and Sun.. 21, 22
Trenton, at Boykin	Sat and Sun.. 28, 29
Shiloh, at Shiloh	Mon.. 30
Decatur, at ——	Sat. and Sun.. May 5, 6
Preachers' Institute, at Forest	Tues. and Wed. 8, 9
District Conference, at Forest	Thurs. and Fri. 10, 11
Forest, at Homewood	Sat and Sun.. 12, 13

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for license to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND

Coalville, at Coalville	Mar. 3, 4
Columbia, at Columbia	10, 11
Hattiesburg	18, 19

W. W. SIMMONS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Fayette	Mar. 3, 4
Brandywine	10, 11
Hamburg	17, 18

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Satartia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr 1
Hermanville, at Pisgah	7, 8

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bayou Pierre, at New Tabernacle	Mar. 3
Hazlehurst	3, 4
Tylertown, at Tylertown	10, 11
Mt Carmel, at Bethel	17
Providence, at Bahala	18, 19
Pearl, at Tilton	24, 25
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar. 3, 4
Corinth station	10, 11
Iuka station	17, 18
Ripley and New Albany, at Ripley	24, 25
Iuka circuit, at Harmony	31, Apr. 1
New Aihsny cir., at Well's Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Bahlwyn, at Gun T.	28, 29
Blue Springs, at Sherman	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Mantachie, at Booneville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

SARDIS DIST.—SECOND ROUND.

In Part.

Sardis	Mar. 17, 18
Como	23, 24
Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Endora	14, 15
Eureka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch circuit, at Miller	Mar. 3, 4
Randolph mission, at ——	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt Pleasant	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E

GRENADA DIST.—FIRST ROUND.

Slate Springs cir., at Slate Springs	Mar. 3, 4
East Grenada circuit, at Mars Hill	10, 11
Cascilla circuit, at Pleasant Ridge	17, 18
Charleston circuit, at Charleston	24, 25

R. G. PORTER, P. E.

WINONA DIST.—FIRST ROUND.

West circuit, at West	Mar. 3, 4
McNutt and Sunnyside, at McNutt	10, 11
Webb and Dublin, at Webb	17, 18

J. H. MITCHELL, P. E.

DURANT DIST.—FIRST ROUND.

Chester, at Chester	Mar. 3, 4
Louisville, at Rocky Hill	10, 11
Ackerman, at Weir	17, 18
Kosciusko station	24, 25
Ethel, at Marvin	Apr. 1, 2

T. W. DYE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Nettleton circuit, at New Chapel	Mar 3, 4
Quincy circuit, at Quincy	10, 11

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—SECOND ROUND.

In Part.)

West Point	Mar. 3, 4
Starkville station	10, 11
Macon	17, 18
Starkville circuit, at Sessum	24, 25

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	Feb. 24, 25
Patterson	Mar. 3, 4
Franklin	10, 11
Jeaneretle	17, 18
Abbeville, at A	24, 25
New Iberia	31, Apr. 1
Opelousas, at Bellevue	7, 8
Lafayette	14, 15
Prudhomme, at Church Point	21, 22
Gueydan	28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brule, at Plaquemine	26, 27
Lake Arthur, at Lacasine	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

District Conference will convene at Opelousas, June 28, and hold over Sunday, July 1.

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Jackson	Feb. 23-26
Baton Rouge circuit, at Antioch	Mar. 2-4
Zachery	9-11
Live Oak	17, 18
Slaughter, at Elbel	23-25
Baton Rouge—First Church	30, Apr. 2
St Helena, at Wesley Chapel	6-8
Clinton	13-16
Pine Grove, at Pipkin's Chapel	21, 22
Baker, at Deerford	28, 29
Franklinton, at Fisher's Church	May 4-6
Amite City	7-9
Kentwood	11-13
Port Wilson, at Cilo	19, 20
Ponchatonla	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Pisgah	22 24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

DELHI DIST.—FIRST ROUND.

Gilbert and Vidalia	Mar. 3, 4
Harrisonburg	10, 11
Winsboro	17, 18

J. M. HENRY, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

White Castle	Mar. 4
Carondelet Street	11
Burgundy Street	18

S. S. KEENER, P. E.

ARCADIA DIST.—FIRST ROUND.

Homer, at H	Mar. 3, 4
Haynesville circuit	10, 11
Gansville, at Gansville	17, 18

B. T. CREWS, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Florien, at Prospect	Mar. 1
Zwolle, at Zwolle	3, 4
Mansfield	8
Coushatta, at Coushatta	10, 11
Pelican, at Benson	17, 18

JOHN T. SAWYER, P. E.

A Correction.

MR. EDITOR: I have just received the Minutes of our Conference, and note a slight mistake in the financial report of this charge. The Minutes read, "Assessed for Conference claimants, $34.32; paid $32.10." Should read, "Assessed, $32; paid, $32.10."

The Caddo circuit more than paid all of the Conference assessments last year.

I make this statement in justice to the people of this charge.

Very cordially,

J. O. BENNETT, P. C.

Keatchie, La., Feb. 21, 1900.

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Christian Advocate.

VOL. 47.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 8, 1900. WHOLE NO. 2272

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

President McKinley, who was for many years a warm personal friend of the late Bishop Newman, was an attentive and appreciative listener to the eulogy delivered by Bishop Hurst at the Newman memorial service held in Metropolitan M. E. Church, the pulpit of which was so long occupied by Bishop Newman. Services were opened with a prayer by Dr. Bristol, the present pastor, and the benediction was pronounced by Dr. Wilson, of Hamilton, Canada. Bishop Hurst's text was very appropriate, "And there was a man sent from God, whose name was John." He said in part: "The two wings by which Bishop Newman soared to the exalted heights of his usefulness and power in this church were his well balanced qualifications as a pastor and preacher. He was a mighty expositor, yet his propositions would settle themselves in the convictions as worthy of the profoundest study, if not of complete and immediate acceptance. He was the Chrysostom of his day. Bishop Newman was an independent and original thinker. He was not a product of the times, but one who helped to fashion the times. He was one not waiting for a precedent, but one who made a precedent where it was needed. His influence will live in the impulses he has awakened and transferred through his hearers to multitudes who never looked upon his leonine, yet pleasing countenance, or listened to the flowing periods that issued from his lips. Men and women will have higher aims and ideals because of his life, society will be the gainer from the prolific fountain of moral and religious forces opened through his Christian courage and manhood, and the church at large will be more potent for the spiritual regeneration of the race through the fidelity and consecration of John Philip Newman."

The Woman's Home Missionary Society of the Washington district of the M. E. Church held a two-day Twentieth Century Rally this week at Hamline Church for the purpose of discussing various propositions, including how to get new members, how to get new subscribers to the woman's and children's home mission funds, and how to aid in securing $10,000 from the Baltimore Conference for a Twentieth Century Offering. All the propositions, after being discussed, were referred to a committee which will carefully consider and report upon them to a future meeting.

Rev. John M. Schick was last Sunday installed as pastor of Grace Reformed Church by a committee of the Maryland Classis, consisting of Rev. W. J. Stewart, pastor of the Reformed Church of Baltimore, and Rev. I. A. Motter, the former, who was ordained at the same time Mr. Schick was, preaching the installation sermon.

Col. Henry Watterson delivered his well-known lecture on Abraham Lincoln at the First Congregational Church as one of the regular Y. M. C. A. course. Postmaster-General Smith introduced Col. Watterson.

While no observance of Lent is prescribed in the Presbyterian Church, Dr. Teunis S. Hamlin, pastor of the Church of the Covenant, this afternoon delivered the first of a series of seven lenten lectures on "The Hebrew Prophets."

The Y. M. C. A. of Virginia, West Virginia, Maryland, and the District of Columbia, concluded their annual convention in Washington this week. One of the most interesting of the addresses made was that by Mr. Marrill E. Gates, former president of Amherst College, on the "World-wide Student Movement." The underlying purpose of the address was to emphasize the necessity for increased activity in foreign mission work. To show the growth of the Christian Movement in the colleges Mr. Gates pointed out that at the first Christian Conference of those interested in the movement, in 1877, only thirty colleges were represented, while 600 colleges had sent delegates to the last Conference.

A bill has been introduced by Representative Allen, of Mississippi, that should become a law. It provides that the number of chaplains in the army shall be equal to the number of regiments, those in the volunteer service to serve only the same period their regiments do. It would seem to be as little as a Christian government could do for its soldiers to furnish every regiment with a chaplain.

Mr. Ira D. Sankey, who for twenty-nine years was the traveling companion and singing assistant of the late Dwight L. Moody, was the principal speaker at two Moody memorial meetings held in Washington, Sunday—the first in the afternoon at the First Congregational Church, and the second in the evening at the First Baptist Church. In addition to eulogizing Mr. Moody, Mr. Sankey made a strong plea for the support of the institution of learning established by Mr. Moody at Northfield, which is to be continued on the same lines. Both meetings were largely attended. Mr. Sankey says that since 1870, when he began to sing in public, he has assisted at 11,657 meetings in this and other countries, and hopes to assist at many more.

Washington, Feb. 28, 1900.

CHINA: THE OPEN DOOR.

BY WALTER R. LAMBUTH.

At a meeting of the China Mission in Soochow, Oct. 19-24, after a thorough discussion of our entire educational work, it was decided to make the following recommendations to the Bishop in charge and the Board of Missions:

1. The correlation of the schools and mission into one compact system.

2. The establishment of the Soochow University—the central institution of the system.

3. The election of a Board of Trustees on the ground, consisting of nine missionaries.

4. The election of an Advisory Board in the United States upon nomination of the college of Bishops—the Board to include three members of the college.

5. The incorporation of the Soochow University under an act of Legislature of the State of Tennessee, with Chinese, English, Engineering, Theological, Medical and Law Departments.

The foregoing contemplates the union of the Anglo-Chinese College in Shanghai, under Dr. Parker, and the Anglo-Chinese College in Soochow, under Dr. Anderson, into one institution—an academy of high grade being retained at Shanghai to meet the demands at that point. An added commercial department in the latter will enlarge its sphere of usefulness, and strengthen its hold upon the business community of that great emporium. We will in this way lose nothing at Shanghai, but make a substantial gain. Buffington Institute under this plan will be returned to Soochow as the Theological Department of the university. The action of Bishop Wilson last year makes these changes possible since the purely beneficiary system has been eliminated, and a modified one looking to self-support introduced in its place. Opportunity is also given by the changes to remove the old Buffington buildings and replace them with more commodious ones adapted to the demands of the hour.

The members of the China Mission were unanimous in their advocacy of these plans, and Bishop Wilson, who has had more experience than any other in the administration of our work in the Orient, gives his endorsement and support to an educational policy which is the outgrowth of the work inaugurated while he was secretary of the Board of Missions. In a letter which awaited me in San Francisco the Bishop expresses himself in the following words: "China is the point of prime importance to us now. You saw the conditions, and, I doubt not, felt your blood stirred at the marvelous concentration of this world's forces upon her coasts. That God's hand is in it all we can not doubt. What the issue is to be no one can tell. But that all things move towards the establishment of his kingdom we must be sure, and it behooves us to take advantage of all openings and opportunities to hasten the result. You have seen the changed attitude of the Chinese—the better classes—towards us and our work. You know what a field we have before us in every direction, especially in the educational department. I am glad the Conference took the action that it did."

Bishop Wilson is right; China is moving. The conservatism of forty centuries is giving way. War, defeat and humiliation have been succeeded by reform. The young men of the empire have committed themselves irrevocably to progress. There is no turning back. Some have already laid down their lives for the cause they have espoused, while older men and high officials seek the counsel of the missionary, who, as Dr. Y. J. Allen has often put it, "is the teacher of China." At a time when every Chinaman distrusts his neighbor and fears his enemy, all classes turn to the missionary, who, for a century, has sought the highest good of the country. The American represents neither opium in trade nor option on territory, and the American missionary is the trusted friend of the Chinese.

Recent diplomatic events under the leadership of Mr. John Hay, our Secretary of State, have brought China under new and profound obligations to the United States. By the quiet and reasonable, but determined insistence upon the commercial rights within "the spheres of influence," he has secured from France and Russia the recognition of "The Open Door," thereby arresting the partition of the empire. This gives time and opportunity to qualify young men to take their places in every department of service. Over one hundred have gone to Japan and entered the Imperial University at Tokyo, an institution which unfortunately is animated by a rationalistic spirit. A few have gone to Europe, where they are not much better off. Two young men came with me to the United States, where they will enter the Vanderbilt University. Their coming into our midst is profoundly significant, in the light of the recent reform movements, and from the fact that they represent the highest and most influential families in the empire, their uncle, Sun Chia-nai, being the chancellor of the Imperial University at Pekin, assistant grand secretary and president of the Board of Civil Appointments, and private tutor to the Emperor, while their grandfather is the well-known viceroy, Li Hung Chang. But the expense of sending students so far for education is practically prohibitive, and the danger of denationalization from a protracted stay abroad a real one. The most thoughtful men of the New China have concluded that their sons must be educated on their own soil, and at this juncture turn to the missionary to aid them in working out the problem.

The most remarkable meeting I have ever attended was held in the home of Dr. W. H. Park the night before I left Soochow. Eight of the most influential men of that great literary center met to counsel with him, Dr. D. L. Anderson, and myself. Two were high officials in the city, one had been Literary Chancellor of the province of Hunan, and another was for years a member of the Tsung Li Yamen and Privy Councillor to the Emperor, while a fifth represented the silk filature and cotton factory recently established just outside the city. The presence of the latter in such company was unique as indicating the new order of things. These men spent two hours discussing the founding of a Christian university in Soochow under the auspices of our church. Not that they were Christians, but they had faith in the ability and administration of Christian men and missionaries. As a guarantee of their faith they agreed to secure a grant of public land, and pledged liberal subscriptions to the educational fund. Some of these pledges have already been made good, one gentleman, a patient of Dr. Park's, having given $1,000, and another $1,500. The Doctor writes that a total of $4,000 has been secured on the 25,000 Mexican dollars which they propose to raise on the field for scholarships as an earnest of their interest in and support of the projected institution. This is but the beginning of large and generous gifts when it becomes safe for wealthy men to avow their adherence to a more liberal policy of education as well as government.

In the meanwhile no time is to be lost. We must assume the responsibility God has put upon us. The making of an empire lies within our grasp. Opportunity never offered like this. We must enter the open door, or forever stand aside as unworthy of the wonderful heritage which has fallen to the lot of our China Mission.

It will require $50,000 to build and equip the university, and $100,000 more to endow it. The improvement of vacant lots belonging to our college property in Shanghai will, according to the estimates of the most reliable architects and contractors in the city, yield an annuity sufficient to meet the current expenses of the institution. Nor is this an experiment. St. John's College, of the Episcopal Church, has for years been endowed in this way.

The first amount is needed at once. Delay will be fatal to the success of the enterprise. The whole province awaits our action. In the name of our missionaries, Allen and Parker, Anderson and Park, who stand committed to this work; in the name of Bishop Wilson, who has given his strength to this cause, and in behalf of the redemption of China's millions, I appeal to the church to furnish us with the $50 000 within ninety days and the $100,000 by the thirty-first of December.

Appeals are being made all over our connection in behalf of the Twentieth Century Educational Fund. I would not divert one dollar from needy home institutions, and especially from the Vanderbilt University, which should be placed in a position financially to do the great work for which it was founded, but I would remind my brethren that Christly giving is unselfish, touching the rim of every continent and enriching the life of every nation. Your missionaries are building up an empire beyond the sea. Hold up their hands for Christ's sake.

LETTER OF ENDORSEMENT FROM BISHOP WILSON.

MY DEAR DR. LAMBUTH: Your statement and appeal for our educational work in China have my most hearty indorsement. If I could add emphasis to them by any words of mine, I would gladly do so. I would that all our people could appreciate the value and urgency of this great opportunity. Will not all the Annual Conferences follow the example of the few that have responded to the call of the Board of Missions and the Board of Education, and appropriate at least five per cent. of the Twentieth Century collection to this cause? Many of our members are rich enough to contribute generously in response to this appeal. If they could but see it as you and I have seen it, I am sure that they would give all that is needed, and that without detriment to any interest at home. We have a hundred presiding elders in our work who could raise one thousand dollars each in their districts for this work. Some could get even larger amounts. Are there not fifty, or more, who will do it? May God move them and all our church to "consecrate their service" to him in the prosecution of this vital undertaking!

Very truly yours,

A. W. WILSON.

Baltimore, Md., Feb. 23 1900.

CALIFORNIA LETTER.

I have thought to write this time of some new developments that are being made on this rim of our great republic. California is nothing if not progressive. From '49 on into the '50's "Gold! gold!" was the incessant cry. Stock-raising had, of course, been engaged in to a greater or less extent by the Mexicans, and was continued by the new-comers, but most of the land was considered worthless for farming purposes. Many an old settler has lamented the fact that he might have possessed himself, for a trifle, of land that is worth many thousands of dollars; but, regarding it as of no value, he let the opportunity pass, and is today in poverty rather than reveling in luxury, as he might have been. It is generally known, I presume, that this is now the second wheat-producing State in the Union, while it is a large producer of barley, oats, buckwheat, hay, etc., and takes the lead in the production of fruits, in quantity and variety. There seems to be no end to its development in minerals. It is the only State in which cinnabar deposits have been largely developed, the output being between 30,000 and 40,000 flasks of quicksilver annually. The most recent development in minerals is

PETROLEUM.

It was discovered a few years since in the vicinity of Los Angeles. Oil wells are numerous in the suburbs of that city. They abound also in the Santa Clara Valley of Ventura county. Some months ago oil was discovered in the Coalinga district in the San Joaquin Valley, and great quantities are being produced there. Recently in various other localities in that valley and in the Coast Range of mountains oil has been discovered, and the excitement is only second to the Klondike gold excitement. Much capital is being invested. As in the case of gold and silver mining, many worthless claims are located, and shrewd manipulators are inducing people to part with their hard cash in exchange for valueless stock. There has been some friction between miners and holders of government land scrip, the holders locating on land upon which the miners are operating. So far the scrippers seem to have the advantage. The output of petroleum last year was valued at more than $6,000,000—nearly half as much as the gold output of the State. This year it bids fair to equal in value the gold produced. And yet the price of coal oil is higher than a year ago. The refined article is controlled by the Trust.

The other industry of which I would speak is that of

BEET SUGAR.

This has been developed mainly by the sugar king, Mr. Claus Spreckels, of San Francisco. Sugar factories are located in certain localities on condition of a certain acreage being planted to beets. Several have been established at different places near the coast. The largest factory in the world is within three and a half miles of Salinas. It was completed last Summer, and has just finished its first season's run. The buildings are immense. Eight hundred men were employed. Its capacity is 3,000 tons of beets, producing about 450 tons of sugar per day. The cost of buildings and machinary was about $2,500,000. The sugar can be refined in the factory, but at present Mr. Spreckels prefers to refine it at his San Francisco refinery. About 175 000 tons of beets were used during the past season, producing nearly 25,000 tons of sugar. If the beets were at hand, nearly three times as much could be handled.

OUR CLIMATE

stays with us. Flowers bloom from January to December. We have had chrysanthemums, lilies, roses, violets, etc., in the parsonage yard all Winter.

REVIVAL SERVICES

have been held recently in a number of charges, though without great results.

THE TWENTIETH CENTURY FUND

is receiving some attention, and will, doubtless, receive more after the visit of Bishop Duncan in the Spring. He is to hold all our District Conferences, and conduct some educational rallies.

W. P. ANDREWS.

Salinas, Cal., Feb. 19, 1900.

THE SUNDAY BILL.

The Sunday Bill to prohibit the running of excursion, extra and freight trains on Sundays, and also prohibiting work in railroad shops and on railroads on Sundays:

We wish it understood unmistakably that there are more reasons than one for the passage of the above Sunday Bill by the Legislature of Mississippi.

1. The chief reason is, that it is an ignoring of God's authority and an insult to his majesty for railroads to run trains, or to do work of a secular nature on Sunday, or for our State to allow them to do so to the extent she has the power to prohibit them. Our State is denominated a Christian State, and, therefore, acknowledged God's over-ruling power in the establishment of her Constitution when she said, "We, the people of Mississippi, in convention assembled, grateful to Almighty God, and invoking his blessing on our work, do ordain and establish this Constitution." [Constitution of Mississippi.] Before her legislative body begins its work of making laws according to her Constitution, it calls on Almighty God for his blessings and guidance, and, therefore, how can she afford to dishonor her God by not only allowing his Sunday law broken by railroads, but by breaking it herself? How can any State enact wholesome laws for her people when she ignores the laws of the great Law-maker, whose blessings and guidance she acknowledges she must have in her enactments?

2. Another reason for the above Sunday Bill is, that the railroad employees may be free men without jeopardizing or losing their jobs. I am aware that the plea was made in order to defeat the Sunday Bill that railroad employees were opposed to it. This is true of some who have easy positions, and most especially of those who care more for the almighty dollar than they do for God, but not true of one who desires to honor his God as he should; and really it is not true of many who are not in the least religious. I have not met but two railroad employees to whom I have said anything about the Sunday Bill but what were in its favor, and looked forward with strong hopes of its passage. Those railroad men who had more regard for themselves than for God, or for their fellow-men, had petitions circulated among railroad employees to sign against the Sunday Bill. Many of the employees, although they were bitterly opposed to Sunday work, signed them because they feared losing their jobs. Some did not sign anyhow, and their names were asked for and written down, and this conduct so intimidated some that they signed against the Sunday Bill and against their conscience. One employee especially, who had refused to sign against the Sunday Bill, and his name was taken down, wept like a child, saying he did not know what he would do if he lost his job, but still he could not afford to ignore the rights of his God. Last Summer the employees here in the shops were worked day and night, as hot as it was, and when Fall came many of them were suspended, and those retained for work were not allowed but eight hours daily to work, and occasionally were not called out for work at all on Saturday, and then called out in full force on Sunday. Frequently work that should be done on Saturday is put off for Sunday.

Well, I could write much, but this article likely is lengthy enough, and I shall try to write again soon.

ISAAC L. PEEBLES.

TRUST.

BY FRANCES RIDLEY HAVERGAL.

Hitherto the Lord hath blessed us,
Guiding all the way;
Henceforth let us trust him fully,
Trust him all the day.

Hitherto the Lord hath loved us,
Caring for his own;
Henceforth let us love him better,
Live for him alone.

Hitherto the Lord hath blessed us,
Crowning all our days;
Henceforth let us live to bless him,
Live to show his praise.

—Exchange.

Communications.

"IT CAN BE DONE."

MR. EDITOR: The General Conference is the only Conference of our church in which there is an equal number of ministerial and lay delegates. This is well, since it is our only law-making body. But is it not necessary that the two elements be equally represented in every other Conference? Bro. W. L. Anderson, of the North Mississippi Conference, calls for equal representation in the Annual Conference. He says, "It can be done," and has begun to agitate. He has taken an advance step, and if he is right in the things he does not say, it is not at all strange that Methodism is so far behind other denominations in all things that go to make up a great church. Let him push his scheme. Let him agitate; and please let me help him.

The representation in the Annual Conference is out of proportion—perhaps about the proportion of four preachers to one layman. That is too bad. But if the thing is to be changed in the Annual Conference—Bro. Anderson says, "It can be done"—let us not stop there. Let us go further. The representation is not equal in the Church Conference. I know churches that have five hundred laymen and only one preacher (two, counting the presiding elder), besides two or three local preachers. Is that fair? Why not as many preachers in the Church Conference as laymen? The laymen can easily attend to the temporal affairs, but do they not need an equal number of preachers to assist them in looking after the spiritual interests of the church? We must agitate!

Then look at the Quarterly Conference—one preacher in charge, one presiding elder, and he not a member of it, and maybe from one to five local preachers to cope with twenty, or more, intelligent, but hard-headed laymen. Is that right? Can not everybody see that such a one-sided body is hurting the church, and that, unless relief comes in the shape of an equal number of clerical and lay members, death will be the result? Let us agitate!

The thing is not so ugly in the District Conference, but the disproportion is great enough to damage the cause. It will be fearful in a few years unless, instead of having four laymen to one preacher in the District Conference, the representation is leveled down and made equal in number. What a shame! And the traveling preachers are not even allowed a vote when it comes to electing delegates to the Annual Conference! We must, by all means, work out the laymen (it can be done) until they are reduced to a number equal to the preachers. The church will suffer on until it is done. Agitate!

Alas! Five Conferences in Southern Methodism, and only the law-making Conference is anything like fair in its composition, and the members, lay and clerical, have not sense and religion enough to order the others to equalize.

There is no telling what the next General Conference will do, but I am sure it will not act favorably on Bro. Anderson's memorial unless powerful pressure is brought to bear. Bro. Anderson must call on the "stars in their course" to fight for him. Men of Israel, to the rescue! Let us agitate! CUI BONO.

THE PASSION FOR SOULS.

Paul was specially zealous for his own people, the Jews, for to them had been committed the oracles of God, and he fully realized the awful results of their rejection of the Lord's Christ. But his zeal did not lead him to forsake the souls to whom the Holy Ghost sent him. A minister of the Lord Jesus must have a consuming love and zeal for the souls of his own parish, and especially for those who attend upon his ministry. These are his people, and he can enter into their life as no one else can possibly do. (Unless there is something wrong with either himself or his people.) A true pastor and a true church can see the pitfalls before the young, and their duty is always plain in such circumstances. This may be moral influence alone. Some preachers are content to speak in general terms against the evil practices of our day, and then conclude their work is done. The moral power of the gospel is great, but it does not rescue the lost. The divine Shepherd announced his mission to the Jews, "For the Son of man is come to seek and save that which was lost." The spiritual and moral work of salvation through Christ need to be emphasized together as the only hope for the sinner. Let us note some features of this great subject.

I.—THE REASONS FOR SOLICITUDE.

(1) There are many, no doubt, which occur to the reader, but only the most apparent will be noticed here. The lost condition of humanity. The great Apostle to the Gentiles, in the first chapter of his Epistle to the Romans, draws an appalling picture of human depravity, the lost condition of the race being the prime cause of his solicitude and passionate zeal for the salvation of man. All the millions of the unregenerate without God and without hope in the world! What a picture to contemplate! Was it not sufficient to overwhelm the zealous preacher of righteousness? Paul felt so deeply their need of the gospel that he cried out, "Woe is me, if I preach not the gospel." The Jews and Gentiles alike were prodigals away from God. He and other shepherds knew that they were divinely appointed to show them the way to God and heaven. There was not a multitude of gospel messengers; but there were millions of souls to whom the message must be carried speedily, or it would be too late. It is just so to-day! More men are perishing out in the desert of sin than ever before! Oh, what shall we do to rescue them? A father while out hunting with his little son became separated from him in some way. Probably the little fellow turned aside to follow some butterfly, or seek some flowers. In vain he sought to find his lost child, and returned home to get aid for a more extensive search. Every member of the family traveled up and down through those woods during the long night to find the dear little boy! Why such an effort from brothers and sisters? He was their brother, and they thus felt the awful danger of death hanging over the lost! So does every true member of God's family feel a deep and pathetic interest in our lost brothers and sisters.

(2) The false security of the unsaved. "Procrastination" in many things "is indeed the thief of time," but it is more—it is the cradle to rock souls to sleep! See the horse sporting with the approaching train, little heedful of the nearness of death, and you have an illustration of a lost soul facing death, all the while trifling with God and his gospel! The whisper of the winds will not awaken a dead or dying conscience. It takes the gospel trumpet, whether the ram's horn or the silver trumpet! The preacher of righteousness or some lieutenant must blow this trumpet at once, or he will perish, poor sinner, dreaming of heaven!

(3) The utter helplessness of the lost soul. No man of himself ever worked his soul into God's favor. He is morally and spiritually unable to do so. God sent his Son in response to the cry of human helplessness. The divine Helper of the helpless has called us to find the moral degenerate and bring the poor unfortunate sinner to him. Thousands are just as helpless in their unbelief as the more degraded in their transgression of God's law. Hear them cry, "Help my unbelief." We can but be solicitous for every lost soul, because of their impotence and their vaine to the Master. Though lost coins, the metal still bears the stamp of divine ownership; but, like coins, can not return without the aid of a friendly hand.

II.—THE NATURE OF THE PASSION FOR SOULS.

(1) We are all children in the Father's house of time. Our affection as God's dear children must forever forbid the repetition of Cain's question, "Am I my brother's keeper?" Hear Xavier as he prays in his room the night before he starts for a distant and difficult mission field, repeating over and over the strange petition, "More and more." When questioned as to the prayer, he explained that he had foreseen the perils and sufferings which would encompass him. While he mused these dangers seemed to rise higher and higher, to multiply in number and fierceness, as if to daunt his soul; but in his zeal and love for the heathen, to every vision of peril and suffering his intrepid spirit cried out, "More and more." Nothing is more soul-stirring than the yearning cry of the first great Methodist evangelist as he prayed to God, 'Give me souls, or take my soul." The heart of many a true servant of Jesus must have been deeply moved to read Dr. John G. Paton's recital of a native missionary's heroic devotion to his own savage people. Having preached Christ to the most vicious and degraded South Sea Islanders, they attacked him, and left him for dead. In due time he recovered, and at once desired to return and win his persecutors for Christ. Dr. Paton tried to dissuade him, but, with tears in his eyes, the brave islander exclaimed: "When I see those men trying to kill me, I see myself, when you came to these islands, and found me a cannibal, desiring to eat you, and you told me of Jesus and his love! Now I love my poor people, if they do want to kill me. I must go back." He went back, and soon received the martyr's crown. This love, however, is more than delight and pleasure.

(2) It is a heart burden. Paul, in his great solicitude for the salvation of his "kinsmen according to the flesh," said, "I have great sorrow and unceasing pain in my heart." Literally rendered, it means, "It is great grief to me and travail of soul without ceasing." Thus he entered into fellowship with the soul-agony of Jesus Christ, who said, as he entered Gethsemane, "My soul is exceeding sorrowful, even unto death." Every true soul-winner must catch the spirit of Jesus, and be burdened with the weight of precious souls. A Scotch woman, after hearing the saintly McCheyne preach a gospel sermon to sinners, said, "He preached like he was 'a dyin'." Oh, my brethren, we preach as dying men to dying men. Once this writer was engaged in revival work which seemed to promise no results. For nearly three weeks the dry bones did not stir. The church was apparently lifeless, and the membership evidently had not felt the importance of the revival movement. The pastor took deep thought on the sad conditions that prevailed, and a yearning for souls, which he had never felt before, filled his soul with a burden and his heart with pain. He neither ate nor slept until the prayer of faith brought relief, and souls came to Christ by the score. The church had been praying, too, and souls were born out of the travail of those days, who will be numbered with the saints of God on high.

(3) It is a burden laid upon the conscience. This is love in the heart transmuted into a keen sense of duty. No act of our life amounts to much unless it be a heart-throb of love, laid upon the conscience by the Holy Ghost, and thus prepared for expression in our outward life.

(4) It is the work of Christ through the Spirit. The burning love that Paul had did not arise while studying at the feet of Gamaliel, but when he received the Holy Ghost. He himself tells us that his life was not of himself; hear him: "Not I; but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." It was all of Christ.

III.—THE PASSIONATE PRAYER.

The grand old apostle to the Gentiles was a man of prayer, and his writings are full of the aroma of the secret place of power.

(1) In Romans x, 1, Paul prays an importunate and absolutely unselfish prayer for the unsaved among his own people, and in this petition he reached the highest point of true prayer. In his agony of desire and self-renunciation he cries: "For I could pray that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh!" It is much like the prayer of Moses for the children of Israel. Two strong souls were thus willing to be accursed for the sake of their people! Those prayers went to the depths! And does any one doubt that Paul's prayer will be answered in the final conversion of the Jewish world to Jesus Christ? John Knox prayed down by the wild Scottish shore, 'Give me Scotland, or I die." And the Lord gave Scotland to the Christ of Knox! John Wesley prayed often three hours upon his knees, and Wesleyan Methodism in all its forms and branches has honored the Christ of Wesley! "No wonder these men plead with God through night vigils in passionate earnestness for sinners! This is their supreme object in life and labor. God has never failed to give them the desire of their hearts, and he will never fail to grant conversions to all pastors who have their faith in God and their love for souls."

(2) A good and great man of the last century said, "Soul-saving is my business; God has given me a heart for it." All our ministry should feel this deep yearning for the lost. "This passion will feather every sermon and wing every prayer. It will burden the closet, the family altar, and the pulpit petitions. The passion for the salvation of men will be constant for their own sake. It will not be a spasm, an emotion kindled merely by some startling event, or by some graphic view of the value of an immortal soul." Prayer must be unceasing and constant as the needs of our sinful world, as deep and agonizing as love for Christ demands, and love for souls dictates. Lord, increase our love for souls! C. P. SMITH.

AFTER THIRTY YEARS.

Just thirty years ago this writer was here in Water Valley surveying the situation and trying to measure up to the altitude of sacred responsibilities, trying to tone up mind and heart and soul to the high endeavor demanded by a pastorate full of great opportunities. There was here then a vast field of possibilities; a congestion of humanity attracted by the advantages of a new and rapidly growing town. The great concourse of impressionable human souls ready to be vitalized by the living gospel into a living church was to the young pastor the opportunity of a lifetime.

Now, after these years I am here again in charge of a work, if possible, still more important—a work demanding more patience, more personal effort, more individual guidance. Here is a concentration of children and youth, each with the potency of a good life, or a failure. Their happiness or misery in the long years to come depends largely on the training they receive at our hands. To guide these souls, each into the individuality of a noble manhood, or a pure womanhood, is a work than which none is more sacred. A work which demands the broadest wisdom, the ripest judgment, the truest, most discriminating thought—aye, the intuitive faculty by which the formative sources of character are discerned in their very beginnings. One constantly needs the kaleidoscopic discernment which dictates action in the myriad phases of ever-changing duty. The mind that was in Jesus, the living presence of the Holy Spirit, is the crowning preparation for a work like this. O for "the wisdom that is from above, first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy!"

What changes are implied in the lapse of thirty years! The new straggling town among the hills has put on the staid proportions of a young city. The water-works, with the huge stand-pipe towering above all else; the great power-house sending the electric lights in all parts of the city; the busy shops, never resting even on Sunday; the cotton mills and other smaller industries give an air of busy thrift. The schools are the pride of the town. The graded school here is one of the best in the State. Then here is Hamilton College, giving finish to the young womanhood of the place.

The busy pastors and working churches are doing more than all else to elevate and purify public sentiment. "Gilderoy" is circulating like a commanding general through the ranks of our Methodism. Bros. Shipman and Brown are doing noble work. A pleasant Rookery in the vicinity is the center of activity for the tribes of Israel in the regions round about. The Methodist Churches here are well manned and the prospect is encouraging. But the changes in the population is to me the saddest feature of the situation. The old guards are nearly all gone. Only a sentinel here and there. Many of the old families are here still, but represented mainly by a younger generation. Here are the Manidens, the Wests, the Bodleys, the Addingtons, the Rogers, the Hendricks, the Gaffords, the Morgans, the Lawshes, the Stevens, the Whiteheads, and others too numerous to mention, whose parents co-operated with me in building up a church which for a generation has stood for all the best principles of our Methodism.

We are glad to be able to say to the friends of the Home throughout the State that we are doing fairly well. The children are generously, but not extravagantly fed, and comfortably clad. Above all, they are earnestly taught. Next religion and morality we emphasize the importance of mental culture. In addition to the regular school, which is conducted according to the most approved methods, two evenings in the week are given to mental improvement. Then the industrial feature is kept prominent. The children are taught the useful arts of civilized life. The boys get wood, attend to the stock, work in the garden and field. The girls learn the high art of manipulating the kitchen and dining-room, to make and mend clothes, and to look after the details of housekeeping. Miss Bert Longmire is the housekeeper; Mrs. Annie Oliver Jones has special charge of the girls and smaller children; Miss Charlie Harrison is the teacher. Each in her sphere is a host, and under their direction the work moves on smoothly.

W. S. HARRISON.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Enpora, Miss
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The old year, with its hopes and fears, successes and failures, has been sealed and laid away by the recording angel until it is brought forward to confront us at the judgment bar. Are we willing to be judged by the year's work?

Ah! the soul grows sick in contemplating the many broken resolutions, the host of neglected opportunities, and the innumerable seasons of actual indifference during the past. We would sink under the hopelessness of the situation if we did not know that the Christian's duty is "to leave the things which are behind and press forward."

The Christ whom we slighted last year is a living Savior. He did not die with the old year, but is still at our side, and "He upbraideth not." "Lo, I am with you alway." Not "was" with you, nor "will be" with you, but "is" with you. He is in the church, in our homes, in our hearts, and he loveth and careth for us "always." If we will accept his guidance, the Holy Spirit will lead us by a better way than we have ever known into every opportunity for good. Yes, we will be guided into the duty of the day and hour.

I think the weight which often discourages us is the sense of great obligation—the whole load of responsibility. We make a mistake in crowding the duties of to-morrow into the hours of to-day. May we not learn a lesson from the anxious farmer who embitters the glad Spring-time by such gloomy thoughts of the Summer's possible drouth that he sinks under the weight of the whole year's work, while his plow rusts in the furrow? Or the industrious, but unwise house-wife, who exclaims Monday morning, "To-day, the washing; to-morrow, the ironing; next day, the baking—the week half gone, and I am too tired to even begin work?"

Just strength for to-day, is all we need ask for, and this we receive for the simple asking.

We have gained a great point when we realize that we are placed in life just where the Master wants us, and where we can best serve him. The question which springs, then, is, "Lord, what wouldst thou have me to do?" and the answer comes before the asking, "What the hands find to do" "with thy might."

"God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not step, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathways be so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour."

The new year stands before us. Shall we not try to remember, day in and day out, that Christ is with us—a living Presence! Shall we not mark this good year with more faith, more work, more zeal for sake of our loving, living, present Helper! Shall we not attend more faithfully to the duties of each hour, at home, in the church, in the missionary meeting! Ah! the missionary meeting! We may be faithful home-makers, consistent church-goers, but what of the one little missionary hour which has been set apart to bring our souls in unison with the Savior's yearning heart toward the "inheritance" which he bids us bring to his feast! Shall we not feel constrained to find time, to make time in our busy lives for lending an ear to the millions who are waiting—waiting for the Bread of Life!

As members of the Missionary Society let us begin and continue this year with more faithful service. If we lack zeal, let us ask it of the ever-present One, who will lead us into all truth.

MRS. T. P. FULLILOVE.

Shreveport, La.

The Christian Life.

NEVER THIS WAY BEFORE.

"Ye have not passed this way heretofore." We are all continually entering upon fresh paths, which really afterward turn out to be old ones in a new form. Religious experience moves by crises. We might remember that Israel had, not many years before, gone across this same desert, and been turned abruptly back to Sinai again, because of rebelliousness in their will. Now they were to go into Canaan, but by another route altogether.

We are always commencing new enterprises. We start new business undertakings; we adopt new professions; we choose new localities; we build new dwellings, and inhabit new homesteads.

We are always beginning new experiences. Joys come suddenly, and sorrows fall without any notice beforehand. We are summoned again and again to gird ourselves up to some fresh endurance. None of us can escape new decisions, on which our after life must turn.

We are always entering upon new periods of time. Anniversary days mark the recurrence of events, and afford opportunities for reflection. Birthdays and deathdays are full of meaning.

What we ought to remember is the undoubted fact that in the twelvemonth to come we shall find ourselves traveling over pretty much the same route we went last year. There will not be anything extraordinary surprising; differences will be in the details.—C. S. Robinson, D. D.

There is an unspeakable healing in prayer. There is that pulse of life and throb of power about it that is inexplainable. It is only the soul's sincere desire, uttered or unexpressed. A key to the commissary of glory, the prerogative of an humble penitent at the foot of the cross. It is the breath of weakness, the Christian's native air. Overpowered with feebleness to explain, we are ofttimes confronted with its peculiar manifestations. Men lie down exhausted, and out of the store-house of nature strength creeps into them while they sleep. The faded pearl regains its freshness if immersed in the sea, and the dimmed opal its beauty if hidden in the dark. A sickly plant, lifted from the cold clay near a wall, springs into new life if placed in the rich loam of a sunny garden. A wheel revolving amidst coiled wires gathers measureless electrical force from the atmosphere. If thus in nature there creeps in an indescribable healing, is it incredible that a man wrestling in prayer should break into some secret of strength, or draw his soul into a new energy? From this battlefield the soul must always come, as with the radiant face of a conqueror.—J. M. Nichols.

Love, the true love of God, is the love of his truth, of his holiness, of his whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience—Vinet.

Chief Justice Jay, when asked if he wanted to leave any advice to his children, replied, "They have the Bible."

AN ANSWER TO J. M. WEEMS.

I see a very severe criticism of Dr. Sheldon in this week's ADVOCATE, about his presuming to undertake to run a daily paper as Jesus would run it. Now, I do not suppose that Dr. Sheldon makes any pretentions to infallibility, but merely to run the daily paper as he thinks that Jesus would run it were he on earth at this time. Didn't Jesus use every means (in that day and time) to spread the news that God so loved the world that he had given his only begotten Son, that whosoever would believe in him should have everlasting life? Yes, he even sent John the Baptist as a forerunner to proclaim the glad tidings that our blessed Savior had come into the world to redeem fallen man, and we find that that same Savior said, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Mat. xvi, 24.) Surely that means to follow in his footsteps, not in only one thing, but all through life in our every-day walk, and act and do as near like Jesus as it is possible for mortal man to do. He told all of his disciples to follow him. How was that? Teach the world to follow me. "Go ye into all the world"—and what for?—"to teach them to walk in that narrow way that leads to life." "I am the way and the life." How shall we get in that way? By living and acting as near like Jesus as it is possible for mortal man to do or live. Jesus taught us to pray and not to trust in ourselves or any good works (by God's grace) that we were permitted to do, but to give all honor and glory to God. Which I have no doubt Dr. Sheldon proposes to do, and if he does not, his work will be a failure as far as the spiritual part is concerned. John says: "He that saith he abideth in him ought himself also to walk even as he walked." (I. John ii, 6.) If that does not mean in his footsteps, what does it mean? If Dr. Sheldon is walking in his footsteps, he is spending a great deal of his time on his knees right now, imploring Jesus to assist him in his great undertaking, and if he succeeds in casting out devils in Jesus' name, shall we forbid him merely because he follows not us, or does not act just as we do? Surely we all need something to put us nearer in Jesus' footsteps than we are now. If Dr. Sheldon's plan is not of God, it will come to naught. May God help everyone of us to walk more like Jesus, for as the body without the spirit is dead, so faith without works is dead!

J. A. JARROTT.

Mansfield, La.

Glances at the Minutes of the North Mississippi Conference of 1899.

I see that 143 pastors received $69,552—an average to each, if proportioned, $486 30. Of this $69,552 one received $1500; two, $1200; one, $1100; seven, $1000; three, $900; six, $800; sixteen, between $650 and $750; twelve, between $550 and $650; twenty-two, between $450 and $550; twenty-three, between $350 and $450; twenty-one, between $250 and $350; nineteen, between $150 and $250; ten, between $50 and $150. Also that 12 charges overpaid, 40 charges paid out, and 91 charges were behind. Looking further, I see that pastors who were not paid in full, as a rule, were least able to stand the shortage.

Brother stewards, were any of these deficits our fault? Let us look into this vital question, and see that they do not occur again in 1900. Surely "the laborer is worthy of his hire."

W. V. CONNELL.

Mayhew's Station, Miss., Feb. 20, 1900.

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J. A. PARKER.

THE PEACE OF JESUS.

Some people are apt to belittle the peace of Jesus because they have peace of life. They have had no bitter disappointments, no cruel wrestles, no crushing afflictions, no fiery temptations. The world has dealt kindly by them, and they have fitted into their environments. Moments there are when the sailors of the deep envy those that sail in the smooth sheltered waters because they have not been driven to and fro on stormy seas and been in danger of the turgid swells. Other moments the sons of tribulation pity those unfortunates who have never seen the great billows lie down as a dog chidden by his master and God turn the storm into a calm.

One-half of the Bible is a closed book to them that sit at ease because only a pierced hand can open the pages. The promises are for them whose hearts are sore; the invitations are to them who hunger. Jesus' peace was the best of all gifts to that handful of broken men in the upper room, whose first stay would be in the darkness, but it may not seem any great thing to the favorites of this world.

Yet it is not wise for any one to make too much of an outward peace, dependent on health of body, and the goods that are kept in barns, and the suffrages of the multitude, which to-day cries, "Hosanna," and to-morrow, "Crucify," and on the whims of fickle, selfish people. Let a man be as far-seeing, accommodating, politic, unscrupulous as may be, he can not hope always to escape disaster, for this peace is as uncertain as the lovely Mediterranean. One day you look out through the motionless foliage on a still expanse of blue, and the next morning the orange blossom is strewn upon the ground and the spray is dashing on your garden wall. "As the world giveth."—Ian Maclaren.

Genuine simplicity of heart is a healing and cementing principle.—Edmund Burke.

FROM THE WORK.

SOUTH BOSSIER CIRCUIT.

I reached this work the Thursday before Christmas, and have from that time to the present been trying to make full proof of my ministry, and not without good results. The prospects are for a very successful year's work along all lines. We have had a number of accessions to the church; have reorganized two of the three Sunday-schools; have 3 weekly prayer meetings regularly held by laymen. I am now taking up the Conference collections, and from present prospects they will be in full. We are now in the midst of a protracted meeting at Haughton. I have had Rev. C. F. Staples with me. It is needless to say that he did good work.

I found this work in excellent condition. My predecessor, Rev. H. J. Boltz, is a faithful workman and is not too wise to work as the church directs. He knows how to use the machinery provided by the General Conference, and it is evident that he "keeps and does not mend our rules." I found here the cleanest parsonage it has ever been my good fortune to move into.

WM. G. EVANS.

ANOTHER STROUSE MEETING.

Marksville, La. (Simmesport and Marksville charge), has been aroused as never before. On Friday, Feb. 9, Rev. C. B. Strouse began a series of meetings, preaching in the court house at night, and in our church-house in the afternoon of each day, for ten consecutive days. The afternoon meetings were well attended, and were intensely spiritual. The court-house services were attended by from 300 (in bad weather) to 700 people (when conditions were more favorable). The night services were composed of songs, prayers, exhortations, and the most fearful denunciations of sin that this writer ever heard. The preacher took a daily census of his congregations, and thereby kept well up with the Spirit's work. Protestantism has received an uplift, and secured a recognition which makes it a potent factor in all things moral in that old town.

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The farmer's wife who raises chickens,

knows that they must have food enough first to satisfy bare hunger, then enough more than that to make flesh and fat before they will begin to lay. In plain words you've got to put into the hen in the form of food what you get out of it in the shape of eggs. An ill nourished hen lays no eggs. The difference between the farmer's wife and her chickens is that she fancies she can take out of herself in daily cares and toils what she does not put back in the form of nourishment for nerve and body. But she can't. Sooner or later the woman who tries it breaks down.

The warning signs of physical breakdown are, among others, headache, weak stomach, flatulence, pain in side or back, difficult breathing, palpitation of the heart. These are only some of the indications of a derangement of the stomach and organs of digestion and nutrition. The one sure remedy for this condition is Dr. Pierce's Golden Medical Discovery, which strengthens the stomach, purifies the blood and nourishes and invigorates the nerves.

Mrs. Martha E. Barham, of Newville, Prince George Co., Va., writes: "I commenced to take Dr. Pierce's Golden Medical Discovery in June, 1897, also his 'Favorite Prescription,' and I cannot express the benefit I have received from these medicines. I was suffering with what the doctors called chronic indigestion, torpid liver and vertigo. The doctor did not do me any good. My symptoms were giddiness in head, pains in chest and an uneasy feeling all over. I also suffered with female weakness. I was all run-down and could not do any work at all without suffering from nervous attacks, so I wrote to you for advice. You advised me to use Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription.' When I commenced to use the medicines I weighed only 112 pounds, now I weigh 140 pounds. I thank God and Dr. R. V. Pierce for my recovery."

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In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical. Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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THURSDAY, MARCH 8, 1900.

"AN EXCEPTIONAL COURTESY."

Ministers in the Protestant Episcopal Church, as a rule, are too proud and exclusive to think of recognizing in an official way ministers belonging to other communions. Arrogantly claiming to belong to the "only true church," and looking on other churches merely as sects, they are noted for the lack of genuine catholicity, and for the most part absolutely ignore the work and claims of other denominations. Now and then, however, a clergyman of broad mind and true fraternal spirit is discovered among the representatives of this pretentious church. The Texas Advocate contains the following editorial mention of "an exceptional courtesy" recently extended to Bishop Joyce by an Episcopal rector:

"We spent last Sunday in Marshall and saw it announced that Bishop I. W. Joyce, of the Methodist Episcopal Church, would deliver a missionary lecture or sermon at night in the Trinity Protestant Episcopal Church. This was something new under the sun in Texas, and so we determined to go out and witness that strange sight. So we did. The Rev. T. W. Jones, the rector, was in the pulpit in his robes, and along-side of him was the old Methodist Bishop in his plain black clothes. The contrast was superlatively refreshing, and we felt very much at home. The rector conducted the preliminaries according to the rules of the church, and then, in very befitting language, introduced the venerable Bishop to the audience. He spoke for more than an hour, in which time he gave many graphic accounts of the progress of the gospel in heathen lands. At the close of his address he thanked the rector for the courtesy of the invitation, and pronounced the benediction. We congratulate the Protestant Episcopal Church in Texas in having one rector who is large enough to set aside a ridiculous rule, and invite a Methodist Bishop into his pulpit. The Methodists in the State do not stand in need of such courtesies, and they are not specially benefited by them; but the Episcopal Church needs them, and their occasional extension would greatly benefit that communion."

Bishop Galloway was the recipient of a similar courtesy from an Episcopal rector during his visit to Brazil a year or two ago, and in his letters home made most felicitous reference thereto.

In Virginia, too, it is not altogether uncommon for Protestant Episcopal ministers to fraternize thus with those of other churches; but in this section the advocates of "high churchism" entertain the silly conceit that to recognize Methodists, Baptists, Presbyterians, and such like, would be a ruinous (?) compromise of the honor and dignity of the Episcopal Church, which, according to their position, has a sort of patent and exclusive right upon the Christian ordinances and upon divine grace. Thank God, neither truth nor the Holy Spirit are thus to be monopolized!

Methodism has long ago passed the day when she needed recognition from such a quarter. Her splendid achievements abundantly vindicate the rightfulness of her claim of divine authority and scriptural warrant in the work of evangelizing the nations. But while this is true, we rejoice at every indication of the growth of fraternity among the churches, and can not help thinking what a pity it is that the Protestant Episcopal Church does not contain more men of the Phillips Brooks' type and spirit. Not until Episcopalians abate some of their exclusiveness and arrogant airs can they hope that their plea for "church unity" will excite anything but ridicule.

AN EXTRAORDINARY OPPORTUNITY.

We invite special attention to the article on our first page by Dr. Lambuth, one of our Missionary Secretaries, who has just returned from a trip to China and Japan, and is thoroughly informed as to the situation in the East, especially as regards the unparalleled opportunities that China now offers to the churches of America for educational and mission work. On account of the friendly attitude of our government toward China, and our non-participation in the land-grabbing schemes of the European nations, the Chinese feel more kindly disposed toward our missionaries than to those of any other country. Hence failure to follow up this splendid advantage would be shameful in the extreme.

The correlation of our schools and mission in China into one compact system, as is now contemplated, if accomplished, will mark a grand stride forward. Could anything be more encouraging or inspiring than the liberal offers recently made by several of the most influential men of Soochow in behalf of the establishment of a university in that city under the direct auspices of our church? Surely Southern Methodists will not be content to let such a golden opportunity go unheeded. The better equipment of our schools at home is one of the greatest needs of the hour, but the enlargement and strengthening of our educational work abroad is even of more supreme importance.

Thousands of dollars are wasted every year by our members on superfluities and sinful follies. During this closing year of the century, when we are planning to do greater things for God and for humanity, let us, one and all, prayerfully guard our expenditures, that we may have wherewith to respond to the providential calls that are coming to us.

A DELIRIUM OF JOY.

When news was received in London on last Thursday (March 1) of the raising of the memorable siege of Ladysmith, the announcement, the dispatches state, was celebrated "by a riotous enthusiasm without parallel. The entire population went frantic with joy, and the excitement, feeding on itself, found vent as hours sped on.

"From early afternoon all business in the city was at an end. Many stores closed altogether, others were deserted by their employees, who poured into packed streets, where all wheeled traffic had become impracticable, while hatless, and in many cases coatless, they, paraded, shrieking their delight over Buller's belated success.

"As night came on the throngs grew denser, the demonstration became wilder, more unrestrained, and finally degenerated into a wild orgie. Saloons did a roaring trade everywhere.

"All thought of the terrible roll of dead and maimed of the bravest of their soldiers, which had been paid for this victory, was forgotten. It was on the whole a painful exhibition of jubilation, telling a significant tale of abnormal despondency and terror from which it was the unhealthy reaction."

Thus do even the victories of a war deemed just by the British lead to shameful excesses and disregard of the woes and losses that war entails. At the outbreak of England's contest with the Boers, several American newspapers so far forgot humanitarian principles as to gloat over the prospect of increased prosperity for several American industries that would profit thereby.

"Alas! for the rarity
Of Christian charity
Under the sun."

THE M'GIFFERT CASE.

At a meeting of the New York Presbytery, held Feb. 13, it was decided by a vote of 77 to 33 not to try Dr. Arthur G. McGiffert, of the Union Theological Seminary, on the charges of heresy, preferred by Rev. G. W. Birch, the stated clerk of the Presbytery, at the January meeting. A resolution was adopted declaring that the action of the Presbytery in December, when it decided not to try Dr. McGiffert for heresy, but to disavow his teachings, was sufficient under the circumstances.

The Southwestern Presbyterian thus emphatically comments on this decision:

"New York Presbytery, almost a Synod in size, decides substantially that, if a minister declares he believes in the Westminster Confession of Faith, he may not only preach, but print doctrines which render the Bible and the Confession worth simply the paper they are printed on. Dr. McGiffert throughout his book questions even the truthfulness of the Scriptures, not to say their infallibility. His, in our judgment, is a worse heresy than Unitarianism or Universalism, for both at least profess a biblical foundation, and treat the Scriptures with a measure of respect as inspired. If the decision of the New York Presbytery is allowed to stand undisturbed by the next General Assembly, then ministers may preach and teach in pulpit and theological chair, and print in paper, pamphlet and book any heresy, and yet hold their standing in the Northern Presbyterian Church. In that case her proud position as defender of the faith will be forever lost."

While we are not a directly interested party, it does seem to us that the McGiffert case does not differ materially from that of Dr. Briggs, and that consistency, not to say justice, demands that similar action be taken. While heresy trials are extremely unpleasant, they are not to be avoided merely on that account.

A RELIC OF THE UNION OF CHURCH AND STATE.

Under the Spanish regime in Porto Rico a priest, or any other person who had taken vows, was prohibited forever from marrying. Recently a priest concluded to take unto himself a wife, and was immediately thrown into prison on the charge of criminal assault. On the order of the Governor General he was released for the time being, and now is on parole.

Properly enough, the bill now pending before Congress for the government of this island abolishes this old and peculiar law enacted in the interest of the Roman Catholic Church, which the Spanish Government constituted the State religion, both at home and in her colonies. Such a law is grossly repugnant to our ideal of a popular government, where all forms of religion are tolerated, and where none are given exclusive rights and privileges. The enforcement of church censures by means of civil penalties was, alas! quite common a century, or more, ago, but happily that day has passed. We want no more of the corrupting union of Church and State.

A NEW BOOK.

AN AUTUMN LANE, and Other Poems. By Will T. Hale. 18 mo. 160 pages. Cloth. Price, $1. 1899. Nashville, Tenn.: Publishing House M. E. Church, South; Barbee & Smith, agents.

Lovers of poetry can hardly fail to be charmed with this tasty little volume, whose contents exhibit a pleasing variety of matter combined with nobility of thought, elegance of style, and delicacy of feeling. These poems have a brightness and freshness about them that catches the attention of the reader at once, while their simplicity and purity of tone impart to them additional excellence. Several of them are written in dialect, and are thoroughly realistic. The notes of this bard, though not Miltonic in loftiness, are exceedingly sweet and refined, and evidence considerable artistic skill. Gayety, humor, pensiveness, pathos, philosophy, love and hopefulness—all are here effectively displayed.

In singing of nature the author seems peculiarly at ease. Among the poems characterized by extraordinary tenderness and grace we mention: "A Veteran's Recollection," "Baby's Prayer," "The Conductor's Wife," and "If We Had Known." Other poems of especial merit are the ones entitled: "Indian Summer," "Remorse," "Robert E. Lee," "The Preacher," "Down on the Farm," and "When the Quails Called in the Wheat."

In the opening poem the author reverts to the scenes and employments of his childhood days, and beautifully says:

"The dearest years are those that lie behind,
Far off and dim in recollection's blue."

As a fair sample of the author's style and skill, we quote the following lines from the poem on "Rainy Days:"

"On rainy days Care flings its goad away;
And to the sway of Peace's influence yields;
The outside world grows holier, as the day
Christ passed along the Sabbath fields.
From out a copse a dove's mellifluous coo
Blends with the softness of the blurry haze;
And drowsy chimney swallows sink from view,
On rainy days."

A QUERY.

We have been asked whether a Bishop has the right to change the appointments of a preacher during the interim between two sessions of an Annual Conference. We give our answer in the language of the Discipline, in answer to the question, "What are the duties of a Bishop?" "To change, receive, and suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs." (Paragraph 101.) This law gives a Bishop the same right to make appointments between Conference as during a Conference session. Moreover, this right is inherent in the genius of Episcopal Methodism. Our Bishops exercised this right in cases of emergency before the above explicit authorization found a place in the statute book. We would be in a poor plight if our chief pastors lacked such authority. In that case a charge which has the misfortune to lose its pastor would have to wait until the next Annual Conference to get another, no matter though it might be a year off.

$500.

Rev. R. M. Standifer, Oxford, writes, "Our charge has paid in cash to date to Twentieth Century Fund over five hundred dollars to work in Cuba." This places Oxford at the head of the list for Mississippi, but she must more than double this, or take a lower place on the list. Let everybody help "now."

J. R. BINGHAM.

NOTES.

The postoffice address of Rev. T. H. King has been changed from Hunter to Bowerton, Miss.

***

Rev. N. B. Harmon is at Paulding, Miss., visiting his father, Rev. J. W. Harmon, who has been quite ill. At last accounts he was improving.

***

We have received a copy of The Epworth Leaguer, a neat and edifying little monthly, issued by the Algiers League, of which Mr Frank A. Daniels is the capable president.

***

We are glad to learn that Rev. Thomas Taylor, of the North Mississippi Conference, who has been confined to his room for a month by sickness, is now able to resume his work.

***

The many friends and relatives of Bro. Jesse Thompson, Sr., will be grieved to learn of his death, which occurred at his home on Feb. 20. A true and good man has gone to his reward.

***

Since the beginning of the current year First Church, Jackson, Miss., has raised $2,125 for the liquidation of a debt of four years' standing on Epworth Hall. The property is now free from debt.

***

Rev. W. M. Sullivan, pastor at Vossburg, Miss., writes us as follows: "My son has been in bed for 40 days. Think he is improving some. Pray for us." May God grant the dear boy speedy recovery!

***

A note from Rev. W. L. Linfield, pastor at Morton, Miss., brings the sad intelligence that on the twenty-seventh of last month Rev. P. D. Hardin, of the Mississippi Conference, had the misfortune to lose his baby boy. The bereaved parents have our heartfelt sympathy in their great sorrow. We regret to learn that Bro. Hardin has been confined to his bed for a week or more by a severe attack of bronchitis.

***

Miss Belle Kearney, the national organizer of the W. C. T. U., is spending this week in the city lecturing in the interest of temperance. As she is an earnest, practiced and highly-gifted speaker, her addresses are attracting no little attention. She will speak this—Thursday—evening at Dryades Street Church; Friday evening, at the First Baptist Church; Sunday evening, March 11, at Rayne Memorial Church. Those who fail to hear her will miss a rare treat. She is the guest of Mrs. David Zable, 1224 Constantinople street.

Dr. W. B. Palmore, editor of the St. Louis Advocate, has been engaged to preach the commencement sermon at the Woman's College, Oxford, Miss., May 20.

***

Rev. Jas. G. Galloway, of the Mississippi Conference, called at the ADVOCATE office one day last week, he having come down to the city to be with Bro. Peter James in his last hours. We regret to have missed seeing him.

***

Rev. C. C. Evans writes: "We have been somewhat hindered on account of small-pox. The situation is much better now. Anding, Miss., has suffered much from the disease. Something over a hundred cases in and around the little town, and about fifty deaths, mostly among the negroes."

***

We have been favored with a copy of the first number of the Chinese Christian Advocate, published at Shanghai, Rev. W. B. Burke being business manager. It is edited by Dr. Young J. Allen. It contains 32 pages printed in Chinese, only the table of contents being in English.

***

"Gilderoy" writes: "Bro. Hampton tells me there has not been a saloon in Calhoun county in fifteen or twenty years, and there never has been a local-option election, nor has one been asked for by either side. The saloons died for lack of patronage, and they are dead yet. So mote it be everywhere. This is prohibition that prohibits."

***

The following note from Rev. M. D. Fly, of the North Mississippi Conference, has a cheerful ring. He says: "We are doing finely at Pontotoc. Our parsonage is being repaired. The people are very kind. Congregations large. Prospect flattering. Have had no quarterly meeting yet, but finances coming up well."

***

On last Sunday Rev. C. D. Atkinson, pastor of Parker Memorial Church in this city, presented his Conference claims and succeeded in raising in cash and subscriptions the full amount assessed his charge for these objects. Well done both for the charge and pastor! Who will be the next to report similar progress?

***

The Christian Commonwealth, of London (Baptist), says: "Dr. Joseph Agar Beet has been preaching what he himself describes as 'a terrible sermon.' His theme was that the lost will be destroyed and lost forever." "And this," says Zion's Herald, "is the Wesleyan theological professor who, a little while ago, was charged with heresy!"

***

The bow of our senior Bishop abides in strength. In last week's Southern Christian Advocate he has a profound article on "The First Chapters of Genesis," and in the Nashville another one on "The Sonship Solves All Mystery." He was born Feb. 7, 1819, but his mind remains as bright as the point of a diamond.—Texas Christian Advocate.

***

Rev. C. F. Emery, the popular pastor of Capitol Street Church, Jackson, Miss., writes us as follows: "Last Sunday [Feb. 25] Bishop Galloway favored us with an eloquent sermon, after which the Conference collections were raised." We congratulate Bro. Emery upon having such able help and also upon his success in securing his assessments thus early.

***

Presiding Elder T. W. Dye sends us the following cheerful news: "We are moving on without friction on the Durant district. Preachers are in good health and spirits, and we are working to bring up every claim this year, and to have a revival in every charge. This is our motto. Preachers and people are mutually well pleased. Bro. Gladney is engaged in a meeting at Pickens."

***

A note just received from Rev. W. M. Young, presiding elder of the Corinth district, North Mississippi Conference, says: "You will please announce in the ADVOCATE that Rev. J. B. Randolph has been appointed to the New Albany circuit, and the appointment approved by Bishop Candler. Bro. Randolph is the brother of our Bro. J. A. Randolph, and takes the place of Bro. F. A. Whitson, deceased."

Says a friend, writing from Oxford, Miss: "As Bro. R. J. Bingham will not be able to attend the Ecumenical Missionary Conference, Bishop Candler has appointed Rev. F. P. Jinkins, of Aberdeen, Miss., in his stead. Bro. Jinkins is treasurer of our Conference Board of Missions, and will make a good representative."

***

Dr. S. P. Ward, a noble-hearted layman of Big Cane, La., has just presented his pastor, Rev. J. W. Lee, with a six-volume set of Matthew Henry's Commentary, advertised in the ADVOCATE. Dr. Ward is a zealous church worker, and has several times been delegate to the Annual Conference. He realizes that a preacher needs food for the brain as well as for the body.

***

Rev. B. T. Crews, presiding elder of the Arcadia, La., district, sends the following items of interest: "I have appointed Rev. T. M. Finley, a local preacher from Abilene, Texas, as supply on the Burnelce work, in connection with Lisbon circuit. Everything is moving on nicely in the district, and the outlook is hopeful for a good year. We had a profitable Preachers' Meeting at Ruston last week."

***

Presiding Elder Woollard, of the Aberdeen (Miss.) district, writes as follows: 'Our district is in good shape. All the preachers are hard at work. The year promises to be a good one. The stewards have been liberal in making assessments. The pastors are pushing the connectional and Conference claims, and on the second round we will work the Twentieth Century Thank-offering 'to the last vain of the ore.'"

***

Rev. R. H. B. Gladney writes us the following gratifying news from Pickens, Miss.: "We closed an excellent meeting at this place Saturday. Bro. McIntosh gave us five days of good preaching. College life has not taken the fire and earnestness out of him. Nearly the entire church received a great blessing. Five were added to our register. I have raised half my Conference collections, and hope to have the balance before Easter. The Epworth League is doing finely. Am happier in the work than ever before."

***

The pastor and congregation of Tchonpitoulas Street Mission are rejoicing over the recent purchase of a new building, which is much more attractive and better adapted to the work than the one formerly used. It is commodious enough to furnish a home for the pastor, rooms for the home missionary, and a hall for the gospel services. It cost $2650, all of which amount, except $750, will be paid by the end of this year. Much credit is due to Presiding Elder S. S. Keener for the successful consummation of the trade. The street number of the mission is 1026.

***

Bro. Peter James, of Yazoo City, Miss., died in New Orleans on Wednesday, the second instant. Bro. James was one of the leading laymen of Mississippi Methodism. He was a man of princely liberality. A number of our educational institutions have received from time to time handsome donations at his hands. And not only the cause of education, but every good cause found in him a friend. His remains were carried to Yazoo City for interment. Dr. W. B. Murrah, Rev. R. J. Jones and wife, and Rev. J. G. Galloway and wife attended the funeral. A suitable memoir will, doubtless, appear in due time.

***

Rev. T. S. Randle, of the Louisiana Conference, and his good wife are suffering sore bereavement in the death of their son, Robert, who passed away in great peace at Half Way, La., on the twenty-first ultimo, after a lingering illness. He was 25 years of age. Bro. Randle writes: 'It was beautiful to hear him making ready to depart and be with Jesus, telling those around him good-by and sending kisses and love to the absent. He repeated several times, 'Though I walk through the valley of the shadow of death, I will fear no evil,' and said, 'Mama, if I die before morning, I will be in the New Jerusalem.' Thank God he giveth his beloved sleep. Pray for us; we are submissive." We extend sincere sympathy to the bereaved ones.

The Box and the Biscuit

The box in which **Uneeda Biscuit** are packed (owned solely by National Biscuit Company) has made a revolution in biscuit selling.

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Every day the standard of **Uneeda Biscuit** goes higher. Every batch we bake is better. Every box increases your liking.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

LOUISIANA.

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

Lonisiana League Conference i

Arcadia, La., April 12-16.

Send uamas at ouce to Miss Gussie B. Tooke, Arcadia.

The railroads anthorize a rate of one and a third fare.

Pay fnil fare goiug, securiug certificate properly signed, and retnrn at one cent per mile.

It is hoped that each charge lu the State will seud a representative. Aii the ministers are cordially invited.

Herewith we pubiish a commnnication recentiy receivad from Miss Gussie B. Tooke, onr State secretary, and who is iikewise president of the Arcadia League. We trust that the preachers and Leaguers will both read and regard the statements therein set forth.

TO THE LEAGUERS OF LOUISIANA.

The sixth Auunai Conference of the Louisiana State Epworth Leagne will convere at Arcadia, La, April 12 to 16, inclusive. The Program Committee have prepared an excellent program for the occasion.

Bishop Galloway, Dr. H. M. DuBose, Rev. P. L. Cobb, and many other able and enthusiastic workers, will be with us dnring the sassion. The Leaguers of Lonisiana certainly can not afford to miss the opportunity of hearing such men.

Come, and I know yon will go away a better Christiau and a more enthusiastic Leagner. We are ready and willing to entertain just as many as will come, and to do all in our power to make your stay with us both pleasant and profitable.

We extend to all Leaguers a hearty invitatiou to attend, and urge the various Leagues to commence now making preparatious to send delegates. All ministers are most cordially iuvited; will give yon all a genuine Leagnar's welcome.

When yon decide to come, please send me your name at once.

Yonrs for the work,

GUSSIE B. TOOKE,
Pres. Arcadia League, and State Sec.

LOUISIANA STATE EPWORTH LEAGUE CONFERENCE,

ARCADIA, LA., APRIL 12-16, 1900.

PROGRAM.

THURSDAY EVENING.

Reception teudered delegates by Arcadia League.

FRIDAY MORNING.

1. Devotional service.
2. Enrollment of delegates.

TOPIC FOR DAY.

3. The Spiritual Uprisings among the Young People of the Nineteenth Centnry. Symposium.
4. The Rise, Development, Scope and Purpose of the Young Men's Christian Association. (15)
5. Young Peopie's Society of Christiau Endeavor. (15)
6. Baptist Yonng Peopies' Union.
7. Young Woman's Christian Association. (10)
8. Students' Volunteer Movement. (15)
9. The World's Student Federation. (15)
10. The Epworth League. (30)

AFTERNOON SESSION.

1. Reports from Leagnes. (60). (Let delegates come prepared to give brief, accnrate, compiete statistical reports.)
2. Address—The Devotional Literature of the Nineteenth Century. (30)
3. Review of Epworth League Course of Reading for 1900.
   (1) Studies in Bibie Truths. (10)
   (2) The Island Empire. (10)
   (3) Among the Forces. (10)
   (4) Great Books. (10)

EVENING SESSION.

Twentieth Centnry Raiiy. Addresses.

SATURDAY MORNING.

1. Devotional service.

TOPIC FOR DAY.

The Missionary Spoke of the Epworth Wheel.

2. The Missionary Committee. (10)
3. Mission Study Class. (10)
4. Value of a Missionary Library, and How to Procnre It. (10)
5. The Tri-State Epworth League Confereuce in Relation to Missions. (10)
6. The Studeut Missionary Campaign. (10)
7. The Infinence of the Spanish, Philippine and South African War on Missions. (20)

AFTERNOON.

1. Reports from Leagnes. (30)
2. Bnsiness session.

SATURDAY EVENING.

Missionary social at home of ——.

SUNDAY MORNING.

1. Sunrise Prayer Meeting.
2. Leagners will atteud Sabbath-school.
3. Services in the churches; preaching by visiting ministers.

SUNDAY AFTERNOON.

Children's Hour.

1. Gospel services for children.
2. Quiet Hour—Conseoration service.

SUNDAY EVENING.

Missionary Raiiy.

1. Holy Spirit in Missions.
2. Growth of the Kingdom of God.
3. Our Part in the Evangalization of the World in this Generation.

NOTE.—The figures on the right in parenthases indicate number of minutes to each subject. (Young People's Hymnal will be used.)

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss., ASSOCIATE EDITOR.

Rev. D. Scarhorough, corresponding secretary of the Mississippi Conference Sunday-school Convention, informs us that the plans are in progress for the annual gathering. This year the meeting will be at Madison Station.

The Tupelo League, which is next to the oldest one in the State, was organized on May 24, 1891, nnder the guidance of Rev. N. G. Augustus. Not long since there was a Woman's Edition of the Tupelo Journal. In it the Tupelo Leagne was written up. It is a noble record.

In the account of the forces that came up to David when he was made king over all the tribes, a single verse contains a compendium of those that were furnished by Zebnion It is as follows: "Of Zebulon, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart." No wonder it is that with such men as these David could be a man of victory. The church needs members, and the League needs members that can "keep rank."

A person who is at work in his church and making sacrifices for his Master has Christ's joy in his heart, and needs not a protracted meeting revival for his own sake primarily. He desires it, however, mainly because he would like for others to be induced by some means to wear the yoke of service that he wears and get the same joy that he experiences.

Had you ever noticed that the church member who is at work in his church never complains about its being dead? He knows that it is alive because it has work for him to do.

No true Christian on South Side can justify himself in doing nothing. There are too many homes to be visited, too many children to be organized and taught, too many hearts that need your sympathy, too many minds that need instruction, too many prayers, songs and sermons needed everywhere, to justify any Christian in folding his arms and looking on. Where are the reapers?

Dr. DuBose's first editorial in each issue of the Epworth Era is always strong. Some of them are unsurpassed in strength and beauty by any writings of our time. Our youth should appreciate them. They are worth preserving for reading the second or third time. Indeed, the Epworth Era seems too choice a periodical to go among the waste papers, even after it has been thoroughly perused.

We are informed that the Columbus District Epworth League Conference will be held on the seventh and eighth of March.

Dr. Hammond writes as follows concerning the Twentieth Century Fund Movement: "The work is looking up considerably. The brethren in all parts of the church are wide awake and pushing forward, and the prospects grow brighter each day. Large numbers of encouraging letters which we are daily receiving lead us to hope that much more than the amount called for will be raised."

The following is a copy of the last report of the Epworth League Board of the North Mississippi Conference:

"The Epworth League movement means opportunity for training the young people to be skilled workers in the Master's business. There are but two classes of people with whom we deal—those that work and those that are worked upon. And the three departments of the Epworth League give an opportunity to increase the workers and ever diminish the class worked upon, and thus speedily establish the kingdom of our Lord on earth.

"Fortunately, the League is not the rival of any other organization in the church, but a feeder and helper of them all.

"Your Board does not ask the League to undertake any new enterprise, but help meet the demands that are already upon us.

"Resolved, 1. That we endorse the Holston Plan, and request its adoption by the State Epworth League Conference.

"2. That the presiding elders and pastors press the work of the League, and aid the district secretaries, appointed by the State League Conference, in their efforts to organize Leagues, and undertake as our special work the raising of our missionary assessments in full, and securing an offering from every member to the Twentieth Century Fund.

"3. That we extend the circulation of the Epworth Era, our best assistant in accomplishing these results."

The anniversary of the tenth or "tin" wedding of Rev. W. T. and Mrs. Griffin occurred last Monday, and to celebrate the event in a becoming manner, and to let this worthy couple know how high they stand in the estimation of the people of the town, a number of friends gathered at their residence, all laden with presents appropriate to the occasion, and after a little impromtu speech by Mrs. J. P. Drake, presented them with the presents. Rev and Mrs. Griffin were taken completely by surprise at this manifestation of friendship and esteem, so much so that Mr. Griffin could hardly express the thanks he felt, but he managed to do so in a neat and pleasing way. It was a joyous event, and one that will long be held in grateful remembrance by this happy couple.—Summit Sentinel.

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Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

Do You Own HORSES OR MULES?

Is guaranteed to Cure in Every Case.

NO DRENCHING—DOSE: ONE TABLESPOONFUL.

LEARNED, MISS., Feb. 24, 1899.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance, found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDOUGALD.

PRICE, $1.00 a Bottle.

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606 Common St., New Orleans, La.

NOTICE.

To the Preachers and Members of the Delhi District, Louisiana Conference—

BRETHREN: The following quotation from a letter just received from Rev. J. L Pierce, at Monroe, calls attention to an error in the Minutes that may have its counterpart in the reports of other charges in the Delhi district.

He says: "There is a singular error in the Minutes regarding my report. Three items, viz: salary of presiding elder, foreign missions, and amount raised for printing Minutes, are under-reported. On the other hand, Bishops, domestic missions, church extension, and education, are over-reported. I reported everything in full; nothing over-paid, and nothing under-paid. Will you please ascertain who is responsible for thus marring my report?"

This discrepancy is due to the fact that the assessments given to the pastor and those sent to the statistical secretary were not the same. For several reasons it has been my custom for a number of years to get from the presiding elders the assessments made by their Boards of Stewards, and before going to Conference enter them in the record book, and thus save time and insure accuracy.

This is the first time an error of this kind has occurred, and I am sure Bro. Harper, the presiding elder, will be able to explain it.

Respectfully,

WM. G. EVANS.

NOTICE.

The Executive Committee of the Church Extension Board, Louisiana Conference, meets in Monroe, March 14. Applications are coming in almost daily to the secretary. Continue to send them, brethren; we will give all an impartial consideration. But be sure to take and get a full collection for this cause! We need every dollar apportioned by the General Board to our Conference. Bro. W. D. Wadley, treasurer, Allentown, La., is in a receptive mood just now. Let Zion's watchmen all awake.

S. J. DAVIES,
Sec. Bd. of Ch. Ex.

LOUISIANA CONFERENCE MINUTES.

A CORRECTION.

The Minutes show $200 indebtedness on Plaquemine parsonage, which is an error. "Honor to whom honor," etc. This distinction belongeth to White Castle.

Very truly,

JNO. B. KENT.

NOTICE.

MR. EDITOR: Please advise the delegates to Home Mission Conference (Brandon, Miss., March 8) that it is important for them to get certificates for one-third return fare from the ticket agent before leaving home. A. PURNELL.

Jackson, Miss., March 3, 1900.

When answering advertisements please mention the ADVOCATE.

The Mutual Life Insurance Com'y OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 26
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles. New Orleans, La.,

Managers for Louisiana and Mississippi.

DEEDS TO CHURCH PROPERTY.

I have received from Dr. Whisner, Secretary of the Board of Church Extension, blank deeds prepared as directed in the Discipline, paragraph 451. A copy will be mailed to anyone who wishes to use this form of conveyance to church property. All who desire to make application for aid to the Board of Church Extension are urged to employ this form of deed, and to file certified copy with their application.

R. W. BAILEY,
Sec'y Conf. Board.

New Orleans Preachers' Meeting.

The following ministers were present: Dr. Keener, P. E.; Dr. LaPrade, Revs. F. N. Parker, R. H. Wynn, G. D. Parker, C. D. Atkinson, M. M. Black, P. H. Fontaine, J. F. Foster, P. O. Lowrey, D. K. Dodson and Dr. B. F. White.

Pastor of Felicity reported all the interests of the church moving on about as usual. Two received by letter. Pastor of Burgundy stated the outlook good. Pastor of Carondelet reported increase in congregations, and much encouraged at the prospects. The pastor of Carrollton reported usual congregations. Increase in Sunday-school attendance. One member received by letter. Seventy-five dollars raised on Twentieth Century offering. Finances of the church good. The pastor of Dryades reported his church growing. Pastor of Rayne Memorial reported two members by letter. Pastor of Louisiana Avenue Church said the prospects were very encouraging. Sunday-school in fine condition. The League is doing fine work. Junior League organized during the month. Pastor of Algiers stated an increase in attendance. Two persons received by letter. Pastor of Tchoupitoulas reported his church in a good spiritual condition. Pastor of Parker Memorial, church painted during the month. Conference claims promised. The outlook good.

Mr. Jackson, president of the Y. M. C. A., was introduced to the Conference, and spoke in interest of the coming anniversary of the Y. M. C. A. on the sixteenth of this month in the city.

Capt. Frazee, of the Salvation Army, was introduced and made a short talk in behalf of the "Shelter Work" recently projected in this city. All the brethren pledged this noble undertaking their hearty co-operation and support.

Dr. Keener, P. E., stated the district in the best condition he has known it to be for years.

C. D. ATKINSON,
Secretary.

March and the Lion.

SOMETHING BETTER THAN THE OLD SAW

The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla to purify, enrich and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the boils, pimples and eruptions which manifest themselves because of impure blood in the Spring. If you have not already begun taking Hood's Sarsaparilla do so your Spring medicine, we advise you to begin to-day. We assure you it will make you feel better all through the coming Summer.

Mission Board, Mississippi Conference.

REPORT OF TREASURER.

RECEIPTS TO MARCH 1, 1900.

FOREIGN MISSIONS.

Rev. J. P. Drake, Summit	$ 5 00
Rev. J. G. Galloway, Nowlon and Hickory	5 00
Rev. R. S. Gale, Raleigh	13 00
Rev. W. M. Sullivan, Vossburg and Heidelburg	45 00
Rev. M. H. Moore, Centreville	30 00
Rev. W. W. Morse, Montrose	30 00
Rev. J. H. Foreman, Rose Hill	8 00
	$130 00

DOMESTIC MISSIONS.

Rev. R. S. Gale, Raleigh	7 00
Rev. W. M. Sullivan, Vossburg and Heidelburg	25 00
Rev. W. W. Morse, Montrose	10 00
Rev. J. H. Foreman, Rose Hill	5 00
	$47 00

I earnestly appeal to the preachers to take these collections and remit to me promptly. If for foreign missions, it means interest saved for the Parent Board. If for domestic missions, it means assistance rendered our faithful home laborers at the time it is badly needed.

Brethren, please hurry and help us. W. L. LINFIELD,
Treasurer.

Read What is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarhorough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

"Unique in plan, extraordinary in scope and exceptional in value. The arrangement of the two editions is most helpful."—Bishop Huntington, Syracuse, New York.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Maillalieu, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

"The Combination and self-pronouncing features make it the most practically useful Bible that has ever been published."—Bishop Spalding, Denver, Colo.

"The handsomest and most serviceable edition of the Holy Scriptures that has come under my notice. The Bible Helps contain all that is essential."—Bishop Ninde, Detroit, Mich.

"The best, for use of teachers and students, ever published."—Bishop Wilson, Baltimore, Md.

"It deserves a place in every home."—Bishop Vincent, Topeka, Kan.

"It is one of the most perfect editions of the Bible I have ever seen."—Bishop Whipple, Faribault, Minn.

See our offer on another page.

JUST THINK OF IT!

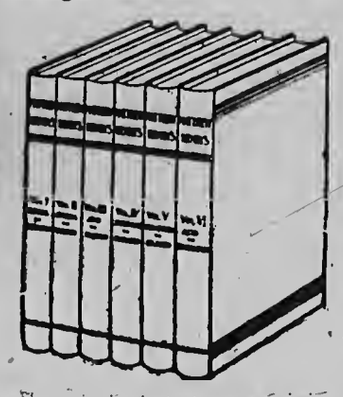
Just think of getting a Holman Bible with all the Oxford helps handsomely bound for $1. See offer on sixth page.

CHOICE Vegetables will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

GERMAN KALI WORKS,
93 Nassau St., New York.

Matthew Henry's
Commentary
on the entire Bible, with all original illustrations and foot notes.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



3 Vols., complete, only $6.00 net.
6 Vols., complete, only $7.20 net.

Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Bickersteth: No subseqnent commentary has rendered it less valuable or less disirable in every Christian library.

Cheapest and Best Commentary. Best cloth binding—good type.

Write to
Rev. W. C. BLACK,
512 Camp Street, - New Orleans.

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1. How to Succeed.—Marden.
2. Many Thonghts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any snbscriber, new or old, who will pay his snbscription one full year in advance—i. e., to March, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-snbscribers. Pay yonr subscription and send $2 additional.

Address
REV. W. C. BLACK,
512 Camp St., New Orleans

Home Circle.

THREE THINGS.

Remember, three things come not back:
The arrow sent npon its track—
It will not swerve, it will not stay
Its speed; it flies to wonnd or slay.

The spoken word, so boon forgot
By thee; but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity
That cometh back no more to thee.
In vain thon weepest, in vain dost yearn,
Thess three will nevermore retnrn.

—From the Arabic.

OLD-SCHOOL MANNERS.

When one speaks of a lady or a gentleman of the old school, the idea conveyed is at once that of somebody stately, conrteons, and somewhat formal. One can not conceive of a person distingnished by the gentle breeding of the old school as flying to and fro in a hnrry, as rnshing abont over the affairs of the day, fussy, fidgety, or impatient becanse these are not going as they should, as interrupting conversation, as arriving too late to keep an appointment, or as in any small way violating the rnles of politeness. It is characteristic of old-school courtesy that it has leisure to be considerate, and perhaps it would be well for us, who belong to a newer time, to retnrn to some of the beautiful observances which were once customary among highly-civilized people.

The cnrt phraseology of the day has in a measure dropped even the beautiful words, lady and gentleman, substitnting man and woman in very clnmsy and awkward connections. Man as the name of the species, woman as its feminine, are appropriate terms, and there are certain situations in which it is right to speak of men and women. Bnt when we are allnding to people in society, people who have certain relations to snstain to one another, we shonld say lady and gentleman, and it is not too much to exact of these the refinement, the good taste, and the freedom from hnrry which are distingnishing marks of those who have been bronght np in a polite school.—Christian Intelligencer.

HOPEFULNESS.

Hopefulness is largely a matter of temperament. A person sees the bright side of things and has confidence in his vision because he is so made. Bnt a process of reflection may do mnch to lead those who take gloomy and despondent views to take a more cheerful forecast. Proper weight shonld be given to the encouraging featnres of a sitnation, and then the issue of any given state of affairs depends in part upon the chapter of accidents—those inscrutable factors which you can not estimate. These are as likely to be favorable as adverse. Some people are fond of sayiug, "Things always go agaiust me," by which they mean that this iucalcnlable factor in hnman affairs always works agaiust them. Bnt, of conrse, if that were so, they wonld have been dead or rnined years ago. Then, again, good health has much to do with sane and cheerfnl views. If you are not feeling qnite np to the mark, make proper allowance for the gloom that yonr physical condition spreads over your mental operations. A dyspeptic's views are of no particnlar valne anyway, and if yon happen to belong to that nnfortnnate class, stontly refuse to draw a gloomy conclnsion from any set of circnmstances until the fit has left yon. Above all, do not fall into the error of thinking that the last pessimist yon have talked with is an inspired prophet. Nine chances to one his ideas are absolutely worthless.—Watchman.

SELECT GOOD BOOKS.

Life is too short to read all sorts of books. No one man can read all if he would, for the making of books is without end. Consequently there must be selection. No one ought to read a bad book any more than he should associate with a bad companion. Books treating along the line of one's vocation or profession, of course, take precedence of all others for the help and instruction they contain. But even here there must be selection, for some are more valnable than others. There is, however, in addition a large miscellaneous reading required, in order to cultivate the taste and to make him acquainted with the refinements of literature. If he does not wish to devote himself to the most learned writings in order to acquire knowledge, he does need sensible writings so as to strengthen his understanding. Variety, too, will produce the widest culture. Therefore, in making selection always make selection only of the best of its class. Hasten not to read every new book which is announced, but wisely adhere, if your time for reading is limited, to those whose worth has been already approved. Time enough when it has been accepted as standard to put it upon your shelf to be perused at your leisure. A man's wisdom and taste, and oftentimes his culture, may be determined by a glance at his library. —Methodist Recorder.

DOING HER OWN WORK.

In her article on "The lady who does her own work," Mrs. Harriet Beecher Stowe dwells on the valne of honsework in giving the very healthiest form of exercise, and for the average woman shows it to be far preferable to the work of the masseurs, who even in those days, more than thirty years ago, seem to have found plently of patients.

"Wonld it not be qnite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furnitnre, and all the multiplied domestic processes which our grandmothers knew of?" and then adds: "I will ventnre to say that onr grandmothers in a week went over every movement that any gymnast has invented, and went over them to some prodnctive purpose, too." Here is a hint that women with thin arms wonld do well to take. It is said to be really a fact that Clara Louise Kellogg, the singer, when a young girl, was mnch annoyed by the atteuuated appearance of her arms when she began to don evening dress at her crowded concerts. Some one recommended a brisk use of the broom, which advice she followed, and soon had a ronnd, plnmp member as the reward of her labor. If a thin, listless girl, with a dull eye and stare, can by any means be persnaded to try the "broom cnre," she will be astonished to find what a beautifier it really is. —Exchange.

A PERFECT HOME.

The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother, and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the key-note of the day, and it always rang clear. From the rosebud or clover leaf which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, and home-maker. If to her quick brain, loving heart, and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen.—Helen Hunt Jackson.

A TEMPERANCE LICTURE.

A professional gentlemeu who was accustomed to take his morning glass stepped into a saloon, and, going up to the bar, called for whisky. A seedy individual stepped up to him and said: "I say, Squire, can't yon ask an unfortunate fellow to join you?" He was annoyed by the man's familiarity, and roughly told him: "I am not in the habit of drinking with tramps." The tramp replied: "Yon need not be so cranky and high-minded, my friend. I venture to say that I am of just as good family as you are, have just as good an education, and before I took to drink was just as respectable as yon are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn, and he will bring yon to just the same place I am." Struck with his words, the gentleman set down his glass, and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy. He then asked: "Was it drink that made you like this?" "Yes, it was, and it will bring you to the same, if you stick to it." Picking up his untouched glass, he poured its contents upon the floor, and said: "Then it's time I quit," and left the saloon, never to enter it again.—Selected.

DIG FOR YOURSELF.

Nothing better could happen to the young man who has the right kind of grit than to be thrown on the world and his own resources. A well-to-do judge once gave his son a thousand dollars, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits. At the close of the vacation the judge said to his son, "Well, William, are yon going to college this year?" "I have no money, father." "Bnt I gave yon a thonsand dollars to graduate on." "It is all gone, father." "Very well, my son; it is all I could give you; yon can't stay here; yon must now pay your own way in the world." A new light broke upon the vision of the young man. He accommodated himself to the situation, again left home, made his way through college, graduated at the head of his class, studied law, became Governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than William H. Seward.—Christian Work.

GEN. LEW WALLACE'S STEP-MOTHER.

The finest quality of a great soul is, perhaps, that of being unconscious of its altitude, and many who think of others so much that they have time to think of self bnt little, wonld be surprised to hear their virtues set forth.

"Speaking of great men with great mothers," said a well-known orator, "I think Gen. Lew Wallace was the most fortunate of all famous men I know in stepmothers. His step-mother was a woman of a great intellect and of superior talent. In regard to their affection for each other there is a good story. It was just after the publication of 'Ben Hur.' 'And what do yon think of my book?' the author asked of his step-mother, Mrs. Zerelda Wallace.

"'Oh, it is a grand book, my son,' said Mrs. Wallace, 'bnt where did you get that beautiful character of the mother of Ben Hur?'

"'Why, my dear mother, I thonght of yon every line while I wrote it,' replied the General, as he put his arm around her."—Exchange.

LIFE'S PRIZES ARE FOR MEN WITH STAYING POWER.

"Investigation into the lives of the great men of our own age and past ages will show that these men of mark and grand performance outstayed other men, worked harder than other men, worked longer than other men, and had great strength and stamina, without which they could not have worked harder and longer than others. What better lesson could we teach our youth than to so nourish and cultivate their bodies, not for all of each day, but for a reasonable time daily, and by sensible, well-directed effort, aimed to bring those bodies up to manhood, as to fit them for a great life's service?

"The wisest of men has told us that the glory of young men is their strength. Why should not the body's training go hand in hand with storing and developing the mind—with clean, pure, high character as well?"—Selected.

"I hold in highest dignity and most awful significance the laws of the descent of inheritance; of pre-natal influence; of the determining of destiny before a human being has ever known an independent heart-beat or an intelligent volition. I believe that all reforms have their root here, and that a wiser, more thoughtful age, not very far distant either, will stand aghast as it reads of the madness of the present dance of delusion and death in respect to the right of every child to be well born!"—Frances Willard.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

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The question was presented: "Why a fish weighing ten ponnds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

BURTON—It is said death selects a shining mark at which to shoot his fatal darts. This was surely so in the case of Prof. G. W. Burton, who died Dec. 20, 1899. He was a bright and shining light. He would have been thirty-six years old Jan. 1, 1900. He had been married little over eight years. He joined the church in Greensboro, Ala., when but a youth. He did not know how to be ungenerous or little, but with a full heart he did his best and gave his best. He loved with all his power the lovable, and abhorred evil with equal intensity. If he had a weakness, it was his lack of patience with half-hearteiness. As an Epworth Leaguer, he was, as in other church work, earnest and constant. He was a faithful missionary worker, but the Sunday-school was his chief delight, and in it he was an active and efficient superintendent and teacher. He counted it a joy to labor in this department of church work. He was a true husband and father in the fullest sense of the word. All his friends know he had a big heart and loved much, but no one knew so well as his wife. Language is lame, and time would fail us to speak fully of the virtues of this good and busy life. He was given to hospitality, charitable to the needy, kind and obliging to his neighbors, gentle and loving in his home, true and loyal to his church, a friend indeed to his pastor. How greatly we shall miss him! The sympathy and love of many go out to the bereaved wife and children, but they sorrow not as those who have no hope. We shall see him again. IRA B. ROBERTSON.

MITCHELL—Lotta P. Mitchell, daughter of R. Q. Little and Beulah Mitchell, was born at Pleasant Grove, Miss., Aug. 2, 1888, and died at home at Delta, Miss., at about 5 o'clock A. M., Feb. 18, 1900 after several days' illness. She suffered some time of malarial rheumatism, which was followed by a persistent pneumonia and death, despite the best efforts of medical skill and tenderest care of loving hands. Thus a great sorrow has come to father, mother, brothers and sisters. Tenderness another home has that vacant chair, never to be occupied in this world. And thus a whole community is made sad, being bereft of one who was everyone's friend, and thus went out the bright light of a sweet, kindly, happy life. She was beginning in earnest the preparations for a useful life. Her new Bible, received last Christmas, was being read with interest, and she loved to discuss the people and their peculiar customs as she read about such. But now she reads the fuller revelation that needs no commentary, as she reads from the face and glory of her heavenly Father, whose smiles drive all her sorrows away. To-day, while we enjoy the companionships of Bible characters, and learn with pleasure from their lives the will of God, Lotta's spirit is with friends gone before, with patriarchs, priests, prophets, apostles, and the blessed Lord Jesus.

May God bless, comfort, and keep all the bereaved ones, that reunion may take place afterwhile in heaven! BEN P. JACO, P. C.

Pleasant Grove, Miss.

JENNINGS—Our faithful brother, R. James Jennings, having fought bravely the battles of life for about three score years, died suddenly of heart trouble at his home near Mastodon, Miss., Dec. 30, 1899. He had been in declining health for about a year, but seemed improved at this time, and was able to make friendly visits and attend to business. Only an hour or two before his death he was at Mastodon talking pleasantly with a group of friends. He had been an acceptable member and faithful steward of the M. E. Church, South, for some years. Limitation forbids an effort here to attempt to recite the story of friendly, noble, and virtuous deeds of this good man. With him the storms of life were many and severe, often terrific; but, being a true man of honor and patience, he went calmly forward enduring to the end, where peace reigned. His wife, a great sufferer for thirty years, preceded him to the grave only about two months. With the burial service of our church, and in Masonic honors in the presence of friends and brethren, we quietly placed his remains in the bosom of mother earth, covered with pure white snow, in the cemetery at Longtown, Miss., Dec. 31, 1899.

BEN P. JACO, P.

BOYD—Susie K. Boyd (nee Davis) was born at Darlington, La., March 27, 1851; and died at the same place, and in the same house in which she was born, Dec. 6, 1899. She was married to Mr. C. L. Boyd, Sept. 11, 1873. This union was blessed with eight children—six sons and two daughters. The six sons and husband survive to mourn the loss of an affectionate wife and devoted mother.

Such is the brief record of one who has but recently "slipped away" from us; but who can tell how much of conflict, how much of victory, how much of suffering patiently borne was included in the years of her pilgrimage on earth?

Sister Boyd was converted and joined the M. E. Church, South, in 1870; lived the life of a faithful, self-denying Christian, and was ready when the summons came.

I had been her pastor for only one year before her death, and had but few opportunities of visiting and conversing with her. I found her, however, a patient sufferer, awaiting the will of her Lord. I was absent attending Conference when she died. Rev. T. W. Brown, a superannuated veteran of the Mississippi Conference, performed the last sad rite of burial, and spoke the word of comfort to surviving friends and relatives. She sleeps, awaiting the resurrection of the just.

"It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose,
To spend eternal years."

J. I. HOFFPAUIR.

KELLOGG—Mrs. S. C. Kellogg (nee Curry) was born in Titusville, Penn., Jan. 17, 1819; married Dr. O. Kellogg, Sept. 19, 1843; moved first to Columbus, Ohio; then to Southern Illinois, where her husband, as a preacher, joined the Southern Illinois Conference, M. E. Church, where he traveled for some years; then, in 1866, they moved to Hernando, Miss.

Sister Kellogg, when quite young, joined the Presbyterian Church. She joined the M. E. Church with her husband in 1846; then, in 1866 in Hernando, Miss., they joined the M. E. Church, South.

Sister Kellogg died at her home in Hernando, Jan. 23, 1900, her husband having many years before crossed the river into the spirit world. She lived a consistent, consecrated, beautiful Christian life to the last. It was a benediction to be with her, so rich in experience, strong in faith, and trusting in hope; said she was patiently waiting the Master's will to take her home. Lovingly and trustingly she fell asleep in Jesus, and in the midst of a large company of relatives and friends we laid her in the grave until the resurrection morn shall wake the sleeping dust.

J. H. SMITH.

Hernando, Miss.

ELLIS—Ruth Ellis was born Nov. 22, 1896, and died Monday, Jan. 29, 1900, aged three years two months and seven days.

"Death deals at random, right and left,
And flowers fall as well as oaks;
And so bonnie Ruth blooms no more,
And night has fallen on our folks."

God sent little Ruth as an angel to scatter radiant pearls along the bridal pathway of Dr. and Mrs. E. M. Ellis; but three gleeful, gladsome years had scarce tripped by before Jesus came to take the little daughter in his arms and bear her to the nursery of God.

Little Ruth loved papa and mama with a love that was deeper than childhood's fancy. As we went on our pastoral rounds we would see the bright little face beaming with anticipation, looking and waiting for papa to come from the office. Thank God those eyes are not dim, the smile of welcome is not faded, but, resting in the arms of the Welcome Christ, Ruth is waiting with glistening face and listening ear to catch the first footfall of mama and papa as they come weary at nightfall to God's long home.

FLOYD—Robert Alexander, son of D. D. and Rosa Floyd, died Sept. 15, 1899, in Wilkinson county, Miss. His seventh birthday found him ill, and on the following day he closed his eyes in this world to open them in heaven. He was the first-born, and was possessed with an intelligence beyond his years. He was the pride of his father, the joy and comfort of his mother. Robert was loved by all who knew him, especially his grandparents, with whom he often stayed for some days.

Parents, sorrow not, for he who hath said, "Suffer the little children to come unto me," hath taken him, and you may join him where God wipes all tears from our eyes, and there shall be no night there. God bless and meet you in your bereavement, and may it work out an eternal weight of glory and a home with Robert in heaven! Kind friends laid him in the churchyard at Hopewell to rest until the resurrection morn, when we shall meet him, and we shall know each other there.

GRANDMOTHER.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price 75c. per bottle.

Hall's Family Pills are the best.

To be spiritually ready is to be in the atmosphere of love and of sympathetic activity. That annoyance and hindrances exist all about me, that they confront our comings in and entangle our goings out, is forever true; but, unless there is the inward response, they can not penetrate into our lives and work us ill. To live is to meet these trials.—Lilian Whiting.

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Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The greatest homage we can pay to truth is to use it.—Emerson.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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the specific for all skin disorders, slight or severe. 50 cents a box.
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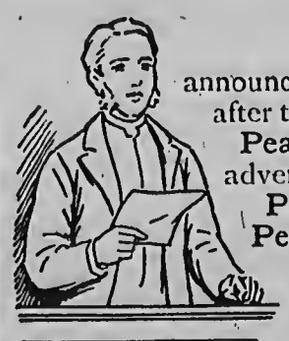
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.



A Pastor

announcing, from the pulpit, a committee to look after the cleaning of the building, called it "The Pearline Committee." That is the kind of advertising that has swelled the sales of Pearline. It's from people who know Pearline, and are using it, and who think and speak of it as the one thing necessary in any matter of cleanliness. Talk with some of these people, if you have doubts about Pearline. 504

Cleanliness is next akin to Godliness.

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A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the New Orleans Advocate we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to March, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

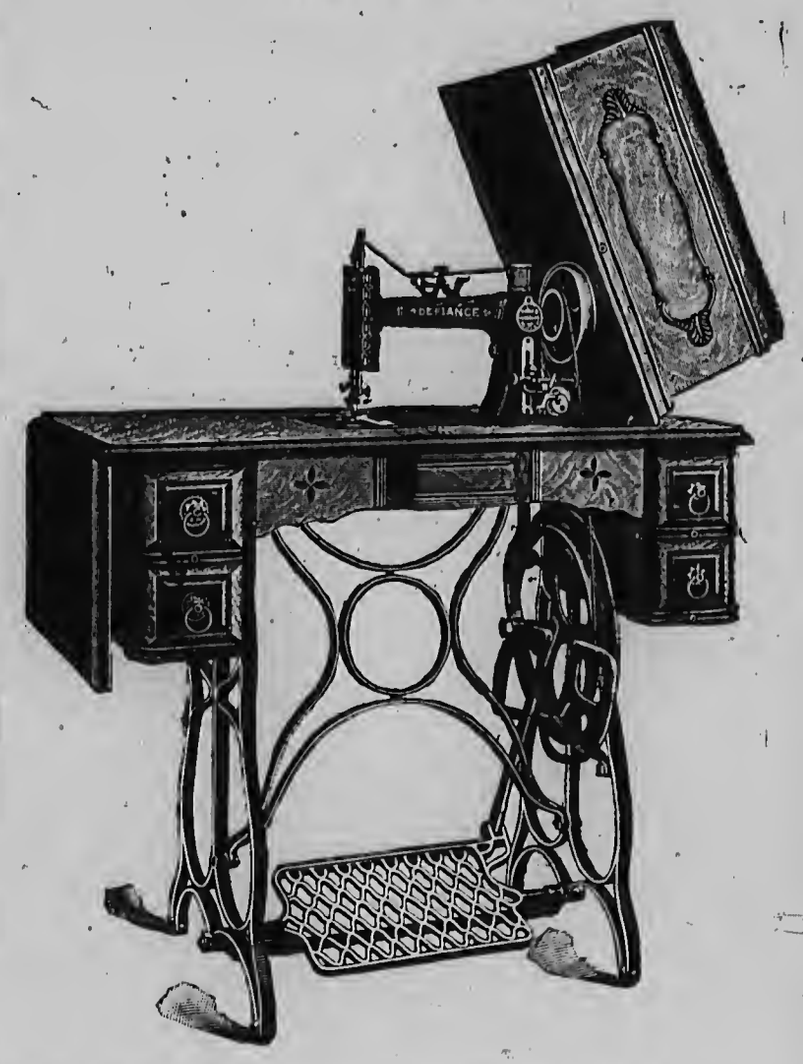
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5¼ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, 01 Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above described machines at the prices named, and also send the Advocate free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

EXTRA GOOD ORGANS

Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense. By saving in the selling, we put more in the making.

The more people know how good the Epworth is — and how we deal — the more our business grows. Write for catalogue today.

Williams Organ & Piano Company, Chicago.

NEWS OF THE WEEK.

Roberts has established his camp at Osfontein.

The Boers will hereafter act solely on the defensive.

Boer women fought in the trenches aronnd Ladysmith.

Cecil Rhodes sent champagne to the army to drink Roberts' health.

Race trouble has broken ont at Letobatchie, Ala. Serious developments are expected.

Ex-President Cleveland is ill at his home in Princeton. He is suffering from rheumatic gout.

Secretary of War Root has gone to Cuba on a trip that is expected to occupy two months.

There is fresh evidence that the Filipinos intend to maintain a wholesale guerrilla warfare.

Edinburgh University conferred the degree of Doctor of Laws upon United States Ambassador Choate.

Gen. Cronje has expressed gratitude for courteous treatment accorded him and his party by the British.

Boer sources at Brussels report that the Boers have abandoned the siege of Mafeking for strategical reasons.

Recent earthquakes in Southern Mexico did much greater damage than was indicated by the earlier reports.

The German postal authorities announce that packages sent by mail to the United States must go unsealed.

The National Editorial Association adjourned on Saturday. The next meeting will be held in Buffalo, N. Y.

Gen. French reconnoitered Saturday and had a sharp skirmish with the Boers in front of Roberts' main camp.

Louisiana rice has recently been sent in large quantities to Honolulu, Hilo and other points in the Hawaiian Islands.

There is talk in London of creating a dukedom for Gen. Roberts, an earldom for Gen. Kitchener and a peerage for Gen. Buller.

The Mississippi Legislature expects to complete its work on March 12, although it has yet a number of important bills to act on.

A general strike of machinists is to be ordered in Chicago. The strike may extend to all the metal working organizations of the country.

Kimberly and Ladysmith, in South Africa, have been relieved by the English forces. Gen. Cronje has surrendered, with 4,000 men, to the English.

The engineers have reported a project for the improvement of the Onachita and Black rivers as high as Arkadelphia, Ark., by locks and dams, to cost $3,575,000.

A Methodist celebration was held in John Wesley's historic church in London on March 2. The celebration began with a prayer meeting lasting four hours.

At the opening of new tenement buildings in London, the Prince of Wales, during the course of a speech, characterized the slums of London as a disgrace to civilization.

Cronje is a prisoner aboard H. M. S. "Boris" off Simonstown, Cape Colony. During the trip from Paardeberg he was shielded as much as possible from the curiosity of the people.

The Cuban delegates who went to Washington to protest against the appointment of Mgr. Sarreti as bishop of Havana have failed in their mission, Mgr. Martinelli, the papal delegate, holding that he had no authority to interfere.

Director of the Mint Roberts says the coinage of silver dollars at the New Orleans Mint will be increased to 4,000,000 per month when the pending financial bill becomes a law. It is the intention of the Treasury Department to work the New Orleans Mint to the full limit.

The President sent a message to Congress detailing that the revenue collected from Puerto Rico since the evacuation of the island by Spain, amounting to over $2,000,000, should be placed at the disposal of the President for the relief of the island.

"PERSEVERE AND PROSPER." Take Hood's Sarsaparilla faithfully and it will cure scrofula, salt rheum, boils, pimples and all blood humors; also dyspepsia, rheumatism, catarrh and that tired feeling. It never disappoints.

Sick headache is cured by Hood's Pills. 25c.

Owing to the enormous appropriations already made by the present Congress, leading Republicans are playing to have the Nicaragua Canal bill sidetracked until after the presidential election.

The Ohio House of Representatives has passed a bill which provides that women employed to do work of any kind shall, in the absence of a contract agreement, be paid the same wages as men receive for similar work.

Mr. Robert L. Thompson, secretary of the Lafayette Commission, as special commissioner of the United States, representing President McKinley, in his name, has presented to President Loubet of France the first of the Lafayette dollars, which was inclosed in a casket costing $1000.

The National Editorial Association, which met in this city last week, adopted the strong anti-trust resolution which was recently passed by the American Newspaper Publishers' Association at their New York meeting. An amendment was also adopted requesting immediate action by Congress on this important question. "The unanimous conviction of the editors of the country is that a tax on white paper is a tax on intelligence."

THE BEST EVER MADE.

The very best premium offer we have ever made is our Sewing Machine Offer now running. You get the machine at a fabulously low price, and with it get a six months' subscription free. You have different styles to select from, and you have ten days to test the machine. Don't fail to read our offer.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney disease, take Lemon Elixir.

Ladies, for natural and thorough organic regulation take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

MARRIAGES.

DENMAN—WILLIAMS.—At the residence of Mr. Lumm Denton, Sumner, Miss., Feb. 18, 1900, by Rev. W. E. M. Brogan, Mr. J. O. Denman to Miss Lura Williams.

ELLIOTTE—GRAYSON.—At the home of the bride's mother, Mrs. M. F. Grayson, near Marksville, La., Dec. 14, 1899, by Rev. L. L. Roberts, Mr. Robert Elliotte and Miss Carrie Grayson.

RUSH—McRAE.—At the residence of the bride's parents, Thursday, March 1, 1900, by Rev. H. Mellard, Mr. R. R. Rush to Mrs. Nannie McRae.

TALLY—WELSH.—At the residence of the bride's father, Mr. Emile Welsh, near Pearl River, La., Feb. 21, 1900, by Rev. J. J. Kelly, Mr. Louis Tally to Miss Martha Welsh.

HOLLOWAY—RHODES.—At the residence of Dr. W. D. Haas, Bunkia, La., Feb. 26, 1900, by Rev. N. J. Roberts, Mr. William A. Holloway, M. D., and Miss Joycie Nanie Rhodes.

WILLIAMS-HOWARD.—At the residence of the bride's father, Rev. H. P. Howard, McComb City, Feb. 26, 1900, by Rev. Isaac L Peebles, Mr. Richard W. Williams to Miss Edna Howard.

BRADLEY—FROST.—At the residence of the bride's father, Mr. J. J. Frost, Dec. 27, 1899, by Rev. H. M. Young, Mr. James Bradley to Miss Matda Frost.

FOWLER—COGGINS.—At the residence of the bride's father, Mr. D. D. Coggins, Feb 21, 1900, by Rev. H. M. Young, Mr. W. C. Fowler to Miss Eula Coggins.

ABEL—ABEL.—At the residence of the bride's father, Mr. Geo. Abel, Feb. 21, 1900, by Rev. H. M. Young, Mr. J. S. Abel to Miss Ada Abel.

ETHRIDGE—OVERSTREET.—At the residence of the bride's parents, Hon. and Mrs W. J. Overstreet, DeKalb, Feb. 24, at 8:30 P. M., by Rev Hervie Mellard, Hon. Geo. H. Ethridge to Miss Mabel Overstreet.

BARRETT—CHICHESTER.—At the Methodist Church, Edwards, Miss., Feb. 21, 1900, by Rev. Jas. G Galloway, Mr. Thos. H. Barrett to Miss Minnie Earl Chichester, all of Edwards, Miss.

THE AUTHENTIC LIFE OF
D. L. MOODY
BY
Rev J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

JOHN C. WINSTON & CO.,
328 Dearborn Street, Chicago, Ills.

Relief for Puerto Rico.

Last week, by the direction of President McKinley, a Puerto Rican relief fund of $1,250,000 was created from the remainder of the $50,000,000 voted by Congress two years ago at the outbreak of the war with Spain, as a national defense fund. The President and his Cabinet have been deeply stirred by the numerous and continued appeals for aid that have come from that island as the result of the terrible hurricane of last year, which caused such widespread devastation.

According to reliable reports of an official character, the planters and laborers of the island are in a most deplorable condition on account of lack of funds. Governor-General Davis reports that their lands are overgrown with rank vegetation, that they have no seed to plant, and are approaching a state of absolute destitution. Hence there is great need that relief be administered at once. The President's action in this matter is both timely and highly commendable, and we feel sure will meet with general approval.

If wisely distributed, a million and a quarter dollars will do no little towards relieving the great distress now prevailing in Puerto Rico. A better use of the money remaining from this war emergency fund could hardly have been made.

LITERARY NOTES.

BY W. F. B.

The feud of the Montana millionaires, now being waged in the United States Senate, is the subject of a dramatic narrative in Ainslee's, for March. The greatest engineering feat the world has ever seen is described by John Ward, F. S. A., in The Conquest of the Nile. The Real Howells is welcome because in it we see the famous novelist studied as a man rather than as a writer. In addition, there is a striking war story by Stephen Crane; the continuation of Gen. King's novel, and stories by Chauncey C. Hotchkiss, Ewan Macpherson, and Howard Fielding.

The Return of the Business Woman, by Edward Bok; The Anecdotal Side of Mr. Beecher, College Girls' Larks and Pranks, The Modern Son and Daughter, Where the Founder of the Kindergarten was Born, are among the notable features of the March Ladies' Home Journal. The Autobiography of a Girl, The Theatre and Its People, and The Parson's Butterfly, are continued, and Edith and I in Paris, and Her Boston Experiences, are concluded. Howard Chandler Christy contributes the first of his American Girl series of drawings, showing her at church, and A. B. Frost humorously pictures The Country Store as a Social Centre. An Easter solo and an anthem are timely; and the numerous articles on fashions in woman's wear will be a useful guide just at this time.

The American Monthly Review of Reviews contains an illustrated character sketch of John Ruskin; a study of the Southern Mountaineer, by President William Goodell Frost, of Berea College, with pictures of Kentucky and Tennessee mountain types; notes on the educational opportunity at Berea; an account of the Craig Colony for Epileptics in New York State, by Sydney Brooks (illustrated); an article on The American Merchant Marine, by Winthrop L. Marvin; a paper on The Policy of Steamship Subsidies, by President Hadley, of Yale; and The Emancipation of Slaves Under Moslem Law, by Prof. D. B. Macdonald. In the editorial department, entitled The Progress of the World, especial attention is given to the war in South Africa, the Hay-Pauncefote treaty, the Kentucky disturbances, the Puerto Rican tariff, Governor Roosevelt's administration, the approaching presidential campaign, the steamship subsidy bill, and our situation in the Philippines.

PAINT TALKS, XXVI.

WHAT MAKES PAINT EXPENSIVE.

When a householder finds that his buildings need painting he may either figure how cheaply he can get the job done, or he may try to learn how he can do it most economically. If cheapness be his chief aim he will select the poorest mixture in the market, and proceed to apply it himself. If he prefer economy he will select the best paint he can find and employ a practical painter to apply it properly.

The work done with the best material, by a practical painter will cost him, perhaps, a third more or (if he counts his own labor as worthless) twice as much as if he had done the job himself with the poor material.

When the job is completed the sun and the wind and rain begin to test the value of the work. If material and work be good they will stand. If they be poor a fresh job will be ready within a short time. Then the same operation can be repeated, and so on till the building decays.

Now when painting is to be done it is well to bear in mind a few facts: First, any paint is cheap in comparison with the building it protects; second the principal cost of painting is the labor; third, the most economical paint is that which protects the building best and longest.

The cheapest paints are neither protective nor durable. Pure white lead is expensive enough, but it requires frequent renewal. The combination paints, or the pure linseed oil ready mixed paints, containing enough (and that means a good deal) of zinc white to carry large quantities of linseed oil and to prevent the white lead from chalking, cost more than the cheapest alkali, water and benzine paints; but they cost much less than pure lead per square yard of surface covered, and they are far more durable than either.

Durable paint is never, in the long run, expensive; but paints that are not durable are always expensive, no matter how little they cost.

STANTON DUDLEY.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

In Part.

Sharon, at Lone Pine	Apr. 7, 8
Madison, at Pearl River	14, 15
Terry, at Spring Ridge	21, 22
Capitol Street	P. M. 23, 23
Fannin, at New Providence	28, 29
Vaughan's, at Union	May 5, 6
Ile ton, at Midway	13, 14
Yazoo City	P. M., Thursday.. 17

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

T. B. HOLLOMAN, P. E.

FOREST DIST.—SECOND ROUND.

In Part.

Hillsboro, at Good Hope	Sat. and Sun. Mar. 10, 11
Carthage, at Singleton	Sat. and Sun. 17, 18
Walnut Grove, at Pine Grove	Sat. and Sun. 24, 25
Y and Heidelberg, at Philadelphia	Sat and Sun. Apr. 1
N. and Hickory, at Newton	Sat. and Sun. 7, 8
Morton, at Lindsey	Sat. and Sun.. 14, 15
Lake, at Carr's	Thurs.. 19
Raleigh, at Trinity	Sat. and Sun.. 21, 22
Trenton, at Boykin	Sat. and Sun.. 28, 29
Shiloh, at Shiloh	Mon.. 30
Decatur, at ——	Sat. and Sun.. May 5, 6
Preachers' Institute, at Forest	Tues. and Wed. 8, 9
District Conference, at Forest	Thurs. and Fri. 10, 11
Forest, at Homewood	Sat and Sun.. 12, 13

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for license to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ellisville and Laurel, at Laurel	Mar. 22
Purvis, at Tuscanola	24, 25
Williamsburg, at Pleasant Grove	30
East Covington, at Oak Bowery	Apr. 1
Lumberton and Poplarville, at Poplarville	4
Nicholson, at Byrd's Chapel	7, 8
Pearlington and Logtown, at Logtown	9
Biloxi	13
Gulf Port, at Long Beach	14, 15
Ocean Springs and Scranton, at Ocean Springs	21, 22
Moss Point	22, 23
Americus, at Lucedale	25, 26
Escatawpa, at Caswell Springs	28, 29
Vancleave, at Shiloh	May 5, 6
Coalville, at ——	12
Bay St. Louis	13
Brooklyn, at Brooklyn	18
Columbia, at ——	19, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Fayette	Mar. 3, 4
Brandywine	10, 11
Hamburg	17, 18

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Satartia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr 1
Hermanville, at Pisgah	7, 8

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bayou Pierre, at New Tabernacle	Mar. 3
Hazlehurst	3, 4
Tylertown, at Tylertown	10, 11
Paris, at Tilton	17, 18
Mt. Carmel, at Bethel	24
Providence, at Bahala	25, 26
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

West circuit, at West	Mar. 3, 4
McNutt and Sunnyside, at McNutt	10, 11
Webb and Dublin, at Webb	17, 18

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar. 3, 4
Corinth station	10, 11
Iuka station	17, 18
Ripley and New Albany, at Ripley	24, 25
Inka circuit, at Harmony	31, Apr. 1
New Albany circuit, at Wellz's Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Baldwyn, at Gun T	28, 29
Blue Springs, at Shermun	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Manlachie, at Mooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	Mar. 31
Water Valley—Main Street	Apr. 1, 2
Water Valley—Wood Street	3
Oxford circuit	7, 8
Oxford station	9
Grenada circuit	14, 15
Grenada station	16
Coffeeville circuit	17
Tocopola circuit	21, 22
Paris circuit	23
Minter City circuit	28, 29
Eizy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G PORTER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Mar. 18, 19
Prairie circuit, at Prairie	24, 25
Houston and Wesley, at Houlka	31, Apr 1
Amory and Nettleton, at Nettleton	7, 8
Tupelo station	11
Montpelier circuit, at Friendship	14, 15
Buena Vista circuit, at Ebenezer	21, 22
Shannon circuit, at Troy	28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Hoon's Chapel	19
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at ——	June 2, 3
Nettleton circuit, at ——	7.

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

DURANT DIST.—SECOND ROUND.

Eupora, at Mathiston	Mar. 17, 18
Cumberland, at Cumberland	20, 21
Tom Nolan, at Edgeworth	24, 25
Ebenezer, at Bethany	31, Apr. 1
Lexington, at Tchula	3, 4
Salem, at Salem	7, 8
Pickens, at Pickens	14, 15
Durant station	21, 22
Kosciusko station	28, 29
Iloizona, at Belzona	May 5, 6
Rorni Hill, at Pittsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	19, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	19, 17

T. W. DYE, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	Mar. 4, 5
Starkville station	11, 12
Macon	18, 19
Shuqualak, at Salem	24, 25
Winstonville, at Mt. Hebron	31, Apr. 1
Hebron, at Memphis	7, 8
Tibbee, at Kilgore	13
Columbus circuit, at Mt. Pleasant	14, 15
Crawford, at Artesia	21, 22
Starkville circuit, at Sessum	28, 29
Columbus station	May 6, 7
Brooksville, at Soule Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—SECOND ROUND.

In Part.

Sardis	Mar. 17, 18
Como	23, 24
Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Endora	14, 15
Enreka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch circuit, at Miller	Mar. 3, 4
Randolph mission, at ——	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt. Pleasant	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Mar. 24, 25
Lisbon, at Alabama	Apr. 6
Farmerville, at P. S	7, 8
Downsville, at Whitmire	9
Lancaville, at Mt. Zion	14, 15
Minden, at Minden	14, 15
Simsboro, at Vienna	21, 22
Vernon, at Long Straw	May 5, 6
Ruston	6, 7
Gibbsland, at Oak Grove	11
Bienville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	20, 21
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

B. T. CREWS, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar. 3, 4
Corinth station	10, 11
Iuka station	17, 18
Ripley and New Albany, at Ripley	24, 25
Inka circuit, at Harmony	31, Apr. 1
New Albany circuit, at Wellz's Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Baldwyn, at Gun T	28, 29
Blue Springs, at Shermun	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Manlachie, at Mooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	Mar. 31
Water Valley—Main Street	Apr. 1, 2
Water Valley—Wood Street	3
Oxford circuit	7, 8
Oxford station	9
Grenada circuit	14, 15
Grenada station	16
Coffeeville circuit	17
Tocopola circuit	21, 22
Paris circuit	23
Minter City circuit	28, 29
Eizy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G PORTER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Mar. 18, 19
Prairie circuit, at Prairie	24, 25
Houston and Wesley, at Houlka	31, Apr 1
Amory and Nettleton, at Nettleton	7, 8
Tupelo station	11
Montpelier circuit, at Friendship	14, 15
Buena Vista circuit, at Ebenezer	21, 22
Shannon circuit, at Troy	28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Hoon's Chapel	19
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at ——	June 2, 3
Nettleton circuit, at ——	7.

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

DURANT DIST.—SECOND ROUND.

Eupora, at Mathiston	Mar. 17, 18
Cumberland, at Cumberland	20, 21
Tom Nolan, at Edgeworth	24, 25
Ebenezer, at Bethany	31, Apr. 1
Lexington, at Tchula	3, 4
Salem, at Salem	7, 8
Pickens, at Pickens	14, 15
Durant station	21, 22
Kosciusko station	28, 29
Iloizona, at Belzona	May 5, 6
Rorni Hill, at Pittsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	19, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	19, 17

T. W. DYE, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	Mar. 4, 5
Starkville station	11, 12
Macon	18, 19
Shuqualak, at Salem	24, 25
Winstonville, at Mt. Hebron	31, Apr. 1
Hebron, at Memphis	7, 8
Tibbee, at Kilgore	13
Columbus circuit, at Mt. Pleasant	14, 15
Crawford, at Artesia	21, 22
Starkville circuit, at Sessum	28, 29
Columbus station	May 6, 7
Brooksville, at Soule Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—SECOND ROUND.

In Part.

Sardis	Mar. 17, 18
Como	23, 24
Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Endora	14, 15
Enreka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch circuit, at Miller	Mar. 3, 4
Randolph mission, at ——	10, 11
Pontotoc circuit, at Pontotoc	11, 12
Mt Pleasant circuit, at Mt. Pleasant	17, 18
Abbeville circuit, at Mt. Zion	24, 25

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Mar. 24, 25
Lisbon, at Alabama	Apr. 6
Farmerville, at P. S	7, 8
Downsville, at Whitmire	9
Lancaville, at Mt. Zion	14, 15
Minden, at Minden	14, 15
Simsboro, at Vienna	21, 22
Vernon, at Long Straw	May 5, 6
Ruston	6, 7
Gibbsland, at Oak Grove	11
Bienville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	20, 21
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

B. T. CREWS, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Jackson	Feb. 23-26
Baton Rouge circuit, at Antioch	Mar. 3 4
Zachery	9-11
Live Oak	17, 18
Slaughter, at Ethel	23-25
Baton Rouge—First Church	30, Apr. 2
St Helena, at Wesley Chapel	6 8
Clinton	13-16
Pine Grove, at Pipkin's Chapel	21, 22
Baker, at Deerford	28, 29
Franklinton, at Fisher's Church	May 4 6
Amite City	7-9
Kentwood	11-13
Port Wilson, at Clio	19, 20
Ponchatoula	June 8 10
East Feliciana, at Olive Branch	15-17
Wilson, at Plagah	22 24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	Feb. 24, 25
Patterson	Mar. 3, 4
Franklin	10, 11
Jeaneretie	17, 18
Abbeville, at A	24, 25
New Iberia	31, Apr. 1
Opelousas, at Bellevue	7, 8
Lafayette	14, 15
Prudhomme, at Church Point	21, 22
Gueydan	28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brule, at Plaquemine	26, 27
Lake Arthur, at Lacassine	June 2, 3
Grand Chenier, at Grand Chenier	9, 10
Lake Charles	10, 17
West Lake, at Jackson St	23, 24

District Conference will convene at Opelousas, June 28, and hold over Sunday, July 1.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

White Castle	Mar. 4
Carondelet Street	11
Burgundy Street	18

S. S. KENNER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Pierian, at Prospect	Mar. 1
Zwolle, at Zwolle	3, 4
Mansfield	8
Coushatta, at Coushatta	10, 11
Pelican, at Benson	17, 18

JOHN T. SAWYER, P. E.

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THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr Moody's most intimate friends, and was closely associ

Christian Advocate.

VOL. 47.—NO. 11. NEW ORLEANS, THURSDAY, MARCH 15, 1900. WHOLE NO. 2273

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THINGS THAT CAN NOT FAIL.

BY WASHINGTON GLADDEN.

When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

—Exchange.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Mr. Ira D. Sankey sang "Some Time We'll Understand" and "The Ninety and Nine" before a congregation which filled the Church of the Covenant, and then gave a short history of the two hymns which he has helped to make popular all over the civilized world. The first was published anonymously, and it was not until after he had sung it for years that he learned it was written by Rev. Maxwell N. Cornelius, formerly pastor of the Eastern Presbyterian Church, of this city. Major Whittle wrote the chorus, and the whole was set to music by a Mr. McGranahan. One of the first occasions upon which Mr. Sankey sang the hymn in public was at the memorial service in Edinburgh in honor of the Duke of Clarence, eldest son of the Prince of Wales. Lord Overtonn, who was present, was so moved by the hymn that, in his account of the services sent to the Princess of Wales, he telegraphed it entire, and from that time its popularity began and has gone on, increasing all the time. It was when he was in Washington five years ago with Mr. Moody that Mr. Sankey first learned the name of its author. The history of "The Ninety and Nine" is even more interesting. In 1873, while on a railway train between Glasgow and Edinburgh, Mr. Sankey read a poem in a newspaper, the first line of which was, "There were ninety and nine that safely lay." He was impressed by the poem, and cut it out. By a singular coincidence that evening, in Edinburgh, Mr. Moody spoke on "The Lost Sheep," and when he concluded turned to Mr. Sankey and asked him if he could not sing something which would be especially appropriate and in keeping with the sermon. Mr. Sankey thought a moment, then walked to the organ, and, taking the newspaper poem from his pocket, spread it before him. He says the music seemed to come by inspiration as he touched the keys, and he sang the poem, which thrilled the great audience. That night he wrote out the music, without the change of a note, just as he had improvised it, as he sang the words for the first time, and just as it has since been sung by millions. That Mr. Sankey has lost none of his popularity in Washington may be judged from the fact that several hundred persons had to be turned away from this meeting.

The liquor question in the Philippines is still attracting attention in Congress. The War Department has not yet prepared the answer to the resolution adopted by the Senate, asking the number of saloons that have been established in Manila since the United States occupation of the city; who conducts these saloons, who patronize them, the kind and qualities of liquors sold; the number, if any, of saloons run on the American or English plan in Manila before our occupation, and whether it is within the power of the President, as commander-in-chief of our military forces, to suppress all saloons in Manila, and prohibit and prevent the sale of liquor to our soldiers. Representative Gillet, of Massachusetts, has introduced a bill "to regulate the sale of intoxicating liquors in the Philippines," which he thinks would drive the saloon out of business. It prohibits the sale of distilled or intoxicating liquor in quantities less than twenty gallons, except on a physician's prescription for medicinal purposes, under severe penalties.

Mr. Frank M. Oper, of Chicago, editor of a well-known Y. M. C. A. paper, gave the local Y. M. C. A. some vigorous ideas on the sort of robust Christianity he believes in during the delivery of a short address. Said he: "I am afraid that a great many strong men stay away from the churches for the reason that religion in them is conceived in such an effeminate way. They are often given over to too much singing and sentiment, and it often fails to appeal. What we want is an element of the heroic and brave in our conception of religion. Our religion should not be like the conceptions of Christ that painters have had for the past thousand years. In most paintings Christ is pictured as effeminate, weak, and watery-eyed, and appears to be making an appeal for sympathy."

Mrs. Mary C. Lawton, widow of Gen. H. W. Lawton, is in Washington. Yesterday afternoon, in the private office of the president of the bank in which the contributions for Mrs. Lawton and her children were deposited, she wrote and signed the following receipt, which speaks for itself: "Received from Brig.-Gen. H. C. Corbin, adjutant-general U. S. Army, treasurer of the Lawton fund, ninety-eight thousand four hundred and seven dollars and seven cents, being the amount subscribed by the people of the United States for the benefit of Gen. Lawton's widow and children." Besides the money, the committee turned over to Mrs. Lawton all the letters received from subscribers to the fund, many of which contain tributes to the character of Gen. Lawton, which will make them family treasures for all time.

Washington, March 7, 1900.

FOREST DISTRICT.

To the Preachers in Charge and the Assistants in the Forest District, Mississippi Conference, M. E Church, South—

DEAR BRETHREN: The first round of Quarterly Conferences is ended, and the second begins at once. There is to be noted:

1. A marked improvement in the financial reports over those for the same time last year. Carthage, Raleigh, Shiloh, Vossburg and Heidelburg, and Montrose, deserve special mention.

2. With a few exceptions, the stewards have been more diligent and the people more liberal. In about one-half of the charges the stewards have increased the assessments for pastoral support. In nearly all they have promised to do better work and to be more systematic.

3. The pastors who pressed their collections in January and February have met with fine success. The pastors on Raleigh, Montrose, Decatur, Rose Hill, and the Vossburg and Heidelberg circuits, deserve special mention. Others have, perhaps, done as well since their first Quarterly Conferences were held, but have made no report. May the second Quarterly Conferences be marked by even greater improvement!

4. The treasurer of our Conference Board of Missions informs me that he has received this Conference year more cash from the charges on our district than any other two, or even five, districts in the Conference; yet we have no room for glorying. But if we continue our efforts with unflagging zeal, there will be cause and occasion for great rejoicing.

5. It is a mistake to postpone taking the Conference collections till local work is out of the way. That course discounts the importance of the collections. The true plan is by getting cash and good subscriptions at the beginning of the year to get the collections out of the way of local work.

6. On every road throughout the district there are indications of improvement and progress. Houses are being enlarged, remodeled, or built anew; new and better fences, lands cleared and fields enlarged, saw-mills multiplying. The people are hopeful and cheerful. Abundance of corn, plenty of meat, astonishing prices for cotton, cotton seed and molasses, have relieved many of debt, and left them with more money than they have had for ten years.

Now let me exhort!

1. Let "Veterans' Day" be observed at all preaching-places during March, as ordered by the Annual Conference, and the collections for Conference claimants be taken, if not already. Don't mix this claim with other collections. Take it on its own merit.

2. Press the other collections publicly and privately. Don't use your hats until it becomes necessary to "gather up the fragments, that nothing be lost." Don't connive at a stingy man's practicing a fraud on his own conscience by accepting fifty cents or a dollar from him when he is able to pay ten, twenty, or fifty dollars. Let his money perish with him.

3. Let us determine—God helping us—to bring up all collections in full, whether our salaries be paid or not.

4 Keep the Twentieth Century Fund Movement before the minds of the people, and strive to lay it on their hearts.

5. Do not wait until Saturday, or the day before the Quarterly Conference, to see that preparations have been made and elements provided for the sacrament of the Lord's Supper.

6. Let at least one Woman's Foreign Missionary Society and one Woman's Home Mission Society be organized in each pastoral charge. This is our duty. These societies are "institutions of the church," and our vows bind us to their support. The pastor who deliberately destroys one of these organizations in his charge is faithless, and the pastor who refuses or neglects to help or to organize one, is sadly deficient in more respects than one.

7. Be prompt at your appointments, and begin on time, even if some lazy church members miss your eloquence and reach the church only in time for the benediction.

8. Encourage by example, as well as by precept, the observance of the quarterly fasts.

Let us thank God, take courage, and go forward. Let us live the gospel we profess and preach. Let us not shun to declare the whole counsel of God, and set our faces as flint against the lawlessness that is preached and the lawlessness that is practiced under its influence. Let us seek to be filled with all the fullness of God. T. L. MELLEN, P. E.

DISTRICT DOTS.

It is one of human nature's frailties to be pleased to see itself in print, and that may be the reason I appear here. The desire to experience that pleasure has become so strong that, to my imagination, a brilliant appearance before the public will completely obscure the rank egotism displayed in the process. In justification of my appearance I might say, like Elihu, "I am full of matter, the spirit within me constraineth me;" but I will put that justification on a different basis. Some homely and wise philosopher has said, "If a straw will tickle a man, it is an instrument of happiness." So, if these "Dots" prove instructive, or interesting, or even diverting, they will add something to the general sum of the pleasures of the readers of the ADVOCATE. (Of course, this presumes the readers will read these scintillations, and this presumption is based upon their knowledge of who P. E. is. Everybody knows the P. E., and, therefore, everybody will read them.)

To the uninitiated the making of the appointments of the preachers is very like getting an ancient catapult ready for its work. The Bishop and presiding elders load the machine—placing the preachers in "according to their godly judgments"—and then, at the last moment, the Bishop pulls the trigger, and the preachers go flying to every part of the Conference. In some cases the impact with his work is so sudden and surprising as to make a poor fellow's growth in grace exceedingly questionable for at least a week. Some of the preachers in our district had not yet quite recovered from the shock of the Bishop's catapult when I was last to see them. There were, however, some favorable symptoms which cause me to hope that by this time they are convalescing, and will soon regain their normal condition. I would like much to say something good about our preachers, and they expect me to do it—indeed, they would enjoy it very much—but, alas! I am precluded in a strange way. Some time ago a P. E. had occasion to write about the preachers of his district, and it seemed to me that he used up all the adjectives in sight and available. Now, if I were to attempt such a thing, I should be treading on ground already pre-empted and occupied, and would subject myself to the charge of plagiarism. That P. E.'s procedure on that occasion has shut me up to the use of an English so poverty-stricken that I have not the heart to apply it to set forth the heroism of the men over whom the Bishop has made me superintendent. If, however, I must say something on this point, let me say it, not "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (See the last clause of verse 23, chapter viii, Second Corinthians.)

I shall not at this time point out the geographical boundaries of our district. People nowadays care very little for geography, except it be the geography of South Africa, or that of the Philippines. Nor will I describe the general features of our part of the country, nor make a catalogue of the products of our soils, nor rhapsodize over the balminess of our climate, nor "go into hysterics" about the loveliness of our fair women and the manliness of our brave men. With prudent foresight, and in benevolent spirit, I leave all that for "the man that is to come after me."

In my first going forth through our district one thing I saw puzzled me no little. I found people living in seeming contentment in places where I never dreamed a sane human being would go to live. So perplexed was I at this that I questioned a good many persons as to the motives which prompted them to go to such places, and not one of them could give a sound reason. That rather increased my perplexity, and I went to work to unravel this mystery. There is in the common run of folks an inappeasable desire to wander about over the world. It seems to be a constituent of the ordinary human being, and it drives people to go, go, go everywhere. But whence this strange impulse? I have taken the trouble to run back on the historic line to find the initial point, and I believe I have found it in the eleventh chapter of Genesis. At Babel the impulse to scatter was pressed so deeply into the human nature that it is still driving men to wander about over the world. One songster expresses it thus:

"Some dim primeval impulse drives
His footsteps down the years."

It is all right, I suppose, for people to go into these out-of-the-way places, but it is pretty hard on the shepherds who have to look after such wandering sheep. If they would all come out of the swamps and mountains into the green pastures, what a good time we would have!

P. E.

A RESPONSIVE CHURCH.

MR. EDITOR: It was great joy to spend last Sabbath with my flock of twenty-five years ago—the Francis Street Church, St. Joseph, Mo.—whose Twentieth Century Offering, begun a year ago, has now grown to $5,000. The faithful pastor, after looking over the names of the subscribers, finds that the thank-offering represents some fifty names out of a membership of five hundred, and, wisely seeking a blessing for each member of his flock, will seek an offering from each, and hopes thus to add another thousand dollars to the amount already secured, most of which has already been paid. What with the offerings from the Sunday-school, the Epworth League, and the noble women in their different societies, the pastor has good grounds for his hope of securing not less than $6,000.

A mass meeting of the seven congregations of our church in St Joseph was held in Music Hall on Sunday evening, when the noble cause was presented, to be followed up by vigorous efforts in all the churches.

On Monday morning seventeen out of the twenty pastors of the St. Joseph district, under the leadership of their live and energetic presiding elder, met me for a conference, the other three being detained by revival services. Reports showed that already some $8,000 had been secured as a thank-offering from the district, and that the presiding elder had preached on the subject in every charge, and that the pastors fully expected to secure an offering from every member. They wisely call it an "offering," and not a "collection," and see a blessing in it for their people as well as the great cause of Christian education. Under such leadership of spiritual and active preachers the church is moving forward in all her interests, collections are being reported in full, new churches are being built, and many souls converted. It is a striking illustration of a great principle—the history of the pulpit is the history of the church. E. R. HENDRIX.

Kansas City, Mo., Feb. 17, 1900.

—Nashville Christian Advocate.

Communications.

THE TWENTIETH CENTURY MOVEMENT.

An aggressive presiding elder writes me as follows: "At Fulton the Quarterly Conference received your card, and I want to thank you for it. I used it for a full talk on Twentieth Century Education. Two of the strongest laymen in the charge offered a good resolution, which will be published in the Fulton Herald, with editorial remarks. The editor told me he would be glad to publish anything on the subject he could get. I will send you a list of all the post-offices nearest to my Quarterly Conferences, and hope you may have the time to keep track of me, and send to each Conference, as you have to this, a communication of similar import. I am insisting on the preachers following the plans laid down in the leaflets, i. e.: Divide the membership into groups of 20 or 30, and secure some one to get contributions from each of these. This will give us a small army of workers in this district alone. I mean to secure a competent person to supervise the work in this district, to whom the solicitors and collectors will make regular reports, and he will report to you. By this means I hope to fully cover the entire field, and have each charge to encourage and cheer every other charge. I want every member of our church in this district to have an opportunity—a pressing one—to make a thank-offering. My heart and soul are in it, and I am not going to spare myself for it. I think the plan I have suggested will help me very materially. I will do everything in my power to push this matter as it should be pushed. If I can succeed in getting some suitable method adopted in each charge, and then get it thoroughly worked, enlisting the laity to assist the pastor, it will not only succeed in securing the thank-offering, but will help all the collections hereafter."

That is the letter I have been longing for. The writer has my hearty thanks. He requested that it be withheld from publication, but I am so anxious that others make like adequate effort in behalf of this important enterprise that I give them the benefit of his wise plans, craving the writer's pardon for violating his instruction.

Rev. W. J. Ferguson, Pachuta, writes, "I hope to do much for the Twentieth Century Education Movement in the near future."

Rev. Geo. S. Saunders, Whitney, writes: "I have been talking and preaching on the thank-offering as best I could, and I now will do my best in collecting. I serve a noble people. Bro. Woollard, my presiding elder, has been with me and stressed this interest."

Pickens made a good report last year. The pastor this year, Rev. R. H. B. Gladney, says the Home Mission Society has forwarded in cash twelve and 50-100 dollars, and adds, "I will collect more."

Rev. Thos. Cameron, Como, writes, "Rest assured that I will make a good report on the Twentieth Century Fund from this gilt-edge people, as I will on every other interest of the church."

About one-third of the year has passed, and it is high time for a general forward movement throughout Mississippi. The pastor and congregation not willing to be left behind should bestir themselves. Let preachers note Bishop Hendrix's words, "The history of the pulpit is the history of the church."

J. R. BINGHAM.

NO TIME TO LOSE.

It has been my privilege to visit a number of places in the interest of the Twentieth Century Fund. I have been impressed from the first with the fact that the movement commends itself to everyone. It is approved on practical and on sentimental grounds. It is called an inspiration. I have not heard one word of adverse criticism anywhere. I doubt if our General Conference ever proposed anything that was endorsed with such unanimity. More than this. As far as I have been able to observe, everybody approves the management of the campaign in Mississippi. The praises of Bro. Bingham are heard in the general office at Nashville and in all of our pastoral charges. He deserves it. He is doing just what we knew he would do when he was appointed. His heart, brain, hands and money are freely given. I have just received a well-timed bulletin from him, with the statement that two thousand have been sent out. The seed-sowing has been industriously and wisely done. This is all well; but the time for decisive action has come. I fear the effect of over-confidence. The movement is not going through by its own momentum. It will not do to take it for granted that we are going to succeed. It is not a matter of course. Success will come to us in this, as in everything else, only as result of hard and persistent work. Unless the collections are pressed from this on, we will suffer mortifying disappointment. The thank-offering proposed by our church is smaller in amount than that suggested by any of the other Methodist bodies. We must not fail. We can not afford to fail, and we will not. Let us not incur the reproach of postponing unnecessarily the success that all agree must be achieved. There is no time to lose. W. B. MURRAH.

PRAYER OF CANON WILBERFORCE.

Lord, for to-morrow and its needs
I do not pray:
Help me from stain of sin,
Just for to-day;
Let me both diligently work
And duly pray;
Let me be kind in deed and word,
Just for to-day.
Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself,
Just for to-day.
Let me no wrong nor idle word
Unthinking say;
Set thou thy seal upon my lips,
Just for to-day.
So for the morrow and its needs
I do not pray:
But keep me, guide me, hold me, Lord,
Just for to-day.

—Exchange.

Communications.

LETTER FROM "GILDEROY."

Between quarterly meetings I am lying over at Big Creek, in Calhoun county, in as lovely a section of country as I know in North Mississippi. I am now with Rev. J. M. Hampton, a supernumnated member of our Conference. His head is clear, his body strong, his heart warm, but his lower limbs have given away, and he gets about the house with difficulty and in pain.

Bro. Hampton was born the ninth of March, 1817, and in eight days from to-day he will be eighty-three years old. He lived with his wife sixty-two years two months and five days, when she went home, now nearly one year ago. She was a member of the church for seventy-three years.

Bro. Hampton has been living in the same house for fifty-four years. The old man has come to the reminiscential period of life, and it is delightful to sit and hear him talk of the old days and the old ways. It occurred to me that it might be well to get from him some of these old things while he yet lingers on the shores of time.

Bro. Hampton was always full of humor, and always took a cheerful view of life. He is none the less humorous and cheerful, now that he is old and feeble. He reads good books and papers, and the precious Word of God, from daylight till nine o'clock at night. It is a matter of devout thankfulness to him that his eyes have not failed.

Bro. Hampton joined the Memphis Conference at Jackson, Tenn., in November, 1847. Bishop Joshua Soule presided at that Conference. I was then a boy in my ninth year. I feel like a boy in Bro. Hampton's presence still. His ministerial life and work have been spent within the bounds of the North Mississippi Conference. I suppose he has done about as much hard work for as small pay as any man who lives on Mississippi soil. His first charge was the Coffeeville colored mission as junior preacher with Rev. J. W. Bates, but soon after Christmas, Rev. T. L. Bowell, presiding elder, changed him and sent him as junior to Rev. Isaac N. Manley, then on the Aberdeen circuit. This was then a four weeks' circuit of eight appointments, but embraced a wide circle of country. The next year he was sent to the Richmond circuit, a compact work of eighteen appointments in the fork of Old Town Creek and Tombigby river, to be filled every three weeks, and covering one hundred and forty four square miles of territory. Here he stayed two years, and the old man's eyes still flash fire, and his voice becomes musical, as he tells of the wonderful revivals of religion, and of the hundreds converted and added to the church. This old man lingers long and lovingly over the battles of the past, and the mighty victories won in the name of our Lord. The next two years he was on the Fulton circuit, another work of eighteen appointments, on the east side of Tombigbee, and between the river and Bull Mountain Creek, then the line between the Alabama and Memphis Conferences. Bull Mountain is a creek, and not a mountain, though strangers often look for the mountain when crossing the stream. Here, as before, there were mighty revivals of religion, in which many were added to the church, most of whom have long since gone to their eternal home. At the end of the second year Rev. Moses Brock, the presiding elder, told Bro. Hampton to pack up and move to the home where he now lives, as he would see to it that he had work nearer home. Since then he and his wife spent one year—1861—in Tishomingo county, on the Rienzi circuit. In all, along at different times, Bro. Hampton has served the Pittsboro circuit ten years. In this charge he lives, and here he is loved and honored by all, both old and young, white and black, saints and sinners, and by the members of all denominations.

It is a wonderful power to have lived a long, clean, pure life of devotion to God and his cause in one community. They tell me that, taken all in all, this is the best community in Calhoun county, and all agree that this is due largely to the character and influence of Bro. Hampton. His home has been a center of grace and of goodness to a wide extent of country. The young people, as well as the old, come to see him and to cheer him in his hours of loneliness at home. A bright, happy, cheerful-tempered old person is admired by all who come and go. This tends greatly to commend the grace of God, especially to the young.

Bro. Hampton has a young heart inside of him. Here the weary itinerants have found a warm welcome and a congenial home for fifty-four years past. The widowed daughter of Bro. Hampton, Sister Provine, herself well advanced in years, keeps house for her father, and gives him every attention he needs. The pinch and press of poverty is the only cloud that shadows the old brother's sun, now fast sloping to its setting behind the western hills of a long, long life. Soon the sunshine of God on the plains of glory will fill and thrill his blood washed and redeemed soul through the eternal years of God.

GILDEROY.

March 1, 1900.

REPLY TO DR. WEEMS.

MR. EDITOR: I have read with interest, but without approval, the letter of Dr. Weems, recently published in the ADVOCATE, criticising the proposition of Dr. Sheldon to publish a paper for one week, and inspect all matter that goes into it, putting it to the test of, "What would Jesus do?" The Doctor takes the ground that this purpose of Dr. Sheldon savors, to a large extent, of fanaticism, presumption, possibly blasphemy and kindred sins. He also accuses Dr. Sheldon of what seems to him a crime, in assuming to accept or reject matter for the columns of his paper under the inspiration of the teachings of our Lord while on earth, and the general trend of his gospel. To all of this I am compelled to demur, and to say that I do not see anything in the proposition of Dr. Sheldon that is at all repugnant to the feelings of "a truly pious" soul, or that has the appearance of dishonoring the Master by making his teachings and the principles of the gospel the medium of inspection of the "matter" that is to go into the paper. I have been badly taught if the Son of man, his life, his utterances, and his character, are not to be taken as the guide of his disciples and the test of their discipleship. In other words, if he is not our Great Exemplar, we have none, and if he is, it is not presumptuous in Dr. Sheldon, or in me, to put my life and actions to the test, "What would my Master do under similar circumstances?" If this is true in regard to the lives and actions of individuals, it is equally true in regard to such an undertaking as the one in question.

Dr. Weems seems to have forgotten that it is a fundamental principle of Methodist piety, of the old style, that a man should carry his religion into his business as much as into his house of worship, and that, when he does this, he is constantly applying the test, to which he objects, to each and every business project or undertaking. If this is the correct thing to do in our daily life—and he will not have the temerity to deny it—where is the presumption, fanaticism or impropriety in Dr. Sheldon applying the same principle to the publication of a daily paper? If a merchant, an honest Christian one, sees an ignorant customer enter his store, and the devil tells him that here is an opportunity to do a little cheating for profit, he would naturally, if unconsciously, apply the same test and reject the proposition, as the editor would, under the same inspiration, exclude from his columns any and all "matter" that had even the appearance of evil. This, and only this, is the pith and substance of Dr. Sheldon's proposition. To say that I am presumptuous, or that I dishonor my Divine Master by applying the test in question, is to make a monstrous charge. If I have a guide in my moral and religious life, that guide is God's Word and its Author, and if I am denied the privilege of applying the test of these to what I do, or what others do, I am in no better fix than are the blind led by the blind.

Dr. Weems asks, "Is it less than presumptuous wickedness" for Dr. Sheldon to examine the contents of his paper by this test, he being the judge of what would please the Master, or, if you prefer it, "determine what our Lord would accept or reject if he were in charge?" The query is a singular one to come from a minister of the gospel, to say the least. When the Master was about to leave his disciples, after commissioning them as his ambassadors, he gave them the comforting promise of his continued presence with them, even to the end.

Now, will Dr. Weems be kind enough to tell us the object of the continued presence of the Master, if it is not for the purpose of guiding, directing, comforting and keeping his children until their earthly course is run, and they "see him as he is" in "that upper and better country"? I have read, with much pleasure and some profit, Dr. Sheldon's book, "In His Steps," and while the actuality of the theory can not be found, except in rare instances, yet no one who believes in the promise of our Lord, "My grace is sufficient for thee," can, for a moment, doubt the possibility, if not the bounden duty, of every child of God measuring up to this standard. Aside from all this, it is very questionable whether the Master would approve the hostility towards the scheme of Dr. Sheldon manifested by Dr. Weems and others. One of the disciples said to our Lord, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." If Dr. Sheldon can do any good to those for whom Christ died by his plan, for heaven's sake let him do it, and if a few more of us will adopt the test in question in the fear of God, we will, undoubtedly, attain a higher and happier grade of Christian experience. We would like the test better, or rather its verbiage, if it was couched in the following words, "What would the Lord Jesus do?" It has become fearfully common for preachers and people to speak of our Lord as they would of Smith, Jones, Brown, or any other passing acquaintance, without prefix or suffix. This, in my humble judgment, savors far more of presumption and irreverence than does the application of the test in question by a sincere and true child of God, saved by divine grace and led by the Holy Spirit.

Yours truly, REX.

Natchez, Miss., March 1, 1900.

THE BROTHERHOOD.

The Virginia Conference Brotherhood was organized in 1881. In those years the Conference has lost eighty-three members. Only nineteen of these were not in connection with the Brotherhood. The families of the sixty-four who belonged to it received an average of $718.37. They have 277 members in the Conference, 221 of whom are in the Brotherhood. This leaves fifty-six non-members, only twenty-five of whom are eligible to membership, the remaining thirty-one being debarred by having declined application for over five years from the time of being admitted on probation in the Conference, as provided in their By-laws.

These facts, gleaned from a recent number of the Richmond Christian Advocate, show a much better state of things in their Brotherhood than exists in ours. The interests of our Brotherhood have been neglected. As president, I have not pushed the organization into notice at our Conference sessions as much as it deserved to have been. I have felt this all the time, but it is not my nature to be self-assertive. So fully convinced was I that another could better preside over the interest of the Brotherhood, that, six years ago, I declined re-election to the office of president. But two years ago I was again made president without my consent.

At our last Conference we met after service one night, and a resolution was passed making it my duty to bring the interests of the Brotherhood before the Conference in open session. I conferred with the Bishop, and he agreed to let me do so in connection with the memorial service. As Bro. Pugh was a member of the Brotherhood, it seemed to me to be appropriate to do so. But when all had spoken of him who desired to speak, the time was so far gone that I was ruled out, though I arose and addressed the Bishop, and so the matter passed without further notice. I do not exonerate myself; I ought to have been more persistent.

I see that in Virginia the Brotherhood has Saturday night for their annual meeting, and there is no other service that night. We will have to do something of that kind if we make it what it ought to be. We may expect opposition, but we must move together, for our cause is a worthy one, and it has suffered through neglect long enough. W. B. LEWIS.

REV. FREEMAN ASBURY WHITSON.

The year nineteen hundred, the last year of the old century, witnessed the death of one of the purest and best men that ever lived, the Rev. F. A. Whitson. Just before dawn on the seventh of February, in the parsonage at New Albany, Miss., the last scene was enacted.

Bro. Whitson had not been well for some time, and he had worn himself down in caring for his wife and four children, all of whom had been sick with measles, and when the attack of pneumonia came, he was too weak to resist its awful ravages. One cold day, early in the year, he went over to the cemetery to bury the child of a friend, and there he was chilled, and came home sick, and took his bed, never to get up again. But it is of his noble nature, his splendid Christian character, his guilelessness, that I would speak especially. All through his boyhood he was a consecrated Christian. He loved to think and talk about heaven when other boys were full of frolic and fun. He had one of the noblest natures I ever knew; never unkind, never critical, never harsh in his thoughts of others, but he was in every sense an Israelite in whom there was no guile. His absolute self-forgetfulness in his desire to help others was the best illustration of altruism that I have seen. He was a devoted husband and father. His wife leaned on him, and though he held strict ideas of discipline, his children loved and adored him. He was the light of home to his loved ones, and his fondest thought was for the comfort and good of them all.

Bro. Whitson was a successful preacher. His sermons were models of strength, and they were delivered with power. He always won his way to the hearts of the people, whether they were cultured, as he did at Pontotoc, or whether they lived in the backwoods and worshiped in a log school-house. There was such sincerity of purpose, such earnestness of manner, such pathos in his delivery, that he was pre-eminently successful in holding revival services, especially on his own charge. His deep piety always impressed itself upon the people, and everyone knew that he walked near his Lord. But his work is done, and he has gone up on high to deliver his commission to the Master and receive his reward. Oh, was not that a scene on that early morning when, in sight of the celestial city, he said, "And he showed me a great city"? He was struggling for breath, and, though unable to speak, he pressed his hand upon his wife's face, and whispered, "I am most home." Heaven was no strange place to him, for his father and mother and many other loved ones had gone on before him.

Brother, farewell; we will meet thee again. T. W. LEWIS.

Correspondence.

LETTER FROM THE PHILIPPINES.

(By permission of Sister J. P. Drake, we publish the following personal letter from Rev. J. A Randolph, chaplain of the Sixth U. S. Infantry, now in the Philippines. We feel sure that it will be read with much interest.)

MY DEAR SISTER DRAKE: I am in receipt of your letter of Nov. 25. I thank you for the substantial interest taken in "My boys" of the Sixth, as you also did in those of the Third Mississippi. Your contributions are the only ones I have received from my own State. The Christian Commission and the United States Soldiers' Christian Aid Association have sent me valuable contributions of literature. The average soldier of the regular army is an intelligent man, and appreciates and enjoys a good class of literature. Everything of the kind helps to keep him from the temptations of army life. I am also trying to do some work among the natives, principally in the way of teaching them English. I now have four classes, to each of which I give an hour a day. I have had no literature in the Spanish language for distribution, but I bought out of my own pocket some Spanish-English Testaments, which I hope to place where they will do good. The great majority of the people of these islands are shut off from all literature because they know no language save their own dialect, and it has no literature. The people were never taught Spanish. The missionaries to these islands will have to construct text-books before they can teach the people English. These people are anxious to learn English, and will, I think, cordially receive the missionaries who come as teachers or physicians. They, of course, know no church but the Roman, and have the same prejudices of the ignorant everywhere.

Will you kindly give my personal thanks to everyone who contributed in any way toward the "barrel"? May the Lord reward you and your good husband!

You will be interested in knowing that the health of the boys of the Sixth is remarkably good, and the climate of Negros is ideal. I am now with the troops in Oriental Negros. There has not been a case of serious sickness in this district, except one case of small-pox, and we have about four hundred soldiers here. There is much small-pox among the natives. My own health has been perfect.

Mrs. R. and the children are at Fort Sam Houston, Texas. Our children are at the age when they must be in school; hence the necessity for their remaining in the States. It is now eight months since I left them; eight months of wonderful experiences to me. During the time I have heard the Mauser bullet hum, have been on a steamer when she ran full speed on the rocks, and where we escaped seemingly but by a miracle; I can not tell the times I have been exposed to small-pox and leprosy, but the Lord has brought me safely through so far, and I am encouraged to trust him more than ever. I feel that I am where he wants me, and certainly where a preacher is needed. Again I thank you.

Your brother,

JOHN A. RANDOLPH.

Dumaguete (Negros), P. I., Jan. 18, 1900.

THE ARCADIA DISTRICT PREACHERS' MEETING.

About twelve of the pastors, from as many charges in the district, were present at the annual meeting called by the presiding elder of the Arcadia district. We met in Ruston, the most flourishing town, in an industrial way, in this ecclesiastical territory, Tuesday, Feb. 20, at 2 o'clock P. M.

Rev. B. T. Crews, our beloved presiding elder, always faithful in the performance of duty, occupied the chair. Rev. C. P. Smith was elected secretary.

The following brethren of the ministry were present: Revs. H. R. Singleton, T. J. Martin, H. B. Thomasson, B. H. Sheppard, J. M. Franklin, J. H. Brown, W. E. Akin, W. A. Clark, and C. P. Smith. Revs. W. J. Elliott and Philip Burkett, local preachers, were also present. Revs. S. J. Davies and H. W. Ledbetter were in attendance Wednesday and Thursday. All these ministers of the gospel of Jesus Christ were in the best of spirits, full of hope and faith, and, with the hearty good cheer which makes the Methodist Church the most unconquerable social force in our country to-day, they carried happiness into every home they visited, and came away, after three days of complete enjoyment of the warm-hearted hospitality of the church and people of Ruston, with a larger vision of their life-work, and a spiritual uplift which will tell for great good in the varied work of the Methodist ministry in this fair field of North Louisiana in this last year of the dying century. God help us make a triumphant death for this memorable century, and may we usher in the morning of the twentieth century with all of our hoped-for achievements wrought out in fine gold, and all our stakes set to help win the world for Christ in the first half of the coming one hundred years!

Among the subjects discussed were the following of vital interest to our cause and to the general church of every name: Revivals, Pastoral Visiting, and Church Papers. These topics were ably and fully discussed by different brethren. The following subjects are of especial and vital interest at this time: The Twentieth Century Movement, and The Peculiar Doctrines of Methodism. The Baptism of Infants was also discussed. We wish we had time and space to give some extracts from the very good speeches made by some of the preachers present. Suffice it to say, that every subject received a careful handling, and it is evident to all who were present that the meeting was in every sense a success.

C. P. SMITH, Secretary.

Minden, La., March 1, 1900.

The Christian Life.

THE GREAT TRUTHS.

An understanding of the great truths of the gospel is essential to a desirably intelligent and influential Christian character, and great pains ought to be taken to instruct all believers, especially all new converts, in regard to them. Yet the knowledge of them all is not necessary for the salvation of the soul. He who illustrates genuine penitence and faith may indeed be only one of Christ's "little ones," but he is truly Christ's, and ought to be recognized as such. Yet he himself ought not to be content to remain as a Christian on the lowest level of intelligence. It is at once his duty and his privilege to try to understand the great doctrines of the gospel, and their value, even for him, will soon reveal itself.

The tendency in our time is to recognize the simplicity of the essentials of Christianity, and sometimes there is evident even a disposition to make less of them than they deserve. This should be guarded against. They are none the less inevitably necessary because they are so few and simple.—The Congregationalist.

How many there are to-day pretending to be loving both God and the world, men and women trying to touch the things that they should hate, and yet pretending to be living in the closest friendship of Jesus Christ. It is easy to put on the garments, but it is easier to see through the thin, mocking gauze of them the true impossibility of such living. Just so truly as God and the world are at war, so the moment our lives are laid down in uncompromising obedience to him they are laid down in utter and uncompromising contrariety with the things he has told us we are not to love. We must choose between the evil love of the world and the overflowing love of God.—Robert E. Speer.

The life hid with Christ in God is the source of power in pleading publicly with men for God. A visitor to Spurgeon's study, who heard him pour out his soul in prayer one Saturday night, declared, "A man who can pray like that can outpreach the world!" A noted American preacher of great brilliancy and power once remarked in an address to the theological students of an Eastern seminary, "If I were a better man, I would be a better preacher!" Manhood must back the message. A preacher can only carry his hearers just about as far as he has gone himself.—The Presbyterian.

"The Lord will provide," but he will not provide everything. He gives a man brains, but he does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but he does not present ready-made the finished products of the loom or lathe. There is no beatitude for the lazy, and even heaven provides small comfort for the stupid. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with him.—Exchange.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different; will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake.—Prof. Drummond.

Patience is not the tame submission to the inevitable, but it is the brave adjustment of our thought to the conditions of our life.—Dr. Alexander McKenzie.

FROM THE WORK.

INDIAN MISSION.

The Lord's work is still going on in this part of his vineyard. He wonderfully blessed us last year, and he is still blessing us. We have received two members since we came from Conference, and we think the mission is in better shape than it has been for several years. Our presiding elder held our first Quarterly Conference on the first of March, and we Choctaws are always glad to see Bro. Mellen come. We have extended our church ten feet, and we want to ceil our church and re-cover it.

Now we ask the good people to help us a little. If every preacher in the Mississippi Conference will send the small amount of twenty-five cents, we can ceil and re-cover it. We will do the work ourselves. Please send it to Bro. Mellen, of Forest, or myself at Toles. It is more blessed to give than to receive.

W. P DONNELL, P. C.

Toles, Miss., March 5, 1900.

BOYCE, LA.

On Feb. 23 we began a meeting at this place, which continued ten days, with Rev. Clarence B. Stronse, of Virginia, in the pulpit. From the very first service the attendance was good. At several services people were turned away because there was no room for them in the building. Bro. Stronse preached the gospel without fear or favor from first to last. He was uncompromising, but denounced sin in all its forms.

Some of the visible results are as follows: About one hundred professed conversion, and pledged themselves to renounce all, and follow Christ. The Methodist Church will have a number of accessions, and there will also be accessions to all Protestant Churches in town. I feel that we have a stronger force of workers for the Master than before. Perfect harmony exists among the members of all Protestant Churches, and we are expecting greater things in the future.

A. W. TURNER, P. C.

ESCATAWPA, MISS.

We reached here Dec. 30 to begin our second year's work on the Escatawpa circuit. When we drove up to the gate the first thing that greeted our eyes was a half-barrel of flour on the gallery, and we had not more than gotten good warm before in came a delegation of ladies bearing various bundles, as expressions of their welcome to the preacher and family.

Our reception on our return here has been very kind indeed. We hope to do a better year's work this year than last. The officials are all working better and more systematically than last year.

We have recently insured our parsonage for five years, which secures us against loss by fire or lightning.

Our Ladies' Aid and Parsonage and Home Mission Society is doing good work. They held their Twentieth Century service last night, and the result was very gratifying.

Our prayer to God is that every church composing the charge may have a sweeping revival.

We were rained out at our first Quarterly Conference. Our faithful presiding elder was on hand, but did not get to preach. However, we are looking forward to the second Quarterly Conference, when we trust that the weather will be more favorable.

W. J. DAWSON.

March 3, 1900.

DE KALB, MISS.

Our new presiding elder preached for us last Monday evening (26), and held the Quarterly Conference, Tuesday (27) morning. We fell in love with him at once. His sermon was highly spoken of by the brethren. Bro. Guice has executive ability, and will manage the district well. A goodly sum was reported at the Conference for the support of the ministry. Tuesday, 8 P. M., while we were thinking over the good things Bro. Guice had said, and planning for advance work the second quarter, all at once we heard knocking at the door, and we were soon aware that the parsonage was being attacked. To prevent any serious damage, we threw wide the doors, and Methodists, Presbyterians and Baptists came in laden with just such good things in the way of edibles as the temporal man enjoys. God bless the brethren of DeKalb. Surely the lines have fallen to us in pleasant places.

HERVIE MELLARD, P. C.

March 3, 1900.

CAPITOL STREET CHURCH, JACKSON, MISS.

Two months have elapsed since the pastor received a most cordial reception from the good people of Capitol Street Church. A most excellent home was provided within convenient distance of this church. Steps are being taken to build in the near future a suitable parsonage, which, when completed, will be a preacher's home, second to none in our Conference. The membership, which is quite large, includes many noble and generous Christian people. There are two Epworth Leagues. Notwithstanding much prevailing sickness, the congregations are large.

Last Sunday, Bishop Galloway favored us with an eloquent sermon from John viii, 32, after which the Conference collections were raised. It is said that years ago Bishop Galloway formed the nucleus of this present church by preaching in the West Jackson Engine-house. The seed has grown into a sturdy plant, which he still delights to water. The people dearly love him, and are delighted when he preaches. He informed the writer that, when here, his rule of preaching in the two local churches is, "Turn about;" so we will have the pleasure of hearing from him frequently.

Dr. W. B. Murrah has also preached for us, and the people love to hear him.

Rev. J. M. Cowan, local, late of the Mississippi Conference, is engaged in business here, and kindly filled the pulpit during the illness of the pastor. He will be a useful man, and the people will gladly hear him preach as opportunity may afford.

Last week the pastor had the pleasure of addressing the theological students at Millsaps College. They are a fine body of young men, and soon their presence will be felt in the itinerancy. The college is in a highly prosperous condition, and we hear much praise of Dr. Bishop, the new professor of English.

We are planning for great things this year, notably in the way of the Twentieth Century Movement, and in planting abundantly our church literature.

C. F. EMERY.

March 2, 1900.

ACQUAINTANCE WITH GOD.

"Acquaint now thyself with him and be at peace" (Job. xxii, 21) Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find him at home and really catch sight of his face; talking to God through an interpreter—through the minister or the sacraments or the hymn-book, but knowing nothing of real and intimate personal conversation with him—this is not acquaintance with God. It is a kind of society etiquette in which we seek to be polite to our neighbors, even though we care nothing about them. Beware of formalism. It is the decorum of religion. And what will it avail, though we be deeply skilled therein, if we know not what it is to have "fellowship with the Father and with his Son, Jesus Christ"? What earnest prayer! What profound meditation upon the Word! What chastening of the inward and outward cross there must be in order that we may truly know God! * * Oh, Christians, be intimate with God. There are two poles to our life; and if we would be near to God, we must be remote from the world. Let the earthward senses be blunted—love of pleasure, love of fashion, love of display—and just in proportion will the heavenly affection grow stronger.—Dr. A. J. Gordon.

THE LOSS OF SELF.

The nearer one comes to an utter sinking of self in Christian service, yielding all to Christ and for his glory without reserve, the more acceptable that service will be to him. There is room for the closest self-examination at this point on the part of everyone. Am I jealous of my own rather than God's glory in what I undertake? Do I really suffer pain when the discovery is made to me that a form of selfishness still remains? Do I resist God's methods of showing this weakness to me? Am I more anxious to have the hidden evil entirely removed than to make a "fair show in the flesh" before men?

It is pitiful to mark how the choicest talents are sometimes lost to the world by a reluctance to yield all to God and for his glory. Could we measure the true standard as God wishes it to be realized in our Christian activities, we would see occasion, doubtless, for deepest contrition on account of our self-exaltation in what we say and do in his name.—Selected.

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It ever superstition could find excuse, it would be when the expectant mother, calendar in hand, ponders the fortunate days and hopes that the baby's birthday may fall on a lucky time. It is natural to wish the best of fortune for those we love. Why not *will* fortune as well as *wish* it for the child?

The greatest fortune any mother can bestow on her child is a healthy body and a happy mind, and with this great fortune every mother may endow the child if she will. The child's stock of health is what the mother supplies. The weak and worried woman has a very slender stock of health to bestow on the baby.

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THURSDAY, MARCH 15, 1900.

EFFECTS TOO PLAIN FOR HAIR-SPLITTING.

A technical and tedious discussion has been indulged in recently by a few pretentious scientists as regards the nutritive value of alcohol, and the result of their limited experiments has been eagerly caught up and widely published by the friends of the liquor traffic. We might as well, however, talk of the food value of opium or arsenic, and such like, as to talk about the nutritive properties of alcohol, which is, without doubt, one of the greatest enemies to health and good morals known to man. Whatever slight food properties alcohol may possess, the evil effects attending the use of alcoholic beverages are too plain and too disastrous to be disputed.

Says the editor of the New York Advocate: "Although Prof. Atwater claims to have proved that alcohol contains some nutritive qualities, he does not deny that alcohol, except in very small doses, is a poison; and some of the worst poisons that are forbidden to be sold contain some food elements, and if alcohol contained more food elements than it appears to from the limited experiments of Prof. Atwater, and contained what else it has, when used as a beverage it would still be the underminer of brain, nerve, stomach, liver, kidneys, and the whole man, whether he be a moderate drinker or a drunkard."

Who does not know that every saloon is a drunkard-maker, a poverty-breeder, a generator of brawls and oftimes of murder? Who does not know that it is the alcohol in wine, beer and whisky that renders them intoxicating, and that in time converts sober men into sots, honest laborers into reckless spendthrifts, wise men into prating fools, law-abiding citizens into base criminals, kind husbands and fathers into monsters of beastliness and cruelty? Despite the hair-splitting of the scientists, the general public can not be deceived into believing that alcohol is a harmless and important article of nutrition like milk. A thousand times over it has been proved that "wine is a mocker," that "strong drink is raging," and that the use of rum generally leads to rioting, rags, and ruin.

In this connection let us notice a few undeniable facts. For example, of the indoor patients of the hospitals of Paris, forty-six per cent. are habitual drunkards. According to reliable insurance statistics, the life of the total abstainer is about thirteen years longer than that of the moderate drinker. Hence insurance companies are now exceedingly chary of taking risks on habitual drinkers.

The distinguished Lord Roberts, of the British Army, who has just added fresh laurels to his great reputation by his successes in the South African war, not long ago gave some remarkable testimony regarding temperance in the military service. Though noted for his freedom from prejudice and mere sentimentality, he calls attention to a striking contrast in the reports on discipline between convictions of abstainers and non-abstainers. Among abstainers the convictions were 4.12 in the 1000, while among drinkers there were 36.38 per 1000, or nearly nine times as many. Again, the admissions to hospital were for abstainers 208 48 per 1000, and for drinkers 301.52 per 1000. "These," remarked Lord Roberts, "were two points which it was impossible for anybody to gainsay." He wisely adds, "It is not a friendly thing to give drink to soldiers."

Yet Attorney-General Griggs, of anti-canteen law fame, and a few United States army officers of high rank, would have us believe that liquor is not only good for the American soldier, but so necessary that the law must not be allowed to stand in the way of its sale in the camp.

The great general, Von Moltke, said that beer was a far more dangerous enemy to Germany than the armies of France.

SHELTER WORK OF THE SALVATION ARMY.

The local section of the Salvation Army—an organization that has in a multitude of ways proved itself to be a true friend of the poor and the distressed—has just inaugurated in this city what is known as the "shelter work," which is indeed a charity of the most practical and praiseworthy character. A large and stately building located in an attractive part of the city, has been rented, and fitted up so as to furnish wholesome food and clean, comfortable lodging to destitute men and women who may be in need of such assistance. The "Shelter" has been provided with beds, baths, work-rooms, and an ample kitchen, and will accommodate about one hundred persons. For the small sum of ten cents any unfortunate who wishes lodging, and who is able to pay that amount, will be given a bed. Meals will also be furnished at similar low rates. Where any applicant for food or shelter is wholly impecunious, his wants will be ministered to, and he will be given a chance to pay for the accommodation he receives by performing work of some kind.

It is not the aim of those in charge to run a "free soup-house" for indolent vagabonds and shiftless mendicants, but, by means of the industrial feature connected therewith, the purpose is to "help the poor to help themselves." Those who show little or no disposition to work will not be allowed to remain in the "Shelter." It is expected that, in a short time, the institution will be self-sustaining, but at present funds are greatly needed to give it thorough equipment and put it upon a firm basis. This "shelter work" is not a mere experiment, but has been tried by the Salvation Army in other cities with signal success. There ought to be in every large city an institution of this kind, to which the hungry, homeless, and unemployed men and women, so often picked up in the slum districts, may be sent temporarily, and given opportunity, as well as encouragement, to start life anew. Where no such charity exists, the police station is usually about the only place where the shelterless can find lodging.

The institution is conducted along strictly non-denominational lines, and has received the unqualified endorsement, not only of the Methodist ministers of New Orleans, but also of many leading ministers of other churches.

We hope the charitably disposed will rally heartily to the support of this noble philanthropy. All donations should be sent to Adjutant A. W. Frazee, 619 St. Charles street.

DISGUSTING ATTENTION PAID TO A SCOUNDREL.

The outrageous doings of a conscienceless scoundrel who, a week or more ago, palmed himself off in this city as "Capt. Clarke," of the United States steamer "Texas," and duped a beautiful and innocent girl into marrying him after only three days' acquaintance, have furnished the daily papers of this city all the elements of a first-class sensation. Nor have they been slow to improve the opportunity. The base perpetrator of this wicked deception has suddenly been given all the prominence of a hero. The conduct of the papers in having so much to say about the misdeeds of this genuine scamp largely accounts for the surprising amount of attention shown him by the public; but it does not wholly explain the origin of the disgusting and morbid curiosity that has caused people by the hundred to flock to the jail where this malefactor is incarcerated, in order to get a peep at him and, perhaps, talk with him.

It almost passes belief that any self-respecting man or woman would want to visit a base wretch who is utterly unworthy of the notice of decent people. Within a day or two after the imprisonment of the bogus "Capt. Clarke," not less than 300 women visited the jail where he is confined.

The editor of the Times-Democrat rightly says: "The incident is a symptom of deep-seated disease in the community which endures the disgrace. There are certain broad lines of demarcation between right and wrong which must not, even for an instant, be suffered to become indistinct. The sanctity of marriage is the foundation-stone of the social edifice, and the man who trifles with such an obligation is the most dangerous of outlaws. The ministers of justice can not too quickly take the punishment of this travesty of manhood in hand, and his admirers should be promptly placed in the pillory of the public scorn."

It would be hard indeed to find a more impressive illustration of the danger attending hasty marriages than the one furnished by this incident. Women can not be too careful about learning of the character and antecedents of the men they expect to wed, especially where the acquaintance has been short. In the present instance a little inquiry would have averted a world of trouble.

ORGANIZED CHARITY.

As in every large city there is always a considerable amount of poverty and distress to be relieved, how to dispense charity most wisely and effectively is an important question. Indiscriminate alms-giving often works as much harm as it does good by encouraging impostnre and indolence. The least deserving are usually the most forward and importunate in the solicitation of charity, while the really deserving have to be hunted out. To prevent imposture, and in order to relieve real destitution more promptly and thoroughly, benevolent societies now find it best, as a rule, to proceed on the co-operative plan. Where such societies act independently of each other, undeserving persons often obtain aid from several of them in succession, and there is little chance of detecting the fraud.

Recognizing the urgent necessity of co-operative effort, three years ago a number of leaders in benevolent work in this city formed the Organized Charities Association, which society, though so young, has already done a vast amount of good. During its existence aid has been rendered to over 8,000 persons, the amount expended in charity of various forms aggregating $5,597. By personal investigation of every case of distress reported, and by systematic recording of facts, this society is doing much to prevent mendicancy and fraud, and reveals to the charitable opportunities for genuine Samaritanism. In addition to administering relief in emergency cases, this society aids the poor by furnishing them employment of various kinds, as, for instance, sewing and laundry-work for women, and for men, wood-sawing and the manufacture of cheap articles.

This nonsectarian organization is doing a noble work, and ought to be encouraged and helped by Christian people generally. As the emergency fund of the society is now entirely empty, we hope the friends of the poor will respond at once with liberal contributions.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

A BLOW AT THE BLIND TIGER.

We rejoice to note that the Mississippi Legislature, during its late session, passed two measures that, if taken advantage of, will deal the blind tiger a heavy blow, and we hope will be his death-knell. Previous to the enactment of these measures, persons suspected of illicit whisky-selling had far too many loop-holes of escape.

Says the Jackson correspondent of the Times-Democrat in speaking of this matter:

"The Legislature has done its best to dispose of the blind-tiger question, and it now remains to be seen just how far the evil has been remedied by the two bills that have passed the Senate and the House, and received the executive approval. Under the terms of the first law the possession of a Federal revenue license is made prima-facie evidence of illicit retailing, and the burden of proof is thus transferred under these circumstances to the person accused. As the law now is at present, the possession of a license can be introduced in evidence as a circumstance tending to show guilt, but it does not afford the strong presumption of guilt sufficient to make out a prima-facie case. Another section of this same act provides that the owners of buildings, any lessee, sub-lessee or occupant of any building or part of building which is used for purposes of unlawful retailing, shall be guilty of a misdemeanor on conviction of the party accused. They are subject to a penalty of not less than $50, nor more than $500, and may be imprisoned for not less than one week or more than three months.

"The second law abolishes property in liquors kept or sold in violation of the law, and provides for a confiscation of the same after conviction. The law also permits the search of houses suspected of being the location of a blind tiger on an affidavit of any responsible citizen, that he believes liquors are being illegally sold therein. On such search the possession of whisky worth $200 or more is made prima-facie evidence of illicit sale. If the value of the whisky found is greater than $200, the case will be taken from the original jurisdiction of the court of the justice of the peace and transferred to the circuit court."

SPARE NOT THE GREATER EVIL ALSO.

Our enterprising neighbor, the Times-Democrat, is engaged in a vigorous and commendable crusade against the sale in this city of impure and disease-breeding milk. It has made some startling and horrible revelations regarding the filthiness and unwholesomeness that characterize at least 85 per cent. of the sources of the city's milk supply. The evil is certainly an alarming one, and ought to be corrected at once.

Now, if our worthy contemporary, which claims to be such a champion of the public health and the public welfare, will also train its guns on the drink demon, whose ravages here and elsewhere are more awful than those of war, pestilence, and famine it will be a far grander and truer public benefactor. While disease-laden milk is, perhaps, slaying its scores, the poison of the still is slaying hundreds and thousands, is debauching manhood, degrading womanhood, and cruelly wronging childhood in a multitude of ways. The danger from impure milk, while great enough, is not a drop in the bucket as compared with the hellish destructiveness of rum and the rum traffic. Why excoriate the milkman so severely, and allow the saloon-keeper to ply his nefarious business without the slightest remonstrance or criticism? To rave over deleteriousness of unsanitary milk, while silence is kept concerning the fearful havoc wrought by the liquor fiend, is like straining at a gnat and swallowing a camel.

A NEW BOOK.

FIFTY-TWO YEARS IN FLORIDA. By John C. Ley. 16 mo. 156 pages. Cloth. Price, $1. Southern Methodist Publishing House, Nashville, Tenn., and Dallas, Tex.

This volume from the pen of a saintly veteran of the Florida Conference traces in brief, but comprehensive form the history of Methodism in Florida from the small, but heroic beginnings of missionary effort in 1821, on down to the present. In the first five chapters the author also gives an outline of the history of the State beginning with the days of Ponce de Leon, its first discoverer. The volume was called forth by a resolution of the Florida Conference, at its session in 1885, requesting the author, whose connection with the aforesaid Conference dates back to 1845, the year of its organization, to publish a series of reminiscent and historical articles in the Wesleyan Advocate with a view to their issuance in book form. The volume contains a large number of valuable as well as interesting facts and incidents, many of which otherwise would have passed into oblivion.

On the whole, it is a readable and instructive book, and will be greatly enjoyed by Methodist preachers and laymen who have any appreciation of local church history. Many touching incidents are narrated respecting the toils and sufferings of the pioneer preachers in Florida.

The appendix contains two highly edifying sermons by the author, one being a centennial sermon preached before the Florida Conference in 1885, the other being a sermon delivered before the Conference in Jacksonville in 1895 on the celebration of the semi-centennial of the organization of the Florida Conference.

Bishop Galloway's Itinerary in North Carolina.

Sunday, March	11	Winston.
Monday, ..	12	Greensboro.
Tuesday, ..	13	Charlotte.
Wednesday, .	14	Salisbury.
Thursday, ..	15	Shelby.
Friday, ..	16	Asheville.

Two or three other appointments will be made in the State, and on Wednesday, March 21, he will attend the meeting of the Ecumenical Conference Programme Committee in Washington, D. C.

NOTES.

Presiding Elder C. W. Carter made a short visit to the city last week.

***

Up to the time of going to press nothing had been received this week from either of the League editors.

***

The Bishops of the M. E. Church have issued a stirring address to the membership in which they call for the observance of a week of prayer for a genuine and general revival.

***

Dr. J. T. Sawyer has recently had a severe attack of pneumonia, and, on account thereof, has been unable to attend to his work for nearly three weeks. We rejoice to learn that he is now convalescing.

***

At a mass meeting in the interest of the Twentieth Century Educational Movement, recently held at the Broadway Methodist Church in Louisville, Ky., subscriptions amounting to $10,180.90 were obtained.

***

The commencement sermon at Emory College this year will be preached by Bishop H. C. Morrison. The literary address will be delivered by Major Halford, of the United States Army, now at Fort McPherson, Atlanta.

***

On our fifth page will be found an important notice from Rev. W. L. Linfield, treasurer of the Mississippi Conference Board of Missions. We hope that all concerned will give prompt attention to Bro. Linfield's request.

***

We had an appreciated call on Tuesday from Rev. W. T. Griffin, the hustling agent of our Orphans' Home at Water Valley. Bro. Griffin was on his way to the coast. He is meeting with much encouragement in his work.

***

The anniversary of the New Orleans Methodist City Mission will be held at Rayne Memorial Church on Sunday evening, March 18. The address will be delivered by that magnificent pulpit orator, Dr. W. T. Bolling, of Shreveport, La.

***

A lazy pastor complains that there is entirely too much prodding in the church now-a-days. Does he not forget that there are many willing workers ready to take his place who do not need prodding? The world is moving at rapid strides and the church can not afford to lag. The prod is only for the slothful.—Pacific Methodist Advocate.

***

Presiding Elder J. W. Hannoll writes us as follows from Holly Springs: "Our preachers on the district are all doing well. Our Quarterly Conferences report an advance on all lines. We expect to pay more on the collections this year than we have done before for years, and we expect a glorious revival."

***

The editor of the Texas Advocate speaks truly when he says: "It does not require extraordinary effort to induce people to take a good religious paper, or to buy a few good books. We have had the experience, and, therefore, we know whereof we speak. If the preacher feels the importance of that sort of enterprise, the work will be done."

***

A card from Bro. W. W. Drake, pastor at Franklin, La., dated March 12, contains the following gratifying news: "After an address by Dr. Carter, yesterday morning, we took pledges on the Twentieth Century Fund amounting to more than an average of $1 for each person in the congregation. We expect to increase this amount considerably from those absent yesterday."

Rev. C. F. Emery, pastor of Capitol Street Church, Jackson, Miss., thus writes of the work being done by the good women of his charge: "The Woman's Foreign Missionary Society, under the efficient and enthusiastic leadership of their president, Mrs. Florence West, is doing a magnificent work. During the present quarter they have raised $70. God bless these noble women."

***

"Gilderoy" writes: "I have never known such a scourge anywhere as they are having with the measles at Slate Springs, Miss. Rev. W. B. Pinson, for ten years a practitioner of medicine, has had to take up his pill-bags and go to waiting on the sick. He goes day and night, and is now known as the beloved physician,' ministering to the souls and bodies of his people."

***

Rev. J. A. Bowen sends us the following interesting note from Columbus, Miss.: "The best District League Conference ever held in this part of the State adjourned here Thursday night, March 8. It will compare most favorably with any State League Conference in power, normal work, and talent. Our town and church have been honored and blessed by this meeting."

***

Last Monday morning we had the pleasure of greeting at the Preachers' Meeting, Dr. I. W. Cooper, the wide-awake and successful president of Centenary College, who spent several hours in the city on his way home from Hattiesburg, Miss., where he preached on Sunday. The Doctor is in fine health and spirits, and reported the work at Centenary as progressing in a highly satisfactory manner. The enrollment of students at this grand old institution is now the largest it has been since 1860.

***

The address on temperance delivered by Miss Belle Kearney, the national organizer of the W. C. T. U., at Rayne Memorial Church, on last Sunday evening, was one of the finest and most thrilling we have ever had the pleasure of listening to, and produced a deep impression. Mississippi has great reason to be proud of this gifted young woman, who is devoting her life to the grand cause of temperance reform. We trust that her visit to this city will be productive of much good. Miss Kearney will leave New Orleans on Friday for a three weeks' lecture tour in Florida. She then expects to visit Georgia.

***

With much sorrow we announce the death, which occurred at his home in this city on Saturday, the tenth instant, of Rev. G. A. Mandeville, a local preacher, who for some years was a member of the Louisiana Conference. He was a good man, and has gone to meet his Lord. Bro. Mandeville was 52 years old and leaves a wife and eight children to mourn his loss. His remains were interred Sunday afternoon in Greenwood Cemetery, the last sad rites being performed by Rev. P. H. Fontaine. May God graciously sustain the bereaved ones! Bro. Mandeville has for some time served as stenographer of Section B of the Criminal District Court. A fuller notice of his life will be furnished in due time.

***

The Nashville Advocate, of last week, contained an appreciative and highly interesting sketch of that noble patriarch in Southern Methodism, Bishop John C. Keener, who has just entered upon his eighty-first year, and whose face and character more and more reflect the radiance of heaven. An excellent likeness of of our senior Bishop also appears in connection with the sketch. The editor of our general organ with beautiful appropriateness says: "With his venerable wife—who has journeyed by his side more than half a century—the good Bishop is spending a modest and happy old age in his own home at Carrollton, a suburb of the great city to which he has given so much of his time and strength. May the Lord, whom they have served with such unswerving fidelity from their youth up deal very gently with them till the end of their pilgrimage, and then receive them into that house of many mansions which he has himself gone to prepare for his own! No history of Southern Methodism can ever be written that will leave out the achievements and the commanding personality of Bishop John Christian Keener."

WEBER, HARDMAN, IVERS & POND, STERLING, WEGMAN, HOWARD,
CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
JUNIUS HART, - - - 1001 CANAL.

The Cuban Mission.

The reports of the first annual meeting of the Cuban Mission, which was held at Matauzas, Jan. 31-Feb. 1, Bishop Candler presiding, are of the most encouraging character. Our church will be grossly derelict if she does not put forth mighty effort to capture that fair isle for Christ.

Says the Review of Missions, for March: "Among other interesting events were the securing in Matanzas of a very valuable lot for a church-building just two blocks from the central square of the city, and a Twentieth Century collection of $530 after an able address by Dr. Hammond.

"The statistics for the year have been tabulated with very considerable care. The results are splendid, and give great promise for the future, after the preliminary details of organization, learning, and language, etc., incident to a new mission, shall have been completed. The figures are as follows: Missionaries, 7; preaching places, 11; Cuban preachers, 3; members, 248; probationers, 293; Sunday-schools, 11; Sunday-school scholars, 574; day schools, 6; day school scholars, 289; total collected on the field, including Twentieth Century Fund, $2,756."

Notice.

MR. EDITOR: Please say to my preacher-brethren that I shall be prepared to do some work in the line of preaching this Summer (June-August). If they desire my assistance, either in song or preaching, please to address me at Jackson, La.

Your brother,

NELSON F. HOFFPAUIR.

Centenary College, Jackson, La., March 12, 1900.

References: Dr. I. W. Cooper, Jackson, La.; Rev. J. T. Sawyer, Shreveport, La. (my P. E.); Rev. J. S. Sanders, Many, La.

Increase in Membership.

The croakers in Southern Methodism who have been harping much upon our recent decline in numbers, and upon the decadence of spirituality which this loss was supposed to indicate, will now have to find a new theme. Says the Nashville Advocate, of last week:

"The statistics of the churches, as given in the New York Independent for 1899, show that the M. E. Church, South, sustained a loss in membership of a little over 2,000. The official figures, however, show a gain of more than 6,000, with one of the largest Conferences to hear from, which Conference the year before reported a gain of nearly 600. We will make a full report as soon as practicable."

JUST THINK OF IT!

Just think of getting a Holman Bible with all the Oxford helps handsomely bound for $1. See offer on sixth page.

Says the Florida Advocate of March 7: "Bishop Galloway gave an address on the Twentieth Century Educational Fund in Tallahassee, Feb. 27, and preached the next day at 10 o'clock. Nine preachers were present. The subscription was $300. At night, Feb. 28, the Bishop made an address in Live Oak; it was a stormy, bad night; but few out; but a subscription of $115 was taken. At Jacksonville, March 1, the Bishop made a grand address, 14 Methodist preachers in attendance, no subscription taken. At Gainesville Bro. Pixton was present. There were 8 itinerant ministers present. The Bishop made a fine impression. A subscription was taken of about $190. At Tampa an immense audience, great preaching by the Bishop, $700 was raised."

ROYAL
Baking Powder

The strongest, purest, most efficient and wholesome of leavening agents. Not lowest in price, yet the most economical; indispensable to all who appreciate the best and most healthful food.

Our country is enjoying prosperity almost unsurpassed in its history.

For every one there is money enough to buy that to eat which is pure, sound, good, wholesome.

Why should we use cheap, impure, unhealthful articles of food? There is no economy in them; they endanger the health, they may cost life. There are reported almost daily cases of sickness caused by eating cake, puddings or biscuit made with the cheap, alum baking powders.

In all articles for food buy and use only the best. The good health of the family is of first consideration.

Alum is used in many baking powders because it makes them cheap. It costs less than two cents a pound. Alum is a corrosive poison. Think of feeding it to children! Yet the manufacturers of well-known alum powders are actually denying that their goods contain it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

To the Pastors in the Mississippi Conferences.

DEAR BRETHREN: The Board of Missions requests me to forward before the thirty-first of this month all the money I can. Since my report, last week, I have received but $25

Will you please remit to me what you have on hand, that I may have enough to make a nice remittance to Mr. Hamilton? Please remember that they look to us, confidently expecting to receive. Let us not disappoint them.

Send all postal money orders payable at Nashville, Tenn.

W. L. LINFIELD, Treas.,
Bd. of Missions, Miss. Conf.

SUNDAY-SCHOOL CONVENTION.

The Mississippi Conference Sunday-school Convention will be held this year in the beautiful little town of Madison, and will begin with a sermon Tuesday night, the twenty-seventh instant. The regular work of the convention will begin next morning at 8:30 o'clock, and continue for two or three days. The Executive Committee have been at work for some time arranging for the convention, and trying to do what they can to make it a success in every respect. The program will soon appear in the ADVOCATE

Now, let every Sunday-school in the Conference at once elect one delegate for every one hundred pupils (see Constitution, Article VII, Second Year Book), and let the pastors or superintendents forward to Rev. H. G. Hawkins, Madison, Miss., the names of all persons who expect to attend. Sunday-schools should pay the traveling expenses of delegates. The usual reduction on all the railroads in the State will be granted.

Let every Sunday-school worker in the Conference who can, go. You will have a pleasant time among the good people of Madison, and be benefited by what you will hear.

Yours in the work,

D. SCARBOROUGH,
Sec. S. S. B'd.

Forest District Conference.

COMMITTEES.

On License to Preach: W. L. Linfield, W. M. Stevens, H. J. Moore.

On Deacon's and Elder's Orders: J. G. Galloway, W. M. Sullivan, B. W. Lewis.

On Recommendation for Admission or Readmission: D. Scarborough, P. H. Howse, G. R. Ellis.

On Quarterly Conference Records: D. C. Langford, J. A. Lindsey, W. M. Thornton, O. M. Abney, Geo. B Harper. T. L. MELLEN, P. E.

Persons interested will cut this notice out, as it will appear but once.

"REVIEW OF MISSIONS."

MR EDITOR: Say to all the readers of the NEW ORLEANS ADVOCATE that they miss one of the greatest intellectual and inspiring treats of their lives if they fail to secure and read the March number of The Review of Missions, published at Nashville, Tenn., by Barbee & Smith.

B. F. WHITE.

New Orleans, La., March 5, 1900.

NOTICE.

The Board of Missions of the Louisiana Conference meets in the M. E. Church, South, in Alexandria, La., at 11 A. M., Wednesday, March 21, 1900. It is hoped that every member will be present, as important business will come before the Board.

JNO. B. CASSITY, Sec.

QUARTERLY CONFERENCE.

Rev. J. H. Mitchell, presiding elder, came over from Winona Saturday, and held Quarterly Conference for Carrollton circuit at Marvin. The weather was very cold, nevertheless there was a fair attendance. Enon made the best report. Under the pastorate of Mr. Sullivan this circuit met all financial claims in full last year—the first time in quite a number of years. The pastor says he will pay special attention this year to the Twentieth Century Thank-offering. The Conference adopted this resolution:

"Resolved, That the Quarterly Conference of Carrollton circuit is in perfect sympathy with the Twentieth Century Movement, and we pledge ourselves to do all that can be done to help on this very important enterprise."

J. H. MITCHELL, P. E.
B. B. SULLIVAN, P. C.
C. F. DUKE, Sec.

—Carrollton (Miss.) Conservative.

Do You Own
HORSES OR MULES?

COLIC & BOTTS
Is guaranteed to Cure in Every Case.

NO DRENCHING—DOSE: ONE TABLESPOONFUL.

LEARNED, MISS., Feb. 24, 1900.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance, found it fully as good as recommended. There is no increasing demand for it here among the farmers.

Yours,
J. J. McDOUGALD.

PRICE, $1.00 a Bottle.
I. L. LYONS & CO., Proprietors,
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S. A. MONTGOMERY,
ATTORNEY-AT-LAW,
Suite 303—New Orleans National Bank Building.
606 Common St., New Orleans, La.

Conference Board of Missions, Louisiana Annual Conference

TREASURER'S REPORT.

Received for foreign missions from

Pleasant Hill, Rev. J. F. Patterson	$ 15 00
Tchonpitoulas Street Rev. P. H. Fontaine	3 00
Ruston, Rev. H. R. Singleton	117 50
E. Feliciana, Rev. J. F. Wynn	17 45
Carrollton Avenue, Rev G. D. Parker	30 01
Louisiana Avenue Sunday-school	16 91
	$199 87

DOMESTIC MISSIONS.

Pleasant Hill, Rev. J. F Patterson	$ 7 50
Grand total	$207 37

DEAR BRETHREN: Please allow me to call your attention to the fact that while there was an increase in your collections for the Conference year ending December, 1899, there is to date a shortage in our fiscal year ending March 31, 1900, of $783 81.

First quarter last year your collections were $1,098 43, while collections this year to date only amount to $199 87.

Brethren, do all in your power to make up this shortage between now and March 28, 1900. As the appropriations have been made by the General Board on the figures of the last fiscal year, you will readily see the importance of early collections.

W. B. THOMSON, Treas.,
231 S. Rampart St.

March 12, 1900.

AN EXTRAORDINARY OFFER.

DEAR BROTHER: When my little book, "Two Epistles," was first published, you were kind enough to give it a very flattering notice. Among other things, you said, "It would be a boon to our church if this book could find its way into all our homes." It seemed to be the general sentiment, so far as expressed, that it presents the best solution of the holiness, evangelist, and kindred problems yet offered. If it does not greatly benefit the reader, it will certainly leave him with unruffled feelings. "Gilderoy" said: "The epistle to opposers of the second blessing cut me to the red. I needed it. I deserved all I got. I have not changed my views, but I mean to change my methods." Dr. Haynes, of Zion's Outlook, expressed himself similarly in regard to the epistle "To Professors of Perfect Love." He headed his article, "Trimmed Down."

I have on hand a number of copies, and in order to put them into immediate circulation, I will send a copy, postpaid, to any reader of the ADVOCATE who will send me his address and a silver dime (to pay cost, in part) within thirty days from this date. The book contains 144 12-mo. pages.

Your brother in Christ,

W. P. ANDREWS.

Santa Cruz, Cal., March 6, 1900.

We invite special attention to the advertisement of Junius Hart in this issue. Musical instruments of every description are for sale at this reliable establishment. The "Angelus" Piano Player, with Reed attachments, which can be attached to any piano, is on exhibit. Finest operatic, classical, and popular music. Concerts daily from 9 A. M. to 6 P. M.

WANTED!

A home in some Christian family for a reformed Magdalene. Write quickly ere a soul perish.

R. L. WEBB.

Williamsburg, Miss., March 9, 1900.

The Mutual Life Insurance Com'y
OF NEW YORK.
RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms of phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles, New Orleans, La.,
Managers for Louisiana and Mississippi.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will convene at Waynesboro, April 26-29. Opening sermon night of the twenty-fifth by L. F. Halford. Thursday, Epworth League and Sunday-schools. All the preachers will please be at the opening, which will be Thursday, at 9 A. M.

PROGRAMME.

1. What Is the Sunday-school's Greatest Present Need?—H. M. Ellis, G. S. Harmon.

2. How Shall Our Children Be Attracted to and Retained in the Sunday-school?—T. J. Nicholson, H. Meliard.

3 How Shall the Pastor Give Instruction to the Children?—C. D. Cecil, I. B. Robertson.

4. How to Organize and Maintain a League in the Country—W. D. Hawkins, R. E. Rutledge.

5 How May Spirituality Be Best Developed in the League?—A. T. Bell, C. M. Crossley.

27TH—MISSIONS.

1. Individual Responsibility to Missions, and Its Relationship to Our Spiritual Life—J. M. Weems, F. B. Ormond.

2. Is the Missionary Assessment the Full Measure of the Church's Responsibility?—D. P. Bradford, R. L Phillips.

3 Twentieth Century Educational Fund—M. L. Burton, S. B. Watts.

The following subjects will be discussed during the Conference:

1. What Is a Christian Home?—Wiley J. Furgason, W. L. Blackwell.

2 What Is the Cause of the Apparent Defectiveness in the Church to Reach and Save the Lost, and What Is the Remedy?—R. H. Barr, J. C. Ellis. G. A. GUICE.

Meridian, Miss.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

DEDICATION.

Bishop C. B. Galloway, D. D., will dedicate our beautiful new church at Magnolia, April 1, 1900. All the old pastors are cordially invited to be present. Especially are we desirous of having with us at that time Rev. J. A. B. Jones, under whose ministry the church was built.

F. M. KEEN.

Magnolia, Miss., March 7, 1900.

NOTICE.

To the Preachers of the Arcadia District—

DEAR BRETHREN: Please send names of all delegates and visitors from your charges to the "District Epworth League Conference," March 29 April 1, to Mr. Darden Ford, Homer, La., at once, that homes may be secured for all.

W. F. HENDERSON, P. C.

Homer, La., March 10, 1900.

CORRECTION.

In the Minutes of the Louisiana Conference of 1899 I find this mistake in the financial report of the Ganville circuit. For Conference claimants the figures are $6 25, when they should have been $16 25.

H. M. BANKS.

Ganaville, La., March 9, 1900.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La
EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss.,
ASSOCIATE EDITOR.

Our State corresponding secretary sends the following notification: 'Our president, for good reasons, has changed date of State meeting to May 3-6, and the following district secretaries have been appointed in place of those removed from districts by Annual Conference, or resigned: Corinth, Miss Lily Miller; Grenada, T. Y. Ramsey; Meridian, W. D. Hawkins; Natchez, Dr. J. C. Ballard."

"HE THAT SEEKS FINDS." He that takes Hood's Sarsaparilla finds in its use pure blood, good appetite, good digestion and perfect health. It cures dyspepsia, scrofula, salt rheum, boils, pimples and all blood humors.

The favorite cathartic is Hood's Pills. 25 cts.

Read What Is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

"Unique in plan, extraordinary in scope and exceptional in value. The arrangement of the two editions is most helpful."—Bishop Huntington, Syracuse, New York.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

"The Combination and self-pronouncing features make it the most practically useful Bible that has ever been published."—Bishop Spalding, Denver, Colo.

"The handsomest and most serviceable edition of the Holy Scriptures that has come under my notice. The Bible Helps contain all that is essential."—Bishop Ninde, Detroit, Mich.

"The best, for use of teachers and students, ever published."—Bishop Wilson, Baltimore, Md.

"It deserves a place in every home."—Bishop Vincent, Topeka, Kan.

"It is one of the most perfect editions of the Bible I have ever seen."—Bishop Whipple, Faribault, Minn.

See our offer on another page.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

Perhaps Your Trouble Is Chronic Kidney Disease.

Often Difficult To Determine And Likely To Deceive The Best Physicians.

It is always best to be on the safe side.

There are many different ways in which kidney trouble will show itself.

Some of its most common symptoms are often mistaken for other diseases.

Some of them *are* other diseases, but being brought about by kidney derangement, the *only* way to cure them is to first get rid of the kidney trouble.

The indefinite symptoms which go with kidney derangement are a sense of general lassitude and indisposition, weakness, sickness and depression.

Headache, backache, and pains in the joints and limbs, irregular heart; stomach derangement, vomiting, nervousness, restlessness, sleeplessness, are also indications of diseased kidney poison in the blood.

Whenever you feel "under the weather" it is a good plan to take a few doses of Swamp-Root, the great kidney remedy.

When any of the symptoms described above show that your kidneys are weak or out of order, and your system needs bracing, Swamp-Root will afford prompt relief and cure the most chronic and complicated cases.

Swamp-Root is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney and bladder troubles.

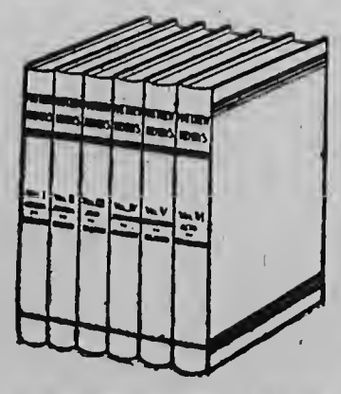
To prove what Swamp-Root will do for *you* every reader of the "CHRISTIAN ADVOCATE" who will send their name and address to Dr. Kilmer & Co., Binghamton, N. Y., will be sent immediately, free by mail, a sample bottle of Swamp-Root and a book containing some of the thousands upon thousands of testimonial letters received from sufferers cured. Be sure and mention reading this generous offer in the NEW ORLEANS "CHRISTIAN ADVOCATE."

The regular fifty-cent and one-dollar size bottles of Swamp-Root are for sale at all drug stores.

Matthew Henry's Commentary

on the entire Bible, with all original illustrations and foot notes.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



3 Vols., complete, only $6.00 net.
6 Vols., complete, only $7.20 net.

Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Biekersteth: No subsequent commentary has rendered it less valuable or less disirable in every Christian library.

Cheapest and Best Commentary. Best cloth binding—good type.

Write to

Rev. W. C. BLACK,
512 Camp Street, - New Orleans.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

Home Circle.

FATHER AND MOTHER ARE GROWING OLD.

BY LINA M. GILMORE.

Bells faintly chiming, sweet hours swiftly flying,
June roses faded, and winds blowing cold;
Childhood is passing for womanhood's greeting,
And father and mother are growing old.

Ah, happy season! too sweet to be lasting,
Gathered the children in mother's own fold;
Happy and trusting, no care for the morrow,
Now father and mother are growing old.

Oh, the sweet blessing of mother's caressing,
Father's kind counsel in trouble of old!
Gentle reproving, and hearts anxious loving,
But father and mother are growing old.

Youth is receding, the home scene is fading,
Brother and sister are leaving the fold.
O happy greeting! we soon shall be meeting
Where father and mother will never grow old.
—Exchange.

BE CHEERFUL.

Nothing helps to recommend our Christian religion to those who know not our Christ better than a cheerful spirit, a sunny countenance, a hearty handshake. The Bible is full of sunshine religion. It is the kind the world believes in. A gloomy, funeral, sepulchral religion is out-of-date. It carries with it no recommendation to unconverted people. Sometimes in pastoral work and in personal dealing with unsaved people we hear it said: "Well, there is So-and-So; I do not see that her religion comforts her in sorrows, or that she is helped in trouble." Why this impression? The sunshine either has not come in, or has gone out of their souls.

There is a great deal of gloom and misery, of trouble and sorrow, of difficulty and distress in this world where sin has wrought such destruction. It is for the Christian people to relieve much of this. Jesus Christ is the author of a religion which can help and comfort and save the people anywhere, everywhere, under all circumstances. We claim to have it. The cold, suffering, distressed world looks up at the Christian to see how he bears life's troubles. O beloved, the grace of God is all-sufficient to help us! Let us believe it and show it to the world. Open all the doors of the soul, and "let a little sunshine in," and then let it out again, that it may warm some heart and cheer some life which is needing it, looking for it, and looking our way. Be cheerful!—Selected.

WHAT KIND WORDS WILL DO.

One Sunday night years ago a young man and his wife strayed out into a church service. They were a lonely couple in a great city. They were neither of them Christians—rather, both of them, carelessly, even blatantly, unchristian. With the services they were not specially impressed. But after the service, as they were standing about looking at the church, the pastor approached them, and welcomed them in a way so genuinely cordial that the hard edge of their strangeness was at once smoothed away, and the young couple were sure somebody had real interest in them. "We'll go to that church again," they said together after the warm welcome. They did. It was not long before both husband and wife accepted Christ as their Savior and Lord, and united with that church. It was a great trophy that pastor began to win that night, not by his sermon, but by his welcome. Almost penniless and obscure and quite disheartened that young man was on that night when so warmly welcomed. To-day he is a member of a firm which flings the meshes of its business far and wide, and he is now one of the best and most winning of Sunday-school workers and superintendents.—Rev. Wayland Hoyt.

WHEN THE HEART IS HEAVY.

There is always a remedy for a heavy heart. It may be in work—it oftenest is. It may be in thinking of the joys which have been given to you, and the sorrows from which you have been saved. It may be in helping others by sympathy, or in whatever way help is most needed. But the heavy heart can always be made light, if self is forgotten, and the needs of others are remembered, and, as far as possible, relieved. Not one of us can learn to become light-hearted in a day, or a week, or a month, or a year, for it is the lesson of life, this knowing how to lift our hearts up, and give from them help unto those who are in need. It is a good fight—this one against allowing one's self to be submerged in personal griefs—it is a good fight, and out of it you can come conqueror if you will. Do you intend to give up the fight and fall by the wayside overcome by a heavy heart, or to go along through life as a brave soul should? You must decide this early in your life. And you will, I feel sure, decide to do that which is right, and then your heart will never be heavy nor your conscience disturbed, unless you fall. And when you fall, thank God, you can always rise again, if you keep up a brave heart.—Ruth Ashmore.

A CODE OF MORAL LAW.

Temperance.—Eat not to fullness; drink not to elevation.

Silence.—Speak not but what might benefit others or yourself; avoid trifling conversations.

Order.—Let all your things have their places: let each part of your business have its time.

Resolution.—Resolve to perform what you ought; perform without fail what you resolve.

Frugality.—Make no expense, but to do good to others or yourself; that is, waste nothing.

Industry.—Lose no time; be always employed in something useful; keep out of all unnecessary action.

Sincerity.—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

Moderation.—Avoid extremes; forbear resenting injuries.

Cleanliness.—Suffer no uncleanliness in the body, clothes or habitation.

Tranquillity.—Be not disturbed about trifles or at accidents, common or unavoidable.

Humility.—Imitate Jesus Christ. —Franklin.

THE HARVEST.

Mr. Depew, in an address to railroad men, said: "Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study with me to mark the course of the boys, in every grade of life, who started with myself—to see what has become of them. Last Fall I was up there, and began to count them over, and the lesson was most instructive. Some of them became clerks, some merchants, manufacturers, lawyers, or doctors. And it is remarkable that every one of them that had drinking habits is now dead—not a single one of my age now living. Except a few who were taken off by sickness, every one has proved a wreck, and has wrecked his family, and did it from rum and whisky, and no other cause. Of those who were church-going people, who were steady, industrious, and hard-working men, and frugal and thrifty, every one without exception owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day."—Christian Endeavor World.

DISAPPOINTMENT.

God keeps a school for his children here on earth; and one of his best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow; but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear, old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: Blessed be the memory of Disappointment.—Rev. Dr. T. L. Cuyler.

MARRYING A MAN TO REFORM HIM.

"The most subtle and deceitful hope which ever existed, and one which wrecks the happiness of many a young girl's life," writes Evangelist Dwight L. Moody, in the June Ladies' Home Journal, "is the common delusion that a woman can best reform a man by marrying him. It is a mystery to me how people can be so blinded to the hundreds of cases in every community where tottering homes have fallen and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him. I have never known such a union result in anything but sadness and disaster. Let no young girl think that she may be able to accomplish what a loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage there should be convincing proof that there has been real and thorough regeneration." — Exchange.

CURING A BAD MEMORY.

Our readers have doubtless heard of mnemonics, the name given to any system of rules intended to assist the memory to remember its precepts when occasion comes to use them. But a writer in St. Nicholas gives two simple rules for the improvement of the memory which can be easily recalled and readily put in practice: Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One, to read a subject when strongly interested. The other is not only to read, but think. When you have read a paragraph or a page stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out.—Teacher's Aid.

Politeness does not require one to stay at home from church to entertain Sunday visitors. If your friends come, invite them to go with you. Unless they are ill-bred they will not expect you to neglect your religious duties to provide for their amusement. If your visitors are ill-bred or irreligious, and let you know in any way that they expect you to remain at home, it would be better for you to have other company. —Churchman.

FALLING

of the womb with its pains, weariness, sickness and misery is permanently cured by....

G. F. P.

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Dear Aunt:—I hardly know how to express myself to you for those bottles of G. F. P. I had been in bad health for five years, and don't believe I could have lived another year had I not taken the G. F. P. I am now able to work and keep myself up. I can recommend it to all women.
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Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

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The earthly dark day ought to make a golden spiritual experience. The brightest days have followed the blackest in history. Had Joseph not been sold as a slave and cast into prison, he would never have been the Bismarck of Egypt. Had Paul not been repeatedly dungeoned, he might not have found time to write the epistles that have inspired the centuries. Had Bunyan not been thrown into Bedford jail, the world would have forever missed his immortal "Pilgrim." The Psalms of David were written out of his sufferings. "The songs in the night" count up the longest list.—D. O. Mears, D. D.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

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The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:25 a. m
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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

RUNDLE—MRS. MARGARET BROUNAX RUNDLE, wife of David B. Rundle, and daughter of Emily Brodnax and James Maclin Lundle, was born March 24 1831, and died Nov. 30, 1899, in Vicksburg, Miss. She was baptized in infancy in the Protestant Episcopal Church, and was piously trained by a godly mother. When about eighteen years old she experienced conversion, and was the first of her family to join the Methodist Church, thus becoming instrumental in leading most of her family into that church. Under the fostering care of the Methodism of that day she developed into a strong and useful Christian. Her life was full of good works. Every worthy cause enlisted her sympathy and commanded her aid. She worked as if she expected to be saved by works, and trusted God as if she hoped to be saved by grace only. Unselfishness in a marked degree characterized her actions, and she blessed every life that she touched. To her last hour her thought was rather about the comfort of others than her own. She was an active member of the W. C. T. U., but she did not favor the woman's suffrage feature of their work. She said, "Let us use all our influence to make men good, and we can safely leave the country in their hands."

To say that she loved life, and was devoted to her family and friends, is but to say that she appreciated God's best gifts to men; yet she shrank not from the approach of death, but was ready and willing to go when the summons came, finding, as she had been taught, that God gives his children dying grace when they come to die. She was a kind neighbor, a faithful wife and mother, and a friend to all, praying and laboring for the salvation of others, especially of those whom she loved most. Her little daughter once said to her, "Mama, when nobody is sick, and nobody is dead, and nobody is going to get married, and nobody has a baby, won't you dress my doll?" What a commentary upon her life is in that sentence!

Her death creates a painful vacancy, not only in her own family, but also in the large circle of Christian workers of which she was a most useful member. To her bereaved husband, children and relatives her death carries with it every mitigating feature of which such a bereavement is susceptible. She lived well and died in peace.

When Dr. C. G. Andrews was called from a distant part of the State to lay her body to rest, none supposed that he so soon would join her in heaven. W. L. C. HUNNICUTT.

RANDLE—At the home of Bro. Rion Price, near Pineville, La., on Wednesday, Feb. 21, 1900, at 7 P. M., Bro. Ronzar Randle, Jr., breathed his last, and fell asleep in the arms of Jesus, leaving a bright and clear testimony of his acceptance with Christ.

Bro. Robert was a young man of twenty-five, a son of the Rev. Thos. S. Randle, of the Louisiana Conference. He leaves a wife and one child, a father, mother, brothers and sisters, to whom we extend our heartfelt sympathy. His pastor, L. L. ROBERTS.

SHEPPARD—The death angel has visited the home of Bro. and Sister G. F. Sheppard, and claimed for his victim this sweet little babe, KATIE IRENE, who was born July 1, 1898, and closed her little mission on earth Feb. 18, 1900. She budded on earth to bloom in heaven, and is now basking in the sunlight of God's love. May the Lord comfort the bereaved hearts, and enable them to say, with Job of old, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord!"

L. L. ROBERTS.

MCGILVRAY—JESSE CALHOUN MCGILVRAY, infant son of L. R. and A. L. McGilvray, was born in Covington county, Miss., July 26, 1899, and died after a brief illness, Jan. 17, 1900. Jesse was a bright little fellow, and the sunshine of the home. This makes the third time the hearts of these fond parents have been bruised by the coming of the messenger of death. On Nov. 24, 1893, their son, John C., aged about sixteen years, fell on sleep. He had been converted several years before, and lived a consistent Christian to the last, and, like his Lord, died while praying for others. Thus makes twice that the ruthless hand of death has snatched from the same mother's bosom her darling babe, besides robbing her of a bright and youthful son between these intervals. Our hearts feel constrained to cry out: "O God, it is enough! Stay now thine hand until this anger be overpassed." But hark! It is only the calling of the Good Shepherd, who giveth his life for the sheep, calling them from their labors and sorrows, that they may enter into rest. And while a mother's arms no more enfold them, "in heaven their angels do always behold the face of the Father, whose name is Love."

Toil on, fond pursuit; 'twill not be long ere we shall join their happy song, and dwell with Jesus beyond the troubles and grief s of earth.

R. L. WEBB.

Williamsburg, Miss.

PETEET—Whereas, On the thirtieth day of December, 1899, Mrs. M. A. PETEET went from the ranks of the Woman's Missionary Society of the Carrollton Methodist Church to the "inheritance of the saints in light," therefore we sorrow and rejoice. We sorrow because we have lost one of our most devoted members and purest spirits; a true friend, a beloved sister. We rejoice because of her pure, unselfish life, and her strong faith, which triumphed over death.

Sister Peteet's Christian life was beautiful. Her devotion to the cause of the Master was constant, conspicuous, and inspiring. We adopt this paper as a tribute to her worth, and as an expression of our sorrow at the great loss we have sustained.

Resolved, That it be spread upon our Minutes, and published in the CHRISTIAN ADVOCATE, and that a copy be furnished the family of our ascended sister.

Mrs. T. W. Lewis, Mrs. J. R. Bingham, Mrs. H. M. Bryan, Committee.

HARDIN—JOHN DAVIS, infant son of Rev. Paul D. and Mrs. Mary Hardin, was born at the Shiloh parsonage, Jan. 4, 1900, and lived just fifty-four days. He was baptized by Rev. T. L. Mullen on the eleventh of February, and God took him to heaven on the twenty seventh of the same month.

What a short life was his, and yet the ever delicate baby boy found his way to the tenderest spot in the hearts of his parents.

May abundant grace be supplied to sustain the sorrowing ones! W. L. L.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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RELIGIOUS JOY.

The religion of Jesus is a joyful religion. One of the fruits of the Spirit is joy. Every Christian has this in some degree. It is a supernatural joy, and does not depend upon circumstances, for it comes from within. Worldlings rejoice when everything goes well from a worldly standpoint; some professed Christians rejoice when prospered in worldly things, and sometimes even when in an enthusiastic religious service; but this may be but natural joy. Supernatural joy wells up from an unseen fountain when earthly joy has fled. It gushes out right in the midst of the desert, and if we looked at the desert for its source, we should not discover it. Habakkuk knew about this joy, for he says: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Any worldling can rejoice when all goes well. Only a Christian can rejoice when things seem to go wrong. In the darkest days a Christian ever saw, he can rejoice in God when he can not in anything else.

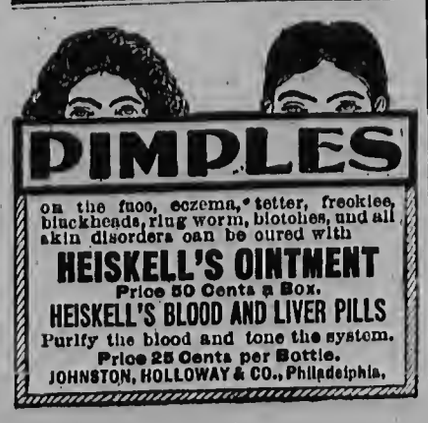
Joy makes a Christian strong in his every-day life. "The joy of the Lord is your strength." He is a weak Christian who has spells of the blues, or carries about a gloomy face. He is a discomfort to himself and repels others. It is the expression of joy that makes a telling impression upon the world. This poor heart-broken world, staggering under its burdens, is attracted only by this kind of a religion. The shouts of redeemed saints and converted sinners have often sent more conviction into the hearts of sinners than tons of paper essays read from polished pulpits. The church of the future that is really to make inroads upon the kingdom of Satan will be the church that has a joyful religion, that buoys up the sinking soul.—Standard.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Loving the unlovable to some men is a privilege, but to love all men is a duty. It is not an uncommon notion that love is only for those who deserve it, and one often meets with people who feel that it is their duty to reserve their love for those who will show themselves lovable. As well might one reserve God's offer of salvation for those who are worthy of it. It is not till the unlovable are loved that they become lovable, just as it is not until the unworthy are saved that they become in any sense worthy. To love the lovable is manlike; to love the unlovable is God like.—Sunday-school Times.

It is only when we come to thank God as earnestly for our trials as for our mercies that we shall have that patience and poise and peace, under all the trying experiences of life, that it is the Christian's privilege to enjoy. We shall be able to do this when we, with Paul, shall come to recognize that all things, trial and mercies, are concentric to the orbit of God's purpose; and that our sorrows, as well as our joys, contribute to our good and his glory. It is George it. Noel.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WINE OF CARDUI

THE LINK THAT BINDS.

JACKSON, TENN., Nov. 23.

I was subject to miscarriage for three years, and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.

Mrs. E. N. JOWERS.

McELREE'S Wine of Cardui

There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles". Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother is built up to withstand the ordeal of labor, and when the little one makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.

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For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

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It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to March, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ⅛ of an inch, One Binder and One Thread Cutter.

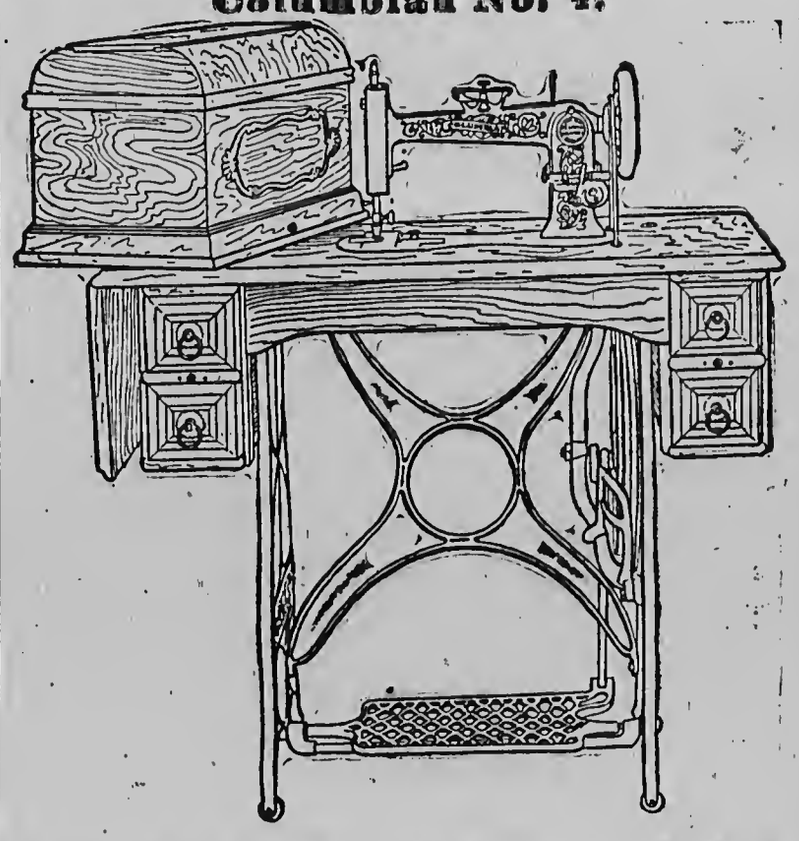
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,

512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

POTASH gives *color*, *flavor* and *firmness* to **all fruits. No good fruit can be raised without Potash.**

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

GERMAN KALI WORKS,
93 Nassau St., New York.

NEWS OF THE WEEK.

The principal part of the town of Sweet Home, Tex., was destroyed by fire.

The Ameer of Afghanistan has proclaimed his steadfast loyalty to Great Britain.

Nearly $40,000,000 has been invested in cotton mills in South Carolina since Jan. 1 last.

A fuse manufactory blew up at Pompton, N. J., killing four persons and injuring others.

President Kruger is quoted as having expressed confidence that the war would be over in a month.

Orders for reinforcements for the South African forces have been recalled so far as artillery is concerned.

The British steamer "Cuvier," from Antwerp for Brazil, was snuk in a collision with an unknown steamer.

Reinforcements have been sent to Gens. Young and Hood at Aparri, Luzon, where the Filipinos are causing trouble.

It has been discovered that fraudulent warrants for 7,000,000 acres of land were issued in Montgomery county, Ga.

West Texas ranchmen report much tronble with big herds of wolves and heavy losses of cattle at frequent intervals.

Dr. W. H. N. Magruder, superintendent of the State Blind Asylum, died on March 9 at Baton Rouge, aged eighty-five years.

The Senate will continue to give attention to the Puerto Rican bill this week. The Hay-Pauncefote treat may also come up.

Gov. Longino of Mississippi has appointed Judge S. S. Calhoun of Jackson to the State Supreme Bench, succeeding Chief Justice Woods. The Senate confirmed the nomination.

A negro hanged for murder at Pensacola and ont down in five minntes revived while in the coffin, and was take ont and hanged a second time.

The Boer retreat of Wednesday appears to have been virtnally a rout. Gen. French, ten miles in front of the British army, reports the country clear of Boers.

The Boers are said to be preparing for a final assault on Mafeking, which they think they can now take, relying on snch a victory to infnse new hope into the Boers.

There is reason to believe that the United States Government is using its good offices to restore peace between Great Britain and the South African Republics.

All mines at Johannesburg not owned by the government have been flooded and all the mines put in readiness to be exploded and the town razed rather than let the British capture it.

Two white officers were convicted in Memphis of manslaughter for killing a negro who resisted arrest. The ground of proseontion was that the warrant was not shown the negro.

President Krueger has cabled Lord Salisbnry that the Boers will treat for peace and asks a cessation of hostilities, but says independence of the republics must be the basis of any negotiations that are opened.

Dr. Leyds declares Presdents Krueger and Steyn have made no overtures for peace throngh him, but admits the possibility of such action having been taken upon condition that the independence of the republics is guanteed.

The Board of Health of San Francisco has decided that the Chinaman who died in that city several days ago and who was supposed to have symptoms of bubonic plague did not die of that disease. Quarantine against Chinatown has been raised.

The Senate committee on foreign relations amended the Hay-Pauncefote treaty, asserting the intention of the United States government to defend and close the proposed Nicaragnan Canal against any nation whenever it is deemed necessary to employ snch measures for the purpose of self-defense and protection, and as thus amended reported the treaty to the Senate.

Gen. Kelly-Kenny encounted the Boers Saturday in force under De Wet at Driefontein kopjes, between Popular Grove and Bloemfontein. The battle lasted all day and the Boers retreated at night, leaving 102 dead on the field. The British also lost heavily.

Warrants have been sworn out for the murder of Gov. Goebel of Kentucky against the Republican Secretary of State, his brother, the ex-Secretary of of State, Capt. Davis of the Capitol Square police and others, among them a clerk in Auditor Sweeney's office.

There appears to be no doubt that the South African Republics are tired of the war, and would be willing to end hostilities on any terms short of absolute loss of independence. The United States has, without a doubt, been asked to use its kind offices in asking Lord Salisbury to inform the Presidents of the Transvaal and Orange Free State upon what terms the war can be ended.

Holly Springs District Conference.

The Holly Springs District Conference will convene at Hickory Flat on the twenty-sixth of April, at 9 A. M. The Sunday-school Conference will convene on Saturday, the twenty-eighth. A suitable program will be furnished and speakers appointed. Dr. J. W. Price will preach the Conference sermon on Thursday, at 11 A. M.

J. W. HONNOLL.
Holly Springs, Miss., March 7, 1900.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney disease, take Lemon Elixir.

Ladies, for natural and thorough organic regulation take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Alauta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

MARRIAGES.

TRIM—BAXTER.—At the home of the bride's parents, near Lumberton, Miss., Feb. 7, 1900, by Rev. B. S. Rayner, Mr. Leonard C. Trim to Miss Magnolia Baxter.

McNAIR—FELKER.—At the home af the bride's mother, in Lumberton, Miss., Feb. 14, 1900, by Rev. B. S. Rayner, Mr. Julius E. McNair to Miss Bush Felker.

NORTHROP—MARSHALL.—In Lumberton, Miss., March 1, 1900, by Rev. B. S. Rayner, Mr. Manly F. Northrop to Miss Lillie C. Marshall, niece of Dr. W. C. Black.

FONQUIRE—DOWNS.—At the home of the bride's parents, Mr. and Mrs. T. C. Downs, Feb. 6, 1900, by Rev. L. L. Roberts, Mr. P. M. Fonquire and Miss Janie Downs, all of Avoyelles parish, La.

GEORGE—COOK.—At the parsonage in Amite City, March 6, 1900, by Rev. Thos. J. Upton, Mr Pearlie George, of Tangipahoa, La., and Miss May Cook, af Franklinton, La.

ALLEN—GORDON.—At the parsonage in Lula, Miss., March 6, 1900, by Rev. W. L. Graves, Mr. G. C. Allen to Miss Lillian Gordon.

DAVIS—BUSH.—At the residence of the bride's parents, Bolton, Miss., Feb. 23, 1900, by Rev. L. Carley, Mr. T. B. Davis and Miss Mittie E Bush.

McDANIEL—MIXON.—At the Methodist parsonage, McComb City, Miss., March 9, 1900, by Rev. Isaac L. Peebles, Mr. James McDaniel to Miss Cora Mixon, both of McComb City.

HAVARD—ROSENBERG.—At the home of Capt. Charlton Havard, Melville, La., by Rev. Jno. W. Lee, Mr. Leroy A. Havard and Miss Mamie Rosenberg.

McCLENDON—HAYS.—At the residence of the bride's father, near Madilen, Leake county, Miss., March 8, 1900, by Rev. Irvin Miller, Mr. A. S McClendon to Miss Bettie Hays.

SCARBOROUGH—WHITTINGTON.—At the residence af the bride's parents, Jackson county, Miss., March 8, 1900, by Rev J. L. Jordan, Mr. Alex. Scarborough, Jr, and Miss Martha J. Whittington.

THE AUTHENTIC LIFE OF
D. L. MOODY
BY
Rev. J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. Now by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Term liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

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328 Dearborn Street, Chicago, Ills.

LITERARY NOTES.

BY W. F. B.

The American Soldier in the Philippines—a notable article, a stirring picture of our boys in the field—has been written exclusively for The Saturday Evening Post (of Philadelphia) by Senator Albert J. Beveridge. This article, the first and only one that Senator Beveridge has written for any magazine or periodical since his return from the Philippines, appears exclusively in the March 17 number of The Saturday Evening Post.

The first article in the March Cosmopolitan treats of The Dramatic Realization of the Novel. It is written by Joseph W. Herbert. Other important features in this number are: The World's Largest Truck-Gardens, by John E. Bennett; The Servant Question, a prize article, by Flora McDonald Thompson; Where English Lawyers Are Made, by Champe S. Andrews, and Great Editors of America, by Thurlow Weed.

In the March Century, Dr. Weir Mitchell and Ernest Seton-Thompson are both contributors. Mr. Seton-Thompson begins a study of The National Zoo at Washington, in which he shows wild animals to be as interesting in captivity as in their natural state of freedom. Dr. Mitchell, in Dr. North and his Friends, presents the opening chapters of the most important serial he has written since Hugh Wynn. It is a novel embodying the result of a long life of observation, reflection, and experience. A study of Robert Herrick, by Thomas Bailey Aldrich, sketches the poet's life, and claims for him a unique position in English literature as "a great little poet." The life of the laboring class is the theme of Richard Whiteing's Paris article this month, the title being, Paris of the Faubourgs. King Charles' ill-starred reliance on the Scots, after Naseby, and his imprisonment by Parliament, are the topics considered by John Morley in his study of Oliver Cromwell.

In Frank Leslie's Popular Monthly, for March, is an elaborate and finely illustrated account of The British Army, at Home and in South Africa, by Major-General Nelson A Miles, commanding the United States Army. General Miles reviews and analyzes the imperial British military organization in all its branches, and with particular reference to the obstinate war now engaging all its energies in South Africa. The Trans-Siberian Railway, one of the great engineering enterprises of the world, and which is being practically built in the United States, is interestingly discussed by Theodore Waters. Famous West Pointers as Draughtsmen, by Fritz Morris, is an art paper of unique interest and value, being accompanied by reproductions of drawings made by James McNeil Whistler, Generals Sherman, Meade, Pleasonton, and others, in their cadet days at the United States Military Academy. Other attractions are: Women in Washington, by Mrs. John A. Logan; The Room on the Roof, a story of the supernatural, by M. E. M. Davis; The Journal of a Prince Consort, a charming little comedy of Virginia history, by Frances Roberts.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Hillsboro, at Good Hope..Sat. and Sun	Mar. 10, 11
Carthage, at Singleton..Sat. and Sun.	17, 18
Walnut Grove, at Pine Grove..Sat. and Sun	24, 25
V and Heidelberg, at Philadelphia..Sat and Sun	31, Apr. 1
N. and Hickory, at Newton..Sat. and Sun	7, 8
Morton, at Lindsey....Sat. and Sun..	14, 15
Lake, at Carr's.... Thurs..	19
Raleigh, at Trinity....Sat. and Sun..	21, 22
Trenton, at Boykin....Sat. and Sun..	28, 29
Shiloh, at Shiloh....Mon..	30
Decatur, at Conehatta..Sat. and Sun..	May 5, 6
Preachers' Institute, at Forest..Tues. and Wed	8, 9
District Conference, at Forest..Thurs. and Fri	10, 11
Forest, at Hazlewood..Sat and Sun..	12, 13
Montrose, at Garlandsville....Sat..	19
District High School, at Montrose. Sun-Tues	20-22
E. W. F. College, at Meridian..Sun.-Tues	27-29
Rose Hill, at Pleasant Grove..Sat. and Sun	June 2, 3
Chunky, at Spring Hill....Mon..	4
Milleaps College, at Jackson..Sun.-Tues	10-12
Neshoba, at Ebenezer N. Bend..Sat. and Sun	17, 18
Indian Mission, at Siloam..Mon. night and Tues	18, 19

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for licenses to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian Central	Mar. 10, 11
Meridian—East End	11, 12
Meridian—West End	17, 18
Meridian—South Side	18, 19
Lauderdale, at Lockhart	24, 25
Porterville, at Union	31, Apr. 1
Wayne, at Cochran	7, 8
Winchester, at Big Rock....Mon..	9
North Kemper, at ——	14, 15
DeKalb, at Pleasant Ridge....Mon..	16
Leakaville, at Pine Grove	21, 22
Waynesboro, at Waynesboro	28, 29
Binnaville, at Binnaville	May 5, 6
Vimville, at Pleasant Hill	12, 13
Pachuta, at Orange	19, 20
Enterprise, at Stone Wall	20, 21
Middleton, at Mt. Carmel	26, 27
Matheraville, at Salem....Tues..	29
Daleville, at Bethel	June 2, 3
Shubuta, at Shubuta	9, 10

G. A. GUICE, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Mar. 24, 25
Percy's Creek	31, Apr. 1
Woodville	1, 2
Rodney	7, 8
Whitaker	14, 15
Macedonia	21, 22
Kingston	28, 29
Mt. Vernon	May 10, 11
Salem	12, 13
Nebo	19, 20
Martin	26, 27
Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Barlow	9, 10
Knoxville	16, 17

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

In Part.

Sharon, at Lone Pine	Apr. 7, 8
Madison, at Pearl River	14, 15
Terry, at Spring Ridge	21, 22
Capitol Street	P. M.. 22, 23
Fannin, at New Providence	28, 29
Vaughan's, at Union	May 5, 6
Bolton, at Midway	13, 14
Yazoo City	P. M., Thursday.. 17

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

T. B. HOLLOMAN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ellisville and Laurel, at Laurel	Mar. 22
Purvis, at Tuscanola	24, 25
Williamsburg, at Pleasant Grove	30
East Covington, at Oak Bowery	Apr. 1
Lumberton and Poplarville, at Poplarville	4
Nicholson, at Byrd's Chapel	7, 8
Pearlington and Logtown, at Logtown	9
Biloxi	13
Gulf Port, at Long Beach	14, 15
Ocean Springs and Scranton, at Ocean Springs	21, 22
Moss Point	22, 23
Americus, at Lucedale	25, 26
Escatawpa, at Caswell Springs	28, 29
Vancleave, at Shiloh	May 5, 6
Coalville, at ——	12
Bay St. Louis	13
Brooklyn, at Brooklyn	16
Columbia, at ——	19, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Mar. 3, 4
Rocky Springs, at Rocky Springs	10, 11
Satartia, at Bentonia	17, 18
Mayersville, at Mayersville	24, 25
Anguilla, at Anguilla	31, Apr. 1
Hermanville, at Pisgah	7, 8

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bayou Pierre, at New Tabernacle	Mar. 3
Hazlehurst	3, 4
Tylertown, at Tylertown	10, 11
Pearl, at Tilton	17, 18
Mt Carmel, at Bethel	24
Providence, at Bahala	25, 26
Westville, at Gum Springs	31, Apr. 1

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Shaw	Mar. 11, 12
Greenville	18, 19
Arcola	25, 26
New Salem	Apr. 1, 2
Cleveland	8, 9
Drew	15, 16
Duncan	22, 23
Clarksdale	29, 30
Lyon	29, 30
Belen	May 6, 7
Friar's Point	12, 13
Tunica	13, 14
Evansville	14
Deeson	19, 20
Bolivar	June 2, 3
Gunnison	4
Phalia	20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Mar. 18, 19
Prairie circuit, at Prairie	24, 25
Houston and Wesley, at Houlka	31, Apr. 1
Amory and Nettleton, at Nettleton	7, 8
Tupelo station	11
Montpelier circuit, at Friendship	14, 15
Buena Vista circuit, at Ebenezer	21, 22
Shannon circuit, at Troy	28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Boon's Chapel	10
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Nettleton circuit, at Evergreen	7

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

ARMSTRONG & McKELVY (Pittsburgh)
BEYMER-BAUMAN (Pittsburgh)
DAVIS-CHAMBERS (Pittsburgh)
FAHNESTOCK (Pittsburgh)
ANCHOR, ECKSTEIN (Cincinnati)
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION (New York)
SOUTHERN, SHIPMAN (Chicago)
COLLIER, MISSOURI, RED SEAL, SOUTHERN (St. Louis)
JOHN T. LEWIS & BROS CO (Philadelphia)
MCALEY (Cleveland)
SALEM (Salem, Mass.)
COANELL (Buffalo)
KENTUCKY (Louisville)

GET the opinion of the man behind the brush. Ask the experienced, practical painter, the man who served an apprenticeship and has thoroughly mastered his trade, what is the best and most durable paint. He will tell you pure "old Dutch process" White Lead.

The brands in margin are genuine and may be relied upon.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

WINONA DIST.—SECOND ROUND.

Winona station	Mar. 17, 18
Greenwood station	24, 25
Valden circuit, at Kilmichael	31, Apr. 1
Carrollton and McAnerny, at McAnerny	7, 8
Webb circuit, at Cherry Hill	14, 15
Black Hawk circuit, at Acona	21, 22
Itta Bena and Sidon circuit, at Sidon	28, 29
Winona circuit, at Bluff Springs	May 6, 7
Morehead circuit, at Morehead	11
McNutt circuit, at Shell Mound	12, 13
Indianola circuit, at Fairview	16
West circuit, at ——	26, 27
Carrollton circuit, at Edon	June 2, 3

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar. 3, 4
Corinth station	10, 11
Iuka station	17, 18
Ripley and New Albany, at Ripley	24, 25
Iuka circuit, at Harmony	31, Apr. 1
New Albany cir., at Wellé Chapel	7, 8
Ripley circuit, at Mervin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Baldwyn, at Gun T	28, 29
Blue Springs, at Sherman	May 1
Corinth circuit, at Boaz Chapel	5, 6
Kossuth, at Kossuth	12, 13
Mantachie, at Wooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	Mar. 31
Water Valley—Main Street	Apr. 1, 2
Water Valley—Wood Street	3
Oxford circuit	7, 8
Oxford station	9
Grenada circuit	14, 15
Granada station	16
Coffeeville circuit	17
Toccopola circuit	21, 22
Paris circuit	23
Minter City circuit	28, 29
Ezzy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G PORTER, P. E.

DURANT DIST.—SECOND ROUND.

Eupora, at Mathiston	Mar. 17, 18
Cumberland, at Cumberland	20, 21
Tom Nolen, at Edgeworth	24, 25
Ebenezer, at Bethany	31, Apr. 1
Lexington, at Tchula	3, 4
Sallis, at Sallis	7, 8
Pickens, at Pickens	14, 15
Durant station	21, 22
Kosciusko station	28, 29
Belzona, at Belzona	May 5, 6
Rural Hill, at Plattsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	19, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	16, 17

T. W. DYE, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	Mar. 4, 5
Starkville station	11, 12
Macon	18, 19
Shuqualak, at Salem	24, 25
Winston ville, at Mt. Hebron	31, Apr. 1
Hebron, at Memphis	7, 8
Tibbee, at Kilgore	13
Columbus circuit, at Mt. Pleasant	14, 15
Crawford, at Artesia	21, 22
Starkville circuit, at Sessum	28, 29
Columbus station	May 6, 7
Brooksville, at Soule Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—SECOND ROUND.

In Part.

Sardis	Mar. 17, 18
Como	23, 24
Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Eudora	14, 15
Eureka, at Pisgah	21, 22
Hernando	28, 29
Burges, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Patterson	Mar. 3, 4
Franklin	10, 11
Jeanerette	17, 18
Abbeville, at A	24, 25
New Iberia	31, Apr. 1
Opelousas, at Bellevue	7, 8
Lafayette	14, 15
Prudhomme, at Church Point	21, 22
Gueydan	28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brule, at Plaquemine	26, 27
Lake Arthur, at Lacassine	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

District Conference will convene at Opelousas, June 28, and hold over Sunday, July 1.

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge circuit, at Antioch	Mar. 2-4
Zachary	9-11
Live Oak	17, 18
Slaughter, at Ethel	23-25
Baton Rouge—First Church	30, Apr. 2
St Helena, at Wesley Chapel	6-8
Clinton	13-16
Pine Grove, at Pipkin's Chapel	21, 22
Baker, at Deerford	28, 29
Franklinton, at Fisher's Church	May 4-6
Amite City	7-9
Kentwood	11-13
Port Wilson, at Clio	19, 20
Ponchatoula	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Pisgah	22-24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Mar. 3, 4
Jena and Jonesville, at Jonesville	10, 11
Winfield, at Winfield	17, 18
Olla and Pollock, at Pollock	20
Dry Creek, at Dry Creek	24, 25

J. D. HARPER, P. E.

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NEW ORLEANS DIST.—SECOND ROUND.

Algiers	11 o'clock A M.. Mar. 25
Felicity	7:30 P. M.. 25
Gretna	11 o'clock A M.. Apr. 1
Carrollton Avenue	7:30 P. M.. 1
Slidell	8
Louisiana Avenue	22
Dryades Street	29
Plaquemine	May 6
Parker Memorial	13
Mandeville	20
Rayne Memorial	27
Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

First Church	11 A. M.. Mar. 25
Texas Avenue	7:30 P. M.. 25
North Bossier, at Plain Dealing	29
Mooringsport, at Mt. Zion	31, Apr. 1
South Bossier, at Doyline	4
Benton, at Aldun Bridge	7, 8
Caddo, at Caddo Chapel	11
Grand Cane, at Stonewall	14, 15
Logansport, at Longstreet	18
Red River, at Knox Point	21, 22
Ft Jesup and Many, at Many	25
Pleasant Hill, at Beulah	28, 29
Wesley, at Wesley	May 5, 6
Florien, at ——	12, 13
Leesville	19, 20
Mansfield	26, 27
Zwolle, at Bayou Scie	June 2, 3
Pelican, at ——	6
Coushatta, at ——	9, 10

JOHN T. SAWYER, P. E.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Mar. 24, 25
Lisbon, at Alabama	Apr. 6
Farmerville, at P. S	7, 8
Downsville, at Wilhite	9
Lancsville, at Mt. Zion	14, 15
Minden, at Minden	14, 15
Simsboro, at Vienna	21, 22
Vernon, at Long Straw	May 5, 6
Ruston	6, 7
Gibsland, at Oak Grove	11
Bleuville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	20, 21
Valley, at Spring Hill	26, 27
Gonzalia	June 2, 3
Arcadia, at Tulip	9, 10

B. T. CRAWS, P. E.

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Christian Advocate.

VOL. 47.—NO. 12. NEW ORLEANS, THURSDAY, MARCH 22, 1900. WHOLE NO. 2274

REV. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND SOUTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

That the tender of the good offices of this government to assist in bringing about peace in South Africa, made this week, was declined by Great Britain, detracted nothing from the sentiment which prompted the offer. It was a good action on the part of this government, and no good action is ever without its moral effect. This one is not likely to prove an exception to the rule. It did not bring about peace, but it will doubtless result in making peace come earlier than it would have come had the offer not been made, and President McKinley must feel a satisfaction in having made the offer, for did not the Master say, "Blessed are the peacemakers"?

President McKinley, Secretary Long, and other prominent residents of Washington, attended the mass meeting held in the interest of the National Junior Republic, which was established last year on a farm between Baltimore and Washington, to provide boys without homes a place where they can be taught to take care of themselves, and which is already cramped for room to properly care for all the boys who wish to join. Senator Depew was the principal speaker. What he thinks of the idea may be judged from his having said: "It is because it teaches self-help and self-reliance that I like the work of the Junior Republic. The problem that confronts us in America is the concentration of population in great cities. There the boy lacks the beneficial environment of good home and good neighbors, and is surrounded by vice and temptation. I came from New York to-day to be present at this meeting to-night, although my business requires me to be in New York again to-morrow. I am interested in the work because I believe it promises the greatest good to our common country. Of all the things that have come to us for the proper education of our youth, I know of nothing that promises so much hope for the future as the Junior Republic." An appeal was made for subscriptions to enable the republic to care for at least 100 boys, instead of the 20 which it now has for citizens. Five thousand dollars is wanted for building, and about $7,500 a year for operating expenses. One lady has undertaken the task of raising $5,000 in small subscriptions from the mothers of boys in Washington who are comfortably housed.

Dr. Samuel H. Greene, pastor of Calvary Baptist Church, who was once before similarly honored, has been elected president pro tempore of Columbian University, to succeed Dr. J. L. Whitman, whose resignation takes effect at the close of the present scholastic year. This action was taken for a double purpose. It is necessary that the university should have a president to arrange for the next scholastic year, and the Board of Trustees do not wish to be hurried in selecting a permanent president.

President McKinley is a firm believer in a proper observance of the Sabbath. He has sent instructions to the U. S. Commissioner-General at the Paris Exposition to see that the Sabbath is observed, so far as may be possible, in the American section during the exposition. The President did not feel that he could make the instructions more definite, because he did not wish to do anything which might offend the French authorities, who will control the entire exposition, but he wished to impress upon the mind of the U. S. Commissioner-General that he should do everything in his power for the proper observance of the Sabbath in the American section.

A special conference of the members of the missionary committees of all the Christian Endeavor Societies of the District of Columbia was held this week at the Church of the Covenant. The devotional exercises were led by Rev. J. J. Muir, pastor of E Street Baptist Church. Rev. F. D. Power, pastor of the Vermont Avenue Christian Church, delivered an interesting address in advocacy of the formation of classes for the study of mission work. An open parliament of a few minutes' duration gave the delegates from the different societies an opportunity to tell of the mission work they were engaged in and had mapped out. Rev. Wheeler Boggess, a missionary to India, spoke on the spirit of giving to missionary work, followed by Dr. J. G. Butler, pastor of the Luther Place Memorial Church, on the same topic. Dr. Butler impressed upon his hearers the idea that home and foreign missions were of equal importance.

The value of inter-denominational work in the Sunday-school has long been recognized in Washington churches, as attested by the flourishing Sunday-school Association, which embraces about all of the evangelical churches. As a sort of prelude to the mass meeting of Sunday-school workers and students, held at Mount Vernon M. E. Church last night, a banquet was given the evening before by the Executive Committee of the association, together with Prof. H. M. Hamill, one of the field secretaries of the International Sunday-school Association, to the superintendents of Washington Sunday-schools. The banquet was given in the Sunday-school house of Calvary Baptist Church, and was attended by seventy superintendents. The principal address at the mass meeting was that of Prof. Hamill on "The International Work."

Washington, March 14, 1900

NORTH MISSISSIPPI NOTES.

We have had quite a siege of measles in the college for some time, but our girls and teachers are all up and well again. I am sorry for any school man that has twenty girls on his hands sick with measles to look after at one time. However, we feel very thankful that nothing serious has so far followed, and that we have not lost, as yet, a single young lady. The young ladies who had had the measles were very kind indeed to help us in looking after the sick. While the measles demoralizes the work in a school somewhat, we have been able to go right along with our work without any loss.

We have had much of the time one hundred in the house (this includes both teachers and boarders), and yet we have not had a case of fever or serious sickness during the year. I doubt whether any school in the land could show such a record.

We are putting forth our utmost to make our school just what a Christian college ought to be, and to do honest, faithful work, equal to any in the State; but the time is near at hand when the church must give attention to the cause of female education, or else this very important interest of the church will suffer. The time is coming when no college can succeed without endowment. The average man that runs a church school has not the money to equip it as it ought to be and should be, in order to do first-class work for the cause of Christian education.

We are having a series of lectures delivered to our different classes, and it is proving to be a great benefit to the young ladies and to the school.

That bright and talented young transfer, Bro. Richard Wilkinson, pastor at Aberdeen, delivered us three magnificent lectures a few days since. His first lecture was to the senior class on psychology, and it was a magnificent effort. His other two were delivered to all of the classes, and were on the subjects of English and American Literature. They were of the very highest order, and showed great research and study on the part of the lecturer. His talk on American literature made us appreciate our American authors as never before. His gifted and talented wife and sweet little girl accompanied him, and their three or four days' visit to the college was appreciated very much by both preachers and pupils.

Bro. Augustus is to lecture for us right soon on "The Life and Epistles of the Apostle Paul," in which he will discuss the characteristics of that chief apostle, and the reasons why he wrote his epistles. His other lecture will be on the "Reformation of Luther," and we are looking forward to his coming with a great deal of interest. There are other men in our Conference who are gifted on certain lines that we hope to utilize later.

The prosperity of the college, for the first year, has exceeded our fondest hopes, and we feel sure that if we could get our new building, that we could double the size of our school next year.

The colleges of the South had hoped that they would receive a great deal from the Twentieth Century Fund, but from what our treasurer tells me, and judging from the manner in which we are scattering our funds all around the world, we can hope for very little. When we started out on this Twentieth Century Movement the main object was the improvement of our institutions of learning, and I think it would be safer and wiser for all concerned if we would stick to the original proposition, especially when it has been recently stated by two great men that there is not a well-equipped female institution in the Southern Methodist Church, and only one university in all the South—Johns Hopkins University.

We can not close without telling our readers that we have recently had another great prohibition victory in Grenada county. The whisky men secured the required number of signers, but we stopped them by an injunction issued by Judge Long-street, and the injunction was granted for the same reasons that the prohibition election was declared null and void in Madison county two years ago. We do not propose to have whisky sold in this county, notwithstanding that the House of Representatives was so crowded with business that Bro. Russell, the speaker, refused to let the 'Five mile Prohibition Law" come before the House, though it had been carried in the Senate by an overwhelming majority. It seemed very much to me like the speaker was afraid to let the House vote on it. The law would have been passed if it had not been crowded out, for we had figured closely, and found that we had at least a majority of twenty among the representatives.

Our church here is enjoying great prosperity. We are perfectly delighted with our new pastor, Bro. Ramsey, though we regretted to give up our former one, Bro. Dye. Bro. Ramsey is drawing large congregations, both day and night, and he is not only a fine preacher, and never fails to interest, but he is a superb pastor. He is getting ready for a great revival. May the Lord grant it! Pray for us.

Yours fraternally,

W. M. McINTOSH.

Grenada, Miss., March 15, 1900.

WOMAN'S HOME MISSION SOCIETY.

The eighth Annual Conference of the Woman's Home Mission Society was held at Shreveport, in the Texas Avenue Church, from March 8 to 11, and it was my privilege to attend as one of the delegates from our auxiliary at Alexandria, Mrs. L. B. Baynard, our president, being the other one.

This Conference was not largely attended, owing to many unfavorable circumstances—sickness, fear of small pox, etc.—but we who were there enjoyed it as a great privilege. Indeed, to meet our dear State president, Mrs. Lyons, and hear words of instruction and love from her, is an inspiration to us that will carry us through our year's work. She was unanimously re-elected to the presidency. Indeed, we hardly wanted her to vacate the chair long enough for the ballot to be cast. I know, of course, that the Lord can raise up some one to wear her mantle when she shall lay it off, but I found myself asking the question, Who could do it? and my faith seemed not great enough to cast out all doubt.

It was a great disappointment that Mrs. Russ and Mrs. Kennedy were both unable to attend; the former on account of sickness in her family, the latter on account of an accident which befell her after she had left her home en route to the Conference. She fell and was hurt, but we pray that her injuries will not be serious. Her vacancy was filled by Mrs. Henderson, from Minden.

Good written reports were sent in from the auxiliaries not represented in person, and showed increase in the work.

The Twentieth Century Fund has been well cared for. It is important that our preachers endeavor to have these auxiliaries organized on all the works where it is possible, and they will find them to be of great help in many ways. Our pastor invites all ladies in the church to join it, and said to them that it was "the livest thing he found in Alexandria."

We had with us Mrs. W. H. Johnson, of Dallas, Texas, who is traveling in the interest of the Home of Refuge there, and eloquently did she plead for those poor, betrayed girls, but few of them beyond their teens. The Home is doing a wonderful work, having saved three hundred and seventy young girls. The institution is now under the control of the Methodist Church, South, and Mrs. Johnson has on her credentials the signatures of four of our Bishops. The inmates of the Home love her with a beautiful devotion as the one who has done all for them. In her life-work is embodied the sentiment that,

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious stain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain."

To the noble womanhood of our great church she appeals, that we do what we can to help on this rescue work, and save some of these young girls, the dupes of stronger, baser creatures, and leave it to God to adjust matters with their destroyers, for at the judgment bar, unlike it is here, they will be weighed in the same balance, and the "sowing of wild oats" will not be at so great a premium.

Dr. Bowling preached the annual sermon—a most able treatment of the subject of Home Mission work. He showed how impossible it is to do foreign mission work if the church is not in a strong spiritual condition, and doing home mission work where it is just as much needed. There are a number of parishes in our State in which there is not a Protestant Church.

Dr. Bowling is a strong, forcible, and, at the same time, a most eloquent speaker—a combination not often found. We were royally entertained at the home of Mr. McCutchen, the president of the Board of Finance of the Louisiana Conference, and long will we remember their hospitality and many kindnesses.

MRS ROBT. MCGIMSEY.

DR. LAMBUTH'S "OPEN DOOR."

The statement given and the appeal made by Dr. Lambuth, and endorsed by Bishop Wilson and Dr. Hammond, should arrest the attention and receive the thoughtful consideration of our people, and arouse preachers and members to the necessity of prompt and liberal action. Certain important moves are proposed in connection with our China work, every one of which, if the money be furnished to carry them out, will result in lasting benefit to the cause of the Master in that distant field. Our schools and mission in China correlated into one compact system, the central institution of which is to be Soochow University, with the friendly sympathy of the better classes of the Chinese, and their disposition to render substantial aid to the undertaking, causes to exist a condition of things that makes it imperative upon Southern Methodists to enter this door, which God has flung wide open before them.

Dr. Lambuth tells us that $50,000 is needed within ninety days, and $100,000 later, and asks that five per centum of the amounts raised in the Conferences for Twentieth Century Educational Fund be appropriated to this advance movement. Surely there can be no hesitancy upon the part of any to designate that five per centum or ten per centum of their contributions be appropriated to the cause of our educational interests in China.

Dr. Lambuth well says: "We must assume the responsibility God has put upon us. The making of an empire lies within our grasp. Opportunity never offered like this."

Our church can not afford to let this opportunity pass unimproved. "There is a tide in the affairs of men which, taken at the flood, lead on to fortune," etc. That is true of churches as of individuals, and, if we measure up to our duty in this matter and take this tide at the flood, our church and her institutions will be permanently established in China. That will mean the mighty sway of vital Christianity to the saving unto Christ of the Chinese Empire.

Are there not five hundred persons in Southern Methodism who can and will send to Dr. Lambuth for the Soochow University one hundred dollars each, within ninety days? The appeals of Bishop Wilson and Drs. Lambuth and Hammond must not go unheeded. JOHN T. SAWYER.

March 14, 1900.

THE TIME TO ACT.

It was right that American Christianity should feel outraged when the saloon immediately followed American occupation of the Philippines, and began the ripening of its curses under the guardianship of the professed philanthropist nation, and it was natural that this outraged people should speak out their protest. But the way now seems open to remedy the wrong, and men are waiting to see how those who protested then will treat the opportunity they have.

The bill introduced in the House by Representative Gillet, of Massachusetts, "To regulate the sale of intoxicating liquors in the Philippines," by which it is hoped to break up the pernicious business there, is sure to awaken the earnest and active opposition of the whisky constituency of our politicians, and it is now the duty of the Christian constituency of these same legislators to make themselves heard and felt. It may be that legislators ought to know their duty, and do it without fear or favor; but it is certain that the Christian has no right to keep silent, and allow them to receive their impression of the country's will through the voice of godlessness and greed. And if, for the love of blood-cursed gold, men will show such zeal, what shall we not expect of those who claim subjection only to that master motive—the constraining love of Christ? Surely they will not show less zeal in their divine cause than others in the infernal one.

The bill proposed is a long step in the right direction. Let us make sure that the nation take it. Let us write at once to our representatives, briefly, kindly, but urgently, requesting the full weight of their influence, and vote for the protection of the Philippines from the curse of the saloon. We owe it to our representatives, we owe it to ourselves, we owe it to our new-found and lowly fellow-citizens in their far island homes, and, above all, we owe it to the great King at whose throne we have vowed allegiance. Let no one excuse himself either by thinking that, "No one else will write, and my effort will be in vain," or, "Every other Christian will write; so my letter will not be needed."

Don't wait. Now, "at once," for the sake of Christ and humanity, seize your pen and deliver your soul.

H. M. ELLIS,

IT MOVES.

Only a few months ago the Twentieth Century Movement was "such a tide as moving seemed asleep." But now it moves visibly, with prospects of real grandeur when it strikes the full.

The reports which have come into the general office thus far are of an irregular and incomplete kind, but, despite this fact, they are very encouraging. The amounts known to have been subscribed to date give a total of nearly a half million, or about one-third the sum proposed. This result includes chiefly the subscriptions made by Conferences in session and a few large individual gifts. It embraces almost nothing from what may be called the general plan—that is, the subscription book and a response from every member.

It is easy to see that the great strength of the movement lies in this latter feature. As it is in nature, so it is in finance; nothing is so astonishing as the results of aggregation. The difference between the particle or individual and the resultant bulk is such as the mind does not easily take in. The true significance of Methodism's large numbers will be realized only when all the particles are brought into play. The plan which the church has proposed in the Twentieth Century Movement is based on this thought. Of course, we desire and expect large gifts from those who are able to make them, but the thing especially to be desired is that every member of the church, however humble and poor, shall make some contribution. Not only the financial, but the spiritual strength of the movement lies in this direction.

Bishop Hendrix has spoken very wisely on this subject in New Century Education, for December. He says: "Give the people a chance to get out of the ruts. Our church life in some places is on too narrow a scale. The local demands have become the measure of liberality and enterprise until the connectional spirit, with its broadening influence, is largely lacking. 'There is that withholdeth more than is meet, but it tendeth to poverty.' A diminished support of the ministry, a church or parsonage out of repair, and a growing indifference to spiritual things, are usually found together. Let any local church be unmindful of the great campaign in which our Lord's followers are engaged for the conquest of the world, and its spirit becomes poor and its life weak. Now is a splendid opportunity to lift the individual church out of its narrow bed and place it in the great current of a world-wide Christianity. The 'old iron-side' church, of whatever denomination, can not survive the opening years of the new century. Give the people a chance to contribute. And give all the people a chance. That is the significance of this whole movement. It is a movement of the people, by the people, and for the people. It is not the gifts of the rich alone, liberal as many of them are on both sides of the sea. Have the poor nothing to be grateful for? And who, after all, are the poor in Christian lands compared with the poor of pagan or Mohammedan countries? If, as wise pastors are doing, the poor have the first chance, they will often shame the rich by the cheerfulness and largeness of their thank-offerings."—Sunday-School Magazine.

TRUST AND DISTRUST.

BY FRANCES RIDLEY HAVERGAL.

Distrust thyself, but trust His grace;
  It is enough for thee!
In every trial thou shalt trace
  Its all sufficiency.

Distrust thyself, but trust His strength;
  In Him thou shalt be strong;
His weakest ones may learn at length
  A daily triumph song.

Distrust thyself, but trust His love;
  Rest in its changeless glow;
And life or death shall only prove
  Its everlasting flow.

Distrust thyself, but trust alone
  In Him, for all, forever!
And joyously thy heart shall own
  That Jesus faileth never

—Exchange.

Communications.

FIRESIDE SERMON BY GEO. G. SMITH.

A WORD TO PREACHERS.

"Take heed thereto to yourselves and to all the flock. . . . For I know that after my departure shall grievous wolves enter in among you, not sparing the flock." (Acts xx, 28, 29.)

It is the height of folly to deny obvious facts because we think they ought not to be, and to refuse to face a state of things because the prospect is disturbing. We have done a vast deal of boasting, and have been very self-confident; we have contended angrily about trifles; we have sought of men glory for our culture and our wealth, and we are reaping, as a Christian people, the results of our sowing. The day of decline has come; no church has escaped. The staid Presbyterian, the lax Congregationalist, the Northern Methodist, the Southern Methodist, the Baptist in all sections open their eyes at last to the fact that the Philistines are upon us. The idiotic cry, "Pessimist! croaker! censor!" has no defender among those who are willing to see. The question before us which must be answered is, What must we do to check this declining tendency?

There are some things we must not do. We must shut our eyes to the condition of things, and say, "Peace! peace!" when there is no peace. We may suspect the real sincerity of any man who now says the church does not need an advance movement, and is in no peril. We must not—we must not, I repeat it—be disheartened or hopeless. There are foes without and traitors within. Never was the church so fiercely assailed by her pitiless enemies; never was there so many defections; but the case is not desperate, and there is no time to talk of yielding. The juniper trees are cut down; the cause is imperiled, but it is not lost. There is life in the old land yet, and the men who croak and whine and fly to the desert are not the men for this hour. The hour is not so dark as it was a hundred years ago, nor so dark as it was when Charles I. and Land ruled England, nor when Wesley and Whitefield were mobbed, nor when Whitefield was denounced by Harvard University, nor when Jonathan Edwards was driven from New England by persecution.

In our Georgia Methodism there is much vigorous, bounding life, and the other evangelical churches never had in them in Georgia as many deeply spiritual people as they have to-day. The church was never so liberal; never were there so many children converted; never were there so many active Christians among our young people, and never was there more intelligent and positive orthodoxy than there is among our preachers. We have had reverses, but the great army is still intact. I am on the outer line. I can merely look through my field-glass and see the battle, but I have no fear of the outcome. All croakers and cowards to the rear! I am sick of their raven notes. The infidels who mock us, and say, "The day of superstition is gone;" the rationalists who say we have outlived the day of evangelicalism, are counting their cause won too soon. We are going into this twentieth century, led by our Captain, to win the battle.

First of all, then, let us take heed to ourselves. The first thing, as Christian ministers, that we ought to do is to see to it that we are as good as we know how to be. Have we faith in Christ? Are we going on to perfection? Are we groaning after it? Have we the inward assurance that we are wholly the Lord's? Does ambition, bad temper, covetousness, pride, rule us? Are we seeking our own, are we making a gain of godliness and living for our lusts, or are we filled with the spirit, and walking in the light?

I wish we preachers could have now and then a retreat, as the Catholics call it, when the one and the only thing is to strive together to improve our ministerial piety. I beg my young brethren to hear me when I say, "Take heed to thyself." I have been for forty-five years in this ministry, and never a year in this forty-five has passed over my head that I was not in a revival during the course of the year, but I never entered one that I did do it as a penitent. I am sure that if I were now, at threescore and beyond, to go to a camp meeting where there was earnest appeal made to those who needed reviving to come forward, I would be among the first to go. I am sure that more than learning, more than eloquence, more than magnetism, we need a pious, devoted, prayerful ministry. I can not conceive of a godless preacher. One never fails that I am not amazed at an event so unexpected by me. The grossest hypocrite is a ministerial hypocrite. A wolf is bad enough, but a wolf in sheep's clothing is the worst of creatures. When inwardly they are ravening wolves, these false prophets are the most dangerous of enemies.

Preach the gospel, the old-time gospel, the gospel which made the Reformation, which made Methodism. Preach regeneration, justification, the vicarious atonement, the Holy Spirit, the inward witness, holiness of heart, holiness of life. Cry aloud and spare not. Show the people their transgressions; seek not theirs, but them. Call on sinners to repent; urge the danger of delay. Preach about hell; talk of the devil. Let modern thought alone; the old-time religion is good enough. Don't be blindly attached to old things, and make an idol of them. There may be plain indications that God has other ways than the one you have known and been attached to. You may use wisely things you never used before; you may find the day of a noisy excitement, such as was once our joy, has passed; that no longer we can use as successfully as our fathers did the altar-place. You may find that the Winter in the South, as in the North, is the best time for a protracted meeting; and the custom among the Wesleyans of preaching a sermon, and then of having an after meeting for prayer, is the best. The truths never change, but the mode of applying them changes. I am sure the use of women in our public work is going to be more common and more profitable. The time has passed for a woman to be in place on the stage, in the choir, in the school room, and out of place in the public service and the pulpit.

The use of instruments in revival services I for a long time condemned, and their use now, as I have seen it, I am sure is harmful in a high degree; but I know the benefit which results from their judicious employment.

Some of my brethren have doubted the wisdom of separate meetings for children, but, judiciously conducted, there is no agency for good so fruitful. You must, while you use new methods, remember the old machinery is not worn out, and you must not fail to use that. Do not suppose an innovation will certainly be valuable, and any novelty is introduced which is brought in because it is a novelty, the effect is only bad. The extraordinary is sometimes the harmful.

Rely upon God, upon yourself, and your people. Rally your church, and don't be in too great a hurry. The best meetings I was ever in were over two months long, and I had no help except from those near me. I found this plan the best: We met early; we had a prayer service before the time for preaching; we had much song, and then a talk of thirty minutes, and then an altar service. One year that plan was wonderfully successful; the next the same plan was a lamentable failure. I never had an evangelist to hold a meeting for me—I never felt my need of one—but I certainly would not have allowed a prejudice to have prevented me from using one. Bro. Jarrell and Bro. Seals both were efficient revivalists, but each of them used Frank Farris to great profit. Uncle Johnnie Knight was my helper in a tune, but my best helpers were my own members. Determine to have a revival, and you will have it.

Dear Bro. Cranmley, the meekest, sweetest-spirited man I ever knew, whose timidity was abnormal, whose education was defective, always aimed at a revival from the first sermon to the last, and he always had one.

But, above all, brethren, look to the Holy Spirit. He is your life, your strength, and in his might you will conquer. Go to the fields. Preach on the streets, in the shops, at the factories—anywhere and everywhere where souls can be won. Talk earnestly with individuals, and especially be tender with the boys, however plain or poor. The Lord be with you.

BOTH GLAD AND SAD.

MR. EDITOR: Some months ago I read the now widely-celebrated book by Dr. Charles H. Sheldon, entitled, "In His Steps," or, "What Would Jesus Do?" Noting by Bishop Vincent's well-written introduction that, by actual observation, he knew that the writer practiced what he was there teaching, and marking the evident simplicity and sincerity of the man's style in thus bringing into right and scriptural shape the thought which has often filled the heart of true Christianity with longing, I was glad in my soul that such a book had been written, published and sold by the million. I regarded it as the most hopeful sign of the almost expiring century. That a thoroughly good man and minister could put old truths into such an attractive form, and that our Christendom was manifesting such a hunger of heart to be and do like Jesus, filled me with gratitude and praise. I felt that here, if ever, fiction has been consecrated. Thousands who will read truth in no other form have been touched and toned to higher aspirations. The world is looking for a lofty ideal of business, social, and church life; and who can deny that such is needed in practice?

When I saw that the idea of a Christian daily newspaper was taking definite shape, and would be accorded at least a little trial, I greatly rejoiced.

A few days since I noted in an obscure corner of the Daily Picayune a press dispatch narrating that the Topeka postoffice was being burdened with the mighty influx of subscriptions to Dr. Sheldon's experimental paper—as many as sixty thousand names in two days. This speaks well for the interest felt in the enterprise. "Therein I rejoice anew; yea, and will rejoice."

Well, what makes me sad in the midst of my joy? 'Tis this: That two doctors of divinity, of our own beloved Conference, have come out of their way to cast slurs upon this Christ-like enterprise—one in our ADVOCATE, the other in our Epworth Era, both of which papers are such molders of religious thought among us.

I implore these brethren, in the name of all they and we hold dear, to think twice or thrice before they again belittle a cause which, in my humble judgment, is approved of God.

I file this plea in abatement of the harm I fear has already been done by such caustic and, to my mind, uncalled-for criticism of the most distinct effort yet made to purify the daily press and elevate the standard of Christian business.

Christ, while on earth, used every passing event to lead men to the light. He strove to reach the multitude by methods most likely to attract notice and rivet attention. Shall his followers fail to imitate? Shall any modern John need anew the kind rebuke, "Forbid him not"? Let us follow in his steps.

Yours in hope, J. P. DRAKE.

IS DR. SHELDON GUILTY OF SINFUL PRESUMPTION?

MR. EDITOR: After spending a delightful hour in the holy sanctuary preaching to a large, appreciative audience, I picked up the dear old ADVOCATE for a chat with you and some of the contributors to its interesting columns. I sat down and listened to Dr. Weems' talk about Dr. Sheldon in a way that shocked and almost dumbfounded me. Having somewhat recovered from my surprise, I concluded to write a few things about Dr. Weems' criticism of Dr. Sheldon.

Dr. Sheldon, as your readers are aware, wrote that wonderful book, "In His Steps," or, "What Jesus Would Do." In this book the author makes it plain that the question, "What would Jesus do?" should be the rule of a Christian's life.

When Dr. Sheldon entered upon the editorial management of the Atchison Globe for one week, he said, in the sublime language that Dr. Weems has so severely criticised, "I purpose to inspect all matter that goes into the paper during the week, and subject it to the general test, 'What would Jesus do?'" Dr. Weems says, "These words express the lofty aim of one Dr. Sheldon, who presumes to teach the church and the world how Jesus would run a daily newspaper," and then adds, "It is difficult for a truly pious soul to imagine that Jesus would condescend to run such a paper for a week, or for any other given length of time; and if he did, what 'matter' he would suffer to 'go into the paper.'"

Pray tell us what impiety there is in imagining Jesus as the editor of a daily newspaper! Was he not, in fact, for many years a carpenter? If it is difficult for a pious soul to imagine Jesus "condescending" to run a daily newspaper, I am at a loss to know how any follower of Jesus can "condescend" to do so. If it would have been a "condescension" for Jesus to run a daily, then it is a "condescension" for any Christian to do it, and is, therefore, wrong. Christ, by following the carpenter's trade, hallowed all work, and it is not a "condescension" to do anything that is not wrong in itself.

Because Jesus did not engage in journalism is no proof that he would have lowered himself by editing a daily paper. He spent thirty years of his life in the home of a carpenter, and many years of his youth in aiding his father. But who thinks any the less of his character for having done so?

Does Dr. Weems think Jesus undignified himself by working at the carpenter's trade? Does he really think he would have to abase himself to run a daily newspaper? The fact is, no work is menial unless wrought in the spirit of a menial. The God-man has sanctified and hallowed all toil.

Again says Dr. Weems, "But now comes Dr. Sheldon . . . to show us the infallible Jesus on the editorial tripod for a week, in the person of himself."

The mildest thing he can say about this attempt of Dr. Sheldon on the tripod trying to illustrate the infallible Jesus is to call it fanaticism. Here are his exact words, "I suppose it would be more generous to call this pretentious attitude of the human toward the divine a spirit of fanaticism." And then adds, "But is it less than desperately presumptuous wickedness?"

We ask again, What is there so "desperately, presumptuously" wicked in trying to run a daily newspaper a week like Dr. Sheldon believes Jesus would do it if he were editor? Because Jesus never run a paper, and never exchanged pulpits, it is, therefore, a great sin for a man to attempt to do these things as he believes Jesus would, even though occasion demanded such of him. So says Dr. Weems.

The Doctor evidently wishes to reduce Dr. Sheldon's proposition to a human standard. He says, "Why did not Dr. Sheldon recognize his fallibility of judgment and conduct, and announce that he was going to run the paper for a week as he thought a Christian man should run a paper?"

I suppose it would not have been wicked for Dr. Sheldon to have said, "I purpose to run The Globe this week by the test, What would John, or Peter, or any other Christian man, do?"

If Dr. Sheldon should have made such announcement as that, he would have given us an imperfect standard of action.

Does Dr. Weems not know that to edit a newspaper like a Christian ought to do it, is to edit it as Jesus would do it if he were editor of a paper, whether religious or otherwise?

Will some one pray tell me how a Christian should run a daily newspaper, if he is not to run it as he thinks Jesus would if he were editor of a daily?

Dr. Weems seems to forget that Jesus was a perfect man as well as perfect God; that he had a created existence as well as an uncreated; that he had a finite as well as an infinite nature, and that his finite nature was under the same limitations as that of any other perfect human being. If the man, Jesus, had run a daily paper, he would have run it only as a perfect man—not as a perfect God.

Every Christian is in duty bound to do all he attempts just as he believes the perfect man, Jesus, would do it if he were on earth to-day.

If it is impossible and unlawful to attempt to do as Jesus would, then how can we be his true followers?

Finally, Dr. Weems says (I shudder to pen his language): "When Dr. Sheldon, or anyone else, presumes to act as Jesus would do if present in person and acting for himself, there is a manifest audacity little short of the devil himself when he demanded the homage of Jesus." "If any man say he abideth in him, he ought himself also so to walk even as he walked." True, Jesus didn't run a store, cultivate a farm, practice medicine, plead law, serve as a pastor, nor conduct a newspaper; but because he did not is no reason why we should not imagine how he would have done these things, and thus attempt to act just as we believe he would have done in such circumstances.

I would to God that every editor in this land of the free would make, "What would Jesus do?" the test of his paper, and that every preacher would make it a test of his preaching. If so, it would not be long ere the shout would go up to heaven, America is saved with an abundant salvation!

L. S. JONES.

CAN ANY PREACHER BE CONTENT WITH A FRUITLESS MINISTRY?

In defense of the meagre results of ministerial effort in many quarters, some have advanced the idea that "we have nothing to do with the result of our preaching." While there is some truth in this statement, it is true only to a limited extent. Many run the argument about thus: "When I have faithfully preached the gospel, I need give myself no concern about results. 'Results are now with God and the hearer.' I should be as content without a single convert as if a hundred were slain, for I have now done my whole duty." Can I be at ease without fruit? My soul becomes alarmed! I remember our Lord said every branch in me that beareth not fruit he taketh away. Without fruit, then, I am to be taken away. Whether I have anything to do with the results of my ministry, the results have much to do with me. My eternal life is dependent upon the results of my labors in the vineyard, not as a source of spiritual life, but it is necessary for the continuity of the branch in the vine.

John Knox had preached in Scotland previous to his memorable prayer, "Give me Scotland, or I die." The time that was given to this prayer could have been employed with the pen in defense of his ineffectual ministry; but this man was not searching in foreign fields for causes. His soul was painfully interested in his endeavors. He continued in this agony of soul till he prevailed with God, and thus the problem was solved. Men who have been a power in the cause of Christ have believed death and unfruitfulness to be inseparable. Every fruitless effort should stir our souls to more prayer and greater anxiety in the cause of Christ. The man who feels he has nothing to do with results, I fear, derives no benefit from his failures. The barrenness of his efforts moves his soul to no greater depths. Every fruitless effort should bring to bear such questions as: Am I abiding in the Lord? Is God uppermost in my heart? Am I sufficiently interested in the salvation of my unsaved brother? "He that abideth in me, and I in him, the same bringeth forth much fruit." This fruit can be known if it exist. "By their fruits ye shall know them." The true vine will lade every branch that abideth in it with "much fruit." I believe the words of Jesus to be greater than those of man. If we are in the right relation to our Savior, the promise, "Ye shall bring forth much fruit," will surely come to pass. According to these words, there can be but one cause of barrenness—improper relation to our Lord. Though there may be many causes of the improper relation, strong reliance upon the Word of God, and increased earnestness of soul in the discharge of every watchful duty, will many times put success where failure has been. Paul was much interested in the results of his labors. "I fear lest I have bestowed labor upon you in vain." Results are what I am after. The Lord is not wanting our failures. To fail in the cause of the Lord is the greatest failure man can possibly make. No true soldier is satisfied with defeat. The vital fluid that runs the veins of the vine is not emptied into fruitless branches.

Brethren, let us pray more, and move forward in the power of Him who has promised to be with us "even unto the end of the world."

H. W. LEDBETTER.

Calhoun, La.

The Christian Life.

A MISSED MEANING.

Few, even among the young, are ignorant of the fact that the charity of which Paul speaks has the meaning of love; and yet very many have missed the recognition of the larger quality for which the word stands.

If the young people among those who enroll themselves as workers for Christ could gain a right and comprehensive view of this attribute, what a wonderful transformation there would be in personal character, and what an influence would go forth from each member of the great army which is now as a whole a power in the world!

There are few who really restrict the sense of charity to alms-giving, or rather, few who understand its meaning to be chiefly that, yet there are many whose practice would imply that such is the limit of its significance. There are generous people, so far as material things are concerned, who yet seem to have no idea of the necessity of offering the greater gifts which are the real charity.

The writer of this is reminded of a woman in a certain neighborhood who is always ready with her help in fulness in the emergency of sickness. She knows just how and when to use certain remedies, and she willingly gives her time and strength to the relief of pain, but, alas! her tongue! Even the most grateful patient who had received an especial kindness felt that there was a drawback to the experience, for she was sure to talk freely and critically of everything seen or heard in the sick-room. There was a hard, cold, unsympathetic character to her expression that caused people to dread them. It was a case of the interpretation of charity in its physical sense.

There is another comprehension of the word that so far as it goes, is correct, but it fails of the farther reach, finding it easy and pleasant to include the desire for the well-being of dear ones, but utterly ignoring the newer command of the Master, "But I say unto you, love your enemies." In a town recently a man had forged, and was obliged to flee from justice. His poor mother was overcome with grief and a sense of disgrace on account of the sin of her son. A Christian woman who had not, of course, learned the whole lesson of the Master, was telling of the affair, and thus expressed herself:

"My principles force me to despise the man. I will not give such a creature a thought; he is too far beneath me. I am only sorry for the mother."

She is not the only woman who thus decides, as she thinks, "for principles," without the help of charity. If she had sat at the feet of the Great Teacher, she would never have coldly consulted the codes of integrity and squared her conclusions without consulting her heart. She would have rather felt that while the sin was a great one, and the wrong doer had lost his honor, there was especial need of pity and of prayer for him. She would also have gained a reverence for the soul created in God's image, so that it would have been impossible for her to despise the man, even though she regarded his act with contempt.—Intelligencer.

Have you ever watched the deteriorating effects of sin even upon personal appearance? Take a young of extreme beauty and let him, little by little, be led into wicked practices; in proportion as he is so will the register of his descent be written upon his face, and upon his whole attitude and manner. Quite imperceptibly, I admit, but with awful exactness and depth. This is part of the man's punishment. It is the spot of leprosy on a forehead once so open and unwrinkled, and will grow and spread and deepen.—Joseph Parker.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise and meet you.—Feiton, in Greek Thoughts.

JUDGE H. MURRAY QUIN.

In the early morning of Thursday March 1, almost without an intimation, this grand, good man slipped away from us to his eternal home beyond the stars. He was born in the village of Holmesville, Pike county, Miss., on Feb. 22, 1819, and died at his home within a mile of Holmesville, where he had lived almost continously for more than fifty-four years. He was twice married, first to a Miss Bearden, and after her death to Miss Nannie Sumrall, who, with her two children now full-grown, survives him. Children, numerous grandchildren and a few great-grandchildren share with his widow the sorrow of his departure, and a mighty host of friends mourn with them.

Judge Quin was every man's friend. It is almost literally true: "None knew him but to love" him. Although he had outlived his generation, was actively connected with the life of a very large community until almost the last, and was a man of positive convictions, courageous and free to express himself, yet no one dared to be known as other than his friend; because the wisdom, kindness of heart and unselfish interest in others which marked Judge Quin's life was recognized by everybody. The good people all honored and loved him, and the few bad people did not dare face public opinion by finding fault with him: so, absolutely,

"None knew him but to love—
None named him but to praise."

From early manhood until recently he was a public officer almost continually. He began as a clerk of the court; then after a number of years practicing law, he became probate judge, and held office until "turned out" by the notorious "carpet-bag" governor, Adelbert Ames. For several years he was mayor of the town of Summit; and for many years during the latter part of his life he was justice of the peace for the district which includes Holmesville. As justice of the peace, he very often induced parties to suits at law to settle their disputes without a trial in court when a trial would have put fees into his purse: he loved peace more than money, and robbed his own purse to keep his neighbors at peace among themselves. He wrote more land deeds and wills and did more gratuitous legal work, especially for widows and orphans, than any man who ever lived in Pike county. I knew him for sixteen years, and most of that time intimately; hence I feel safe in making this statement. He became so indispensable to the people of that part of the county that his death leaves a vacancy that the going of no other would make.

Judge Quin was a modest man, notwithstanding the prominence which his usefulness forced him into. He was an old-style Southern gentleman, who read the papers regularly, kept abreast of the times, conversed finely and interestingly, was hospitable as Southern chivalry required and broadly helpful in his generosity. When shall we see his like again? The old farm-house where he spent half a century presented a type of that vanishing phase of Southern life, to which distance already lends a peculiar enchantment.

Judge Quin was pre-eminently a Christian. Converted nearly fifty years ago, he joined the Methodist Episcopal Church, South, and remained an active member until his death. As steward and trustee and Sunday-school superintendent and delegate to District and Annual Conferences, he served his church gladly and faithfully. His religion was not demonstrative, and was remarkably free from cant; but it was reserved and quiet and very true. He was always on the right side of every moral question; and his religious life stood for something in every conflict between right and wrong. His death came so suddenly that he had no opportunity to leave parting messages and assurances for his loved ones; but they are not needed: his life stands out before a large circle of friends and loved ones not only as a sublime endorsement of all the high claims that religion makes, but also as a sweet assurance that his going was a translation more than a death.

On Sunday, March 4, after a funeral service in the old church at Holmesville, which was crowded with those that loved him from all over the county, we laid him to rest in the old cemetery on the hill where five generations of Quins await the call of the angel of the resurrection.

He was one of the best friends I ever had. During those six years, when I was in college work at Holmesville, he was "a friend in need," true and close and valuable; and I have never needed a friend as I needed one then. He met the need just as he did everything, quietly, firmly, wisely. His going, though not unexpected, is a personal sorrow to me. I am so glad that I ever knew Judge Quin: the memory of him that I shall carry with me onward till the gates open for me, is radiantly beautiful.

H. WALTER FEATHERSTUN.

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FROM THE WORK.

LETTER FROM GILBERT, LA.

I have just completed my first round on the Vidalia and Gilbert circuit, which is my first charge in the itinerancy. I have three churches, with a membership of 73. Our churches are all new and all completed, except painting the church at Gilbert, which we hope to attend to this year. We found a good parsonage very well furnished. I owe much to my predecessors for the work they have done along these lines.

Our presiding elder was with us three days, giving much wholesome advice, and arranging plans for the year's work. I do not know what my opinion will be later, but just now I do not feel that the presiding eldership is by any means an unnecessary wheel in the itinerancy.

The prospects indicate a prosperous year on this work.

H. N. BROWN.

March 13, 1900.

SMALL-POX IN TRYUS, MISS.

On the twenty-sixth of February a family of roving, basket-making Indians came to our community, twelve of them in all. In a short time some of them were sick, or, rather, were sick when they came. Dr. Henington, our resident physician, treated them, and on the fifth instant Dr. Tennison, the Lawrence county health officer, was called in, and the doctors pronounced the disease small-pox, and steps were immediately taken to quarantine and protect the community from the dreadful disease. As Indians are rarely seen here, and as the Indian baskets were in demand, numbers of persons, especially children, visited the camp before they knew of the danger. I suppose I might safely estimate that thirty or forty persons have been exposed. There is quite an excitement, and the people are being vaccinated. There has been no case outside of the camp as yet, but we have scarcely reached the danger-line.

We have suspended the prayer meeting, Sunday-school, and think it not safe to try to hold the Quarterly Conference here on the twenty-sixth instant.

C. McDONALD.

March 10, 1900.

COLUMBIA CIRCUIT.

Our first Quarterly Conference convened with the Columbia church the tenth and eleventh instant. Our old friend and much-beloved presiding elder, Rev. W. W. Simmons, and his wife were with us, to the delight and edification of all. We always feel encouraged when Bro. Simmons comes. This is not the first time he has been our presiding elder. He said this work made a good report, and that he was more encouraged than for years. Here is a copy of the report: Eleven accessions by certificate—six on profession; twelve infants baptized; twenty-five dollars worth of hymn books (Y. P. H., etc.) bought; sixteen new subscribers to the ADVOCATE, with two Bibles; eighty-four dollars collected by the Ladies' Aid Society, and expended on the parsonage. The stewards were all in town and present except one, who was sick. They made the assessment for preacher in charge $600, more than one-quarter of which was paid—Thompson's Chapel paying all its assessment for the year, except fourteen dollars.

This is a good work, and these are good people, and we feel confident that God is going to bless them, and reward their faithfulness, and give us all a gracious revival. We are praying and planning for it.

W. M. WILLIAMS, P. C.

by W
Columbia, Miss., March 14, 1900.

LETTER FROM J. W. BURTON.

MR. EDITOR: Thinking that a few words from one who was raised in Mississippi, who learned to peruse your columns, perhaps, in the seventies, and who has been almost a constant subscriber for 23 or 24 years, might be of interest to your readers, I take the liberty of writing as follows for the ADVOCATE. I was converted under the ministry of Rev. Jas. M. Gann about 32 years since; had such men as Geo. Bancroft, Thomas, D. G. W. Ellis, Jas. Gann, as pastors. Some, we are informed, have passed over the river; others, we are told, are still lingering near the banks, waiting the call to come up higher.

But recently my oldest brother, mother's first-born, Andrew Jackson Burton, went over to meet those who have gone before. (He, too, was converted under Jas. M. Gann.) Father and mother, though very stricken in years, still linger on side, listening and waiting the Master's call.

I hardly know how I would get along without the weekly visits of the ADVOCATE.

I wish to say to the brethren that I am still in the battle. I enrolled for life, and expect to keep my face Zionward until the battle is won.

The time will soon be on us for protracted meetings, and if you need so weak a vessel as I, don't let distance get in the way. I go wherever I can without price, and when called to a distant place, I only ask for my traveling expenses.

Our new pastor, Rev. J. M. Patton, has commenced in earnest, and, I think, has won the hearts of his people. We expect better times.

Anyone wishing my help will please write me at Ramsey, Ala.

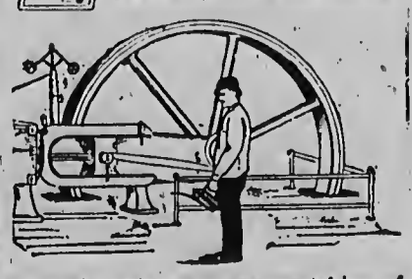
Your brother in Christ,

J. W. BURTON, L. E.

Feb. 28, 1900.

You have been in the power house of some great plant of machinery. Did it occur to you that your body was a more wonderful machine?

In the term of a natural life the heart beats three thousand million times and with a pressure of thirteen pounds to the stroke, lifts in that time, half a million tons



of blood. What care are you taking of this wonderful machine?

Shortness of breath, buzzing in the ears, dizziness, palpitation of the heart, sleeplessness, stomach trouble, indigestion are only some of the evidences that the machinery is undergoing a strain which sooner or later will break it down.

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In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

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Rev. W. C. Black, D.D., Editor and Publisher.
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THURSDAY, MARCH 22, 1900.

SHALL WE NOT LOOK FOR A GENERAL REVIVAL?

While engaged in prosecuting our great educational campaign, let us not forget to labor diligently and pray fervently for a mighty revival throughout the Connection. Unless such effort accompanies the solicitation of funds, the grand movement we have inaugurated will fail to be productive of one of the splendid results aimed at, namely: the quickening of the spiritual life of the church. There is no reason why our pastors, in their canvass for Twentieth Century offerings, should esteem themselves mere perfunctory collectors, with no end in view save the obtaining of so many dollars and the honor of having succeeded in this work. It ought to be borne in mind, not only that the fund itself will vastly increase the usefulness of our schools and colleges, but also that every member, or person, who makes a real "thank-offering" will receive a spiritual uplift. We must impress the people with the fact that true giving is a religious act, and that the Master's words, "It is more blessed to give than to receive," are as true to-day as when first uttered.

Revival effort is always in order, but especially is it true at a time when so much depends upon the loyalty, zeal, and consecration of our membership. It is neither expected nor desired that, for the time being, Methodist ministers should either relax or cease their efforts to rescue the perishing and build up the waste places of Zion. In laboring for a revival, however, let us not invert the order God has ordained, and then wonder why a great blessing does not come in answer to our prayers. The divine injunction is to bring in the tithes into God's storehouse, and then he will pour us out a blessing that there shall not be room enough to receive it. Unquestionably, the bringing of gifts and offerings to the Lord reacts helpfully upon the spiritual life, and prepares the way for the reception of divine grace. Neither the largest gifts nor the most heroic self-denial can avail to purchase the favor of God, or the power and presence of the Holy Spirit; yet gifts and service are necessary to prove the genuineness of our repentance and the sincerity of our faith. As the editor of the Wesleyan Advocate wisely says:

"The great, potent horse of repentance, with his fruits meet for repentance, must go before the great cart of revival influences. This is God's plan, and we need not hope to have the revival in any other way. A wise old preacher said that 'God sometimes blesses a man on credit,' which may be true; but God knows who to credit, and when and how the fruits of repentance will come in. We must pay our obligations, actually, or with such intent as to amount to a certainty, before any revival blessings can come.

"We fear that there are many people, however, who want revivals without either cart or horse. They want divine affiatus, but they do not want it proceded by any repentance that costs money, or followed by any train of donations to good causes. They want something to sing and shout over, and that they hope will carry them to heaven when they die; but they are not concerned about the power that will make them like the Master—active in giving and 'going about doing good.'"

Generally speaking, the more religion a man has, unless it be of the spurious kind, the more ready and liberal he is with his means, whether large or small. It is hard to wrest thank-offerings from unrevived hearts. One of the best ways, however, of getting a hold on the backslidden and the lukewarm is to induce them to make an offering to the Lord's cause. The more people invest in the church the more they are apt to love it.

While our church made gratifying progress last year, and while the glad notes of victory are now rising from many parts of the field, indications are not wanting that worldliness, selfish indifference and covetousness are far too prevalent among us. Considering the number of workers, the vastness of our church machinery, and the magnitude of the efforts put forth, ought not results to be double or triple—yes, even ten times as great as they are? God has not forgotten to be gracious. We believe he is only waiting for us to get in earnest and fulfill the conditions he has appointed. Souls are still infinitely precious in God's sight. So let our watchword be during the closing year of this century, "A million and a half of converts to Christ, and a million and a half of dollars for Christian education."

"A GREAT 'IN MEMORIAM.'"

The foregoing is the title of a stirring article by Bishop Hendrix in the Nashville Advocate, of Feb 1, in which, after calling attention to the noble work done by Mr. Moody during the last twenty years of his life in founding three great educational institutions, at a cost of $1,500,000, namely: the Chicago Bible Institute, estimated to be worth $250,000, and two schools—one for boys and one for girls—at Northfield, Mass., representing an expenditure of $1,250,000, he draws a most instructive lesson for Southern Methodists from the example of the friends of this departed saint in undertaking to raise, as a monument to his memory, an endowment of $3,000,000 for the perpetual maintenance of these schools. Says Bishop Hendrix:

"It is a movement worthy of the noble man and of his noble friends and of the twentieth century, which it will do so much to bless. There has never been anything like this movement in the history of the race to erect a $3,000,000 monument to one man. It would be folly to put that sum of money in a marble monument which served no useful purpose. It is to be used for the education and training of youth, and so wins for itself the intelligent interest and liberal help of the American and English people. The men who have projected it are merchants and bankers and states men who are accustomed to bring things to pass. And they will succeed.

"Possibly this very movement has been suggested by that other great movement known as the Twentieth Century Thank-offering, which is being successfully pressed on both sides of the sea. What an opportunity it affords for a suitable 'In Memoriam' offering for some of the noble spirits who have passed within the gates! Who has not lost a kinsman or a friend worthy to be remembered at such a time as this? Perhaps it is a pious ancestor who served his own generation by the will of God, and has fallen on sleep. How fitting that his name be remembered in some worthy thank-offering! Some of the world's noblest gifts have been made in the names of children who died without being able to take the part for which they were being fitted in the great world of service. Are there not such tenderly remembered loved ones in whose names gifts shall be made during this closing year of the century?

"Surely, if $3,000,000 can be given in memory of one man, a like amount should be given in the names of countless loved ones who have gone before. 'Father, how much would my education cost you?' said a pale child whose broken health told of an early translation. 'Why do you ask that, my daughter?' said the distressed father. 'Because I wanted to ask you to spend that much in educating some other child when I am gone,' was the reply. The weeping parent said, 'I will do it,' and in keeping that promise over and over again he has found his child again. What nobler wish, what nobler monument! It is worthy of being repeated, and, doubtless, will be."

A WISE MOVEMENT.

Says a recent number of the Wesleyan Advocate:

"The Methodist preachers of this city (Atlanta) have fallen upon both a scriptural and a wise plan concerning a revival. They meet every morning, and spend one hour in united prayer for a revival. Up to this time the meetings have been marked by increasing earnestness and the manifest presence of the Spirit. Out of this waiting before God in prayer there must come, as there did on the early church, both an inspiration to and the preparation for great enterprises for God. Since when has the church of our Lord been in sorer need of these things? Great questions are to be solved, great revolutions in matters of creed are going on, and great populations are still to be told of the living Lord. No possible human equipment is sufficient for the work before the church of God—nothing less and nothing other than the conscious presence of a divine power and the inspiration and guidance of the Holy Ghost can make us 'sufficient for these things.' 'Our sufficiency is of God.' In answer to importunate prayer it will be given of him to us.

"While the preachers are getting this matter of a revival on their prayers and on their hearts, let the Official Boards and the leading members of the churches unite their prayers with those of their pastors until our God shall hear our prayers and come and save us."

A SPIRITUAL WORK.

It is a grievous mistake to suppose that raising funds for educational purposes has little or no religious significance. This might be the case if the church were engaged in giving merely secular education. Since, however, all our denominational schools are founded for the express purpose of imparting, not secular, but Christian education, the work of endowing them, and of enlarging their facilities and sphere of usefulness, commends itself peculiarly to all who are interested in the upbuilding of God's kingdom. It is by this means that the church is preparing most wisely for the successful and speedy evangelization of the world.

As Bishop Hendrix forcefully says: "Endowed colleges are more stable than dynasties and thrones. They number their years by centuries, but their usefulness can not be measured. Revolutions and wars have left Oxford and Cambridge unshaken on their solid foundations to send forth Wesleys and Whitefields and Keblas and Gladstones. The experience of the race has been that the best investments, both alike for security and usefulness, have been in the endowment and equipment of such Christian institutions."

DEATH OF A NOBLE WOMAN.

On Tuesday, March 13, Mrs. F. A. McLain, wife of Congressman McLain, of Mississippi, died in Washington City, after an illness of ten days. Her remains were brought for interment to Gloster, Miss., where for many years she and her husband have resided. It was the privilege of the assistant editor to be her pastor for three years, during which time he came to know her intimately and to esteem her very highly because of her splendid qualities of mind and heart. She was a woman of strong and noble character, bright in intellect, consistent as a Christian, conspicuously faithful to duty, beautiful in her devotion to her husband and children, and zealous of good works.

She was from young womanhood a devout and loyal Methodist. By her death not only has Gloster Methodism lost one of its truest, most valuable members, but the entire community where she lived suffers sore bereavement, and her native State has lost one of its brightest jewels. Besides her husband, she left three children, two of them grown, and a large number of relatives and friends to mourn her loss. May God graciously comfort the bereaved ones in this crushing sorrow! Our heart goes out to them in earnest sympathy.

The anniversary of the New Orleans Methodist City Mission will be held next Sunday evening, March 25, at Rayne Memorial Church. Dr. W. T. Boiling, of Shreveport, La., will deliver the address. A rare treat is in store for all who attend. By mistake, we, last week, announced the anniversary for the eighteenth instant. The correct date is March 25.

A NEW BOOK.

DWIGHT L. MOODY. HIS LIFE, HIS WORK, HIS WORDS. Containing a complete story of his remarkable career, sketches of his co workers, and of the institutions which he established. His sermons, his anecdotes, his best thoughts, etc. By Leigh Pell, D. D., author of several books on Bible study, notes on the Sunday-school Lessons, etc. 8 vo. 704 pages. Illustrated. Cloth. Richmond, Va.: B. F. Johnson Publishing Co.

No religious leader of this century has wielded a more commanding influence, or more completely won the respect and love of all classes, than was true of the late D. L. Moody, whose name is known and honored in every civilized land. The story of the life of this wonderful man, as sketched by Dr. Pell, is one of surpassing interest, and brings into clearer prominence the fact that this great modern evangelist was in every way worthy of the love and esteem of the public. Looked at from every standpoint, Mr. Moody, as the author shows, was a kingly character, a man whose words and deeds bore the stamp of a sublime faith, a quenchless zeal, perfect consecration, and ever abounding love. Few men who have achieved celebrity ever had to contend with greater hindrances and disadvantages than did Mr. Moody in his early years. Stirring, indeed, is the record of his struggles ere the world came to recognize that, though unpolished, here was a jewel of the rarest quality. The influence of Moody's mother, who was a woman of deep piety and extraordinary force of character, as the author points out, had most to do with shaping his character. Left a helpless widow with nine small children, this remarkable woman managed somehow to keep her children together, and provide for them until they reached the age when they could take care of themselves. So great were the straits of the family that for a year after the husband's death Moody's mother, it is stated, cried herself to sleep every night.

It would be well-nigh impossible to find a more instructive or inspiring biography than this. The more we learn about this marvelously useful man, the more we are impressed with the power and beauty of the religion of Christ, which was the secret of his usefulness and nobility of character.

This is a book that young and old, sinners and Christians, will read with unwearying attention. Not only is the subject-matter of great interest, but it is presented in very attractive form. Besides telling of Mr. Moody's work as a preacher and educator, the book gives us glimpses into his home life, describes his co-workers, and also cites a number of tributes paid to his greatness by distinguished Americans and Europeans.

The last four hundred pages are taken up with Mr. Moody's sermons (of which twenty are given), anecdotes, and sayings. The sermons, the best being given in full, are grouped as follows: (1) Sermons on Great Doctrines, (2) To Christian Workers, (3) Bible Portraits. The volume is elegantly printed and bound, and is profusely illustrated.

The author truthfully says of Mr. Moody in the preface: "Neither his common sense, nor his earnestness, nor his love, nor his zeal, nor all combined, will account for his life. There is no explanation except that he was one upon whom the Lord had laid his hand."

MISSISSIPPI CONFERENCE SUNDAY-SCHOOL CONVENTION.

As there have been some rumors about small-pox being in Madison Station, perhaps it would be well for me to state for the benefit of those desiring to attend the Sunday-school Convention, that there has never been a case nearer the place than a mile and a half, and none anywhere around during the past five weeks.

H. G. HAWKINS, Pastor.

Madison, Miss., March 19, 1900.

IN BEHALF OF CUBA.

Bishop Candler writes us that over one hundred persons have responded to Bro. Scarborough's proposal to be one of one thousand to give $30 each for the purpose of buying mission property in Havana. The cash collected from various sources now amounts to about $6,000, and the subscriptions approximate $1,500. The cash represents collections before and since Bro. Scarborough's proposal was made.

It is evident that this great object can be achieved if properly brought to the notice of liberal men and women throughout the land. There are about six thousand followers

A MOVEMENT TO BE WATCHED.

An important movement is to be started in this city. There are sixty parochial schools in Manhattan and the Bronx, attended by more than forty thousand pupils. The schools are maintained by the contributions of Catholics, and they now invite all Christians and Jews to make common cause with them in securing a system of schools which will take in all the children of New York, securing to all secular instruction, yet giving opportunity and time to their religious guides and teachers to do their useful work with them; also so that they may not become clever unbelievers. The Catholics say they do not want help from the State in doing their spiritual work, but only such a plan of secular schooling as will not ignore religion.—New York Advocate.

NOTES.

We had a pleasant call one day last week from Rev. J. J. Kelley, the popular pastor at Slidell, La.

***

Rev. J. H. Bass writes that he has been kindly received by the good people of Winstonville (Miss.) charge, and that he has a fine field of labor.

***

We are sorry to learn of the sickness of Rev. T. K. Fannt LeRoy, our faithful pastor at Opelousas. Let the church pray for his speedy recovery.

***

We regret to learn that "Gilderoy" is down with la grippe. Not before in about forty years, it is said, has he been confined to his room for more than one day at a time.

***

Says Rev. Thos. J. Upton, writing from Amite City, La.: "We are moving along smoothly, and are being kindly treated by the good people here, and hope to be useful among them."

***

We are glad to learn that Rev. W. L. Blackwell, pastor on the Leakaville charge, Mississippi Conference, is getting on well in his new field of labor. He is being greeted by excellent congregations, and the people are endeavoring to improve along many lines.

***

Says the Brookhaven Leader, of last week: "Rev. T. W. Adams' sermon at the Methodist Church, last Sabbath morning, was one of the most helpful and forceful discourses to which we ever listened. Conviction and sincerity seemed to clasp hands over a firm belief that 'all things work together for good to them that love God.' The Methodist Church received three new members on Sunday.'

***

That zealous worker, Rev. H. M. Ellis, pastor at East End, Meridian, Miss., writes: "Our church is in better shape than it has been since my acquaintance with it began. The Woman's Home Mission Society got a thirty-dollar subscription Sunday to the Twentieth Century Educational Fund, and we had a good day generally. We have large things in prospect for the year, and we expect them to be accomplished this time."

***

Revival meetings are being held this week at the following churches in this city: Burgundy Street Church, Parker Memorial, and Louisiana Avenue. The pastors are, in the main, doing their own preaching. The meeting at Burgundy Street Church began a week or more ago, and has already resulted in several conversions and accessions to the church. May showers of blessings attend these special efforts for the extension of the Master's kingdom!

***

A card from Rev. J. A. Bowen, pastor at Columbus, Miss., dated March 14, contains the following interesting news: "To-day, in our Methodist Church, Rev. J. A. Poe, of the North Mississippi Conference, was married to Miss Annie L. McElroy, of Columbus. Dr. Sullivan and I performed the ceremony. This is one of the best-suited couples I ever saw married." We extend hearty congratulations, and wish this fortunate itinerant and his charming bride unalloyed felicity through life.

Bro. and Sister Matthews, of Gretna, La., have recently gone to Covington, La., owing to the sickness of Bro. Matthews. For thirty years, and more, this consecrated layman has been the Sunday-school superintendent of the Methodist Church in Gretna.

***

Rev. H. H. Ahrens has just closed a meeting at Opelousas, which resulted in a great revival. Bro. Ahrens is a master of the organ and in sacred song. He is at present in Crowley with Rev. Abe Mulkey, assisting Rev. P. R. Knickerbocker. A rice warehouse seating one thousand people has been engaged for the meeting.

***

Rev. A. J. Notestine, pastor at Zachary, La., writes: "My League made a new idea a pleasant success last Thursday night by holding a 'kitchen social.' After an enjoyable evening with music, games, and refreshments, the guests departed, leaving a very good supply of fine kitchen-ware, which had been needed at the parsonage. My second quarterly meeting was a time of unusual interest and benefit. Bro. Parker preached some searching sermons, and some were deeply stirred. There is promise of a better day at Zachary."

***

At five o'clock P. M., yesterday, in First Church, Jackson, Miss., Miss Clara Augusta Black, the eldest daughter of the editor of the ADVOCATE, was united in marriage to Mr. James Pugh Turner, formerly of Waynesboro, Miss., but now of Thomasville, Ala. The ceremony was performed by the bride's father, a large company being present to witness the glad event. May unbroken sunshine and happiness ever attend this newly-wed couple! The bride and groom left the same evening for Thomasville, where they expect to reside.

***

Rev. N. B. Harmon sends us the following interesting item from Canton, Miss.: "The ladies of the Epworth League here are going to publish an Easter edition of the Canton Times, and have written to a number of distinguished women for answers to the following questions: '(1) What, in your estimation, is the strongest proof of the divine origin of Christianity? (2) The strongest proof of the resurrection?' The paper will be issued on Saturday before Easter Sunday—April 21. The editors are: Mrs. J. E. Turner, Mrs. Blanche Howell, Miss B. B. Ford, Mrs. Dora C. Cameron, and Mrs. N. B. Harmon." We wish these ladies great success in their undertaking. This special edition of the Times will, we feel sure, prove a splendid advertising medium.

***

A good sister sends us the following gratifying news from Yazoo City, Miss.: "Our church here is in a very prosperous condition, and the hearts and eyes of our membership will soon rejoice over some needed improvements, one of them being a new carpet. Our Sunday-school is larger, and we are doing better work, I'm sure, than ever before. The recent organization of a large class of young men is what Bro. Lewis calls one of the most 'interesting features' of the work. We have a good class of young ladies, besides Bro. Bennett's Bible class, composed of older folk. Our congregations are always large, and if Bro. Lewis is allowed to 'stay his time out' with us, we don't know but what we shall have to enlarge the seating capacity of our church."

***

Though new in the presiding eldership, that energetic and capable young itinerant, Rev. J. M. Henry, has taken hold of his work with a vim, and has splendid prospects before him. Under date of March 16, he writes us as follows: "The Delhi district promises well for the year; what the issue will be we must wait and see. All of the pastors are in favor with their people. I have not heard a word of complaint from either preachers or people. About half of the charges have made more liberal allowances for their preachers than last year. We mean to give attention to the Twentieth Century Offering on the second round. The Delhi district will not be in the rear rank when we come to Conference next Fall. Sister McClendon is sick. May she, with our beloved brother, be spared to us for many years! I have secured Bro. H. N. Brown for the Vidalia and Gilbert work. He has made a good beginning."

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss. ASSOCIATE EDITOR

MISSISSIPPI CONFERENCE SUNDAY-SCHOOL CONVENTION

The citizens of Madison and vicinity give a cordial invitation to all who will come to the Sunday-school Convention, to be held here March 27-29. Each school of the Mississippi Conference is entitled to a delegate, and the larger schools are entitled to a delegate for each hundred members, or fraction thereof. Pastors and superintendents are members. Also Madison will provide entertainment for visitors to the convention. Let me know that you are coming, if you can; but if you do not send your name, come on without warning. Get certificate from your railroad agent that you paid full fare coming.

H. G. HAWKINS.

Madison, Miss., March 27.

Mrs. Ricks, of Yazoo City, is going to erect in that town a $20,000 library building. The Yazoo Sentinel says that it will be the handsomest thing of its kind between Memphis and New Orleans. More than this, it will be the first and only public building in Mississippi erected solely for books. Our State needs to have attraction in the form of libraries, museums, and art galleries. There are in the State many individual students and some persons who appreciate the fine arts, but there is no combined expression of our love for these things. When we begin to honor learning and the fine arts, then will our youth begin to devote themselves to them. If we want poets, painters, sculptors, we must magnify poetry, painting, sculpture.

The dailies tell of a successful crusade against vice that is being waged in New York City. The crusade began with the suppression of the play "Sappho." At Kalamazoo, Mich., on presentation of a petition from twenty citizens, the city council adopted resolutions prohibiting the play, on the ground that the play offends public decency. The play proceeding, in the middle of the first act it was stopped by the police. Two attempts to raise the curtain, but each time the chief of police prohibited.

A special from Meridian to the Times-Democrat, March 13, says:

"The Boards reinstated the special policeman, Col. Thomas P. Brown, who is charged with the duty of suppressing the blind tigers. Under the provisions of the ordinance the special policeman is placed on equal footing with the chief of police himself, having the right and authority to command and direct the movements of the policemen."

On March 27-29 the Mississippi Conference Sunday-school Convention will be in session at Madison Station. If any of the delegates do not know exactly where Madison is, let it be told that it is twelve miles north of Jackson on the Illinois Central railroad. A fire burnt up much of the business portion last year; but those buildings are being replaced with brick structures. Madison has telephone connection with the neighboring towns and villages, and is the center of a great fruit and vegetable growing industry. Entertainment will be provided for all delegates and also all visitors who may attend. Each Sunday-school of the Mississippi Conference is requested to send a delegate, and large schools are entitled to one delegate for each one hundred members, or fraction thereof.

The officers of the State League Conference are bestirring themselves to make the annual gathering at Vicksburg, the first days of May, a great and useful meeting.

We are glad to hear that the Columbus District League Conference was such a fine success. We have received, too, a copy of the program of the Winona District League Conference, held at Carrollton, March 14. It seems that the North Mississippi Conference Leaguers are more industrious than those of the Mississippi Conference. The report of their Epworth League Board, made at Greenwood, was more aggressive than that adopted by the Mississippi Conference at Vicksburg.

Annie Estelle Boothe, of Sardis, Miss., State Junior Epworth League superintendent, has addressed a letter to her co-workers, and it has been published, making a folder of several pages. It has valuable directions and suggestions, and ought to do much good. We suppose that the State League Executive Committee had the printing done. We note on the title-page that there are in Mississippi 22 Junior Leagues and 690 members.

Columbus District League Conference.

MR. EDITOR: The Columbus District League has just closed a most profitable session. Papers and talks were practical, and to the point, and much information was gained. The Conference was conducted on the normal plan, and the three departments were most ably managed. Prof. H. A. Hayes had charge of the Devotional Department, and at the close of the business session a model devotional service was held under his leadership. The Charity and Help and Literary Departments were not less interesting.

Rev. R. Witkinson, of Aberdeen, charmed a large audience with an address on "The Twentieth Century Man," and Dr. W. B. Murrah, of Millsaps College, was at his best in an address on "The Twentieth Century Movement."

The Conference was a great success from beginning to finish, and much good was accomplished.

Very truly, ANNE SCALES,
Columbus District League Sec.

Macon, Miss., March 12, 1900.

PROGRAM OF SUNDAY-SCHOOL CONVENTION.

The following is the program of the Mississippi Conference Sunday-school Convention, which will convene in Madison, Tuesday night, the twenty-seventh instant.

TUESDAY, 27.

7 P. M.—Song service.

7:30 P. M.—Opening sermon by the Rev. G. D. French, Agent of American Bible Society.

WEDNESDAY, 28.

8:30 A. M.—Devotional exercises conducted by B. F. Lewis, president.

9 A. M.—Address of welcome by a member of Madison Sunday-school. Response by C. F. Emery.

9:30 A. M.—Organization, enrollment, appointment of committees, etc.

10 A. M.—"What the Sunday-school Movement Has Accomplished." Paper by N. B. Harmon.

10.20 A. M.—"The Superintendent: The Kind of a Man He Should Be, and the Duties That Devolve upon Him." Paper by T. H. Harrod.

10:40 A. M.—"The Relation of Parents to the Sunday-school." Paper by Miss Etta McDonald.

11 A. M.—"How to Conduct a Sunday-school." Paper by T. J. Oneal.

11:15 A. M.—"Obstacles in the Way of Sunday-school Work in the Country, and How to Remove Them." Paper by R. A. Sibley, Jr.

11:40 A. M.—"Sunday-school Finances." General discussion led by T. A. Holloman.

2:30 P. M.—Devotional exercises and reading Minutes of morning's session.

3 P. M.—"To What Extent Should the Bible Be Used in Sunday-school?" Address by G. D. French.

3:30 P. M.—"The Home Department: What It Is, and Some of Its Benefits." Paper by H. G. Hawkins.

3:50 P. M.—"Punctuality: Its Value, and How Secured." Paper by Miss Maggie Pevey.

4 P. M.—"The Normal Department." Paper by J. D. Ellis.

7 P. M.—Song service.

7:30 P. M.—Preaching.

THURSDAY, 29.

8.30 A. M.—Devotional exercises, and roll-call by districts.

9 A. M.—"The Sunday-schools and the Twentieth Century Movement." Address by M. L. Burton.

9.30 A. M.—"Relation of the Sunday-school to Missions." Paper by J. P. Drake.

9:45 A. M.—"Why Teach Doctrines of the Church in Sunday-school?" Address by F. M. Keen.

(Discussion.)

10:15 A. M.—"Our Sunday-school Literature." Address by G. W. Bachman, of the North Mississippi Conference.

10.45 A. M.—"Why Hold Children's Day?" Address by W. T. Griffin.

(Discussion.)

11:15 A. M.—"The Teachers' Meeting: Its Importance, and Methods of Conducting It." Paper by H. C. Brown.

11:35 A. M.—"The Bible among Young Men." Paper by Prof. N. J. Harris.

2:30 P. M.—Devotional exercises.

2:45 P. M.—"Decision Day." Paper by W. H. Lewis.

3 P. M.—"How to Teach a Bible Class." Paper by Prof. J. A. Moore.

3:25 P. M.—"Essential Qualifications of a Good Sunday-school Teacher." Paper by C. McDonald.

3:40 P. M.—"How to Meet the Need for Better Teachers." Paper by C. F. Emory.

4 P. M.—Reports from vice-presidents.

7 P. M.—Song service.

7:30 P. M.—Sunday-school rally conducted by B. F. Lewis.

FRIDAY, 30.

8:30 A. M.—Devotional exercises.

9 A. M.—"A Sunday-school Canvass: Its Value, and Methods of Conducting It." Paper by J. M. Morse.

9:30 A. M.—"The Work of the Sunday-school Board." Address by D. Scarborough.

9:45 A. M.—"Christless Homes of Sunday-school Pupils." Paper by Mrs. B. F. Lewis.

10 A. M.—"Revivals in Sunday-school." Address by W. B. Lewis.

(Discussion.)

10.45 A. M.—"Practical Plans in Primary Teaching." Paper by a young lady on Madison charge.

11 A. M.—"The Child and the Bible." Paper by Mrs. Sudie Parker.

11:30 A. M.—"The Pastor in Sunday-school." Paper by Miss Addie Purnell.

2:30 P. M.—"Selection of Teachers." General discussion led by delegate from Lumberton.

3 P. M.—"Should Prizes be Offered in Sunday-school?" Discussed by delegate from Hattiesburg.

3:30 P. M.—Election of officers.

4 P. M.—Handshaking and benediction.

The program will be interspersed with plenty of good music by the choir, which will be conducted by Prof. Henry Spence, of Nashville.

D. SCARBOROUGH, Cor. Sec.

Contribution to the Famine Sufferers in India.

MR. EDITOR: Enclosed please find ($5) five dollars for the benefit of the India famine district. I take this method of sending it, as I know of no other, and saw the notice of the famine in your paper.

Respectfully,

MRS. E. G. CALHOUN.

Beaumont, Texas, March 7, 1900.

[We shall take pleasure in forwarding the contribution sent by this kind-hearted sister to the authorities who are engaged in relieving the famine-sufferers.]

A CORRECTION.

MR. EDITOR: In justice to the charge, I wish to make the following correction: The Minutes of our Conference show that the Vossburg and Heidelburg charge, assessed $1,080, paid $887.56 for the support of the ministry. It should be: assessed, $855; paid, $887.50. I don't think I made that mistake in my report, though I want it corrected, whether the mistake was made by myself or the man who edited the Minutes.

W. M. SULLIVAN, P. C.

Vossburg, Miss.

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New Orleans District Conference.

The New Orleans District Conference will meet in the Carondelet Street Church, Thursday morning, 10 o'clock A. M., March 29, 1900.

The following committees required by the Discipline: Elder's Orders: Revs. R. H. Wynn, K. W. Dodson, F. G. Hocutt. Local Deacon's Orders: Revs. B. F. White, George Parker, J. J. Kelley. Admission on Trial: Revs. W. H. LaPrade, J. F. Foster, I. T. Reames. License to Preach: Revs. F. N. Parker, J. B. Kent, P. H. Fontaine. Committee on Public Worship: Revs. S. S. Keener, F. N. Parker. Quarterly Conference Records: Revs. P. O. Lowrey, C. D. Atkinson, and Jacob Cohen.

The laymen are urged to be on hand.

Rev. K. W. Dodson will preach the opening sermon, Thursday morning, at 11 o'clock A. M.

S. S. KEENER, P. E.

Notice.

A home wanted with a good Christian family by a widow and one child; willing to do house work. For further information address R. L. WEBB.

Williamsburg, Miss.

A FRATERNAL REQUEST.

To the Mississippi Conference and Members of the M. E. Church, South:

We have been sent to a third charge without a parsonage or furniture.

The building of parsonages on these mission fields is proving disastrous to us, financially.

The parsonage built last year on Porterville circuit is valued at $500, while the pastor, with a family of seven, was paid $224.70.

We have had one set of furniture destroyed by moving, and now we must pay for and burn on account of small-pox part of the furniture bought for the Porterville circuit, which it failed to pay for.

I do not believe the Mississippi Conference is willing to permit a man's family to be thus crippled.

Now, brethren, these parsonages and our furniture are being used in your service, and if any of you feel interested enough to make a willing offering to relieve the situation, and enable us to go on with our work, please send your contributions quickly to me at Porterville.

We have been practically shut in since Dec. 15 by unintermitted sickness in family, including measles and small-pox.

Your brother,

ROBERT L. PHILLIPS.

Porterville, Miss., March 17, 1900.

Frees to Inventors.

The experience of C. A. Snow & Co., in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

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"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Maillalien, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

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"It is one of the most perfect editions of the Bible I have ever seen."—Bishop Whipple, Faribault, Minn.

See our offer on another page.

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The very best premium offer we have ever made is our Sewing Machine Offer now running. You get the machine at a fabulously low price, and with it get a six months' subscription free. You have different styles to select from, and you have ten days to test the machine. Don't fail to read our offer.

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65th Police Precinct, Greater New York.

Dr. Kilmer & Co., Binghamton, N. Y. Nov. 11th, 1899.

Gentlemen:

In justice to you, I feel it my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles purchased of my druggist and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly, JAMES COOK
HUGH E. BOYLE
JOHN J. BODKIN

Officers of the 65th Police Precinct, Greater New York.

Among the many famous cures of Swamp Root investigated by the NEW ORLEANS "CHRISTIAN ADVOCATE," the one which we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the NEW ORLEANS "CHRISTIAN ADVOCATE."

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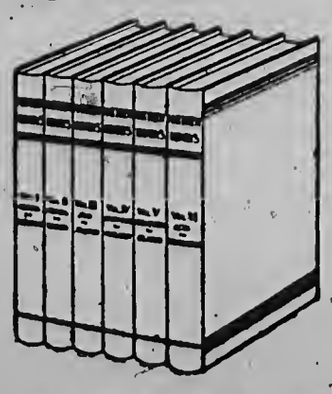

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A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

Home Circle

DON'T LOOK FOR FLAWS.

Don't look for flaws as you go through life;
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them,
For the cloudiest night has a hint of the light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you.
Don't hurl at the storm with your puny form,
But bend and let it fly o'er you.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man shapes into God's great plan
As the water shapes into the vessel.

—Progressive Age.

FAMILY MANNERS.

Our manners in the family are very apt to be the sincere expressions, as they are the unconscious revelations, of our prevailing and dominant states of mind. Character is indicated by the tricks of speech and of gesture, the tones of voice, the politeness or the rudeness of daily deportment, and by a hundred small things which are automatic; things of which we take no note, perhaps of which we are quite unaware. Just as a habitually gentle and controlled person has a quiet and serene face, and as a tempestuous and unrestrained nature writes its record on the countenance, so the manners of a family set it apart as well bred or the reverse, and the family air stamps each individual of the clan.

When the overwrought and overtired mother scolds her fractious child, allowing her fretfulness to sharpen her accents and speaking with the stormy emphasis of anger, she does not mean permanently to influence her little one's manner, but she is doing so nevertheless. The child grows querulous, reflecting the nervous susceptibility to strain which makes the mother unamiable. Placidity, serenity, a tranquil calm of strength and sweetness in combination seem to have vanished from many homes wherein people are hurried and worried, distraught and careladen.

Family manners, apart from the relation of parents and children, which imply a reciprocal consideration, are apt to suffer from too much candor. We speak with great plainness in the circle of our own kindred; we comment too freely on foibles; we express the contrary opinion too readily and with too little courtesy. A slight infusion of formality never harms social intercourse, either in the family or elsewhere.

Beyond this too common mistake of an over-bluntness and brusque freedom in the manners of a household, in some of our homes there is a greater fault, even a lack of demonstration. There is the deepest, sincerest love in the home; the brothers and sisters would cheerfully die for one another if so great a sacrifice were demanded, but the love is locked behind a barrier of reserve. Caresses are infrequent, words of affection are seldom spoken. It may be urged with truth and some show of reason that in the very homes where this absence of demonstration is most marked there is complete mutual understanding and no possibility of doubt or misgiving, and, so far as it goes, this is well. But often young hearts long unspeakably for some gentle sign of love's presence—the lingering touch of a tender hand on the head, the good-night kiss, the word of praise, the recognition of affection. Older hearts, too, are sometimes empty, and many of us, younger and older, are kept on short rations all our lives, when our right, on our Father's road to our Father's house, is to be fed with the finest of wheat, and enough of it, just as those who ate manna in the wilderness had always an entire provision, not a stinted supply.

Another suggestion which should not be overlooked is the importance of politeness to the little ones. To snub a small laddie needlessly, to order about a child on errands here and there, instead of civilly preferring a request as one does to an older person, in each case is an invasion of the rights of childhood. The child to whom everybody practices politeness will in turn be himself ready to oblige and agreeable in manner, for the stamp of the family is as plainly to be seen on everyone as the stamp of the mint on the coin, and it is as indelible for time, and why not also for eternity?—Margaret E. Sangster, in The Young Woman.

"IF YOU LOVE ME, TELL ME SO."

There is a pretty story told concerning the late Dr. Dale. He was traveling, I think, in the colonies. Speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, he said that he often felt inclined to say to his own people: "If you love me, tell me so." The little speech reached England sooner than did the speaker, and when some months later the doctor entered the hall in Birmingham in which a "welcome home" had been arranged for him, almost the first object that met his eyes was a large scroll across one end of the building: "We love you, and we tell you so."

"If you love me, tell me so"—it is what multitudes are asking. Do not say it is a mean or vulgar desire; it is the cry of parched souls that are thirsting for love and sympathy. And perhaps there are none who utter that cry so often in the silence as our fathers and mothers. Let us love them, and let us learn to tell them so. Cultivate a free and spontaneous expression of your love. Mr. Barrie tells us that, reticent as the Scot may be outside his own home—in fact, "a house with all the shutters closed and the door locked"—once at home he is self-revealing in the superlative degree, and the feelings so long dammed up overflow; he has not more to give than his neighbors, but it is bestowed upon a few instead of being distributed among many; he is reputed niggardly; but for family affection, at least, he pays in gold.

Perhaps this is true of more homes than we think. Nevertheless, it is an undoubted fact that in England and Scotland alike we are too much ashamed of the signs of emotion, till often, for lack of demonstrativeness, the feelings themselves are starved. I have never once—if I may speak for myself—reproached myself that I have spoken too freely, but a hundred times I have done so because the gratitude, the love, the regret that were at the heart did not find the right word in which to utter themselves; and the opportunity passed and the word was never spoken.—Selected.

A STATESMAN'S SABBATH.

When John Quincy Adams was minister to the Court of Holland he joined a society of learned men, who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely-trained mind and delightful conversation won him many friends, and receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, so the story runs, the meeting was adjourned to Sabbath evening. Mr. Adams was not there. It was appointed on the next Sabbath evening. Mr. Adams was not there. His fellow-members noticed and regretted his absence. On the third Sabbath evening it met, Mr. Adams' chair was still vacant. Many were surprised that he who was formerly so prompt and punctual should thus suddenly break off. How did it happen? The press of business, it was supposed, kept him away.

At last the meetings were returned to a week-day evening, and lo! there was Mr. Adams in his place, brilliant and delightful as ever. The members welcomed him back, and expressed their sorrow that press of business, or the duties of his office, should so long have deprived them of his company. Did he let that go as the reason?

"Not business engagements hindered me," replied he; "you met on the Lord's Day; that is a day devoted to religious uses by me."—Selected.

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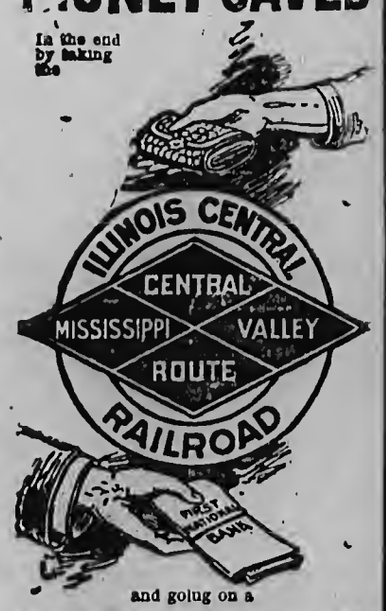

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UNDISTURBED BY DEATH.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who shook his trembling hand, and said: "Good morning, and how is John Quincy Adams to-day?"

"Thank you," was the ex-President's answer, "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are almost shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff.

It was not long afterwards that he had his second and fatal stroke of paralysis in the Capitol at Washington.

"This is the last of this earth," he said. "I am content."—Christian Endeavor World.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

TAYLOR—Mrs. SUSAN E. TAYLOR (nee Turner) was born Dec. 15 1838, and died the "death of the righteous" Nov. 8, 1899. She was happily married, Dec. 2, 1858, to Mr. Swepson T. Taylor, who preceded her only a few years to their home above, "where their full hearts melt and flow in heaven's dissolving rays."

Sister Taylor joined the M. E. Church, South, in early life, and in

"Her sweet communion, solemn vows,
Her hymns of love and praise,"

she was actively employed until the day in which she heard that "still, small voice" saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." She reared a large family of children, and her devotion to them was transcendently beautiful. She lived to impress them with her great desire to have them share with her the communion of her church, the peace of her divine Lord, and the felicity of her heavenly home. Her heart being anchored to the throne by the faith of the gospel, her life was invested with a lustrous purity as touching as it was holy. Her calm and serene faith, her gentle and impressive sympathy, her inimitable cheerfulness under affliction, and her disinterested thoughtfulness of others ('or she seemed to live for others), made her life an undying inspiration to all who came within the circle of its influence. The last few years of her earthly life were made memorable by affliction. A stroke of paralysis took from her the power of speech and the use of one hand, but it did not estrange her from her "loved employ" of helping those who were in need. Frequently, without any solicitation, she made valuable contributions to various benevolent causes. Truly we may say a mother in Israel has fallen, and her "works do follow her." As she retired gracefully from the scene of her labors of love and its fulness to rest in the bosom of our Father, we could not help but feel that "her dear touch has stamped a value on toil, and hallowed all within our homes." "Why weep we, then, for her who, having won the bound of man's appointed years, at last, life's blessings all enjoyed, life's labors done, serenely to her final rest has passed, while the soft memory of her virtues yet lingers, like twilight hues, when the bright sun is set?"

To the bereaved family we tender our deepest sympathy, and pray that her beautiful life may be remembered and imitated by each one. J. T. LIGGETT.

WHITE—Mrs. JANE E. WHITE was born Oct. 18, 1833 and died Feb. 13, 1900.

These dates truly mark the life of one of the best women I ever knew. It is always sad to come face to face with death, come when it will, and to whom it may. This visit of the dark angel is a personal grief to myself as well as to the members of the stricken family.

Five years ago, when I was made pastor of the Simsport circuit, Mrs. White was one among the first with whom I became acquainted. I was impressed with her pure, godly life, and through the four years that I was her pastor she was a faithful and true friend; and as I learned more and more of her, I grew to respect and admire her more. She was verily a womanly woman, of that noble type produced by the Southland, and for which the Sunny South has been famous for a century. Unobtrusive and modest, refined and gentle, she was a veritable queen of the home circle. She was a model mother. With seven or eight sons and daughters, rearing them to men and womanhood, the perfection of her motherhood is seen in the children she has trained for the church and the country.

I have had many talks with Sister White. She loved to talk about heaven and the glorious reward awaiting the faithful. Many times have I seen her dry the flowing tear. I never felt nearer to God and better prepared to do my pastoral duties after talking with her. The last book she read was one on heaven. She was taken in a few days with pneumonia, and died in five short days. She suffered intense pain, but without a murmur. Her son writes me, "Mother died praising the Lord." She heard the angels singing several hours before the end. She said, "They do not sing like we do," and with the words, "All is well," breathed her sainted spirit away.

Thank God we have hope of meeting her one sweet day. God bless and comfort the sorrowing ones. W. T. WOODWARD.

Lecompte, La.

GATHINGS—Mrs. MARY LESLIE GATHINGS, daughter of Mr. John and Mrs. Winnie Williams, was born in Green county, Ala., March 29, 1826, and died at Prairie, Monroe county, Miss., Feb. 6, 1900. In March, 1846, she was married to Mr. S. D. Cullon, and moved to Aberdeen, Miss. Several years later, her first husband having died, she was married to Mr. J. M. Gathings, of Monroe county, Miss. When quite a child her father pronounced her a born Methodist. The date of her conversion and of her uniting with the church are not known. She was for many years a zealous member of the Southern Methodist Church at Prairie, Miss., and every good cause found in her a friend. She was a veritable "mother in Israel," in whose hospitable Christian home the preacher and his family always received a cordial welcome. Ten or twelve of her immediate family are members either of the adult or juvenile missionary societies, and are left to carry on the good work her weary hands have laid aside. Besides her husband, she left five children and a brother and sister to mourn her loss. A saintly woman has passed to her reward.

"Oh, it is hard to say 'Good-bye,'
No more on earth to meet;
But may we meet beyond the sky,
In heaven's homo so sweet."

A FRIEND.

Meridon, Miss.

Nashville and Alabama Advocates please copy.

Resolutions adopted by the "M. L. Paine" Missionary Society, of Prairie, Miss.:

Whereas, On Tuesday, Feb. 6, death removed from us our oldest and most highly esteemed fellow-member, Mrs. Mary L. Gathings, who was a devoted Christian, a kind neighbor, a true friend, a liberal supporter of the institutions of the church, and a zealous worker in the missionary cause; therefore, be it

Resolved, That while we bow in reverent submission to the will of Him whose ways are above all others, and who is too wise to err, we recognize that in the death of Sister Gathings our church and community, and, above all, our missionary society, of which she had been made the first life member, sustain an irreparable loss.

Resolved, That while our hearts are filled with sorrow over the removal of this dear fellow-worker from us, yet we are comforted by the realization that she has been translated to the home above.

Resolved, That her noble life will ever be held in fond remembrance, and that we will faithfully cultivate the good missionary seed sown by her sister until they blossom and bear abundant fruit.

Resolved, That to the bereaved husband, children and relatives we tender our deepest sympathy.

Resolved, That a copy of these resolutions be sent to the distressed family, and also to the NEW ORLEANS ADVOCATE for publication.

Mrs. W. S. Lenoir, Miss M. Lenoir, Mrs. Jas. L. Lenoir, Committee.

STEVENS—In their parsonage home in Lake, Miss., Thursday morning, Feb. 1, 1900 Bro. and Sister W. M. Stevens were called upon to give up their baby boy, JAMES AUGUSTUS, who stayed with them one year six months and one day, and then went to join his twin brother, David Newton, who died when only three months old. Both of the little bodies were brought to Magnolia and laid away in the same grave, while many friends and relatives stood by weeping.

The length of human life is not always the measure of its fulness, nor its brevity an evidence that its mission is ended. The coming of a little child into the home gladdens, refines, and elevates. The buried body, the mossy mound opens the fountains of sympathy, and the soul goes into eternity often draws the thoughts and affections thitherward as naught else can.

May the consolation of our dear brother and sister be greater than their anguish! May the gospel we preach prove sufficient!

FRANK M. KERN.

PRICE—Little EMMIT SMITH PRICE, son of T. B. and M. A. Price, was born in Liberty Church neighborhood, Lafayette county, Miss., May 5 1897, and died Jan. 18, 1900.

"Little Emmit" was a bright, promising child, jolly and playful, yet a little more serious than children usually are. While he is greatly missed by fond parents, loving brothers and sisters, and many relatives and friends, yet it is a source of rejoicing that the Master said, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Little Emmit has gone to the home of saints and angels, where cherubs are safe for evermore. One by one we are crossing the river. Some sweet day we trust all will safely reach that home where partings are no more.

"UNCLE HARRY."

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Power in prayer may be acquired by a wise and reverent use of the means which purify and strengthen the convictions and emotions from which it springs. Desire, submission to God's will, and faith, are integral elements of genuine prayer. All these may be cultivated, and its efficacy thereby increased.—Exchange.

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Stated seasons of quiet and retirement are demanded for the nurturing of the spiritual nature. It is in such times that we realize the littleness of the feats and annoyances of the way, and are with fresh incentives for holy duty.—J. R. MacDuff

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"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

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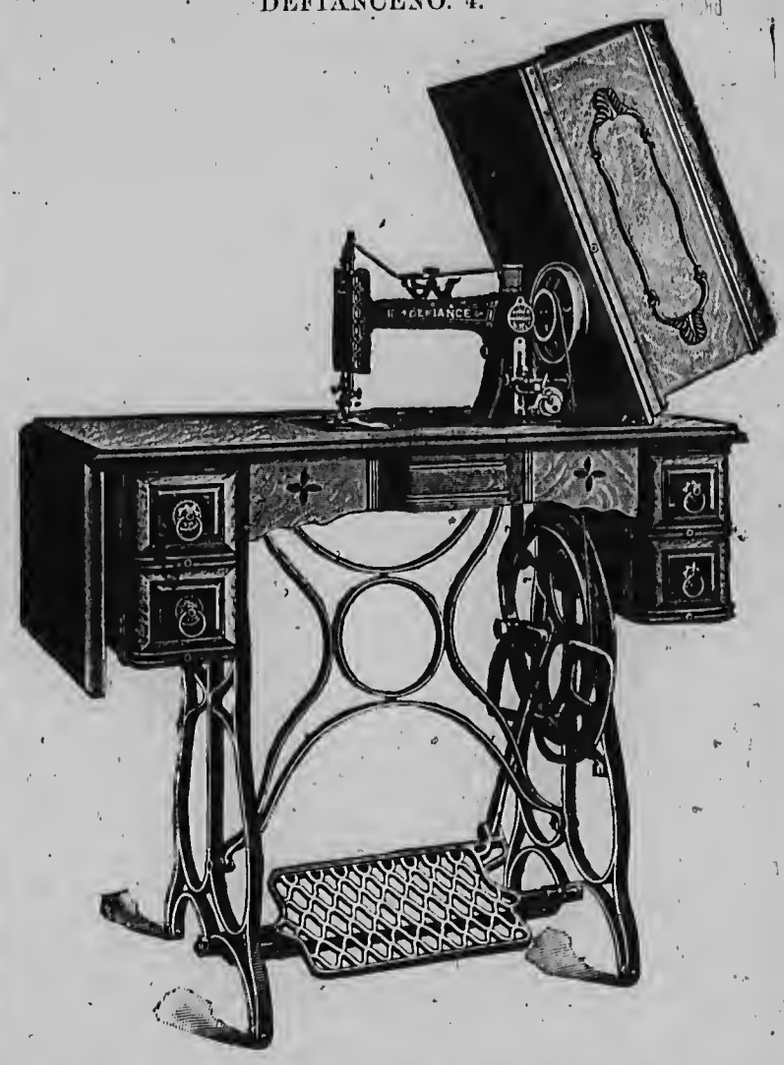

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The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

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The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

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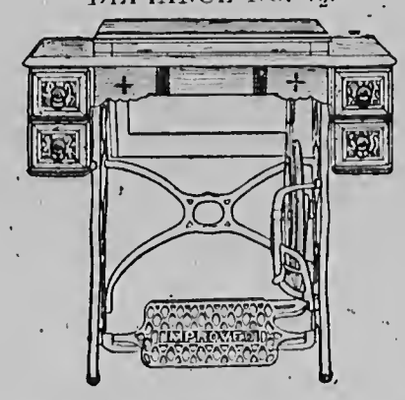
DEFIANCE NO. 7½.



This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34 Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

NO crop can grow without Potash. Every blade of Grass, every grain of Corn, all Fruits and Vegetables must have it. If enough is supplied you can count on a full crop—if too little, the growth will be "scrubby."

Send for our books telling all about composition of fertilizers best adapted for all crops. They cost you nothing.

GERMAN KALI WORKS, 93 Nassau St., New York.

NEWS OF THE WEEK.

Gainesville, Ga., is to have a $1,000,000 cotton mill, employing 1100 hands.

A cotton mill company, with a capital stock of $100,000, is being organized at Fort Smith, Ark.

Orange Free Staters south of Bloemfontein are reported to be laying down their arms in great numbers.

Two thousand Boer women at Pretoria have formed the "Amazon Corps." They are armed and are uniformed in kilts.

It is expected that Lord Roberts will soon move on Pretoria. He has promised the Guards to enter that city at their head.

Immense damage to fruit orchards, caused by snow and low temperature, is reported from Tennessee and North Georgia.

The Southern Pacific Railway has sold its sleeping car interests to the Pullman Company. The consideration is said to have been $1,500,000.

Gen. Otis considers Manila the most troublesome centre in the Philippine situation. The insurgent junta in that city is growing active.

Secretary Long has directed Admiral Watson at Cavite to send a warship to Takn, China, to look after American missionary interests that are being threatened.

Every steamer leaving Havana takes a full complement of passengers, and passages are booked ahead until the end of the month by people desiring to evade quarantines.

The Prince and Princess of Wales opened the sale organized by the Irish Industries Association at London. They expressed deep interest in the welfare of the Irish poor.

Capt. Leary, governor of the Island of Guam, has issued a proclamation abolishing the practical system of slavery heretofore existing. The decree went into effect last month.

Gatacre has occupied Bethnile, Brabant has crossed the Orange river at Aliwal North and Clements at Vanzyl, just east of Norval's Pont, where the bridge has been repaired.

The Senate on Friday passed the Porto Rican relief bill. It authorizes the President to use $2,000,000 "for public education, for public works and other governmental and public purposes" in Porto Rico.

Francis Truth, head of the Divine Healing Association of Boston, has been arrested on charge of using the mails for fraudulent purposes. The advertisements of this concern have been spread all over the country.

The British steamer "Tullochmoor," which arrived at Galveston, is held in quarantine and will not be permitted to discharge her cargo of jute until the Board of Health has inspected her for evidences of bubonic plague.

"Gov." Taylor, of Kentucky, is laying plans to refuse to obey the anticipated decision of the Court of Appeals, and in the event of Beckham using a threatening force to declare a rebellion and call on the War Department for United States regulars.

The Glucose Sugar Refining Company will not merge with the $50,000,000 starch combine. The plan of consolidation includes the merging of the National Starch Company, the United Starch Company and the United States Glucose Company.

The American Tobacco Company discharged all of its employees and closed its plants in New York City. This action was taken to reduce expenses. The work heretofore done in New York will in the future be turned out from trust factories located at points where labor is cheaper than in New York.

"SAFE BIND, SAFE FIND." Fortify yourself now by purifying and enriching your blood and building up your system with Hood's Sarsaparilla, and you may expect good health throughout the coming season.

All liver ills are cured by Hood's Pills. 25c.

The business men of Porto Rico will hold meetings throughout the island for the purpose of demanding an immediate congressional decision on the tariff, one way or the other. Petitions will be signed and presented to Governor General Davis.

The Grand Canal, which will drain the City of Mexico, has been opened with much ceremony, in which President Diaz, his Cabinet, the Supreme Court judges, members of the diplomatic corps and other prominent persons took part. The work has been in progress nearly eleven years.

Representative Fitzgerald has introduced a resolution in the House declaring, in effect, that the means employed by the Standard Oil Company to accumulate a fund to declare $20,000,000 in dividends was a violation of the Sherman anti-trust law, and calling on the Attorney General to institute proper proceedings.

Sergeant Golden, of the Barbourville, Ky., military company has turned State's evidence against his fellow-conspirators. He was in the Republican councils and knew all the plans to assassinate Goebel. When he learned that the detectives knew of his part in the conspiracy, he told all he knew and has since done detective work for the Democrats.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney disease, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Winona District Conference.

The District Conference of the Winona district will convene at Indianola, May 17 to 20. The first day will be given to the Sunday-school Conference.

The following are appointed as Examining Committees: For License to Preach and Recommendation to the Annual Conference for Admission on Trial—J. Ritchie, E. A. Ellis, W. H. Saunders. For Deacon's Orders—R. A. Burroughs, W. C. Lester, H. T. Cunningham. For Elder's Orders—T. W. Lewis, B. B. Sullivan, J. B. Stone.

J. H. MITCHELL, P. E.

The Sweet Toned Steel-Alloy Bells.

The C. S. Bell Co., Hillsboro, Ohio, one of the largest American bell-founding concerns, have built up a great reputation upon their casting formula, a mixture of pure steel with the well-known Crystal Metal mixture. Their bells have a beautiful, clear tone, perfect pitch, and are much stronger than the ordinary bell. Though the quality is high, the prices are very low, there having been no advance in their price list, though materials have steadily appreciated in value for several months. The Bell Company gives a substantial donation to churches buying their bells and send, free, subscription lists to be used in the congregation or community in collecting the purchase price. All their bells are fully warranted and thirty days' trial allowed if desired. If any of our readers want a bell for any purpose, the Bell Company will send, postpaid, their large illustrated catalogue.

THE LIFE OF MOODY.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice-President of the Bible Institute of Chicago, of which Mr Moody was President, and desires that this Institution shall receive a share of the profits from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr Moody in his work.

MARRIAGES.

DROMGOOLE—MATTHEWS.—At the residence of the bride, near Edwards, Miss., Feb. 28, 1900, by Rev. C. A. Powell, Mr. W. A Dromgoole to Miss Lula Matthews, both of Hinds county, Miss.

PRICE—POND.—At the residence of the bride's parents, Mr. and Mrs. H. L. Pond, Ethel, La., Feb. 26, 1900, by Rev. C. W. Crisler, Mr. B. A. Price, of Friar's Point, Miss., to Miss Mary Pipes Pond.

BRANTLEY—ALLEN.—At the residence of the bride's father, Mr. W. A. Allen, Dublin, Miss., March 4, 1900, by Rev. W. E. M. Brogan, Mr. J. D Brantley to Miss Irene Allen, both of Dublin, Miss.

RUSSELL—RICHARDS.—At the home of the bride's mother, Mrs. Richards, near Mashulaville, Miss., Feb. 18, 1900, by Rev. J. H. Base, Mr. C. P. Russell to Miss Jessie Richards.

THE AUTHENTIC LIFE OF
D. L. MOODY
BY
Rev. J. WILBUR CHAPMAN, D. D.,

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

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LITERARY NOTES.

BY W. F. B.

The March number of the Critic has as a frontispiece a double-page portrait in color of Mark Twain, by Everett Shinn. The usual interesting literary notes by the editors are well worth perusal. Among the more important articles may be found: Some Treasures of the Daly Library, by Carolyn Shipman; Two Glimpses of Blackmore, by Henry T. Bailey; John Ruskin (illustrated), by Roger Riordan; Behind the Scenes at Ben Hur, by W. W. Ellsworth.

The Forum, for March, contains its usual array of interesting articles. Among the twelve papers to be found in this number are Government Deposits in Banks, by George E. Roberts, director of the United States Mint. Mr. Henry O. Dwight discusses Our Muhammedan Wards; George F. Becker, United States Geologist, portrays Rights and Wrongs in South Africa; F. Cunliffe-Owen writes entertainingly of Englishmen in the United States; William Ordway Partridge, the celebrated sculptor-author, contributes an article on The True Relation of Sculpture to Architecture; Ho Yow, Chinese Consul-General to the United States, gives his views concerning Western Benefits through China's Development; and Prof. W. P. Trent furnishes a review of Mr. Stephen Phillips' Play.

Prof. N. S. Shaler, dean of the scientific department at Harvard, contributes the leading article in Appletons' Popular Science Monthly, for March. Nelson P. Lewis, engineer of highways for the Borough of Brooklyn, is the author of an illustrated article entitled, Modern City Roadways. The much-discussed question of the typical criminal is taken up by the Rev. S. G. Smith, LL.D., chaplain of the Minnesota State Prison, and dealt with from the "common-sense" point of view. A series of photographs adds much to the clearness of the article. Prof. Joseph Le Conte's valuable papers, giving a history of the geology of the century, are concluded in this number. The final article in the series, What Makes the Trolley Car Go? by William Baxter, Jr., appears in this number. Prof. E. P. Evans is the author of a very interesting paper entitled, A Survival of Mediæval Credulity, which brings to light a most surprising state of superstition and almost barbarism which exists to-day among some of the peasants and priests in certain portions of Europe.

From the beginning of the Spanish war to the present the total expenditures on account of that war and the hostilities in the Philippines amount to about $355,000,000, as follows: On account of the War Department, $255,000,000; on account of the Navy Department, $69,000,000; paid to Spain for the Philippines, $20,000,000; interest on war loan to date, $9,000,000. Increased expenses in departmental service in Washington, $2,000,000.—Exchange.

A godly man's comforts and grievances are all hid from the world.—Sibbs.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Fernwood, at Bethany	Apr	7, 8
McComb City		8, 9
Gallman, at Old Crystal Springs		14, 15
Crystal Springs		15, 16
Lincoln, at Pine Grove		21, 22
Brookhaven		22, 23
Magnolia, at Magnolia		28, 29
Beauregard, at Matthews Chapel	May	5, 6
Wesson		6, 7
Bayou Pierre, at West Water		19, 20
Pearl, at Lenoir's		26, 27
Adams, at Pisgah	June	2, 3
Summit, at Summit		3, 4
Tophaw, at Pleasant Grove		9, 10
Hazlehurst		16, 17
Tylertown, at Holmesville		23, 24
Caseyville, at Galatia	30, July	1
Mt Carmel, at ——		7, 8
Providence, at ——		14, 15
Westville, at ——		17

District Conference and Missionary Institute at Magnolia, April 25-29.

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

VICKSBURG DIST.—SECOND ROUND.
In Part.

Port Gibson	Apr.	15
Vicksburg—Crawford Street		22
South Vicksburg		22
Edwards, at Rivos Chapel		28, 29
South Warren, at Asbury	May	5, 6
Flora, at Livingston		12, 13
Bolton, at Clinton		19, 20
Rocky Springs, at Oak Ridge		26, 27

E. H. MOUNGER, P. E.

FOREST DIST.—SECOND ROUND.

Walnut Grove, at Pine Grove..Sat. and Sun	Mar.	24, 25
Vand Heidelberg, at Philadelphia..Sat and Sun	31, Apr.	1
N. and Hickory, at Newton..Sat. and Sun	7,	8
Meridian, at Lindsey..Sat. and Sun	14,	15
Lake, at Carr's	Thurs.	19
Raleigh, at Trinity..Sat. and Sun	21,	22
Trenton, at Boykin..Sat. and Sun	28,	29
Shiloh, at Shiloh	Mon.	30
Decatur, at Conehatta..Sat. and Sun	May	5, 6
Preachers' Institute, at Forest..Tues. and Wed		8, 9
District Conference, at Forest..Thurs. and Fri		10, 11
Forest, at Hinnewood..Sat and Sun		12, 13
Montrose, at Garlandsville	Sat..	19
District High School, at Montrose. Sun—Tues		26-22
E. M. F. College, at Meridian..Sun.—Tues		27-29
Rose Hill, at Pleasant Grove..Sat. and Sun	June	2, 3
Chunkey, at Spring Hill	Mon..	4
Millsaps College, at Jackson..Sun.—Tues		10-12
Neshoba, at Ebenezer (N. Bend)..Sat. and Sun		17, 18
Indian Mission, at Siloam..Mon. night and Tues		18, 19

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for license to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

JACKSON DIST.—SECOND ROUND.
In Part.

Sharon, at Lynn Pine	Apr.	7, 8
Madison, at Pearl River		14, 15
Terry, at Spring Ridge		21, 22
Capitol Street	P. M..	22, 23
Fannin, at New Providence		28, 29
Vaughan's, at Union	May	5, 6
Benton, at Midway		13, 14
Yazoo City	P. M., Thursday..	17

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

T. B. HOLLOMAN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ellisville and Laurel, at Laurel	Mar.	22
Purvis, at Tuscanola		24, 25
Williamsburg, at Pleasant Grove		30
East Covington, at Oak Bowery	Apr.	1
Lumberton and Poplarville, at Poplarville		4
Nicholson, at Byrd's Chapel		7, 8
Pearlington and Logtown, at Logtown		9
Bilexi		13
Gulf Port, at Long Beach		14, 15
Ocean Springs and Scranton, at Ocean Springs		21, 22
Moss Point		22, 23
Americus, at Lucedale		25, 26
Escatawpa, at Caswell Springs		28, 29
Vancleave, at Shiloh	May	5, 6
Coalville, at ——		12
Bay St. Louis		13
Brooklyn, at Brooklyn		16
Columbia, at ——		19, 20
Hattiesburg		21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

EXTRA GOOD ORGANS

Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense. By saving in the selling, we put more in the making.

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An up-to-date idea is the "Magazine Circle." Members having the privilege of reading eight of their favorite Magazines each month at about the expense of one. This is the 20th Century. The World is moving rapidly. To keep up you must be in touch with Progress. The thoughts of great men are portrayed in the leading monthlies. The "Magazine Circle" supplies just what you require.

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Our booklet "Magazine Circles and How to Organize," will be mailed to any address upon request, Address,
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Address
SEMI-WEEKLY JOURNAL, Atlanta, Ga.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale, at Lockhart	Mar.	24, 25
Porterville, at Union	31, Apr.	1
Wayne, at Cochran		7, 8
Winchester, at Big Rock	Mea..	9
North Kemper, at ——		14, 15
DeKalb, at Pleasant Ridge	Mon..	16
Leakesville, at Pine Grove		21, 22
Waynesboro, at Waynesboro		28, 29
Binnaville, at Binnaville	May	5, 6
Vicksville, at Pleasant Hill		12, 13
Pachuta, at Orange		19, 20
Enterprise, at Stone Wall		26, 27
Middleton, at Mt. Carmel		26, 27
Natherville, at Salem	Pres..	29
Daleville, at Bethel	June	2, 3
Shubuta, at Shubuta		9, 10

G. A. GUICE, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Mar.	24, 25
Percy's Creek	31, Apr.	1
Woodville		1, 2
Rodney		7, 8
Whitaker		14, 15
Macedonia		21, 22
Kingston		28, 29
Mt. Vernon	May	10, 11
Salem		12, 13
Nebo		19, 20
Martin		26, 27
Jefferson Street	June	3, 4
Wesley Chapel		2, 3
Barlow		9, 10
Knoxville		16, 17

W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Arcola	Mar	25, 26
New Salem	Apr.	1, 2
Cleveland		8, 9
Drew		15, 16
Duncan		22, 23
Clarksdale		29, 30
Lyon		29, 30
Bolen	May	6, 7
Friar's Point		12, 13
Tunica		13, 14
Evansville		14
Desoto		19, 20
Bolivar	June	2, 3
Gunnison		4
Phalin		20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Prairie circuit, at Prairie	Mar.	24, 25
Houston and Wesley, at Houlka	31, Apr	1
Amory and Nettleton, at Nettleton		7, 8
Tupelo station		11
Montpelier circuit, at Friendship		14, 15
Buena Vista circuit, at Ebenezer		21, 22
Shannon circuit, at Troy		28, 29
Verona circuit, at Verona	May	5, 6
Okolona circuit, at Boone's Chapel		10
Aberdeen station		12, 13
Fulton and Smithville, at Smithville		19, 20
Tremont circuit, at St. Pleasant		26, 27
Aberdeen circuit, at New Hope		31
Quincy circuit, at Antioch	June	2, 3
Nettleton circuit, at Evergreen		7

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood station	Mar.	24, 25
Vaiden circuit, at Klimichael	31, Apr.	1
Carrollton and McAnerny, at McAnerny	7,	8
Webb circuit, at Cherry Hill		14, 15
Black Hawk circuit, at Acona		21, 22
Itta Bena and Sidon circuit, at Sidon		28, 29
Winona circuit, at Bluff Springs	May	6, 7
Morehead circuit, at Morehead		11
McNutt circuit, at Shell Mound		12, 13
Indianola circuit, at Fairview		16
West circuit, at ——		26, 27
Carrollton circuit, at Edon	June	2, 3

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley and New Albany, at Ripley	Mar	24, 25
Iuka circuit, at Harmony	31, Apr.	1
New Albany cir., at Wall's Chapel	7,	8
Ripley circuit, at Marvin	14,	15
Jonesboro at Camp Ground	21,	22
Gun Town and Baldwyn, at Gun Town	28,	29
Blue Springs, at Sherman	May	1
Tarinth circuit, at Boxes Chapel	5,	6
Kossuth, at Kossuth	12,	13
Mantachie, at Mooreville	19,	20
Marietta circuit	26,	27
Burnt Mills circuit	June	2, 3
Jacinto circuit	9,	10
Belmont circuit	16,	17
Booneville circuit	23,	24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	Mar.	31
Water Valley—Main Street	Apr.	1, 2
Water Valley—Wood Street		3
Oxford circuit		7, 8
Oxford station		9
Grenada circuit		14, 15
Grenada station		16
Coffeeville circuit		17
Tuscumbia circuit		21, 22
Paris circuit		23
Minter City circuit		28, 29
Etzy circuit	May	5, 6
Pittsboro circuit		7
Slate Springs circuit		12, 13
East Grenada circuit		14
Cascilla circuit		19, 20
Charleston		21

E. G. PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak, at Salem	Mar	24, 25
Winstonville, at Mt. Hebron	31, Apr.	1
Hebron at Memphis	7,	8
Tibbee, at Kilgore		13
Columbus circuit, at Mt. Pleasant		14, 15
Crawford, at Artesia		21, 22
Starkville circuit, at Sessum		28, 29
Columbus station	May	6, 7
Brooksville, at Soule Chapel		12, 13
Sturges, at Pugh's Mill		19, 20
Lagrange, at Providence		25
Cedar Bluff, at Siloam		26, 27
District Conference		8-11

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—SECOND ROUND.
In Part.

Como	Mar.	23, 24
Batesville, at Wesley	30, Apr.	1
Senatobia	7,	8
Coldwater, at Endora	14,	15
Eureka, at Pisgah	21,	22
Hernando	28,	29
Burgess, at Forest	May	5, 6
Arkabutla, at Hunter's	12,	13

W. S. LAGRONE, P. E.

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DURANT DIST.—SECOND ROUND.

Tom Nolen, at Edgeworth	Mar.	24, 25
Ebenezer, at Bethany	31, Apr.	1
Lexington, at Tchula		3, 4
Sallis, at Sallis		7, 8
Pickens, at Pickens		14, 15
Durant station		21, 22
Kosciusko station		28, 29
Belzoni, at Belzoni	May	5, 6
Rural Hill, at Plattsburg		9, 10
Kosciusko circuit, at Springdale		12, 13
Poplar Creek, at Friendship		19, 20
Chester, at Mt. Nebo		26, 27
Ackerman, at McCool	June	2, 3
Ethel		9, 10
Louisville		16, 17

T. W. DYE, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Rouge	30-Apr.	1
Bastrop, at DeSiard		6-8
Floyd, at Midway		12-13
Girard, at Union		21, 22
Monroe		29
Gilbert, at Hally Grove	May	4-6
Harrisonburg, at Blue Hill		11-12
Winnsboro, at Magnolia		18-20
Bonita, at Bartholomew		25-27
Tallulah	June	1-3
Lake Providence		8-10
Waterproof, at St. Joseph		15-17

District Conference at Oak Ridge beginning April 17, at 2 P. M., and close in time for the preachers to get to their appointments the following Sunday.

J. M. HENRY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville, at A	Mar.	24, 25
New Iberia	31, Apr.	1
Opelousas, at Bellevue	7,	8
Lafayette	14,	15
Prudhomme, at Church Point	21,	22
Gueydan	28,	29
Washington and Chicot, at Chicot	May	5, 6
Indian Bayou, at Indian Bayou	12,	13
Crowley	19,	20
Plaquemine Brule, at Plaquemine	26,	27
Lake Arthur, at Lacaine	June	2, 3
Grand Chenier, at Grand Chenier	9,	10
Lake Charles	16,	17
West Lake, at Jackson St	23,	24

C. W. CASTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Slaughter, at Ethel	Mar.	23 25
Baton Rouge—First Church	30, Apr	2
St Helena, at Wesley Chapel		6-8
Clinton		13-16
Pine Grove, at Pipkin's Chapel		21, 22
Baker, at Deerford		28, 29
Franklinton, at Fisher's Church	May	4-6
Amite City		7-9
Kentwood		11-13
Port Wilson, at Clio		19, 20
Ponchatoula	June	8-10
East Feliciana, at Olive Branch		15-17
Wilson, at Pisgah		22 24
St. Francisville, at New Hope	30, July	1
Preachers' Missionary Institute, at Franciscville		3, 4
District Conference		5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND

Algiers	11 o'clock A. M..	Mar. 25
Felicity	7:30 P. M..	25
Gretna	11 o'clock A. M..	Apr. 1
Carrollton Avenue	7:30 P. M..	1
Slidell		8
Louisiana Avenue		27
Dryades Street		29
Plaquemine		May 6
Parker Memorial		13
Mandeville		20
Rayne Memorial		27
Carondelet Street		June 10
White Castle		17
Burgundy Street		24

S. S. KEENER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

First Church	11 A. M..	Mar. 25
Texas Avenue	7:30 P. M..	25
North Bossier, at Plain Dealing		29
Mooringsport, at Mt. Zion	31, Apr.	1
South Bossier, at Doyline		4
Benton, at Alden Bridge	7,	8
Cadillo, at Caddo Chapel		11
Grand Cane, at Stonewall	14,	15
Logansport, at Logansport		18
Red River, at Knox Point	21,	22
Ft Jessup and Many, at Many		25
Pleasant Hill, at Beulah	28,	29
Wesley, at Wesley	May	5, 6
Florien, at Negrete	12,	13
Leesville	19,	20
Manafield	26,	27
Zwolle, at Bayou Scie	June	2, 3
Pelican, at —		6
Coushatta, at Brownsville	9,	10

JOHN T. SAWYER, P. E.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Mar.	24, 25
Lisbon, at Alabama	Apr.	6
Farmerville, at P. S	7,	8
Downsville, at Willhite		9
Lanesville, at Mt. Zion	14,	15
Minden, at Minden	14,	15
Simsboro, at Vienna	21,	22
Vernon, at Long Straw	May	5, 6
Ruston	6,	7
Gibsland, at Oak Grove		11
Blenville, at Ebenezer	12,	13
Haynesville	19,	20
Homer	20,	21
Valley, at Spring Hill	26,	27
Gansville	June	2, 3
Arcadia, at Tullp	9,	10

B. T. CREWS, P. E.

Christian Advocate.

VOL. 47.—NO. 13. NEW ORLEANS, THURSDAY, MARCH 29, 1900. WHOLE NO. 2275

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FAITH, HOPE, AND CHARITY.

I. CORINTHIANS XIII, 13.

ere are three lessons I would write;
hree words as with a burning pen,
tracing of eternal light
pon the hearts of men.

ve hope. Though clouds environ now,
nd gladness hides her face in scorn,
t thou the shadow from thy brow,
o night but hath its morn.

ve faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
ow this—God rules the hosts of heaven,
The inhabitants of earth.

ve love. Not love alone for one,
ut men, as men, thy brothers call,
d scatter, like the circling sun,
hy charities on all.

us gave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
rength when life's surges rudest roll,
Light when thou else wert blind."

—From the German of Schiller.

Correspondence.

A VISIT TO CENTENARY COLLEGE.

MR. EDITOR: On Tuesday last I t the city, in company with the siding elder of the New Orleans strict, Dr. S. S. Keener, and visited ntenary College of Louisiana. returned on Wednesday. For-nately for us, the weather was ar and bracing. As I had not the college for the last two rs, you can imagine what a sure it was to me to view all that transpired in my absence, and can make all due allowance for extravagance in this account of visit.

Two years ago there were 56 dents on the roll; now there are 6. Two years ago the buildings re in a sad plight, the centre lding needing repairs inside and t, both roof, walls, and chapel; the iron chains in the walls, and extensive and beautiful ceiling the chapel and of every room, and rway, meet the eye, and give dence of the wise, tasteful, and ul labor of President Cooper, had charge of the entire work. o years ago there were two pro rs' buildings connected with the ege; now there are five, and two these are new and elegant modern ctures inside of the campus. o years ago the fences and unds of the large campus were, y say, out of doors; cattle and elers had free access to the cam , and even to the buildings of the t and west wings. The galleries, rs, ceilings, windows and doors these wings were out of repair, they were almost uninhabitable; columns were chipped and pidated; now these structures repaired. Their long lines of ty columns each add greatly the imposing beauty of the ex ive front of the college. The y double facade of the centre ding, with its twelve 60-feet mns and bases, is now as perfect it was the first year after its inal completion.

he president drove us over the unds—outside of the extensive ours of the college, some 68 s. All the undergrowth had n cleaned up, and the growth of , willow, oak and magnolia s, in their early Spring-life, were ring to one who delights in the sty of the native forest. The s for the classes of the institu- had been greatly enlarged; the ngement for kitchen and restau- were on an extensive scale, and cient to provide for many ents. In fact, when I saw the kitchen and the large cooking e, big enough for an Atlantic ner, and the two experienced standing by, my wonder and iration culminated—the half had been told me. It was the der, of bringing Aladdin's lamp ar upon Centenary College, that lived to see.

l that is needed is, Mr. Editor, you and the public should see at see it. We now have the imposing and permanent col- in the Southwest; out of debt, with a venerable and honorable prestige—one where, for seventy-five years, first the State of Louisiana, and then the Methodist Southern Church, have upheld the interests of education. Judge McGehee and Mr. Edward J. Gay may be mentioned among its many friends and patrons as the two to whose generosity it has been most indebted. The ministers of Mississippi and Louisiana, they and their sons, have here reaped the fruit of those godly and noble spirits that long ago laid the foundation of this college in their gifts and prayers.

We have a faculty of seven pro fessors; all graduates; men of more than ordinary ability in their several departments; Methodist men of cul tivation and genius, of industry and prayer. It was to me a great pleas ure to be with them at the morning roll-call, and to see such a number of young men, the hope and wealth of our church in this Southwest land.

Dr. Cooper, the president, has been the inspiration of all this sud den and great success. He is ca pable of large conception and minute detail. We waited long for him, and now rejoice in his presence as the man for the place. In the gifts of the twentieth century we expect our people to specify Centenary College by name. Very truly yours,

J. C. KEENER,
President of the Bd. of Trustees of Centenary.

Carrollton, La., March 23, 1900.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Representative Gront, of Vermont, president of the society, presided over the sixty-eighth annual meeting of the Congressional Temperance So ciety, which was held in the Luther Place Memorial Church, and which also commemorated the ninety-sixth birthday anniversary of Neal Dow, the father of statutory prohibition in the United States. Representative Littlefield, of Maine, the gentleman who has made a reputation in a sin gle session of Congress as one of the ablest constitutional lawyers in pub lic life, followed Rev. F. D. Power, the secretary, who spoke on Neal Dow and his life-long fight for tem perance, with a manly address in favor of prohibition, in which he said: "I believe in total abstinence, and practice what I preach. I be lieve in prohibition, and I am always willing to enlist in its cause. There is no good American citizen but be lieves the liquor traffic must in some way be regulated or prohibited, but there is a wide difference in opinion as to the best methods to be pursued. Some believe in moral suasion, and some believe in legal suasion. I am a believer in legal suasion. I have seen its operation in my native State, and I know it succeeds. It is not sufficient for those who oppose the Maine method to point out what liquor is yet sold in Maine. We ad mit that it is. But because the laws against murder and theft do not ab solutely prevent the commission of those crimes, would you set aside the laws? The laws are good; they re duce crime to the minimum and pun ish the criminals. That is just what the Maine prohibition laws do, and whenever they are honestly adminis tered, they are unqualifiedly a suc cess." Representative Lloyd, of Mis souri, said: "If every man who be lieves in temperance will abstain from the use of liquor, and will pre vail upon his friends and neighbors to do likewise, the question will eventually solve itself." Represent ative Talbert, of South Carolina, de clared that the dispensary law of his State had proven to be a healthful regulation of the liquor traffic, and crime and drunkenness had wonder fully decreased under its operation. Representative Greene, of Massachu setts, said stringent license laws and their rigid enforcement had decreased the number of saloons in his State, and Representative Dahle, of Wis consin, said there had been a most remarkable decrease in drunkenness among the Norwegians of his State during the present generation; that there was not one drunkard to-day among them where there were ten a few years ago. Mr. Gront was unan imously elected president of the soci ety for the coming year, and Rev. F. D. Power, secretary, and a number of Senators and Representatives, and Secretary Long, were elected vice presidents.

Misleading statements have been published during the week as to the reason the Navy Department ordered a warship to be sent from Manila to a Chinese port. The action was taken at the request of the United States Minister to China, not because there had been any attack upon American missionaries, but because the United States Minister thought the presence of the American war vessel would have a good effect upon the "Boxers," one of the most numer one and most turbulent of the anti-foreigner secret societies, and would be likely to prevent any attack upon the persons or property of American missionaries.

An attempt to secure legislation from Congress giving the Commis sioner of Indian Affairs authority to compel the Indian children on the reservation in Iowa occupied by the remnants of the once powerful Sacs and Foxes has drawn public attention to a state of affairs on that reserva tion that is a disgrace to civilization. These Indians own their land and live in the most primitive fashion. They have refused to allow either school or church to be built upon the reservation, and have given scant courtesy to missionaries sent to them by various churches. Miss Estelle Reel, superintendent of Indian schools, who has just returned from a visit to them, says in her report: "The Iowa Sac and Fox School was erected upon land purchased by act of Congress, and was primarily in tended for the benefit of Indians of this reservation. The school is lo cated about five miles from the res ervation proper. It is an excellently well-equipped plant for from 75 to 100 pupils, and was opened last year, the average attendance for the past year being thirty pupils. The Indi ans of this reservation have been and are still bitterly opposed to the edu cation of their children, and although this reservation is situated in sight, practically, of two of the most thriv ing towns in the State of Iowa, they are said to be in as primitive a con dition as when Columbus landed in the Western world. The agent and superintendent have made most vig orous efforts for the past year and a half, or two years, to overcome this bitter prejudice, and had at one time as many as fifty pupils enrolled. A recent decision of a Federal judge says that this school is not on an Indian reservation, and, therefore, under the law, as at present existing, the Commissioner of Indian Affairs can not force these children into school." The legislation proposed authorizes the Commissioner of Indian Affairs to place every healthy child on the Sac and Fox reservation of Iowa in the school established for their benefit. The principal objec tion the Indians have raised is that their children will be taught to work if they send them to school.

Washington, March 21, 1900.

TWENTIETH CENTURY CANVASS IN THE BATON ROUGE DISTRICT.

Hon. I. D. Wall and Rev. Harry W. Rickey have been appointed to serve with the presiding elder as a commit tee to canvass the Baton Rouge dis trict in behalf of the Twentieth Cen tury Thank-offering. Mr. Wall will act as treasurer for the district com mittee, and will attend to receiving and forwarding all collections. Re mittance should be made to him by all preachers in the district by check, postoffice order, or express order. No exchange will be charged in collect ing these remittances. In case of special direction being given to any offerings, let this be clearly stated. Correspondence should be addressed to Rev. F. S. Parker, Jackson, La.; remittances to Hon. I. D. Wall, Clin ton, La.

It is desired to make a vigorous canvass of the whole district within the next three months. A series of mass meetings is being arranged to cover as nearly as possible the terri tory. The co-operation of preachers and people in advertising and work ing up these meetings is earnestly solicited. Speakers will be appointed to present the great interests in volved, and subscriptions will be opened at each meeting. Credit will be given each pastoral charge for subscriptions made at the meetings within its bounds.

July 15 has been appointed for the Twentieth Century Offering Day, and on that day it is expected that the program prepared by the Board of Education for the thank-offering serv ice will be used in every pastoral charge in the district. It is desired, as far as possible, to complete the subscriptions on Twentieth Century Day in every pastoral charge. On circuits the Sundays succeeding will be used consecutively until the sub ject has been presented to every so ciety upon the several circuits. These meetings on and following July 15 are to be conducted by the pastors, as it will be impossible for the assisting speakers to be present at more than a small number of places. Where mass meetings have been held it may not be necessary to reopen the sub scription on Twentieth Century Day, but in most cases the subscriptions will not have been completed even where meetings have been held, and it is desirable that the thank-offering be pressed to a successful conclusion, so that on this day there be recorded a subscription opposite every name on the rolls of the churches within the district. Whatever deficiency may remain is to be made up by per sonal solicitation by the pastors in all charges as soon as possible after Twentieth Century Day. Of course, any pastors who desire to open their subscriptions earlier are at liberty to do so. It is hoped, indeed, that there will be a general movement at once; but let no work fail to have as nearly as possible a complete subscription on July 15, at latest.

The committee desire that each pastor send in the names and ad dresses of all members of his charge who will be likely to read the New Century Education, if sent to him. The paper will be sent, and the com mittee will look to the pastor to col lect the subscription price of ten cents. Send in the names at once.

Literature will be sent out for dis tribution. Let the pastors see to its immediate use among the people. Don't put it aside for a convenient time. The convenient time is rapidly slipping away. The work of educat ing in the idea of the movement must be done at once. You have no more important work, no farther-reaching interest, than this.

If any pastor has not a Twentieth Century Roll-book for making up his subscription list, let him write me, and it will be sent him.

Let each pastor report at once to the committee what has been done on his work thus far, so that we may know where we stand, and may pub lish for the encouragement or stimu lation of others our results, or, it may be, see more clearly the neces sity of bestirring ourselves.

The Thank-offering programs will be furnished at twenty-five cents a hundred by Barbee & Smith. Let each pastor procure a supply, to be used on the appointed day, or earlier. Let no pastoral charge, no church on any circuit, fail to observe a Thank offering Day. Careful preparation and full information will insure suc cess when the subscriptions are opened.

It is hoped that the whole subject will be explained fully to every con gregation at the earliest opportunity. Don't await the time for a formal presentation of the subject in sermon or address. Make a beginning now, so that the idea may have time to work; so that gratitude and obliga tion may begin to move.

FITZGERALD SALE PARKER, P. E.

Jackson, La., March 22, 1900.

Selections.

THE GREAT THANK-OFFERING.

The Twentieth Century Movement is assuming such proportions in all branches of Methodism in Europe and America and the mission fields as has never characterized any other in the history of that church.

The amounts proposed as a thank offering by seven of the leading branches of Methodism are as fol lows:

Methodist Episcopal (North)	$20,000,000
British Wesleyan	5,000,000
Irish Methodism	500,000
Australian Methodism	500,000
United Methodist Free Church	500,000
Canadian Methodism	1,000,000
Methodist Episcopal Church (South)	1,500,000
Total	$29,400,000

This movement, suggested by an English Methodist layman, a member of Parliament, was begun last year. The above amounts are to be in hand by Jan. 1, 1901. The Southern Meth odist Church will devote its one mil lion and a half of dollars to the cause of Christian education, strengthen ing, equipping and endowing her schools and colleges. Ten per cent of the amount will go to Vanderbilt University, Nashville, Tenn.; the re mainder will be retained in the State where it is contributed. Nearly one million dollars has been secured, and there remain yet nine months in which to secure the balance.

The Methodists of Carrollton have claimed for themselves the privilege of contributing at least $1,000. Last year they paid in cash four hundred dollars, and they anticipate no diffi culty in securing six hundred more; indeed, they have already secured nearly one hundred dollars of this amount. They will, in the near fu ture, give a special Sunday to this work—probably the fifth Sunday in April. They have a splendid pro gramme for "Twentieth Century Rally Day." Adequate preparation will be made and due notice given. This is to be a thank-offering, in ad dition to the regular annual contri butions. They ask the good-will and assistance of friends and adherents of Methodism, and the prayers of all Christians, for their success.

An address in colloquial style will soon be placed in the hands of each individual member, explaining more fully the nature and method of the enterprise. The purpose is to have every member, rich or poor, great or small, give something, no matter how small, and, certainly, no matter how large. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." This is the measure for a thank offering. METHODIST.

—Carrollton (Miss.) Conservative.

He lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than His prom ises if He takes from him a long lease, and gives him a freehold of a better value.—Richard Fuller.

Communications.

RESCUE WORK IN DARKEST NEW ORLEANS.

OUR FIFTH YEAR BEGAN MARCH 2, 1900.

It is true that one-half the world does not know how the other half is living, and it is equally true that it does not care. "Am I my brother's keeper?" asks many a respectable member of society and of our churches, and Christianity answers, "Yes, you are." Nature and society agree in downing that which seems unfit to survive, but the very mission of Christianity is to take the appa rently unfit, and, by the power of Love, to make it fit to survive.

From all parts of the world the wrecks of humanity seem to wash upon the shores of our great cities, and form, in addition to the cities' own product of vicious and degraded men and women, that dangerous class which is a constant menace to society.

Only one power can transform such lives into lives of sobriety, morality, and good citizenship, and that is the power of the gospel of Christ. They must be reached by the mighty arm of the love of Jesus, or they are lost forever. This fact was recognized by Mr. J. Henry Haag, of this city, who himself had been graciously saved from sin by the power of the cross, and who at once set to work to reach with the gospel the abandoned, reck less, and vicious classes of the slums of New Orleans.

At 608 Bienville street the gracious work commenced four years ago, and night after night men deep in sin and misery have come out to seek and find salvation. No less than 291,685 per sons have attended our meetings, and 8,225 professed conversion since the opening of the mission.

The work is carried on along lines suggested by consecrated common sense. The homeless are sheltered, the hungry are fed, and the naked are clothed, and when men show a sincere disposition to lead God-fear ing and sober Christian lives, they find in the mission a home, where they are taken care of, until some suitable position or employment can be found for them.

Not only the homeless men are the beneficiaries of the mission, but hun dreds of the poor families in that part of the city have been aided sub stantially by the mission with food and clothing. Many have been sent to the Charity Hospital, or have been furnished medicine, while the mission has also furnished lodgings for the Charity Organization. The actual number of meals furnished by the mission is 103,600, while 27,425 per sons have been lodged and 63,200 sheltered right in the Mission Hall.

A gospel wagon is now being run in connection with the work, by which means thousands of people will be brought under the influence of the gospel who never see the inside of a church. Thus literally is heeded the Master's command to go into the highways and byways, and proclaim the blessed invitation to come to Christ.

Of course, the work is absolutely unsectarian, and is as broad as the need of humanity and the love of God, the one great object of the mis sion being to make men right with Christ, knowing that Christ will them set them right about everything else.

In every city to-day rescue work has become an established institution, New Orleans having, perhaps, been the last to take up this practical Christian work. It is acknowledged by every philanthropist and every close student of sociology to be the only way of solving the great ques tion of how to reclaim the submerged classes, and this being an indisputa ble fact, it follows as a logical conse quence that it is our duty to sustain this work to the utmost of our abil ity. The work is of God, and is here to stay; but we earnestly invite those whom God has blessed with means, and in whom there is a sin cere desire to see our city purified and human lives reclaimed, to come up and help us, with personal inter est in the work, if possible, but, at any rate, with your means. Every cent donated to the work is strictly accounted for, and is expended di rectly in the interest of the work.

The mission has the unqualified endorsement of the Mayor and Chief of Police of the city as having proved itself of great practical value to the city.

(Continued on Third Page.)

THE URGENT NEED OF ENDOWING OUR FEMALE SCHOOLS.

The Germans have a proverb that runs, "A beginning is always difficult." Multiple experiences have taught us all how much truth this proverb contains, and yet we assay new enterprises, as new exigencies arise, that we know in the ontset will be difficult even after the beginning is long since passed, though by no means forgotten. For conscience sake we toil and suffer when we can only see by faith even a partial consummation of some great work that presents itself to us as a duty.

To thoughtful men of the North Mississippi Conference it is apparent that we have come, at the beginning of a new century, to the parting of the ways where we must, as a church, make ample preparation for the higher education of our girls, or abandon them to other denominations or to the State. (No church can afford to let her educational interests lapse even for a season.) We have no longer a choice in the matter. Times are changing too rapidly for us to even hope to stand still and hold on to what we now possess in the hope that our primitive schools of the unendowed class will still force themselves into recognition. Once they served a noble purpose, when we were more isolated and provincial, but they can no longer fit our women for the cosmopolitan citizenship of the coming century. This being a fact, it is plainly our duty, as individuals and as a church, to make haste to prepare ourselves for this great work.

Time was when the idea that only our boys needed a collegiate education might have been defended, but that is an ancient order of things at the present day. The new order places, as it should, the girl, intellectually, right along beside her brother. She has been forced (some call it by the absurd name of emancipation) by the exigencies of the times to become a "bread-winner," and who shall circumscribe her sphere while her brother has the whole world to draw from, to say nothing of his superior physical strength to begin with? Since she must work for her living the way must be prepared for her fullest development, so that she may have at least no intellectual disability thrust upon her in her struggle for a livelihood. Beside the bread-winners, there is a large class who are destined to become the future mothers of our State, and it is conceded that the child reflects the mental and moral qualities of a mother very much oftener than that of a father, especially so since the early education of the child falls to the mother.

At present our case stands thus: Our boys are well supplied with training-schools both in and out of the State that nearly all can reach if they wish to (and, by the way, their sex makes the distance no object), and they have Millsaps College, that is unrivaled in Mississippi, for higher mental equipment. But our girls have nothing except schools maintained at a fearful cost of energy by private individuals, with no permanent financial backing whatever. If the girls wish real collegiate education, they must go either to Virginia or to the North. Even the schools we have for our girls must depend at present solely upon the tuition fees paid in. Of course, to any one who has made a study of the subject it is manifest that nothing like a consistent line of progress can be pursued with such an unstable source of income. To be a college at all a school must maintain a certain standard in spite of a fluctuating patronage. This is only possible where an adequate income is provided by endowment.

Then beside the fact that an unendowed school is not and can not be a college, we have the additional drawback that anything that approaches college work or an accomplishment must be paid extra for, so that it often happens that the girl who most needs a liberal education is too poor to pay for any but the "staples," so to speak. Nor can the best instruction be had in these higher branches when the instructors' pay is so uncertain. To do the work that our State and times demand we need a college so endowed as to offer an education to our girls at a tuition fee that will be in the reach of all and that will admit all to every department at the same price, excepting, perhaps, music and art. Our boys are so provided for at Millsaps. Note well the present disadvantage of our girls.

What are we to do about it? Simply this: As our boys are well provided for now, we can and must turn our attention to the girls, nor may we bate one jot until they have an endowed college in every respect the equal of Millsaps. Of course, we would be most grateful to find another Maj. Millsaps to help us in this herculean task, but such a thing is not likely to occur. So we must take up the matter boldly in spite of the difficulty of beginnings, and in spite of the fact that the collection of money for such enterprises is a dead weight to the end, and go forward with the movement. We may not see the consummation but by faith, but we will have the consciousness of doing our duty. Further more, we will know that every dollar of endowment not only lightens the burden of those upon whom the school's very being now rests, but makes a better and more permanent school—raises it more surely to the college class, and places it in reach of more girls.

How are we to manage such an undertaking? At Grenada we have the nucleus, and in the Grenada people we have determined friends who will provide the most ample grounds and buildings. This is an assured fact. Now, it remains for us to provide an adequate endowment. This can be done, and if the women of North Mississippi could only awake to the fact of their fearful disadvantage in educational facilities, the endowment would be raised by them alone.

My personal opinion is that one hundred thousand dollars could be raised for this purpose in the next four years, thus placing Grenada College at once on a footing with Millsaps. This to be done by subscriptions of one hundred dollars, or more, to be paid in four equal annual payments. One thousand such subscriptions would make the amount needed. If one thousand such individuals could not be found in the Conference, then several could club together for such a gift. Every Ladies' Aid Society in the Conference could contribute one hundred dollars upon these terms by a little extra work and devotion to the cause of higher education for women.

More conservative friends of this movement think my aims too high. They may be right. But certain am I that nothing but perfect equality in educational advantages between Mississippi's sons and daughters will ever satisfy me. Therefore, I stand for equal endowment. What do Mississippi women say to making this best of women's movement their crusade?

W. P. BARTON, M. D.

FOREST DISTRICT.

To the Preachers, Traveling and Local, and All the Members of the M. E. Church, South, in the Forest District, Mississippi Conference—

DEAR BRETHREN: With souls burdened with the weight and worth of immortal souls, with vision made larger and clearer, and minds comprehending the greatness and the grandeur of opportunities now presenting themselves to us as a church in the great Empire of China, Bishop Wilson and Dr. W. R Lambuth have written me urgent letters of recent date, to which I would rejoice were I able to respond favorably.

Bishop Wilson writes to Dr. Lambuth: "China is the point of prime importance to us now. You saw the conditions, and, I doubt not, felt your blood stirred in you at the marvelous concentration of this world's forces upon her coasts. That God's hand is in it all, we can not doubt. What the issue is to be, no one can tell. But that all things move towards the establishment of his kingdom we must be sure, and it behooves us to take advantage of all openings and opportunities to hasten the result. You have seen the changed attitude of the Chinese—the better classes—toward us and our work. You know what a field we have before us in every direction, especially in the educational department."

Dr. Lambuth says: "Bishop Wilson is right; China is moving. The conservatism of forty centuries is giving way. . . . The young men of the empire have committed themselves irrevocably to progress. There is no turning back. . . . The American represents neither opium in trade nor option on territory, and the American missionary is the trusted friend of the Chinese. . . . The most thoughtful men of the New China have concluded that their sons must be educated upon their own soil, and, at this juncture, turn to the missionary to aid them in working out the problem.

"The most remarkable meeting I have ever attended was held in the home of Dr. W. H. Park the night before I left Soochow. Eight of the most influential men of that great literary center met to consult with him, Dr. D. L. Anderson, and myself. . . .

"These men spent two hours discussing the founding of a Christian university in Soochow under the auspices of our church. Not that they were Christians, but they had faith in the ability and administration of Christian men and missionaries. As a guarantee of their faith, they agreed to secure a grant of public land, and pledged liberal subscriptions to the educational fund. Some of these pledges have already been made good, one gentleman, a patient of Dr. Park's, having given $1,000, and another $1,500. . . . A total of $4,000 has already been secured. . . . This is but the beginning of large and generous gifts when it becomes safe for wealthy Chinamen to avow their adherence to a more liberal policy of education as well as government.

"In the meanwhile no time is to be lost. We must assume the responsibilities God has put upon us. . . . Opportunity never offered like this. We must enter 'The Open Door,' or forever stand aside as unworthy of the wonderful heritage which has fallen to the lot of our China Mission.

"It will require $50,000 to build and equip the university, and $100,000 more to endow it. . . . The first amount is needed at once. Delay will be fatal to the success of the enterprise. The whole province awaits our action. In the name of our missionaries, Allen and Parker, Anderson and Park, who stand committed to this work; in the name of Bishop Wilson, who has given his strength to this cause, and in behalf of the redemption of China's millions, I appeal to the church to furnish us with the $50,000 within ninety days. . . . I would remind my brethren that Christly giving is unselfish, touching the rim of every continent and enriching the life of every nation. Your missionaries are building an empire beyond the sea. Hold up their hands for Christ's sake."

Again Bishop Wilson writes: "We have a hundred presiding elders in our church who could raise one thousand dollars each in their districts for this work. Some could get even larger amounts. Are there not fifty, or more, who will do it? May God move them and all our church to consecrate their service to him in the prosecution of this vital undertaking!"

Again Dr. Lambuth writes me: "You have already received a communication concerning the unparalleled opportunity which offers in China. I would hesitate to mention the matter again in so short a time, but the urgency of the case must be my justification. A letter from Bishop Wilson received to-day expresses an intense desire for the consummation of the plans which have been laid for the enlargement of our work in China. He knows the situation and realizes the grave responsibility which rests upon us. If we fail now, when pledges of our purpose to offer them the advantages of a Christian education have been given the Chinese, we had as well close up our work. In yesterday's mail [March 12] there came a letter from Dr. W. H. Park, Soochow, China, which said that the Toc-tai, or governor of the province, had sent word through the district magistrates to the owners of the property that he expected them to sell eligible sites for the university buildings at a reasonable figure. The Buddhist priests have been notified that old temple property which has not been used for years is to be placed at the service of the missionary for educational purposes at a nominal sum. The Doctor remarks, 'Truly we have cause to be thankful, for when did any Chinese officials ever go out of their way to help missionaries buy land before?'"

Dr. Lambuth further writes me: "Two presiding elders—one in Georgia and another in Missouri—have agreed to raise $1,000 each on their respective districts towards the $50,000 we require for building and equipment. Bishop Wilson and I are trying to secure ten who will undertake to raise $1,000 each. May we not count on you to be one of the ten?'

Brethren, how will you help me to answer that question and those soul-stirring appeals? How help me respond to the forceful eloquence of facts?

There are not less than six (possibly more) members of our church in this district who could each contribute the $1,000, and suffer no financial embarrassment; there are not less than a score who could pay $500, and several score who could pay $250—and would if they only loved the Lord and his coming. There are two thousand who easily offer $10 unto the Lord for this great work, and be the happier for doing a duty and exercising a privilege.

How good the Lord has been unto us! How the fields have brought forth abundant harvests, and the harvests have brought good prices! Why should we not, in our gratitude, "honor the Lord with our substance"? Why should we not work together with God in saving the world that Jesus died to redeem? Shall we receive his grace and his gifts in vain?

How shall I answer the appeal, brethren of the laity and of the ministry in the Forest district?

Yours faithfully,

T. L. MELLEN, P. E.

EQUAL LAY REPRESENTATION IN THE ANNUAL CONFERENCE A NECESSITY.

To anyone who intelligently reads my article on lay representation, "Cui Bono's" (so-called) reply is a riddle—an interrogation.

The first paragraph utterly perverts the meaning I gave to "It can be done." Of course, I meant the creditable solution of our "perplexing financial problems." Then why use it as if I meant securing equal lay representation? Of course, any philosophical reader of Methodist history knows that this can be done whenever the exigency of the progressive movements of our divinely guided Zion calls for it. Not before. And I am among the number of those who think the time near for such a move, for reasons assigned in the previous article.

"Cui Bono" also gives great emphasis to the word "agitate." He says, "Let him agitate, and please let me help him." Now, this sarcastic insinuation against the idea of agitating a progressive reform savors of a musty, stagnant origin. There is no harm in healthy agitation. It lets in air and light. Of course, it would be folly to turn loose "the little foxes" among your tender vines and goslings (such as some of our modern critics) just to show them the fun of recapturing them; but our law-makers and students of church polity are a sturdy company, and will not be taken off their feet by every wind of proposed reform, as if the great sine-qua-non of the ages had unquestionably been discovered, recently, to be "some new thing under the sun."

I have a deep, abiding consciousness of peace in the fact that I belong to an ecclesiastical community that is not afraid of truth or discussion. Whenever my church becomes so Romish as to assume the infallible, and thus stifle all discussion and mark it with the ignominious brand of anarchical "agitation," I subscribe as one who will seek spiritual associations in a more congenial clime. But I'm not on the run yet, mind you. I feel that I can stand on the broad basis of Methodist Christianity and meet any issue, without fearing harm from the combat, either to myself or the church that gave me birth.

"Cui Bono" proposes a very unequal idea when he says, "Why not as many preachers as laymen in the Church Conference?" We all know that the very constituency of the church composes this Conference from which our representative bodies take their origin. As well ask, Why not just put one man to run each ship, one general to each private, one star in each system, or one angel for each heaven? as to ask, "Why don't God call half his children to preach to the other half?" The Church Conference is the working force who send up representatives to transact the business of the church, practically, if not theoretically. The separate church, though, is not a working ecclesiastic unit, of itself, in our system, unless it be a station. That dignity is reserved for the "charge." From this point should go into that Conference which takes notice of the work of all the charges and plans the administration for all the charges for the succeeding year, an equal number of laymen and preachers. Mind you, I don't contend for an equal ratio, as does "Cui Bono" in his bright proposition on behalf of Church Conferences.

There is no other Conference in our economy where so much work of vital interest to the whole as at our Annual Conferences, yet it is greatly in disparity, considering all this, with other Conferences in the matter of lay representation. No, there is no sadness and no crime in all this. Only a bit of inconsideration for the intelligence and piety of our laymen unworthy the high character of the Methodist ministry, and a clogging, plodding policy something like the preacher trying to pull a stage coach at the end of the tongue, while the membership, instead of pushing at the wheels, climb in and ride through the mud.

Our readers are aware that I have made no demand for proportional representation in all the Conferences of the church. All know that impractical. What I do ask for is that the Conference from which our church life receives the pulse-beat of its inspirations and aspirations, governmental and spiritual, shall be made up of at least an equal number of clerical and lay burden-bearers.

How can the preachers effect a revival in anything without the laymen? My experience is, the more laymen, the greater revival. Bring those minds and hearts surcharged with "diligence in business" in contact with others surcharged with "fervency in spirit" under the brooding, fructifying warmth of the All Father's presence, and from this union will flow divine grace, as alchemic nectar, which will season and save the world of mankind, soul and body. And all without disturbing "The stars in their courses."

W. L. ANDERSON.

Chester, Miss., March 10, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The eighth annual meeting of the Woman's Home Mission Society of the Louisiana Conference was held in Texas Avenue Church, Shreveport, March 8 to 11. Unfavorable weather and an unusual amount of sickness prevented many of the delegates from attending, but the power and presence of the Holy Spirit was manifest from the opening hour of the meeting.

The corresponding secretary, Mrs. F. E. Russ, was unavoidably detained at home, and the recording secretary, Mrs. E. R. Kennedy, sustained a painful injury on her journey to Shreveport, and had to return home. Mrs. C. C. Henderson was elected secretary pro tem. The address of welcome was delivered by Miss Sadie Demming, of Shreveport, and the response by Mrs. C. C. Henderson, of Ruston.

Rev. R. J. Harp was present, and rendered much appreciated service. His earnest talk on the "need of the W. H. M. Society" will not be forgotten. It was regretted that illness prevented Rev. J. T. Sawyer from participating in the exercises of our annual meeting.

The Committee on Entertainment and Committee on Music had faithfully performed their duties. The beautiful motto, "Our Country for Christ," formed in letters of living green, and placed back of the pulpit, on the pure white wall, attracted the attention of all who entered the church.

The president's address included a brief history of the thirteen years of work, and especially emphasized the need of more homes, and better homes, for our preachers and their families. The corresponding secretary's report represented a year of faithful, earnest work. Thirty-seven auxiliaries, including seven Juvenile, on the Roll. Some of our Juvenile members have became Epworth Leaguers. The corresponding secretary reports that more applications for aid in building parsonages have been presented the past year than ever before. The Week of Prayer had not been observed by all the auxiliaries owing to quarantine restrictions and other causes.

Able papers were read on "Work among Foreigners in Our Own Land," The Twentieth Century Fund, Our Educational Work, "Helps and Hindrances," The Baby Roll and Loan Funds, etc., by the following ladies—Mrs. L. B. Baynard, Miss Carrie Schwing, Miss Sadie Demming, Mrs. Robert McGimpsey and Miss Emma Monroe.

A half hour at noon each day was devoted to a consecration service, which proved to be a means of great spiritual help and strength to the workers.

Fraternal greetings were received from the Woman's Foreign Mission Society of Shreveport, and the Woman's Christian Temperance Union of Louisiana. True sisterly responses were given to the representatives of these organizations.

A letter from Mrs. W. C. Ratcliffe, superintendent of Systematic and Proportionate Giving, was read. She recommends that the second vice-president in Conference Society and auxiliaries be made chairman of this department. The discussion that followed proved that a number of Home Mission workers have adopted the scriptural plan of tithing their income, and are greatly encouraged with the results.

Mrs. W. H. Johnson, of Dallas, Tex., editor and publisher of The King's Messenger, gladdened all by her arrival and hearty co-operation in every line of work. She spoke eloquently of Our Homes and its gifted editor, Miss Mary Helm. An agent was appointed to secure subscriptions during our meeting.

Our city mission work was reported by Miss Demming for Shreveport, and Mrs. Lillie Meekins for New Orleans. The labors of these faithful missionaries can not be over-estimated, conducting sewing schools, cottage prayer meetings, feeding the hungry, securing physicians and medicine for the sick, reading the Word of God in the homes, and leading the sin-sick soul to Christ—this is only a part of their daily rounds. We ought to give them generous support and hearty co-operation.

The report of Conference treasurer, Mrs. S. A. Montgomery, indicates a healthful advance in many instances, but in order to grant the aid asked for in applications, we will have to multiply our auxiliaries during the coming year. Four preachers were made patrons of the Educational Endowment Fund by the payment of fifty dollars for each one: Rev. J. E. Dawson, Texas Avenue, Shreveport; Rev. W. T. Bolling, First Church, Shreveport; Rev. C. C. Miller, Alexandria; Rev. H. W. May, Jackson.

Mrs. Robert McGimpsey, of Alexandria, rendered invaluable service and contributed to the enjoyment of all by singing a number of beautiful and appropriate selections during the meeting. The election of officers for the coming year resulted as follows: For president, Mrs. F. A. Lyons, New Orleans; first vice president, Mrs. L. S. Crain, Shreveport; second vice-president, Mrs. W. H. Carre, New Orleans; third vice president, Mrs. W. H. LaPrade, New Orleans; corresponding secretary, Mrs. Florence E. Russ, New Orleans; recording secretary, Mrs. E. R. Kennedy, Lafayette; treasurer, Mrs. S. A. Montgomery, New Orleans. Organizers—Miss Mary Werlein, Miss Sue L Lyons. Superintendent Baby Roll Mrs. Robert McGimpsey. Solicitor of Our Homes, Miss Mary Werlein.

District secretaries—New Orleans district, Mrs. R. H. Wynn, New Orleans; Baton Rouge district, Mrs. C. V. Schwing, Jackson; Opelousas district, Mrs. E. R. Kennedy; Alexandria district, Mrs. J. D. Harper; Delhi district, Mrs. M. E Carr; Natchitoches district, Mrs. F. E. Pitts; Shreveport district, Mrs. J. T. Sawyer.

The annual sermon was preached on Sunday morning by Dr. W. T. Bolling, from Luke xxiv, 47. It was a very eloquent and able discourse. The music was furnished by the talented organist and choir of First Church. At the conclusion of the sermon Mrs. W. H. Johnson, financial agent of the Rescue Home and Training-school, and editor of The King's Messenger, presented the claims of this most delicate and Christ-like work. It was evident that she had the sympathetic attention of that large audience from the beginning of her talk. She told of its origin, of the call to Southern Methodist women to take up the work; assured them of its constitutional relation to our W. H. M. Society, and then appealed for material aid. In about fifteen minutes one hundred dollars in cash was contributed, and all joined heartily in singing, "Praise God, from whom all blessings flow."

On Sunday afternoon, at four o'clock, a service was held at First Church. By special request Mrs. F. A. Lyons gave a brief account of the work of the W. H. M. Society. Mrs. Robert McGimpsey then sang most impressively the "Ninety and Nine," after which it was resolved to reorganize the auxiliary at First Church with the following results: President, Mrs. L. S. Crain; first vice-president, Mrs. Henry Youree; second vice-president, Mrs. Robert J. Harp; third vice-president, Mrs. Wm. English; recording secretary, Miss Anna Howell; corresponding secretary, Mrs. W. H. Wise; solicitor for Our Homes, Mrs. Walter Currie; treasurer, Mrs J. D. Lee.

In response to the unanimous wish of all present, Mrs. W. H. Johnson continued the talk of the morning on the Rescue Home and Training-school. So thoroughly had she enlisted the interest of the people of Shreveport that at the close of the meeting the ladies agreed to give one hundred dollars cash to the support of the Rescue Home in Dallas—Mrs. Hoss, Mrs. Sloan, Mrs. Henry Youree, Mrs. J. Shuttleworth—making a total of $100 on our Twentieth Century Fund, secured in cash and pledges at the annual meeting.

Sunday night, at 7:30, found all assembled at Texas Avenue Church for our closing service. The sermon was preached by Rev. J. E. Dea[n]. A collection was taken for expenses incurred by Texas Avenue Auxiliary in printing programs, etc. A beautiful solo was then rendered by Miss Helen Harp Frater—"How shall we escape if we neglect so great salvation?" The consecration service was conducted by the president. Those in the congregation testified that the eighth annual meeting had been a personal blessing. Then the closing prayer, and doxology by the [a]ll:

"When we asunder part it gives us inward pain
But we shall still be joined in heart
And hope to meet again."

MRS. F. A. LY[ons]

Rescue Work in Darkest New Orleans.

(Continued from First Page.)

Elberfold, Germany, Feb. 14, 1898.

Mr Haag—

DEAR SIR: You will kindly admit that a stranger addresses a few words, dictated by thankful hearts, to you, whom we love as the instrument in God's hand of rescuing our dear son from a life of misery and disgrace. God bless you and your work, and let the words of life-giving gospel reach many a wandering, weary soul at your house of mercy. You can not think how thankful we are, dear sir, that God's hand has led him near you, and has given him work to do, as it were, under your eyes, for it is not the first time we had good hopes of his being saved, and would abandon his bad habits and serve his heavenly Master. Again and again the enemy claimed him, and compelled him to his service. More than twenty-five years we are praying for the deliverance of his soul from these dreadful chains, fully trusting the Lord would hear us in his own good time, and we believe he has heard us now; but we, too, know that, more than ever, we must pray now that God's grace and powerful hand may keep him from new temptation, and if it comes in his way, he may be enabled, by God's help, to overcome it, and then be made an instrument in his hand to his glory. You can understand how much sorrow and pain it caused us to see Satan take hold of him and force him to his service.

My husband would have been happy to express his gratitude himself, but he is not able to write in English; so you will accept my poorly-expressed thanks in his name, too. We both wish we could press the hand of the kind friend of our son, and also of your dear wife.

When we received our son's letter, with the joyful news of his salvation, on Saturday, the twelfth, it was a blessed day to us. We felt a heavenly-given joy, and the angels of heaven rejoiced with us; seemed to fill the room so that we hardly dared to speak, and contend to let the tears of gratitude flow, and lift our hearts in praises to God. Now, we beg God's blessing to rest upon you, and your dear ones and friend, who help you in your work.

Yours respectfully,

This man is to-day teaching school, and preaching the gospel of our Savior, who so wonderfully raised him from a drunkard's grave. Glory to God!

Brooklyn, New York, Sept 12 —.

MY DEAR FRIEND, MRS. HAAG: I can not find language to express my gratitude for thinking of me, knowing that there is nothing nearer to a mother's heart than her children, especially a wayward son, away from home and rescued from sin through the efforts of your dear husband and yourself. May God bless you both! Also the good work of the mission. You mention that he was saved by prayer. I believe he was, as I believe in prayer, and prayed for many years continually that he might become a righteous, good man.

Dear Mrs. Haag, there could not have been a more obedient, kind, and good boy to his mother than he was, until he got into bad company, and was led off; but still I hoped for him to come back to what he was when a boy. God is good, and full of his promises to those who believe in him. I do not know whether you have any children of your own, or not; and if you ever have, I hope they will never leave or forsake you, and if they ever should, may some good Christian woman point them to the Savior, as you have done my boy! I know there is no better life than that of a Christian. God bless you and yours! is the prayer of a happy MOTHER.

This brother was a bar-keeper in one of the lowest dives in this city. He came into our meeting one night, drunk, but God saved him, and he never went back to his job. He is now at home with his mother, after being away from her for eighteen years. He has been all over the world looking for peace, but found it not, save in the blood of Jesus. He is now praising God for saving him from all manner of sin. Hallelujah!

Many such letters have been received from all parts of the country, from mothers, sisters, and wives, who have been made happy through the conversion of those dear to their hearts. Mother, father, where is your boy to-night, and your sweet daughter? Are they within the fold of our Lord Jesus? If so, praise God. But some mother's boy or girl is away from home, out in sin. Is no hand extended to help? Can we let them sink and die? God forbid. We must help them. They have never a dying souls. Will you help in this great work for souls? If so, send us your money which God has blessed you with, and your old clothing, and if you have neither, we ask your prayers.

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THOUGHTS ON THE LAST SUNDAY-SCHOOL LESSON OF THE FIRST QUARTER.

We have spent three months with Jesus. Nicodemus was with him one night, and it changed his life; the Samaritan woman spent an hour with him, and that hour began a great revival in Shechem; the paralytic lay before him five minutes, and walked away healed and pardoned. The thousands who attend our Sunday-schools have spent eleven Sundays with Jesus; why should we not look for great results? Souls awakened, churches revived, zeal rekindled, lives set on fire, great movements begun—all this, and more, might have resulted if each teacher had tried to bring his class truly into the presence of the Savior about whom he taught each Sunday, and expected great things from the contact.

Three months to come to be spent in the presence of Jesus in all the Sunday-schools throughout the land. Wake up, teachers; you are missing opportunities! Expect three months more of Jesus to mean an awakening in your own soul; expect it to mean conversions in your classes. Try with your might and God's help to accomplish your expectations. But expect something. Once one of Spurgeon's students came to him discouraged; he thought that he had made a mistake in entering the ministry; he had preached six months, and had not had one conversion.

"Why, man alive," said Spurgeon, "you surely do not expect conversions every time you preach?"

"Oh, no!" replied the young man, "of course, I do not expect that."

"Well," replied Spurgeon, "that is just your trouble; you do not expect enough."

The last lesson of the quarter falls into three parts: Jesus and the multitude, Jesus and Matthew, Jesus and the critics.

JESUS AND THE MULTITUDES.

Verse 13: "The multitude resorted to him."

The strongest attraction for the people a church can have is the presence of a living Christ. "And he taught them." Jesus teaches all who come to him: By his word (precept); by his life (example); by the Holy Ghost. His commission to the church was to make disciples—"teaching them." But they were not to teach arithmetic, or logic only; they were to teach them what God's will was, and to observe and to do it. The church is, or should be, the school of the world's conscience.

Verse 14: "And he saw Levi." He saw: A man (Matthew); Levi, son of Alpheus (Mark); a publican (Luke). Each of the evangelists speaks of the person he saw in different terms; yet he saw but one person. Into the formation of each person's character enters his personality, his parentage, and his environment. Jesus altered the name and changed the trade, but kept the man. "Follow me." Jesus did not ask Matthew to a sociable, or invite him to a lecture; he said, "Follow me." "He arose." Matthew, Mark and Luke each mention that he rose up to follow Jesus. Satan said to Jesus in the temptation, "Cast thyself down; fall down and worship me." Jesus said to the sick and to the sinful, "Arise." Saul cast himself down in the dust, but when Ananias came, bearing the message of love from the heart of Jesus, it was, "Brother, arise." Luke mentions that he forsook all to follow Jesus. If your business interferes with your following Christ, you had better give up your business. A saloon-keeper said, "I'll join the church if it will recognize my business." A shallow young girl said, "I'd join the church if it would let me dance." They showed that they loved these things of the world more than Jesus. You must love Jesus more than all. Matthew, in his gospel, does not tell us that he made any sacrifices to follow Jesus. When a Christian begins to tell of want, to tell of the sacrifices he has made for the church, it begins to be time for him to watch and pray.

Verse 15: "Publicans and sinners sat down with Jesus." They were friends of Matthew. Luke tells that, after his conversion, Matthew made a great feast in his house to show his gratitude, and to introduce his friends to Christ. When men got religion then, they wanted everyone to know it; now they seem to fear that some one will find it out. When sinners love to attend a church it is no sign that church has the power of Christ, unless they are converted.

JESUS AND THE CRITICS.

Verse 16: "Why does he eat with publicans and sinners?" The scribes had a right to ask the question. A church member is doing wrong, and in grave danger, if he associates with sinners because he enjoys their society. A physician goes among the diseased to cure them, not because he would like to catch the disease. "They that are whole." The reason the whole have to be physicked so much is because they slip off the handle, and fly all to pieces, and then they need to be made whole again. No man is fit to come to Jesus unless he realizes that he is a sinner. No sinner can come to Jesus unless he believe that Jesus can save him from his sins.

Verse 18: "Why—fast not?" The world does not understand Christianity, the flesh can not, the devil will not. John fasted; they said he had a devil. The Savior ate and drank; they said, "Behold a wine bibber and a glutton." The devil is shocked if a church member enjoys innocent sports, and disgusted if he wears a long face.

Verse 19: "Can the children of the bride-chamber fast?" We should not fast, but rejoice, when we are conscious of the presence of Jesus in our lives; we should fast when we have sinned and wandered away from his side. Saul, in his own room in Damascus, fasted because he was without Christ; Paul, in chains in the dungeon at Philippi, rejoiced and sang praises because Christ was with him.

Verse 21: "No man seweth new cloth on an old garment" You can not graft renewing grace on an old life. The old nature will not contain the new wine of God's kingdom.

Luke adds, "No man, having drunk old wine, desireth new." A man who has really tasted and fed upon the old gospel will not be tempted by flat new theories.

BIBLE STUDENT.

They are only bubbles, those maiden fancies of love, marriage and motherhood. But what beautiful bubbles they are! Who does not wish that all these fancies could end as did the old fairy stories, "and they lived happy ever after." Pain soon pricks the bubbles; and nothing remains of all the hope and gladness of the bride but a bridal veil and a piece of stale wedding cake.

The only way in which happiness can be realized in marriage is by being forearmed against its dangers. Most young women are ignorant of the fact that irregularity means a derangement of the womanly functions which may have far reaching consequences after marriage. With this derangement at the start there often follow the drains, ulcerations and inflammations which make life one long misery.

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THURSDAY, MARCH 29, 1900.

THE GREATEST OF ALL DELUSIONS.

If sin always appeared in its true colors, if its fearful consequences were clearly perceptible at the beginning, how few would be guilty of the infinite folly of yielding thereto? Who would be so unwise as to walk in "the broad road that leads to destruction" unless, at the outset, it seemed safe and inviting? If Satan always came in his true character, and announced himself as the hater of God, and the great enemy of souls, where is the man who would not flee from him in terror?

Countless thousands, however, listen to the tempter's voice, and yield to his solicitations, because he pictures sin as harmless and extremely desirable. Knowing full well that only by misrepresentation and deception can he continue to lead men astray, the wicked one is careful to come disguised as an "angel of light."

On account of Satan's skill in making sin so fascinating and deceptive, how supremely important it is to be on our guard against its innumerable allurements! Was God trifling with the human race when he caused his inspired servants to picture the devil as the father of lies, the prince of darkness—yea, as the great deceiver? Was the sacred penman but jesting when he wrote the impressive warning, "Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin?" Are not the shores of time strewn with the wrecks of those who have listened to Satan's siren song?

The devil offers large rewards and splendid pleasures, but he never fails to disappoint, and at last ruin. He tells not of the bitter dregs at the bottom of the cup of sinful indulgence, nor does he point to the black and bottomless abyss at the end of the road of unrighteousness. He covers vice with a sugar coating, and lets the sinner at last taste the indescribably bitter gall of remorse and despair.

How frequently Satan represents the service of God as a grievous yoke, as devoid of pleasure and present desirableness; yet, after tasting all that the tempter has to offer, the poor, deluded sinner, in disappointment and anguish, cries out, "All is vanity and vexation of spirit!" Realizing at last that he has been mocked, and feeling the awful weight of the chains of sin, he exclaims, "O wretched man that I am: who shall deliver me from this body of death?" Again and again the wicked one whispers in the ears of the simple: "Enjoy life while you can. There's time enough for repentance." Thus does he lull vast multitudes into fancied security, and lure them on to everlasting destruction. The devil says to those whom he would entice to neglect and disobedience, just as he said to Adam and Eve, "Ye shall not surely die." Yet, in flat contradiction to his lying words, our Lord declares that "whatsoever a man soweth, that shall he also reap." The whole history of the race proclaims in unmistakable language that "the wages of sin is death."

How oft professing Christians engage in questionable or forbidden practices because they permit Satan to delude them into believing that the harm is insignificant, or only imaginary. When it comes to temporal enjoyment, money-making, ease, and worldly honor, how wonderfully successful Satan is in deceiving men, putting evil for good, and in "making the worse appear the better reason." "No harm," whispers the tempter, "in taking a little wine, or beer, or champagne, occasionally." Yet thus is the taste for strong drink formed, and thus have tens of thousands begun the course that led to a drunkard's grave and a drunkard's hell. "No harm," says Satan, "in playing cards at home or in somebody's parlor." Yet in this way scores of young, as well as older, men form a fatal fondness for games of chance, and end by becoming gamblers. "What could be more innocent," suggests the evil one, "than the entertainment and instruction furnished by the theatre, where art does her utmost to amuse, and where fashion makes a pleasing show?" Nevertheless, according to indisputable evidence, most of the plays there presented are coarse, lewd, and debasing in tone, and strongly inimical to high ideals of life and morality. When were ever the most devoted patrons of the theatre noted for fervent piety or self-sacrificing philanthropy?

What could be more attractive, or apparently more innocent, than the saloon, with its music, its merriment, its oftimes costly furnishings, and its exhilarating intoxicants? Yet, for all that, it is a drunkard-maker, a mighty breeder of poverty and crime, and a monstrous destroyer of home and happiness. Satan says to the money-lover: "Business and religion can not be mixed. Get gain first, and do good afterward." Thus does the devil put "darkness for light," and lead men captive to perdition.

How strikingly true it is, as some one has said, that the "pleasures of sin are like a drop of honey in an ocean of gall." Like the wine cup, sin at first has a lovely glow and sparkle, but "at last it biteth like a serpent and stingeth like an adder." Well do the Scriptures say, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Who, who of us can be too careful to remember that iniquity ever seeks to hide its true character and mask its own ugliness with false goodness and beauty?

DEATH OF EX-GOV. STONE.

All Mississippi is in deep mourning over the death of one of her worthiest sons and most useful and highly honored citizens. At 6 o'clock A. M, on last Monday, March 26, at Holly Springs, Miss., the spirit of ex-Gov. Stone, president of the A. and M. College, passed away to its final reward.

For twelve years he filled the office of governor with great credit to himself and to the State, and to the entire satisfaction of the people, whose rights and welfare he ever had deeply at heart. At the expiration of his third term he was made president of the Merchants' Bank in Jackson, and last April was elected to succeed Gen. G. D. Lee as president of the A. and M. College at Starkville. He proved a faithful, capable servant in every position with which he was honored by the public, and to him the citizens of Mississippi owe a lasting debt of gratitude. He was a man of sterling integrity, great modesty, remarkable courage and conscientiousness, and broad statesmanship.

He was born in Dyer county, Tenn., April 30, 1830, but moved to Mississippi during his twenty-fifth year. He was a self-made man, his early life being full of hardships. His remains were laid to rest on the twenty-seventh instant in Iuka, Miss., his old home. He left no children. To his heart-broken wife and sorrowing relatives we tender sincere sympathy.

AT JACKSON.

The assistant editor having gone up to Jackson, Miss., last week to attend the marriage of his eldest sister, took occasion while there to visit Millsaps College. He was very cordially welcomed by both the students and the faculty, several of whom have a specially warm place in his heart because of their being his former colleagues. He found things in splendid working order, and rejoiced at numerous signs of progress. He was also gratified to find the enrollment so large in spite of recent hindrances. A high moral tone pervades the entire student body. The courtly and spirited Dr. Murrah is greatly beloved by the students and is making his mark as a preacher and college president. Having remained over Sunday, through the courtesy of the pastor we had the pleasure of preaching both Sabbath morning and evening to the Methodist congregation at First Church. We never preached to a more attentive audience.

MEETING OF AN IMPORTANT COMMITTEE.

The Programme Committee of the Western section, to arrange for the Ecumenical Methodist Conference, which meets next year in London, had a session in Washington, D. C., on Wednesday of last week. Bishop Hurst, Bishop Galloway, Dr. A. Carman, of Canada; Bishop Walters, of the A. M. E. Conference; Dr. H. K. Carroll, Dr. J. J. Tigert, Prof. Van Vlek, of Wesleyan University; Rev. Dr. Tagg, of Baltimore, and Rev. Dr. Mason, of Brooklyn, were present. The Committee, it is understood, agreed upon the final draft of the programme of subjects to be discussed in the Ecumenical Conference, and distributed the same between the Eastern and Western sections.

The Conference will be composed of five hundred delegates—three hundred from the Western section, and two hundred from the Eastern section. The M. E. Church will have 129 delegates; the M. E. Church, South, 74; the Methodist Church in Canada, 24; and the smaller bodies their due proportion.

The Committee called in a body on President McKinley at one o'clock, who gave them a cordial greeting. The President showed much interest in the great Conference, and expressed pleasure in meeting and greeting the Committee.

A NEW BOOK.

JAPAN: COUNTRY, COURT, AND PEOPLE. By J. C. Calhoun Newton, M. A., D. D. 12 mo. 432 pages. Cloth. Price, $1. 1900. Southern Methodist Publishing House, Nashville, Tenn., and Dallas, Texas.

This splendidly written and charming history of Japan by Dr. Newton, who for a number of years has served as a missionary in that land from our church, is full of valuable and trustworthy information concerning the Japanese and their country, and ought to be read by every one who wishes to obtain a clear, comprehensive view of the present status of that singular, but progressive people. In the opening chapters the author describes the physical characteristics of this "island empire," its fauna and flora, its products and resources. In Part II. he traces the civilization and political history of the country down to 1854, which, by reason of Commodore Perry's action, was the beginning of a new era for Japan; graphically describes the customs, occupations, and modes of living of the people, and discusses the religions, past and present, of the country, particular mention being made of the long and terrible persecution of the Catholics, who several centuries ago were strongly intrenched there. The last five chapters tell of the "New Japan," with its radical changes, its wonderful development, and its promising future. The author is firmly convinced that on account of the progressiveness and aggressiveness of the Japanese, their conversion to Christianity is bound to have a tremendous influence upon China and Korea. Hence, the speedy evangelization of Japan, where just now atheism, infidelity, and rationalism are finding congenial soil, is of strategic importance.

Dr. Newton significantly says in the last chapter: "The truth is that Japan is now neither Christian nor pagan, neither oriental nor occidental, but it is in a state of mixture and transition. It can not be a Christian empire when the Emperor still has eleven or twelve concubines in the palace; it can not be a Christian nation when so many of the people are still idolaters, worshiping gods and goddesses, and even the sun and moon, or the fox. The whole question of Japan's future depends upon her acceptance or rejection of the Christian religion." In the "Introduction," written by Bishop Wilson, the purpose of the volume is thus stated: "It is designed to bring all that is essential to a right understanding of the country, court, and people of Japan in comparatively small compass within the reach of all who take interest in the future of the race, and establishment of the kingdom of God." Aside from its value in other directions, this volume is a splendid contribution to missionary literature.

Most readers, we think, will find it a fascinating book. It is adorned with a goodly number of illustrations, among them being a picture of the grave of the sainted J. W. Lambuth, and contains a large and excellent map of Japan. An index is also appended.

DON'T DODGE THIS LETTER.

I am not a good writer, and I may not interest you, but I am sure I have something good to say, if I only knew how to say it. What am I going to write about? Well, I may do like the preacher who arose and said: "Brethren, I am going to do three things. First, I will take a text. Second, I will leave it. Third, and I may not get back to it." But I rather think I will adopt another preacher's course. He said: "Brethren, I am going to do three things to-day, and I will do it under three heads, to-wit: First, the world is wrong side up. Second, it ought to be right side up. And, third, we are the fellows to do it."

Have you heard anything about the Twentieth Century Thank-Offering? You haven't, eh? Where have you been? Don't take the ADVOCATE? Well, what do you take? Your county paper? How do you expect to know when quarterly meeting day comes if you don't take the ADVOCATE? Hasn't your pastor said something about this great movement to you?

Brother, are you awake, or only dreaming? Where do you expect to be when the twentieth century begins? And where will your children be? If your great church is not wide awake, and does not make the most of her great opportunities, where will she be at the end of the twentieth century? Do you know that our colleges need this help very much? Millsaps College and Grenada College are our special points of interest just now, and I do hope that when we enter the new century we may be glad that we did something worthy of our great church in North Mississippi. What did you say? You don't believe in this movement? Why? Because you are poor, and your children will never share in the benefits? You have given two good reasons for helping this fund to the full extent of your ability. This appeal is to the poor as well as the rich. An average of one dollar per member. I do not know a Methodist in all North Mississippi out of the poor-house and not physically disabled that can not give his dollar. And the good part about it is, it becomes a permanent benefit to the struggling boys and girls who want an education. Long after you are laid to sleep beneath the daisies your dollar and mine will go on like an ever-flowing stream to bless the worthy children of somebody. Your children will share in the blessing, though they may never see Grenada or Millsaps, for no blessing can come to a country through an educated, consecrated young man or woman that does not bless all the people. It is like a light in a dark place, or a spring in a dry, thirsty land.

There is one man—a layman—who is intensely interested in this movement. He is a busy merchant, but during the past three days he has addressed and sent out over 500 letters to the superintendents of Sunday-schools, urging them to look after this matter. Brother preacher, the diligence of this man ought to make us feel ashamed of our meagerness of service. Yes, you have seen the name of J. R. Bingham, have you? What did you think of it? Thought he was crazy on the subject? I expect he might say with all due modesty and humility, "The love of Christ constraineth me." Forty-five thousand Methodists can give forty thousand dollars. When the elders go up to West Point, may all the money be in sight!

T. W. LEWIS.

NORTH MISSISSIPPI CONFERENCE NOTES.

The Spring season has returned, when "the flowers appear on the earth, the fruit trees are budding, the birds are singing, and the voice of the turtle is heard in the land." All nature is manifesting renewal of life and vigor, after months of hiber nation. So it is time for the church to awake and shine; to put on her strength and go forth with renewed zeal and activity in the fulfillment of her earthly mission. The time is at hand for renewed diligence in Sunday-school work; the "set time" by many of our pastors and superintendents to revive dead schools, to resume suspended ones and to improve the perennial ones. Now, let these good purposes be carried into effect directly. By the first of May let there not be a church within our bounds without a Sunday-school in operation. If, at that date, any pastor, after due effort made, has failed in any instance to establish a Sunday-school, will he please to inform me, giving name of the church, number of members, difficulties in the way, and the names and post-office addresses of the superintendent and stewards. Do this, brother pastor, and we will help you all that we can. Let us no longer report fewer schools than churches in the Conference.

The various general meetings of the church are now the order of the day. For several months Missionary Institutes, District Conferences, Woman's Missionary Meetings, Epworth League and Sunday-school Conferences will be in evidence. These are all important convocations and should not be neglected by those whose business it is to attend them. May they all be occasions of great spiritual refreshing and uplifting!

Rev. W. J. Burt has been forced by failure of health to give up his charge of Tyro circuit. He has the hearty sympathies and prayers of his brethren, with the hope that with rest and care he may ere long be able to resume his "loved employ."

Rev. W. N. Duncan, a young man and student at Millsaps College, has been engaged by the presiding elder to supply the work vacated by Bro. Burt.

"Children's Day Programmes" will be sent to the pastors, as heretofore, without order. They may be expected by April 15, and it is hoped that timely attention will be given to their distribution among the Sunday-schools. Should any pastor be neglectful, let the superintendents call on him for their programmes, so that there may be no failure at any place.

I have recently visited Sardis, Batesville, Como, Coldwater, Love's Station and Pope's Station, and did good work in supplying song books, church papers and Sunday-school literature. I am yet in the field.

G. W. BACHMAN.

Winona, Miss., March 24, 1900.

NOTES.

Until further notice the postoffice address of Rev. W. A. Terry will be Brandon, Miss.

***

The New Orleans District Conference will convene in Carondelet Street Church this (Thursday) morning at 10 o'clock. We hope that there will be a large attendance.

***

A card of recent date from Prof. J. M. Sullivan, of Centenary College, says: "We are moving along nicely with our work at the college. Bishop Keener's presence with us for a few days this week was a pleasure and a blessing."

***

The delegates to the Mississippi State Epworth League Conference, which will be held in Vicksburg, May 10-13, inclusive, are requested to send their names at once to Miss May Bell Lewis, 725 Grove street, Vicksburg, Miss.

***

The commencement sermon at Millsaps College, Jackson, Miss., will be preached this year by Dr. E. E. Hoss, editor of the Nashville Advocate. The date is June 10. Those who attend may count on something grand and good.

***

A note from Rev. Robt. Selby, pastor at Rolling Fork, Miss., says: "I have a delightful charge in many respects, and prospects are good for a prosperous year." May abundant success attend the efforts of this energetic and worthy itinerant!

***

We are in receipt of an invitation to attend the thirteenth annual convention of the Mississippi and Louisiana Young Men's Christian Associations, which will be held at Natchez, Miss., April 5-8. The opening address will be delivered by Rev. Beverley Warner, D. D., of this city. We regret our inability to be present.

***

Dr. Boiling remained over to the Preachers' Meeting, Monday morning. He reports that his work at Shreveport is moving forward encouragingly. He has had thirty, or more, accessions to the church since Conference, and is now rejoicing over the liquidation of a $1400 church debt, which has for some time acted as an incubus.

A mass meeting in the interest of the Twentieth Century Education Movement will be held at Carondelet Street Church, Sunday morning, April 8, at which time that matchless pulpit orator, Bishop Chas. B. Galloway, will deliver an address. The Southern Methodist congregations in the city will unite in the service and we predict that it will be a great and memorable occasion.

***

Bishop Galloway reached home last Friday from an extended trip through North Carolina. He was everywhere greeted by large and responsive audiences, and during his tour succeeded in raising over $3,000 for the Twentieth Century Fund. In spite of the heavy drafts he has made upon his time and strength, the Bishop is looking well, and will take little about resting.

***

We are very sorry to have missed a call one day last week from Bishop John C. Keener, who had just returned from a trip to Centenary College. The whole church will rejoice that our beloved senior Bishop shows such evidence of continued vigor, and we feel sure that his sprightly and inspiring account of his visit, with which he has honored our columns, will be read with great interest.

***

Rev. George N. MacDonell, one of our missionaries to Cuba, sends us the following interesting note from Havana. He says: "We have found it necessary to close our reading-room in order to give more space to the growing Cuban school work. It has been a success, and the ADVOCATE has contributed to this result. Accept our thanks for the paper, which has been coming regularly. Keep Cuba before the people."

***

Dr. W. T. Boiling, of Shreveport, was greeted by a large and very appreciative audience at Rayne Memorial Church, last Sunday evening, the occasion being the anniversary of the New Orleans Methodist City Mission. At the conclusion of the Doctor's address, which was highly spoken of, a collection was taken for the church extension cause, which amounted to over $135. In the morning Dr. Boiling occupied the pulpit at Felicity Street Church.

***

That whole-souled and successful itinerant, Rev. W. S. Shipman, sends us the following church news from Water Valley: "Methodism here," writes he, "is in fairly good condition. R. O. Brown, of Main Street, is in great favor with his people, and in fact, with the entire town. There are some signs of encouragement on Wood Street. The splendid parsonage, almost completed last year by Bro. Lagrone, is now receiving the last strokes of the painter's brush."

***

The sad news has reached us of the death, at Keachie, La., of that godly layman, Bro. J. Tatum Fuller, who passed away on March 15, at the advanced age of eighty-nine years. He was the last of a large family of brothers and sisters. He lived near Keachie for fifty years and was beloved by all. He died as he had lived—in the faith of the Lord Jesus Christ. Having long borne the cross, he now wears the crown. An obituary of this grand old man will be furnished in due time.

***

Rev. T. H. McClendon, pastor of the Harrisonburg charge, Louisiana Conference, is passing through deep waters. A letter from him, dated Sicily Island, La., March 20, 1900, says: "My dear wife fell on sleep in Jesus to-day at 2 o'clock P. M., after about five months of severe illness. Her suffering during the last five or six weeks of her life were great than tongue can tell; but [her faith] in the special providence of God never faltered. She said her way was clear and bright." Bro. McClendon has our prayers and heartfelt sympathy in this sore bereavement.

***

Rev. Ben P. Jaco, pastor at Pleasant Grove, Miss., writes: "Measles and small-pox are prevailing in this section, and there is much general sickness as well. My own family has just now encountered measles, and I am the only one of seven that has had it. Our first Quarterly Conference was a decided success in every particular. We took position in favor of advancement. Bro. Lagrone, as new presiding elder, counts things as he goes. This church is not only pleased, but has received new inspiration from his presence and administration."

WEBER, HARDMAN, IVERS & POND, STERLING, WEGMAN, HOWARD,
CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
JUNIUS HART, - - - 1001 CANAL.

The Mississippi Orphans' Home.

MR. EDITOR: I have just returned from a trip to our Orphans' Home at Water Valley, which is my first since Bro. Harrison has had charge of the Home. On account of sickness in his own family, and among his assistants, and many of the children, who suffered from colds or la grippe about the time he assumed control of affairs, he was taxed to an extent that would have almost crushed many of us who are much younger.

I am glad to report that all are now well except his good wife, who is able to be up, with fair prospects of soon erjoying her normal good health.

I desire to congratulate Bro. Harrison on having Miss Longmeyer, Mrs. Jones, and his daughter, as his assistants, coupled with the advice and guidance of Sister Harrison. I am sure few, if any, children are more fortunate than those now of the Home, whose every word and action is watched by these sweet-spirited women. There have been seventeen children received into the Home since our last report to Conference; six withdrawn by parents, and four have been placed in homes, or adopted, which leaves a balance of fifty-nine in the Home at present.

From all I could see and learn, Bro. Harrison now has everything pretty well in hand, and is moving along nicely. He succeeded in getting thirty-nine out to Wood Street Church last Sabbath, and as the Spring opens I hope he may be able to materially increase this number.

With this Home now reflecting its rays into nearly every nook and corner of this grand old State, I believe it has already accomplished more for our blessed Lord than many of us have yet realized.

May the good work go on, for the time will not be far distant when this Home will be sending out soldiers to do battle for our Lord, who will be soldiers indeed.

JNO H. SHERARD.

Sherard, Miss., March 17, 1900

FROM SHREVEPORT.

Through with my first round, I am free to report all things moving on well on my district. Owing to sickness, I was unable to be at five or six of my Conferences; but, as the Discipline directs, the preachers in charge presided in my absence, and with credit to themselves. A Methodist preacher ought always to be able to fill acceptably any place in the church when the occasion calls for it, even that of an absent Bishop. It is well to keep in mind that a Bishop with us is, after all, only "primus inter pares," and simply part of our Methodist machinery. As I took the train at Benson yesterday, a meeting of leading citizens was being held in a store. Called and presided over by Rev. J. B. Williams, our Pelican pastor, they were taking steps to drive from their midst a blind-tiger man, who, under the screen of a drug store, was selling whisky against the law. It seems that some of the fiery liquid had somewhat to do with the killing, on Thursday last, of a lad of fifteen by another lad slightly his senior. This was the immediate occasion of the uprising of the citizens against the blind-tiger man. From this on that town will be free from the illegal sale of liquor. This is an incident of many where a Methodist pastor is found equal to the occasion. The preachers of this land, seconded by the good women, if all solidly and actively engaged against this iniquitous traffic, could shut up all saloons and drive away forever the whisky devil. Pity of pities, is it not, that all Christians do not unite for the destruction of this monstrous evil!

JOHN T. SAWYER.

March 20, 1900.

LOUISIANA W. F. M. SOCIETY.

Annual meeting will be held in Shreveport, April 19-23. We urge all auxiliaries to send delegates. Railroads give rates 1½ fare; certificate plan. All delegates, as soon as possible, send their names to Mrs. Jacob F. Foster, Shreveport, La.

L PAXSON,
Rec. Sec. W. F. M. S.

RESOLUTIONS.

REV. C G ANDREWS, D D.

Whereas, It has pleased our heavenly Father, in his wise providence, to take unto himself the soul of our deceased brother, Rev. C. G Andrews, D. D.; therefore, be it

Resolved, That we lament the death of Dr. Andrews as a personal bereavement; as one of the noblest sons and truest friends of Centenary College, to whom the college is indebted for many years of faithful service and unselfish devotion; as a safe counselor and fearless advocate in his beloved church, and as a citizen above reproach.

Resolved, That we extend our deepest sympathy to the bereaved family, and commend them to Him whom the husband and father so faithfully trusted and preached.

Resolved, That a copy of the foregoing resolutions be sent to the family of the deceased; that they be spread upon our college Minutes, and that a copy be forwarded to the NEW ORLEANS ADVOCATE for publication.

C. W. CRISLER,
W. B. GRIFFIN,
M. G. EVANS.

March 20, 1900.

MAJOR PETER C JAMES.

Whereas, It has pleased Almighty God to take unto himself the spirit of our esteemed and beloved friend and brother, Major Peter C. James; And, whereas, In his death we feel a personal bereavement, in his demise Centenary College has lost a loyal son, whose philanthropic spirit and substantial aid has for many years enabled her to dispense Christian education to the youth of the South, which he loved so much; therefore, be it

Resolved, That we sympathize most deeply with the grief-stricken family, and hereby tender to them expression of this love and sympathy.

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, spread upon the Minutes of Centenary College, and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

C. W. CRISLER,
M. G. EVANS,
W. B. GRIFFIN.

DOLLAR DAY.

When and where the day originated I have not learned, but it is an institution or invention of our colored friends for the raising of church finances. On this day—previously announced—every member is expected to bring not less than one dollar for the special cause presented. Talking with a colored man a short time since, I learned that one church had collected on Dollar Day more than all the white churches in the bounds of which that church was located, raised for the support of their pastor.

At the recent Conference of the M. E. Church, held in this city, a strong paper on education was enthusiastically adopted, and it was resolved to turn the Dollar Day collection into that channel.

Naaman learned wisely and profited exceedingly from the advice of his servant. May we not act as wisely and profit as greatly by this lesson from those who serve us? Why could not every pastor appoint a Dollar Day for every church for the great Twentieth Century Fund? Impress by frequent announcement and persistent advertisement. Make the day a great day by special and extra services at the church. Dinner on the ground, if you please, and take up the dollars which have been accumulating for the occasion.

Brethren of the Jackson district, may I not insist upon this? By every argument we should lead every district in the State in this great movement.

T. B. HOLLOMAN.

Jackson, Miss., March 20, 1900.

IMPORTANT NOTICE.

Delegates and visitors to the annual meeting of the Woman's Home Mission Society, to meet in New Orleans, La., April 11-18, must be careful to take a receipt for full fare from the agent every time they buy a ticket on the way to New Orleans, that they may have one-third rate on the return trip; otherwise, there will be no reduction in rates.

MRS. R. K. HARGROVE,
General Secretary.

Do You Own
HORSES OR MULES?

COLIC & BOTTS
Is guaranteed to Cure in Every Case.
NO DRENCHING—DOSE: ONE TABLESPOONFUL.

LEARNED, MISS., Feb. 24, 1899.
DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance, found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,
J. J. McDOUGALD.

PRICE, $1.00 a Bottle.
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New Orleans, La.

S. A. MONTGOMERY,
ATTORNEY-AT-LAW,
Suite 303—New Orleans National Bank Building,
606 Common St., New Orleans, La.

SPECIAL NOTICE.

To the Pastors of the Louisiana Conference—

DEAR BRETHREN: At the meeting of the Conference Board of Missions, held in Mansfield, March 21, Revs. Jno. T. Sawyer and J. B. Cassity were elected delegates, and Revs. C. D. Atkinson and W. B. Thomson, alternates, to the Ecumenical Conference of Missions, to convene in New York, April 21.

We were appointed by the Mission Board as a committee to raise funds sufficient to pay the expenses of delegates. They are to represent Louisiana Methodism at New York, and, therefore, our Conference Board of Missions consider that it would not be fair to have the burden fall on the delegates alone. We, therefore, most urgently and respectfully request that you take a collection for this purpose at once and forward the same to A. F. Jackson, Mansfield, La. The cost of sending our delegates to said Conference will approximate two hundred and twenty-five dollars for the round trip, including hotel bills, etc.

In the absence of this contribution we fear that Louisiana Methodism will not be represented. The twenty-first of April is close at hand, and prompt action and liberal responses on your part will put our people, through our representatives, in close touch with the aggressive spirit of the age by which millions are to be brought to Christ.

Fraternally yours,
A. F. JACKSON,
J. B. WILLIAMS,
Committee.

Mansfield, La., March 23, 1900.

Notice.

To the Preachers of the Brookhaven District

DEAR BRETHREN: Please send me at once the names of the delegates from your charges who expect to attend the District Conference. By promptly complying with this request you will contribute largely towards obviating possible inconveniences or embarrassments to your delegates or their host.

Come praying and expecting the Conference to be the occasion of a mighty spiritual uplifting to our people here and the district at large. Magnolia will give you a most cordial reception.

Fraternally,
F. M. KEEN.

Dedication Date Changed.

At the request of Bishop Galloway, we have changed the date for the dedication of the Magnolia Methodist Church from April 1 to April 15, at which time the Bishop will be with us and preach the dedicatory sermon. There will be a Twentieth Century Educational rally at the evening service addressed by the Bishop.

FRANK M. KEEN.

Magnolia, Miss., March 24, 1900.

The Mutual Life Insurance Com'y
OF NEW YORK.
RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accumulated results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$383,157,627 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$587,748,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest Agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles. New Orleans, La.,
Managers for Louisiana and Mississippi.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

LOUISIANA.

REV. THOMAS B. CLIFFORD, Morgan City, La.
EDITOR.

TO LOUISIANA LEAGUERS.

CALL TO PRAYER.

The State Conference will be held in Arcadia, April 12-16, and it is hoped that there will be a large delegation. The program is complete, the committee having spent much time and thought in its preparation; the railroad rate of one and a third fare for round trip, on certificate plan, has been secured; the Leaguers and the good people of Arcadia are prepared and waiting to give a hearty welcome, and everything indicates a successful session: but the object of the Conference, which is to deepen the spiritual life and to increase the number and efficiency of "workmen that needeth not to be ashamed," will not be reached unless the Leaguers throughout our State unite in daily prayer for the power and presence of the Spirit in our assembly. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "Let us advance upon our knees"!

G. D. PARKER.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss.
ASSOCIATE EDITOR.

Dr. Alonzo Monk will be present at the State League Conference and give an address on Missions and also on the Twentieth Century Movement. Some years ago, when this associate-editor was a student at the University of Alabama, Dr. Monk was the pastor. He was strong and eloquent in those days, and, doubtless, has grown in power with the years. By the way, he is a native of Mississippi, if we mistake not, his childhood days having been passed near Rose Hill, in Jasper county.

Our State corresponding secretary writes: "Announce the date of State Conference to be May 10-13. Another change had to be made on account of meeting of 'Daughters of Confederacy' in Vicksburg, May 2, 3, 4. All pastors of circuits regret the change from the last week of April, because that would have given them the 'fifth' Sunday to spend in Vicksburg. A circuit rider can not conveniently be absent from his charge any other Sunday than a 'fifth;' and to make a date suitable to the country pastors ought to be considered in fixing the dates of such gatherings."

All the railroads have agreed to give one and one-third rates to Vicksburg on the certificate plan. A great meeting is expected. The editor of the Epworth Era will be there, and many loyal, enthusiastic Leaguers.

Our State secretary complains that she finds great difficulty in getting the directory of Jackson and Natchez districts. "Those people—secretaries and all—are as silent as the tomb."

When answering advertisements please mention the ADVOCATE.

Read What Is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

"Unique in plan, extraordinary in scope and exceptional in value. The arrangement of the two editions is most helpful."—Bishop Huntington, Syracuse, New York.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

"The Combination and self-pronouncing features make it the most practically useful Bible that has ever been published."—Bishop Spalding, Denver, Colo.

"The handsomest and most serviceable edition of the Holy Scriptures that has come under my notice. The Bible Helps contain all that is essential."—Bishop Niude, Detroit, Mich.

"The best, for use of teachers and students, ever published."—Bishop Wilson, Baltimore, Md.

"It deserves a place in every home."—Bishop Vincent, Topeka, Kan.

"It is one of the most perfect editions of the Bible I have ever seen."—Bishop Whippie, Faribault, Minn.

See our offer on another page.

Most people like an enclosure about the home. They like the delicious sense of exclusion, security, and ownership, that comes from being free from intrusion of men and animals. Many of us have been troubled in the past in the selection of an appropriate fence for surrounding the home. The board and wood picket fences are objectionable because of their great cost, because they decay rapidly under shade, because they are expensive to keep in repair, and, above all, because they obscure the beauty of the surroundings, and add nothing in attractiveness. A modern, up-to-date fence, which is free from all the objections, and which is superior from every point of view, is the Hartman Steel Rod Picket Fence, manufactured by the Hartman Mfg. Co., of Elwood City, Pa. It is strong, durable, and long-lived, and when accompanied with the Hartman Ornamental Steel Gates, adds very materially to the beauty of an enclosure. It is ideal for all kinds of public enclosures, as cemeteries, school grounds, public squares, parks, church-yards, etc. The cost is inconsiderable when you take into account the beauty and utility of the fence. Write these people for illustrated catalogue. Address them at Elwood City, Pa., or 309 Broadway, New York.

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

A Few Days Brew Of Deadly Uric Acid.

In a few days you may brew enough uric acid in your body to produce death.

Your kidneys are your only salvation.

Because when they are well, they filter out this deadly poison.

So, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Uric acid poison irritates the nerves, and causes rheumatic pains in joints, muscles and limbs, catarrh of the bladder, headache, backache, stomach and liver trouble, shortness of breath, heart trouble, dizziness, nervousness, irritability, lassitude, loss of ambition, weakness and wasting away.

Red brick dust and similar sediments in the urine are also caused by various salts of uric acid.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the great kidney remedy.

It instantly relieves the congested, overworked kidneys, and gradually brings them back to health.

Healthy kidneys keep down the excess of uric acid, and you soon feel the benefit in new health and strength.

Swamp-Root should at once be taken upon the least sign of ill-health. It will make you well and is for sale the world over in bottles of two sizes and two prices, fifty-cent and one dollar.

Swamp-Root is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning this paper, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, *prepaid*. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

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FEW VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
2. Many Thoughts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to April, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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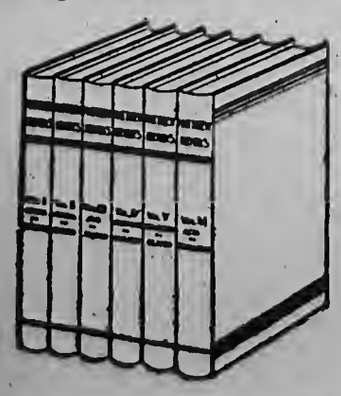
Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



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Cheapest and Best Commentary. Best cloth binding—good type.

Write to
Rev. W. C. BLACK,
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Home Circle.

THE TOUCH OF A VANISHED HAND.

BY JOHN TROLAND.

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by, are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful lift—
The burden some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends that about us stand,
And the touch of the hand that's here?

—Youth's Companion.

SPURGEON'S FIRST AND LAST DEBT.

The first volume of the long-expected "Autobiography of Spurgeon" has just appeared in London. It promises to be a great work when completed. One of the incidents of the preacher's childhood he rehearses autobiographically:

"When I was a very small boy in pinafores and went to a woman's school, it so happened that I wanted a stick of slate pencil and had no money to buy it with. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not care to ask at home. What, then, was I to do?

"There was a little shop in the place, where nuts and tops and cakes and balls were sold by old Mrs. Pearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that somebody or other would be sure to give me a penny then, and perhaps even a whole silver sixpence. I would, therefore, go into debt for a stick of slate pencil and be sure to pay at Christmas. I did not feel easy about it, but still I screwed my courage up and went into the shop. One farthing was the amount, and as I had never owed anything before and my credit was good, the pencil was handed over by the kind dame and I was in debt! It did not please me much and I felt as if I had done wrong, but I little knew how soon I should smart for it.

"How my father came to hear of this little stroke of business I never knew; but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it; he was a sensible man, and none of your children-spoilers; he did not intend to bring up his children to speculate, and play at what big rogues call 'financing,' and, therefore, he knocked my getting into debt on the head at once, and no mistake. He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it, and how a boy who would owe a farthing might one day owe a hundred pounds, and get into prison, and bring his family into disgrace. It was a lecture, indeed; I think I can hear it now, and can feel my ears tingle at the recollection of it. Then I was marched off to the shop, like a deserter marched into barracks, crying bitterly all down the street, and feeling dreadfully ashamed, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage. How sweet it felt to be out of debt! How did my little heart vow and declare that nothing should ever tempt me into debt again!

"It was a fine lesson, and I have never forgotten it. If all the boys were inoculated with the same doctrine when they were young, it would be as good as a fortune to them, and save them wagon-loads of trouble in after life. God bless my father, say I, and send a breed of such fathers into old England to save her from being eaten up with villainy, for what with companies, and schemes, and paper money, the nation is getting to be as rotten as touchwood! Ever since that early sickening, I have hated debt as Luther hated the Pope."—Exchange.

WHAT DO YOU READ?

A detective in Detroit, Mich., was called in by a defranded company to secure the arrest of the manager, who had absconded. There was no clue to his destination that the company could furnish, and as he had had three days' start, there was some fear that he would not be caught. The detective searched the missing man's house in hope of finding a clue. Among other things he found was a ticket entitling him to borrow books from a certain library. He went there, and obtained a list of the books the defaulter had obtained. He found that they were all books describing the Central American States. He drew the inference that the man was going there, and immediately telegraphed a description of him to New Orleans, asking the police to watch departing steamers. The next day the fugitive was arrested in the office of a steamship line, to which he went to purchase a ticket for Nicaragua.

Suppose we should apply the detective's test to some of our Christian people! Would we infer that they wanted and expected to go to heaven, by what they are reading? The sensational novel and the daily newspaper, with its Sunday edition, are emphatically "of the earth, earthy." How, then, can they interest one who is trying to spend eternity in the society of God and angels?

John wrote in his introduction to the Apocalypse, "Blessed is he that readeth . . . the words of this prophecy." Why? Because their interest in it would show that they regarded the New Jerusalem therein described as their future home. But how many read that Book as they read the will in which an earthly home is devised to them?—Herald and Presbyter.

SUNDAY READING.

Keep your Sundays free for earnest reading. Burn up the Sunday newspaper. It is an indefensible, intolerable curse. It exists simply and solely to swell the income of wealthy and greedy newspaper proprietors. A Christian ought to be ashamed to have it in the house. Is not a man sufficiently secularized by six days' contact with the world without dipping his mind on Sunday morning once more into the muddy stream in which he has dipped himself on the preceding six days? What can be expected of a Christian in public worship who comes to church with a newspaper stuffed into his mind? He is cold as a clod to the touch of the preacher, and lowers the spiritual temperature of the entire congregation. William E. Gladstone was an ideal worshiper in God's house. He consecrated all his great powers upon the sermon. He was interested because he was informed. He was informed because throughout life he had made diligent use of his Sundays. He declared in old age that he would not have lived so long had he not always kept his Sundays quite apart from his political life. It was pure refreshment to him to turn to holier things on that day. It enabled him to learn more of religious subjects than perhaps any other layman of our country. It gave him that firm and splendid ground which ennobled and hallowed all his actions. "Go thou and do likewise."—Chas E. Jefferson, D. D., in the Congregationalist.

HOW CHARACTER IS MADE.

A purpose of the heart is a determination which embodies the full force of one's moral character. It is a fixed, full, indestructible alliance of one's self with the cause which he espouses, or it may be of a nature to cover only a solitary course of conduct, or even a single act, but is, even then, of the same quality. Determinations based on character are as far above ordinary volitions as the spirit of a man is above his intellect. Indeed, in all well-rounded manhood the intellectual faculties are mere instruments of the higher, spiritual nature, so that the purpose of the heart carries with it the purpose of the head. This Daniel-like type of manhood is the kind needed in this day. There is no treasure of the Church or the State equal to the young man of indomitable integrity who can say "No" to the enticements which attack his character, and say it with such firmness and force that it can be heard above the clamor of passion, above the allurements to self-indulgence and the dangerous voice of mere ambition. The shame of our times is in an order of young men who constantly ask, "Will it pay?" or "What will come of it?" in a worldly and selfish way. The young man who in his innermost heart prefers to do right and be poor, rather than to do wrong and be rich; to be clean and obscure, rather than be tainted and famous, is not only an honor to his generation, but is, more than likely, in the long run, to be honored by it.—Sunday-School Magazine.

PRICELESSNESS OF CHARACTER.

Boys, and even young men, do not appreciate the high value of character—though they may think they do. It is only when one gets further along in life that its pricelessness is perceived. It brings immediate respect, honor and prosperity. The boy who is known to be truthful, known to be faithful and trustworthy in every place, is looked upon with warm friendship and admiration by people whom he does not suspect of such sentiments toward him. He holds the key to the homes and to the business houses of the best people. He is in the line of first promotion, wherever he is. A cigar will place him under distrust; a glass of beer will condemn him as a counterfeit coin. So will a lie. So will disrespectful conduct toward his parents. Any of these is a fatal mark of discredit. Nothing is so admirable, nor anything so much admired and prized, as a pure, honest, honorable boy or young man. Character is the most precious thing in the world.—Chicago Interior.

MAKE HOME "SWEET HOME."

A great singer had just finished singing "Home, Sweet Home," and many of the audience were in tears.

"It is a beautiful song," said a girl to an older woman who sat next to her.

SUPPRESSED

menses, or irregular monthly periods are wearing out the life of many a girl and woman who perhaps has never heard of

G. F. P.
(Gerstle's Female Panacea.)

Mary A. Hunt, of Marion, Ark., writes:—
Your G. F. P. was recommended to me, so I tried one bottle and it has entirely cured my complaint. It is the best medicine in the world for suffering women and I use it regularly as a tonic. May God bless L. Gerstle & Co., MARY A. HUNT.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE $1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB," care of L. Gerstle & Co., Chattanooga, Tenn.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. Gerstle & Co., Chattanooga, Tenn.

"Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if everyone had as much principle as sentiment on the subject, and followed out a plain, every-day rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for her home, she made it unhappy every day of her life by her willfulness and quick temper. How many of us really do our best to make home happy?—Selected.

A LOVING WORD.

"I had rather have a loving word said about me behind my back than any other gift or favor on earth," said a woman whose pathway in life had been made difficult by a cruel slander which had its origin in the thoughtless criticism of a friend. The careless speech, having unusual power, as coming from such a source, had been repeated and garbled until it assumed a form which the speaker never intended. "If you can say nothing good of another, keep silence," is a golden adage. Another as excellent is: "If you say a good word for another, say it" generously, freely. A genial influence follows the man or woman of kind and prudent speech; and a very uncertain one follows the malicious or careless talker.—Selected.

FALSE PRIDE.

When you see a youth who will do any sort of work, no matter how menial it may be, rather than be idle, you can make up your mind that he amounts to something. The young man who would starve before he would do anything beneath what he conceives to be his dignity, is not made of the right kind of stuff to cut much of a figure in this life.

All honest toil is honorable. There is nothing so morally degrading as that aversion to manual labor which is usually a combination of laziness and conceit.—Journal and Messenger.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

BOSTON DENTAL CO.,

ST. CHARLES AVENUE,
.....CORNER WASHINGTON AVENUE.

Ten minutes ride from Canal St.

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

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Every set mounted on a trial plate, so that you can try your teeth before taking them.

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Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

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ST. CHARLES AND WASHINGTON AVENUES.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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T. J. MURRAY,

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STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,
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Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

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MILK DEPOT,

SWEET CREAM, BUTTERMILK.

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In the end by taking the

and going on a

SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Yazoo & Mississippi Valley RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 16T, 1899.

Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:35 a.
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p.

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Cis-Mississippi Sugar Country and the far-famed Yazoo Delta.

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You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred. Be willing to pay a nickel more for them.

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ANALYSIS: Nature's blending of those rarest of minerals, Lithium, Rubidium, Cæsium, with Sulphate of Magnesium, in a water of perfect purity.

FREE DELIVERY FOR THE CITY OF NEW ORLEANS.

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This Famous Water challenges Comparison with any Mineral Water on the Market.

All Physicians, who know anything about it, recommend and prescribe it in all diseases and derangements of the Kidneys and Bladder, and of the Genito-urinary organs, inclusive of Dropsy, Stricture, Rheumatism, Gout, Stone in the Bladder and Albuminuria, in Pregnancy, Fevers, etc.

IT CURES. THAT FACT IS ESTABLISHED by the testimony of hundreds of the best people in the land, physicians included. If you doubt its virtues, TRY IT, and we GUARANTEE your testimonial will follow.

It is Clear as Crystal, Free from Sediment, Delightful to the Taste, Unequaled as an Appetizer, and an enemy to Indigestion.

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BROOKHAVEN DISTRICT CONFERENCE AND "MISSIONARY INSTITUTE,"

AT MAGNOLIA, MISS., APRIL 25-29.

As this date includes a fifth Sunday, the preachers on circuits can spend the Sunday at District Conference without disturbance to the order of their appointments. Preachers on the railroad can leave Magnolia, Saturday, at 8:21 P. M., or at 10:28 P. M., where they are compelled to be in their pulpits on Sunday. Let as many as can arrange to stay over Sunday. Let us make this the best District Conference we have ever had.

PROGRAM.

WEDNESDAY, APRIL 25.

9 A. M.—Opening service and organization.

9:30 A. M.—Consideration of Item 1, Par. 71, of Discipline. The preachers in charge will please be ready with written statements giving: 1. Number of prayer meetings; 2. Number of other social meetings; 3. Average attendance on preaching; 4. Number of communion services; 5. Per cent. of membership who take communion; 6. Do you conduct public worship according to the Discipline (Pars. 216, 217, 218, 219, and 220)? 7. What is the general "spiritual state" of your charge? Four minutes allotted to each preacher.

11 A. M.—Opening sermon by H. B. Trevillion, followed by the Lord's Supper administered by C. McDonald.

2:30 P. M.—Opening service of afternoon session.

2:40 P. M.—Consideration of Item 5. Written answers by the recording stewards of the various charges to the following questions: 1. Has your charge adopted any system, as permitted in Par. 322? 2. If not, has your charge put into operation the plan laid down in Par. 323? 3. Do you get payments from every member, women and children included? 4. What salary has been fixed for your pastor? 5. How much of it has already been paid? 6. What are prospects for paying the whole? Four minutes allotted to each recording steward. If the recording steward can not be present, let him write answers to stove questions, and send by some one else, or by mail.

4 P. M.—Written statements by the preachers in charge: 1. Number and condition of houses of worship and parsonages; 2. Will your charge pay assessment for American Bible Society?

7:30 P. M.—Sermon by J. T. Leggett.

THURSDAY, APRIL 26—ITEM (3).

9 A. M.—Opening service.

9:10 A. M.—Written reports from preachers in charge giving: 1. Number of Sunday-schools; 2. Number of pupils enrolled; 3. Number of schools continuing through the Winter; 4. General prospects. Each preacher is allotted two minutes in which to report.

9:50 A. M.—Discussions as follows: 1. How to Secure Good Teachers. By J. T. Sudduth. 20 minutes.

2. How to Secure Good Attendance. By J. J. Denson. 20 minutes.

3. How to Secure Good Lessons. By J. W. Chambers. 20 minutes.

The persons named will open the discussion, others will follow voluntarily. If the brethren named can not be present, let them prepare papers to be read for them.

11 A. M.—Sermon by W. T. Griffin on "Child Life in the Church."

2:30 P. M.—Opening service.

2:40 P. M.—Discussions as follows: 1. Bible and Lesson Helps. By W. G. Forsythe.

2. Maps, Charts, and Blackboards. By Dr. H. D. Herrington.

3. Punctuality. By Lovick S. Faider.

Time and conditions same as for the forenoon above indicated.

7:30 P. M.—The Twentieth Century Thank-offering. Reports thereon from the preachers in charge.

7:50 P. M.—Address by Bishop Galloway on the Twentieth Century Movement.

FRIDAY, APRIL 27—MISSIONARY INSTITUTE.

9 A. M.—Opening service.

9:20 A. M.—A comparative statement of collections for missions and deficits for the year 1899 on the various charges of the district, with a discussion of the meanings and cause of these deficits. By T. W. Adams.

9:50 A. M.—How to Prevent Deficits. Discussions as follows: 1. Something from Every Member. By J. J. Golden.

2. The Epworth League as a Helper—The Holston Plan. By J. M. Morse.

3. Sunday-school Missionary Societies; Their Purpose and Methods. By J. A. Moore.

11 A. M.—Missionary sermon by R. Bradley.

2:30 P. M.—Opening service for afternoon.

2:40 P. M.—Statements of woman's missionary work in the district as follows: 1. Home Mission Societies. By Miss Addie Purnell.

2. Foreign Missionary Societies. By Mrs. E. W. Featherstun.

3 P. M.—The Pastor's Obligations Relative to the Woman's Missionary Society in Every Congregation. By B. H. Rawls.

3:40 P. M.—Reports from the preachers in charge answering these questions: 1. Will your charge pay its missionary assessments? 2. What methods are you using to secure full payment of same? Written answers.

7:30 P. M.—Missionary mass meeting. Short talks or papers by Misses Addie Purnell and Addie V. Marshall, and Mesdames Drake and Featherstun, after which the P. E. will exhort.

SATURDAY, APRIL 28.

9 A. M.—Opening service.

9:10 A. M.—Item 7, Epworth Leagues. Reports from preachers in charge, written, as follows: 1. Number of Leagues; 2. Number of League members; 3. Are all the departments worked? 4. What are the conditions and prospects of your Leagues? 5. What are the difficulties most prominent in your League work? 6. Is your League officered by young people? 7. If you have no League, why not?

10:10 A. M.—Item 6, and other committee reports.

11 A. M.—Sermon by R. J. Jones.

2:30 P. M.—Opening service for afternoon.

2:40 P. M.—Miscellaneous business.

7:30 P. M.—Addresses by J. W. Chambers, F. M. Kean, and I. L. Peebles.

COMMITTEES.

On Quarterly Conference Records—T. W. Adams, J. Early Gray, W. C. Vaught.

On Item 2 relative to "Missions in the District"—C. McDonald, L. E. Alford, Geo. W. Hinsley.

To Examine Candidates for Admission on Trial and for Deacon's Orders—J. M. Morse, Jno. A. Moore, H. A. Gatlin.

To Examine Candidates for Elder's Orders—R. J. Jones, R. Bradley, I. L. Peebles.

H. WALTER FEATHERSTUN, P. E.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

HARRIS—Mrs. WILHELMIN HARRIS was born in Franklin parish, La., Dec. 28, 1876, and died Feb. 8, 1900. She was married to Mr. Willis Harris, April 23, 1899. Her maiden name was Osborn. When in her seventeenth year, while attending a Free Methodist revival, she was convicted of sin, and a few days later united with the Magnolia M. E. Church, South. From this time there was a decided change in the manner of her life, for she gave up all worldly amusements and did what she conceived to be right, but, no doubt, was not converted until the following year, while attending a revival at Magnolia. Of this event she wrote in her diary, "I was sorely troubled of my hardness of heart, and wept and prayed earnestly at the altar for religion and the forgiveness of my sins." A later entry is, "I joined the church at Oakley, Sept. 20, '92; got religion, July 27, '93."

All who knew her testify to her noble Christian character. One young lady said: "When I was with her I could always be good. If I could be with her all the time, I would be a good Christian." Many other young people claim that she had great influence over them for good.

Thus, by her firm, consistent life and Christian example, she did much good, and now she's greatly missed by the church and community; but, her work ended, her suffering and sorrows o'er, she has fallen asleep.

"As'eep in Jesus, that blessed sleep,
From which none ever wake to weep."

Farewell, dear blossom, to heaven flown,
Forget us not upon thy flight;
Forever will thy dear name shine
Like polar star on darksome night.
In the department long shall you live
Wherever heart-beats are sincere,
While all your sons and letters shall give
New glories with each passing year.

A. S. J. NEILL.

Wilmsboro, La.

SCARBOROUGH—Sister SARAH ELISABETH SCARBOROUGH, daughter of Bro. and Sister Powel, was born near Pearl River, in Washington parish, La., Oct. 15, 1867, and was married to Bro. Charles Scarborough, Feb. 10, 1887. She joined the M. E. Church, South, August, 1895 and has lived a consistent member thereof since that time. She was not demonstrative, but lived a simple Christian life. She was a devoted wife and mother, and discharged faithfully the duties of these relationships. She leaves her husband, with seven children. She gave expressions of satisfaction and assurance during her last moments. She was sentient to the last.

ROBERT RANDLE, P. C.

Franklinton, La.

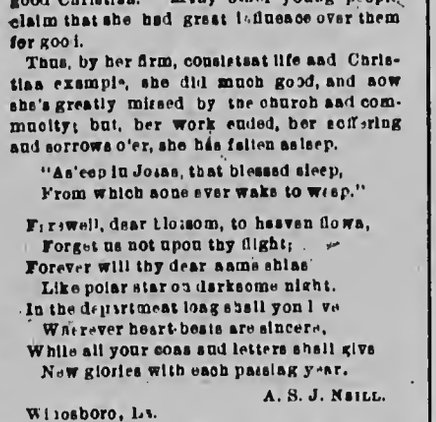
Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price 75c. per bottle.

Hall's Family Pills are the best.

What pleaseth God should please us, because it pleaseth God.—Mason.


Her Face
His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.

WINE OF CARDUI

How a Woman Suffers.

HOWELL, IND., Nov. 26.

I will always praise Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.

Mrs. MINNIE STODGHILL.

McELREE'S Wine of Cardui

It isn't necessary for a woman to give particulars. When she says she has "female troubles", other women know what that means. It means days and nights of endless suffering. it means headaches which no tongue can describe. it means that terrible bearing and dragging down in the lower abdomen. It means agonizing backache, and shoulder ache, and arm ache, and aches in the lower limbs. It means nerves on edge—the blues—despondency and loss of hope. it means debilitating drains that the doctors call leucorrhœa. it means martyrdom—sometimes even death seems preferable. And still Wine of Cardui will utterly put those diseases and pains to rout. It has cured thousands of cases when nothing else on earth would. To the budding woman, to the bride, to the wife, to the expectant mother, to those going through the Change of Life, this Vegetable Wine is a blessing.

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists Sell Large Bottles for $1.00.

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to April, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.

EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to

GERMAN KALI WORKS,
93 Nassau St., New York.

DR. J. N. TUCKER & SON, Specialists in the treatment of CANCERS, TUMORS, ULCERS, SCROFULA, TETTER and PILES, have recently removed from the left breast of Mrs. G. G Lindsey, near Pelahatchie, Miss., an Encephaloid Cancer Tumor, measuring 6½ inches by 7½ inches and 2½ inches deep, with the use of their Cancer treatment. She is now doing well, and will soon be entirely healed, the Lord helping. Dr. Tucker & Son's address is Brandon, Rankin Co., Miss.

NEWS OF THE WEEK.

Ground will be broken at Laurel, Miss., for the construction of a large cotton mill.

The Swiss watchmakers are combining to protect themselves from American competition.

Indications are that the Louisville reunion of the U. C. V. will be a great success.

Rudyard Kipling is editing a paper published by the war correspondents with Roberts' army.

The new Carnegie company was incorporated in New Jersey with a capital of $160,000,000.

The wages of 5,000 miners at Altoona, Pa., have been advanced 20 per cent., to take effect April 1.

The revolution in the province of Entre Rios, Buenos Ayres, has been quelled completely by the federal troops.

Plans have been drawn and sites selected for nine hotels in New York, which will cost in the aggregate $20,000,000.

Exclusive of the wounded sent to England, British losses in South Africa have been 16,418 killed, wounded and missing.

The York cotton mills, at Yorkville, S. C., will take 3 per cent. from the annual dividend and add it to the wages of operatives.

The gold product of Alaska and the Klondike during the present year will probably reach $30,000,000, a material increase over last year.

A bill appropriating $10,000 to secure plans for a suitable memorial to Ulysses S. Grant, to be erected in Washington, has been passed by the House.

The State Board of Health of Florida will ignore the Marine Hospital Service and will make the fight alone against the introduction of contagious diseases within the limits of the State.

Only a little over $3,000,000 of the English war bonds will come to this country. Over $50,000,000 were subscribed for in the United States.

The Mexican government will abolish the practice of allowing a portion of the fines collected in customhouses to go to government officials.

The "Ants" is the name of a society of Protestant young women in France. They number 20,000, and their object is work among the poorer classes.

It is reported that Miss Helen Gould is maintaining nine or ten chaplains in the army in the Philippines at her own expense. The cost is about $2,000 a month.

Work on New York's underground railway was formally begun on March 24 by Mayor Van Wyck, who, with a silver spade, lifted out a few pounds of earth.

The number of bubonic plague cases officially reported at Sidney, N. S. W., have reached thirty-five. Total deaths, 13. Eight thousand people have been inoculated.

Business men of San Francisco will hold a meeting for the purpose of refuting sensational reports emanating from that city regarding the bubonic plague. They claim the plague has not appeared there.

"OPPORTUNITY is the cream of times." Now is your opportunity to take Hood's Sarsaparilla and derive the most benefit from it. The blood is now loaded with dangerous impurities which this medicine will promptly expel.

Sick headache is cured by Hood's Pills.

Ex-Gov. John M. Stone, of Mississippi, died at Holly Springs on March 26.

Chairman Johnson, of the executive committee of the Democratic National Committee, says that statements that leading Democrats favor abandonment of free silver are untrue.

The Senate passed a measure providing for the appointment by the President of a commission to investigate the trade and commerce of the Orient, with a view to the extension of American commerce.

The departments of Havana and Pinar del Rio are to be consolidated under the command of Gen. Lee. The department of Havana has been confined to the City of Havana, under command of Gen. Ludlow.

The Democratic congressional committee held a meeting at Washington to formulate plans and methods of an organization that will be effective in the doubtful districts throughout the country. Campaign headquarters will be opened at Washington.

The New York-New Orleans limited was wrecked fourteen miles from Opelika on March 26, while going forty-eight miles an hour. Every car but the Washington sleeper left the track. One postal messenger was killed and fifteen persons more or less badly injured. The wreck is attributed to a spreading rail.

F. Wharton Golden has testified in the Goebel case. Golden testified that mountaineers were taken to Frankfort to go into the legislative hall and kill enough Democrats to give the Republicans control of the Legislature. Golden says he gathered some of the men under Secretary of State Powers' orders. Gov. Taylor, he testified, knew of the plot. He implicated the Powers brothers in the assassination of Goebel.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney disease, take Lemon Elixir.

Ladies, for natural and thorough organic regulation take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

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THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

MARRIAGES.

MOORE—BOWE.—At the home of the bride's mother, on the Bonidee, March 7, by Rev. W. R. Harvell, Mr. Johnnie Moore and Miss Eula Bowe, both of Morehouse parish, La.

RICHIE—CRABTREE.—At the home of the bride's father, near Jones, La., March 18, by Rev. W. R. Harvell, Mr. C. W. Richie and Miss Florence Crabtree.

RUSSELL—THORNTON.—At the residence of the bride's parents, near Trinity Church, Smith county, Miss., Feb. 25, 1900, by Rev. R. S. Gale, Mr. J. W. Russell and Miss Nora Thornton.

BAUGH—COMBS.—At the residence of the bride's mother, Mrs. Bettie Combs, near Sylvarena, Miss., March 21, 1900, by Rev. R. S. Gale, R. B. Baugh, M. D., of Polkville, Miss., and Miss Bessie Combs, of Sylvarena, Miss. Cards.

SIMPSON—ROSS.—At the Methodist Church in Flora, Miss., March 21, 1900, at 8.30 P. M., by Rev. W. B. Lewis, of Yazoo City, Miss., Mr. M. P. Simpson and Miss Florence Ross, both of Flora, Miss.

ESTES—HARLIN.—At the residence of the bride's grandfather, Col. Jas. Wall, Hemingway, Miss., March 15, 1900, by Rev. B B. Sullivan, Mr. Hunter L. Estes and Miss Callie May Harlin.

RAMSEY—RHYMES.—At the Methodist parsonage, McComb City, Miss., March 25, 1900, by Rev Isaac L. Peebles, Mr. W. M. Ramsey to Miss T. E. Rhymes, both of McComb City.

THE AUTHENTIC LIFE OF
D. L. MOODY.
BY
Rev. J. WILBUR CHAPMAN, D. D.,

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Arcadia District Conference.

The District Conference for the Arcadia district will convene at Minden, Wednesday morning, May 23, at 8 A. M. The opening sermon will be preached the evening before, at 8 P. M., by Rev Myder B. Thomason.

I have fixed the above date so as not to take the eighteen pastors in the district away from their charges in the months of either July or August, when most of the churches in this district hold their revival meetings.

And now a word of exhortation to the local preachers, recording stewards, and delegates elect: You have been chosen by your brethren to represent them in this Conference, and I hope you will feel that you can not fail to do your duty I know that May is a busy time with farmers, but there are the fewest number of the sixty-three members of this District Conference that can not arrange to attend, if they will work to that end, and make a little sacrifice of time for the good of the church.

The Conference will close on Friday night, the twenty-fifth, with a love-feast and sacramental service B. T. CREWS.

Arcadia, La., March 20, 1900.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

Notice.

A home wanted with a good Christian family by a widow and one child; willing to do house work. For further information address R. L. WEBB.

Williamsburg, Miss.

LITERARY NOTES.

BY W. F. B.

In the April Delineator there are sixteen portraits of the fair and patriotic daughters of the South. The article that they illustrate deals with The Patriotic Work of Southern Women. It is a testimonial to the ability of Southern women for public organized work. Waldon Fawcett is the author. The fourth and last article by Cornelia Atwood Pratt regarding The Young Girl appears in this number.

Dr. John Watson gives us, in the March McClure's, an impressive and illuminating account of the beginning of Christ's active earthly ministry. Cleveland Moffett tells how Rostand wrote the most popular play of recent times, Cyrano de Bergerac, and gives an interesting account of him in his own home and at his work, along with some characteristic passages from his conversation. Captain Joshua Slocum tells how he sailed the most heavy and unwieldy of torpedo-boats, the "Destroyer," from New York to Brazil through a succession of the fiercest storms. And Cy Warman describes his ride on a locomotive over the new railroad through the White Pass into the Klondike, and gives some fine stories from the experiences and adventures of the hardy builders of the road.

Other contributions are: a pathetic story of New England life by M. Grace Pope; the story of a remarkable rescue from prison, by Tighe Hopkins; and the story of a great reaping contest between Judy Brady and Anne Daly, by Shan F. Bullock.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lone Pine	Apr. 7, 8
Madison, at Pearl River	14, 15
Terry, at Spring Ridge	21, 22
Capitol Street	P. M. 22, 23
Fannin, at New Providence	28, 29
Vaughan's, at Union	May 5, 6
Bolton, at Midway	13, 14
Yazoo City	P. M., Thursday 17
Silver Creek, at Silver Creek	26, 27
Lake City, at Lodi	June 2, 3
First Church	ed. 6
Canton	Thurs. 14
Tranquil, at ——	16, 17
Camden, at Thomastown	23, 24
Pleasant Creek, at Herrisville	30, July 1
Brandon and mission	7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. S. Ottrell, F. M. Williams. Deacon's Orders J. A. B. Jones, W. D. Deminick, N. B. Harmon. Elder's Orders—G. H. Thompson, Dr. J. A. Moore, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Fernwood, at Bethany	Apr 7, 8
McComb City	8, 9
Gallman, at Old Crystal Springs	14, 15
Crystal Springs	15, 16
Lincoln, at Pine Grove	21, 22
Brookhaven	22, 23
Magnolia, at Magnolia	28, 29
Beauregard, at Matthews Chapel	May 5, 6
Wesson	6, 7
Bayou Pierre, at Sweet Water	19, 20
Pearl, at Lenoir's	26, 27
Adams, at Bogalusa	June 2, 3
Summit, at Summit	3, 4
Topisaw, at Pleasant Grove	9, 10
Hazlehurst	16, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Gaiatia	30, July 1
Mt Carmel, at ——	7, 8
Providence, at ——	14, 15
Westville, at ——	17

District Conference and Missionary Institute at Magnolia, April 25-26.

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

FOREST DIST.—SECOND ROUND.

Walnut Grove, at Pine Grove	Sat. and Sun. Mar. 24, 25
Vernal and Heidelberg, at Philadelphia	Sat and Sun. 31, Apr. 1
New and Hickory, at Newton	Sat. and Sun. 7, 8
Morton, at Lindsey	Sat. and Sun. 14, 15
Lake, at Cerro	Thurs. 19
Raleigh, at Trinity	Sat. and Sun. 21, 22
Trenton, at Boykin	Sat. and Sun. 28, 29
Shiloh, at Shiloh	Mon. 30
Decatur, at Conehatta	Sat. and Sun. May 5, 6
Preachers' Institute, at Forest	Tues. and Wed. 8, 9
District Conference, at Forest	Thurs. and Fri. 10, 11
Forest, at Homewood	Sat and Sun. 12, 13
Montrose, at Garlandsville	Sat. 19
District High School, at Montrose	Sun.-Tues. 20-22
E. M. F. College, at Meridian	Sun.-Tues. 27-29
Rose Hill, at Pleasant Grove	Sat. and Sun. June 2, 3
Chunkey, at Spring Hill	Mon. 4
Millsaps College, at Jackson	Sun.-Tues. 10-12
Neshoba, at Ebenezer (N. Bend)	Sat. and Sun. 17, 18
Indian Mission, at Siloam	Mon. night and Tues. 18, 19

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for license to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ellisville and Laurel, at Laurel	Mar. 22
Purvis, at Tuscanola	24, 25
Williamsburg, at Pleasant Grove	30
East Covington, at Oak Bowery	Apr. 1
Lumberton and Poplarville, at Poplarville	4
Nicholson, at Hyrd's Chapel	7, 8
Pearlington and Logtown, at Logtown	9
Biloxi	13
Gulf Port, at Long Beach	14, 15
Ocean Springs and Scranton, at Ocean Springs	21, 22
Moss Point	22, 23
Americus, at Lucedale	25, 26
Escatawpa, at Caswell Springs	28, 29
Vancleave, at Shiloh	May 5, 6
Coalville, at ——	12
Bay St. Louis	13
Brooklyn, at Brooklyn	16
Columbia, at ——	19, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

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MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paluta" forwarded upon application.

National Lead Co., 100 William Street, New York.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Mar. 24 25
Percy's Creek	31, Apr. 1
Woodville	1, 2
Rodney	7, 8
Whitaker	14, 15
Macedonia	21, 22
Kingston	28, 29
Mt. Vernon	May 10, 11
Salem	12, 13
Nebo	19, 20
Martin	26, 27
Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Barlow	9, 10
Knoxville	16, 17

W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Como	Mar. 23, 24
Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Eudora	14, 15
Eureka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13
Courtland, at Center Hill	19, 20
Wall Hill, at Grub Hill	26, 27
Pt. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Pt. Hill, at Lewisburg	16, 17
Tyro at Liberty	20, 21
Longtown, at Sears Chapel	23 24

Sunday-school and District Conference will meet at Hernando, April 24-26. Dr. W. B. Murrah will represent the "Twentieth Century Fund." You are invited, Mr. Editor.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Arcola	Mar 25, 26
New Salem	Apr. 1, 2
Cleveland	8, 9
Drew	15, 16
Duncan	22, 23
Clarksdale	29, 30
Lyon	29, 30
Belen	May 6, 7
Friar's Point	12, 13
Tunica	13, 14
Evansville	14
Deeson	19, 20
Bolivar	June 2, 3
Gunnison	4
Phalia	20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Prairie circuit, at Prairie	Mar. 24, 25
Houston and Wesley, at Houlka	31, Apr 1
Amory and Nettleton, at Nettleton	7, 8
Tupelo station	11
Montpelier circuit, at Friendship	14, 15
Buena Vista circuit, at Ebenezer	21, 22
Shannon circuit, at Troy	28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Boon's Chapel	10
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Nettleton circuit, at Evergreen	7

On this round Question 17 will be called Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood station	Mar. 24, 25
Valden circuit, at Kilmichael	31, Apr. 1
Carrollton and McAuerny, at McAuerny	7, 8
Webb circuit, at Cherry Hill	14, 15
Black Hawk circuit, at Acona	21, 22
Itta Bena and Sidon circuit, at Sidon	28, 29
Winona circuit, at Bluff Springs	May 6, 7
Morehead circuit, at Morehead	11
McNutt circuit, at Shell Mound	12, 13
Indianola circuit, at Fairview	16
West circuit, at ——	26, 27
Carrollton circuit, at Edon	June 2, 3

J. H. MITCHELL, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley and New Albany, at Ripley	Mar 24, 25
Iuka circuit, at Harmony	31, Apr. 1
New Albany cir., at Wellford's Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro at Camp Ground	21, 22
Gun Town and Baldwyn, at Gun Town	28, 29
Blue Springs, at Sherman	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Mantachie, at Mooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	Mar. 31
Water Valley—Main Street	Apr. 1, 2
Water Valley—Wood Street	3
Oxford circuit	7, 8
Oxford station	9
Grenada circuit	14, 15
Grenada station	16
Coffeeville circuit	17
Toccopola circuit	21, 22
Paris circuit	23
Minter City circuit	28, 29
Etzy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak, at Salem	Mar. 24, 25
Winstonville, at Mt Hebron	31, Apr 1
Hebron, at Memphis	7, 8
Tibbee, at Kilgore	13
Columbus circuit, at Mt. Pleasant	14, 15
Crawford, at Artesia	21, 22
Starkville circuit, at Sessum	28, 29
Columbus station	May 6, 7
Brookeville, at Souie Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

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LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Eden	31, Apr. 1
Pollock, at Pollock	7, 8
Lecompte, at West Alexandria	12
Pineville, at Holloway	14, 15
Simsport, at Woodside	21, 22
Alexandria	23
Glenmora, at Woodworth	28, 29
Natchitoches, at Ragan Chapel	May 12, 13
Montgomery, at Montgomery	19, 20
Bunkie, at Evergreen	24
Melville	June 2, 3
Columbia, at Boscoe	6, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

J. D. HASPEL, P. E.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Rouge	30-Apr. 1
Bastrop, at DeSiard	6-8
Floyd, at Midway	12-15
Girard, at Union	21, 22
Monroe	29
Gilbert, at Holly Grove	May 4-6
Harrisonburg, at Pine Hill	11-13
Winnsboro, at Magnolia	18-20
Bonita, at Bartholomew	25-27
Tallulah	June 1-3
Lake Providence	8-10
Waterproof, at St. Joseph	15-17

District Conference at Oak Ridge beginning April 17, at 2 P. M., and close in time for the preachers to get to their appointments the following Sunday.

J. M. HENRY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville, at A	Mar. 24, 25
New Iberia	31, Apr. 1
Opelousas, at Bellevue	7, 8
Lafayette	14, 15
Prudhomme, at Church Point	21, 22
Gueydan	28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brusle, at Plaquemine	26, 27
Lake Arthur, at Dacasine	June 2, 3
Grand Chenier, at Grand Chenier	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Slaughter, at Ethel	Mar. 23-25
Baton Rouge—First Church	30, Apr. 2
St. Helena, at Wesley Chapel	6-8
Clinton	13-16
Pine Grove, at Pipkin's Chapel	21, 22
Baker, at Deerford	28, 29
Franklinton, at Fisher's Church	May 4-6
Amite City	7-9
Koutwood	11-13
Port Wilson, at Clio	19, 20
Ponchatoula	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Pisgah	22 24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, at St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND

Algiers	11 o'clock A. M. Mar. 25
Felicity	7:30 P. M. 25
Gretna	11 o'clock A. M. Apr. 1
Carrollton Avenue	7:30 P. M. 1
Slidell	8
Louisiana Avenue	22
Dryades Street	29
Plaquemine	May 6
Parker Memorial	13
Mandeville	20
Rayne Memorial	27
Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

First Church	11 A. M. Mar. 25
Texas Avenue	7:30 P. M. 25
North Bossier, at Plain Dealing	29
Mooringsport, at Mt. Zion	31, Apr. 1
South Bossier, at Doyline	4
Benton, at Alden Bridge	7, 8
Caddo, at Caddo Chapel	11
Grand Cane, at Stonewall	14, 15
Logansport, at Longstreet	18
Red River, at Knox Point	21, 22
Ft Jesanp and Many, at Many	25
Pleasant Hill, at Beulah	28, 29
Wesley, at Wesley	May 5, 6
Florien, at Negrete	12, 13
Leesville	19, 20
Mansfield	26, 27
Zwolle, at Bayou Scie	June 2, 3
Pelican, at Williams Chapel	6
Coushatta, at Brownsville	9, 10

JOHN T. SAWYER, P. E.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Mar. 24, 25
Lisbon, at Alabama	Apr. 6
Farmerville, at P. S.	7, 8
Downsville, at Willhite	9
Lauesville, at Mt. Zion	14, 15
Minden, at Minden	14, 15
Simsboro, at Vienna	21, 22
Vernon, at Long Straw	May 5, 6
Ruston	6, 7
Gibbsland, at Oak Grove	11
Illinville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	26, 27
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

District Conference at Minden, May 23 to 8 P. M., 25.

B. T. CREWS, P. E.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

Christian Advocate.

VOL. 47.—NO. 14. NEW ORLEANS, THURSDAY, APRIL 5, 1900. WHOLE NO. 2276

Rev. W. C. BLACK, D D., Editor and Publisher.
Rev. M. M. BLACK, M A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Hon. F. M. Eddy, of Minnesota, delivered the principal address at the annual meeting of the Washington Congregational Club, held this week, his topic being, "Corner-stones of the Republic." He said, in part: "The American Republic is a quadrangle, a perfect square, and it towers above the other governmental structures of the world as the Washington monument towers above the other buildings in this city of statesmen. Under each of the four corners is a cornerstone, shaped by the Divine Architect of the universe, and they rest not on the sandy soil of superficial opinion or the substratum of error, but deep in the everlasting bed-rock of virtue, so that the building never gets out of plumb. And these four corner-stones are the church, the home, the school, and the press. All of these are of equal importance, but all are not of equal honor. Each is separate from the other, yet they are inseparably connected, for without the church we would have no civilization. The theologians tell us, 'No cross, no crown,' and I tell you that the cross is, always has been, and always will be, the advance agent of civilization. No barbarous or savage land in all the world was ever civilized until the church plow upturned the soil on which to sow the seed of enlightenment. Without this civilization we could have no home; without the home it would not be possible to uphold the school, and without the school the press could not exist a single day. So you see that while each of the corner-stones is separate and distinct, there is mutuality between them, an inter-dependence of one upon the other." Mr. Eddy's concluding words were, "Then come what will, come what may, let the rain of adversity fall, the winds of misrule blow, and the floods of war sweep against it, as long as God reigns our house will stand and fall not, because of its firm foundation."

The seventy-fifth anniversary of the foundation of the American Tract Society was celebrated by a well-attended afternoon meeting at the Church of the Covenant. Dr. Judson Swift, of New York, secretary of the society, after pointing out that the society was evangelical, but not sectarian, its mission being to spread the teachings of Jesus Christ, told of the work of the past year, which included the wide distribution of 2,700,000 volumes and pamphlets, many printed in Spanish. Dr. Wynkoop, who was a missionary in India for some years, told of the far-reaching effects of the work of this society and the kindred organization, the British and Foreign Bible Society of London. Dr. Theodore L. Cuyler, of Brooklyn, who was the principal speaker, told of the work of the society during its seventy-five years, and what had been accomplished, and concluded by saying: "In the language of our patriotic President, we owe a 'plain duty to Porto Rico,' but it is a duty more than that of relief from physical want; it is a plain duty of more than commercial and financial aid we owe to Porto Rico. It is our plain duty to give to the island a school system, and all the benefits and blessings of our Christian religion. This the American Tract Society stands ready and willing to do, and only appeal to you for your aid and support in undertaking the great work."

The new Philippine Commission met in Washington this week, and organized and talked over its work. The commission will start for the Philippines shortly.

An application for a writ of habeas corpus, made to the United States Supreme Court this week, involves the vexed question of whether the Constitution extends to the island possession of the United States. The writ is asked for in behalf of a Porto Rican, who claims to have been sent to prison without processes provided for by the United States Constitution, which he claims was extended over Porto Rico when the island became the property of the United States. It is hoped that the court, in passing upon the application, will settle this constitutional dispute, which threatens trouble in Congress.

Officials who conscientiously perform their own duties are plentiful in Washington, but officials who, in addition, have the moral courage to compel those over whom they have jurisdiction to do what is right and proper, are rare enough to cause regret when one of them retires from the public service. Hon. A. P. Greeley, who has resigned after sixteen years in the United States Patent Office, during which he has filled many positions of responsibility, including that of Commissioner of Patents, to engage in the practice of patent law in Washington, is one of the latter class. His work in purifying the practice before the Patent Office by disbarring such swindling attorneys as John Wedderburn, gave him a high place in the esteem of all honest attorneys, and earned more recognition from the government than he received. Congress should see to it that provision is made to pay such men as Mr. Greeley salaries large enough to keep them in the public service. The Patent Office especially always need the services of such men.

Secretary Root has ordered that ministers designated for appointment as chaplains in the army shall pass a rigid examination, physically and mentally, before being commissioned. The physical examination is the same that applicants for lieutenants' commissions are required to pass. The mental examination has been especially prepared, and deals largely with history, sacred and profane, ancient and modern.

Washington, March 28, 1900.

THE TWENTIETH CENTURY MOVEMENT IN METHODISM.

What is known as the Twentieth Century Thank-offering Movement among the Methodists was the magnificent conception of a distinguished layman, the Hon. R. W. Perks, the worthy son of an historic Methodist minister, an able lawyer, and an influential member of the House of Commons. He originated the idea, outlined the scheme, and, in the United Kingdom, has been its capable and enthusiastic leader. The suggestion found ready and eager acceptance. That the birth of a new century would be a fitting time for spiritual rededication, and the grateful recognition of the signal mercies of God during the past one hundred years, appealed eloquently to the imagination of every English Methodist. The ablest and oldest ecclesiastical statesmen and connectional leaders united with the younger and more enterprising in hailing the movement as clearly providential and almost infinitely potential for good. And already the wisdom of the daring scheme has been abundantly vindicated. The suggestion was eagerly caught up by other members of the large ecclesiastical household, and is to-day stirring the heart and quickening the step of world-wide Methodism. . . .

Emphasis is laid upon the fact that this is to be a Thank-offering Fund. It is not an obligation to meet current demands of the coming and growing kingdom of Christ, but an expression of gratitude for blessings received and results achieved. And surely we have much to inspire that deepest and holiest sentiment. We live in a glorious time. Ours is a magnificent heritage. Referring to the blessing of civil liberty achieved by our fathers beyond the sea, and transmitted to this grateful generation, the Quaker poet of America exultantly exclaimed, We, too, are heirs of Runnymede! Yea, more—we are heirs of all the ages. But the most marvelous contributions to our princely inheritance have been made by the wonderful century now drawing to an eventful close. The story of its dazzling triumphs in the world of the material alone—in science, discovery, and invention—reads like the gorgeous dream of some Hebrew lad on the starlit plains of Judea. All great discoveries and inventions that have added to our comforts, and speeded our travel, and brought into close neighborhood the nations of the world, belong to this single century.

But it is in the realm of the spiritual that we find greatest occasion for joyful thanksgiving. Even more wonderful than the achievements of mind are the triumphs of righteousness. Through these hundred years God has moved in a mighty and mysterious way. Since this century was born the map of the world has entirely changed, and every locked part of earth has opened to the heralds of the King of kings. We have seen "the glory of the Lord, and the excellency of our God."

Mighty movements have been projected during this now dying century that mark the redemptive triumphs of the Holy Spirit. Others have been enlarged and strengthened, indicating the speedy fulfillment of glorious prophecy. Marvelous have been the results of a hundred years. . . . As Methodists, we have occasion for great rejoicing and generous thanksgiving. This century, with an affluent hand, has poured upon us the blessings of Heaven. It has vindicated the providential mission of Methodism, and reauthenticated its credentials as an institution of God. It has seen us grow from a few thousands to many millions, and from a little company to a great army. This single century has brought to us millions of members, multiplied millions of wealth, mighty influence, wonderful facilities, vast opportunities, almost exhaustless resources, and the weightiest responsibilities. The whole number of Methodists in the United States at the beginning of the year 1800 was 61,351, with only 272 traveling preachers. To-day there are 5,809,516, with 36,424 traveling preachers and 53,023 houses of worship. In 1800 there was not a single college owned by Methodists in America; now there are more than two hundred and forty colleges and universities, attended by multiplied thousands of young men and women. In 1865, after a four-years' war, there were only 400,000 members in all Southern Methodism; now we stand 1,500,000 strong. Surely we have occasion for giving praise unto the Lord of the harvest.

Methodism is a large and grateful debtor to endowments. We are fortunate beneficiaries of great foundations. Without scholarships and fellowships the Wesleys could never have been the learned leaders of a great spiritual revolution, and, in all probability, there never would have been the Methodist Church. To the endowments at the Charter House School, Christ Church College, and Lincoln College, Methodism owes the culture and remarkable scholarship of John Wesley. Nominated to the Charter House by the Duke of Buckingham, he was sent to that school in January, 1714, and left in 1720, when "he took up to Christ Church with him a school exhibition of £40 a year, and was reckoned a very promising classic, with a great turn for Latin verse." And it was the fellowship in Lincoln College that gave him modest support while the Spirit-baptized young collegian was organizing one of the mightiest ethical and spiritual movements in the history of the world. But for these ancient and liberal foundations, the impecunious rector of Epworth would never have educated his gifted sons, and Methodism, as a great ecclesiasticism, might never have had a history. This is also to be a Preparation Fund.

We are facing a wonderful to-morrow, and must prepare for it. The church can no more go into the next century with the crude implements and meager equipments of a hundred years ago than a nation can wage successful war with the wooden navies and flint-and-steel battalions of the time of Cromwell. And the best preparation for the new century is the strengthening of the educational strongholds of the church. There is our great and increasing need, and there is the church's most imminent danger. The almost fabulous wealth of some great institutions of learning is increasing the embarrassment of church colleges. They are forced into fatal competition. However vital to the stability of the nation and the growth of the church, their efficiency is seriously menaced and their very existence imperiled. I would not arrest the flow of liberality into the treasury of any college, but those gifts are an appeal to the church to strengthen her foundations, and that right speedily. . . . A liberal share of our thank-offerings should be devoted to educational work in foreign fields. Schools in heathen lands are a necessity. After all our evangelistic efforts, the speediest way to the regeneration and reconstruction of benighted peoples is through the home and school. Those acquainted with conditions in heathen countries know that the weakest point in every mission is an untrained native ministry. And that training is not best secured by the coming of choice young men to the United States. While much is learned from contact with our Christian civilization, there are positive disadvantages which, in many cases, have proved an absolute disqualification for efficient missionary service. New social ideals are adopted and habits formed which alienate them from the national, racial, and social sympathies of their people. The only way to secure a well-trained, efficient native ministry is to equip and endow schools and colleges in the several mission fields. There is a striking illustration in the remarkable history of Robert College.

Results have already attested the sublime wisdom of this magnificent movement. Not for a half-century has there been such nervous energy and divine impatience in the step and spirit of Methodism. There are many tokens of abundant blessing, many indications of substantial progress.

1. A more intelligent church life. The attachment to all the essential principles of Methodism will be stronger and dearer than ever before. There has been a rereading of church history, a restudy of essential doctrines, and a replighting of spiritual faith. Out of this great revival of the study of Methodist history will come a generation of more loyal and intelligent Methodists.

2. A general spiritual awakening. The new century's call for a deeper consecration of the church and ministry is already bearing fruit. There has been much and earnest prayer. The preaching has been direct, spiritual, and powerful. Everywhere the indications point to a sweeping continental revival. Down the long line of militant hosts marching orders have been given, and the battle is joined. Notes of victory are in the air. A mighty triumph is near. With millions of money for work, may God give us millions of redeemed souls to work!

3. The offerings are encouraging and gratifying. Those from whom least might be expected are doing most generous deeds. God alone will know what many names on the historic roll really mean. In England, where the canvass has been systematically conducted, the giving has been liberal and general. The stories of some gifts make a spiritual romance worthy to be mentioned with the widow's two mites so generously praised by the Lord of the human heart. On a London circuit an old Methodist of very limited means, by rigid economy, was able to give a guinea for each member of the family. But that did not suffice the dear old saint. The pastor writes: "I called upon him with the historic roll, so that the three might sign. To my astonishment he said, 'Three lines must be left for the children gone to heaven.'"

And scores of such pathetic and inspiring incidents are being reported on both sides of the sea. . . . The movement is broadening the spirit of benevolence. Interest in all great enterprises is deepened and enlarged. This is specially true in England, where the movement had its providential birth, and has been so efficiently and enthusiastically conducted. The Hon. R. W. Perks, in a recent address, made this cheering statement: "The principle of the fund is spreading the incidence of liberality over a far wider area than has ever been covered before by any of the great connectional funds. Thousands of people are contributing to this fund who have never given, except very slightly, or, perhaps, not at all, to any other connectional effort."

And the same can be said for those sections of Southern Methodism where the movement has had intelligent and large-hearted leadership.

I advise a rigid adherence to the original idea out of which this mighty movement was born: that every Methodist, every friend of Methodism, should have opportunity to make a thank-offering. The watchword among the Methodists in England has been, "One person, one guinea." So on this side of the sea it is hoped that every name will be on the historic roll, and opposite each name at least one grateful dollar. . . . My final word is to the presiding elders and pastors. Upon them most heavily rests the success of this movement. What they decree the church will do. I plead for their enthusiastic leadership. And as a motto for this last year of the world's greatest century, I commend the burning words of William Carey, "Attempt great things for God; expect great things from God."—Bishop Galloway, in The Methodist Review.

EX-GOV. STONE, OF MISSISSIPPI.

FUNERAL ADDRESS BY BISHOP CHARLES B. GALLOWAY.

Gov. John M. Stone, of Mississippi, died at Holly Springs on March 26, and was buried on the twenty-seventh at Iuka, his old home. The following address on the occasion was delivered by Bishop Galloway:

I have come to join with all the people of Mississippi in paying some fitting tribute to the memory of one of the greatest and most distinguished sons of our State. Tenderly loved for his many personal virtues, confidently trusted because of the heroism and sturdiness of his character, and universally admired for the splendid and stainless patriotism of his public career. He goes to his grave full of years and honors, but amid the lamentations of a bereaved commonwealth. Mississippi may have had statesmen of more brilliant gifts and conspicuous attainments, but she never had a braver leader, or sturdier citizen, or purer patriot, or wiser counselor, or more incorruptible official, than John Marshall Stone. He was distinguished not so much for the brilliancy of his genius as for the even balance of his faculties and almost perfect poise of his character. He was remarkable not so much for the depth of his learning as for the breadth of his knowledge and the strength of his convictions.

Before the grave is forever closed over our honored dead we may well pause to recall and enforce some of the lessons of his noble and useful life. I would do this, not to praise the majestic sleeper in that silent coffin, but to hold up lofty ideals for the emulation of our young manhood. I counted it a happy circumstance, if not a gracious Providence, that Gov. Stone should have closed his public career as the president of an institution of learning—as the counselor and instructor of youth. There was so much in his life to command the admiration and emulation of young ambition.

A few of the characteristics that distinguished him as a man and a representative of the people I crave the privilege of recounting. To trace the history of his public career as soldier and citizen, and legislator and governor, would be a patriotic pleasure, but the hour will not allow.

He was a man of unaffected modesty and simplicity. Without pretense in manner or arrogance of spirit, he bore himself with the quiet dignity of refined and conscious strength. There was never any effort either to conceal his presence or make himself known, and never any nervous fear that he would not be recognized and duly honored. Singularly free from any disposition to attitudinize, he despised the bizarre methods often employed to advertise and attract attention. He was courteous without obsequiousness, dignified without austerity, and friendly without familiarity.

Gov. Stone was a man of singular sincerity. He was almost as transparent as the light. There were not enough shadows in his great soul "to hide a sinister motive." He was never diplomatic in manner or statement, and never attempted by indirection the achievement of any purpose. There was no mistaking his position on any question, or his attitude toward any movement. Hence he commanded universal and absolute confidence, and those who differed with him most widely in opinion honored the man and admired the transiucent splendor of his character.

He was a man of rugged honesty and unfaltering integrity. In public, as in private, life he was the same upright, forceful, manly man, as unwarped and majestic as a royal palm of the tropics. Among many others there was one magnificent illustration of this distinguishing feature of his character, and it alone is sufficient to exalt him among the noble examples of American patriotism. When a vacancy occurred in the United States Senate by the resignation of Gen. Walthall, and the Legislature, then in session, was called upon to elect a successor, it was generally conceded that the glittering prize was within the easy grasp of Gov. Stone. But the several candidates for that high office were publicly interrogated as to their attitude toward a then test question in party politics. Fearing that any seeming modification of his views might be made to secure a personal end, he was the more positive and emphatic in statement, and announced his withdrawal from the contest. Never in life, not even when he led his brave regiment in the storm of battle, did John Marshall Stone appear so heroic and majestic as he did that day. No wonder the old capitol thundered with applause and strong men could not conceal their tears. Though party exigency seemed to demand that one with other financial views should be selected, Gov. Stone withdrew from that contest crowned with the admiration and benediction of the State and nation. Such lofty courage can never fail of its due meed of praise. In the coming years of our great commonwealth, when the heroic deeds of the fathers are told with eloquent tongue, that splendid act of Mississippi's ideal governor will be held up before young Americans as worthy of all emulation.

His lofty and unselfish patriotism commanded universal admiration. While not without strong personal and political ambitions, these were conscientiously subordinated to the highest good and glory of the commonwealth he so ardently loved and so faithfully served. In dispensing patronage and exercising the constitutional power of appointment inherent in the chief executive, he displayed consummate wisdom. While many may have differed with him in opinion, I have never heard it faintly whispered that he ever made an appointment to accomplish a personal or political end. His judgment may at times have been at fault, but his purpose was always pure and patriotic. He never trafficked in executive patronage or made political commerce of his high office.

Another fact characteristic of the manly man and the conscientious Governor was the wholesome caution and wise discrimination he displayed in exercising the pardoning power. Often he had to appear stern and unsympathetic in order to uphold the majesty of the law and conserve the highest good of the commonwealth. I have known him to turn aside his face to conceal the tears in his eyes when some broken-hearted wife or mother was pathetically pleading for a pardon. While his tender heart melted with pity for the unfortunate, his rugged sense of official duty girded him with power to stand for the enthronement and

(Continued on Fifth Page.)

UNTO THE LEAST.

BY MARGARETTE W. SNODGRASS.

There are heathen in the distance,
There are heathen at our doors,
Who have come a weary journey
From the far-off foreign shores.
O America, the chosen,
Where the gospel is proclaimed!
Shall they stand in pagan darkness
While your lips a Christ have named?

Shall we pass them by unheeding
In the busy marts of life,
And no heart-throbs beat within us
To a better, nobler strife?
Shall the garments of his chosen
Guiltless of their life blood be,
If their eyes are never pointed
To the Lamb of Calvary?

Oh, those souls in prison fettered,
Bound by superstition's chains,
Tell them of a Christ, a heaven,
Of a "rest" that there remains,
Lest he some time whispor sadly,
When his glory we shall see,
"To the least of these ye went not,
So ye came not unto me."

—Exchange.

Communications.

THE BAPTISM OF POWER.

NO. I.

When our blessed Savior was about to ascend to his mediatorial throne, he commanded his disciples to "tarry at Jerusalem until they were endued with power from on high." Ten days of expectant waiting followed, and then came the rushing tide of the promised Spirit. The disciples were to have great tasks to perform, a great revival to inaugurate, a great conflict with the powers of evil intrenched in Church and State to wage, and the first of the ecclesia of the dispensation of grace to gather out of the world. Thus the power!

This writer does not think it presumption to claim Pentecost as the divine flood-tide of this age of gospel preaching, for the "world-rulers of darkness" are still strongly intrenched "in high places," and even the Word of God can accomplish nothing unless directed by pentecostal power and driven by divine energy into the very citadels of the human life. From a careful and prayerful reading of the Acts of the Apostles it is evident that the church can as ill afford to depend upon temporal equipment as in the days of old. To assume this position is to claim the all-absorbing force our subject possesses in a series of revival papers. I wrote at the beginning of this paragraph that Pentecost was the divine flood-tide. This was not intended to limit the operations of the greater works and power of the Spirit to the apostolic age, but simply to assert that Pentecost is the mark of the highest expression of the divine power in this blessed gospel age, and may, with reasonable variations of extensiveness and intensity, come again and again until the "end of the age." We propose to honor the truth by holding it precious, and to delight in the gift of power, which may be had to-day by every Christian worker if the conditions of blessing and endument are fulfilled.

I.—WHAT IS THE BAPTISM OF POWER?

The word "endued," used by Luke, means "clothed." Other expressions contain the same metaphor, as "clothed with zeal," and the apostles speak to us of "putting on Christ," and being "clothed with him," and of being "clothed upon" with our house which is from heaven. Dr. McLaren says: "The ideas of abundant fullness of qualities, of a gift that is visible on the outside, and of something that wraps and veils and dignifies the naked humanity, lie in that great word, 'clothed with power from on high.'"

It is, first, a baptism of the Holy Ghost. The prophet, Joel, looking, no doubt, to the Christian age, wrote: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy." In strong and forcible language another writer exclaims, "Not by might, nor by power (temporal force, authority, or dominion), but by my Spirit, saith the Lord of hosts." Hear the blessed Savior himself, in his parting discourse to his disciples prior to the crucifixion, utter words of promise and security: "And I will pray the Father, and he shall give you another Comforter (Advocate), that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; for he dwelleth with you, and shall be in you." The historical account of Pentecost, as narrated by Luke, confirms the identity of the baptism of power with the gift and filling of the Holy Ghost, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

It is evident that all the followers of Christ do not possess the power of the Holy Ghost, and it is just as plain that no man is equipped and panoplied without this divine spirit-baptism. It matters little to us by what terms this necessity is expressed. No man or church can fear the Word of God if honestly desirous of being led by the Spirit, for "As many as are led by the Spirit, they are the sons of God." This writer holds to no factitious classification of the children of God, and does not get his terminology from any theologian; but it seems as clear as the noon-day sun that the baptism of power is an additional gift of the Holy Spirit, or, to be still more true to reason, and that we may not do violence to the Word of God: It is that gift of the Holy Ghost which may be repeated again and again, adding power to the spiritual life within. The apostles possessed spiritual life before the day of Pentecost, but did not possess the power. Peter's restoration took place between the resurrection and the ascension of our Lord and Savior, Jesus Christ; but he did not preach the famous gospel sermon until the day of Pentecost. Paul received the Holy Ghost at his baptism. The gift of power may be contemporaneous with the gift of spiritual life; but there is yet at least a technical distinction between the two gifts of God, and there certainly is a sharp distinction between the practical expression of spiritual life on the part of the Christian multitude, and the force and strength of the worker "endued with power from on high." Let us keep in mind these distinctions, and we shall pray according to knowledge when we petition the Father for the Holy Ghost. We shall avoid pitfalls if we emphasize the fact that every gift of God is bestowed for definite purposes.

The second marked characteristic of the baptism of power is the complete equipment for service. The church must not now, after the history of nineteen centuries of effort, expensive establishments, organization, and an army of ministers (a "cloud of witnesses" to the failure of all humanizing methods), and the record of a host of witnesses to the simple and singular power of the Holy Ghost, turn back to the lower forms of divine gifts by which men are adapted for various types of Christian service. These lower gifts are of no avail in revival efforts without the higher gift of power! Dr. McLaren says: "Our natural gifts are heightened into spiritual gifts when there dwells in our hearts the Spirit of God. And anything that we bring of eloquence, of genius, of perseverance, of diligence, of scholarship, or anything else, is, by that gift, kindled into tenfold brightness, and exalted to an unreckonably higher power and efficacy. Plunge a candle into oxygen, and it will flame the brighter. Our natural gifts and opportunities, of whatever kind they may be, are reinforced and 'clothed' with this Divine Spirit, making them a thousandfold more than ever they were before."

It has not been a decade since some people tried to bring down rain over in the State of Texas by exploding gunpowder, and it proved a blank failure! This illustrates the methods which are used with the hope of superseding the Divine Spirit in many places! Away with these poor, feeble, human makeshifts! Let us rely upon the only source of power in our service. The band of Gideon was stronger because of the motive force that impelled them forward to the fray than the mighty host with which he started forth to war against the enemies of Israel! They were panoplied with God! So must we soldiers of Christ go forth with the dynamo of Christ in our souls. This will make us bold as Peter, loving as John, courageous as Paul, eloquent as love, tender as Jesus, irresistible as our Lord and Master, and as "wise as serpents, and as harmless as doves."

C. P. SMITH.

Minden, La.

(To be concluded next week.)

DISTRICT DOTS.

There are some people who are always on the lookout for onrious things. Their minds run after things that nobody on earth can explain. If they read the Bible, they are certain to find puzzles which pester them out of their senses. And they frequently bring these puzzling questions to their preacher. Of course, that is what he is for. What business has he to be preaching the Bible if he can't explain every thing in it? The favorite query is, "Where did Cain get his wife?" These people are very bothersome, and about the only way to get rid of them is to answer their questions with the most elaborately-constructed phrases of verbal prestidigitation that you can devise. This will cause them to stare so that Cain and his wife, too, will fade out of their memories. This recipe is furnished gratis to those preachers who are troubled by these questioners about curious things.

In regard to curiosity, one of our prominent writers has observed that it is that 'quality which pre-eminently distinguishes and segregates man from the lower animals." While this is true in general, I am sure I have seen a good deal of it displayed by horses. In men and women it is exhibited in trying to find out everything concerning their neighbors. In a manner quite unique they illustrate the saying of an old heathen, "Nihil humanum a me alienum puto." We have had a fresh manifestation of it recently in New Orleans, when three hundred women and men, uncounted, called at the prison to see the scoundrel who posed as "Capt. Clarke, of the 'Texas' battleship," and who thus imposed upon a silly girl and married her. If curiosity is a quality of our nature, like every other quality, it must be used under the strictest discipline, and for good purposes. We all know that it was unrepressed curiosity which "brought death into the world and all our woe." Under the right tuition, and guarded by proper conservatism, it may become a great blessing, for it is the motive power back of the acquisition of all knowledge.

It has seemed to me lately that some of our preachers have become somewhat pessimistic. Their talks with me have the tone of discouragement. I noticed something of this in our Bishop's talks at Conference, and I fear it has had a depressing effect upon some of the brethren. There is nothing that runs so quickly from one to another as the spirit of discouragement. If our leaders pitch the tune in a minor key, it will not be long before the whole church will form itself into a funeral procession, and march to the grave of our dead hope to the mournful strains of 'Naomi." I am satisfied that nothing worse than this spirit of discouragement can come to a preacher. It is one of Satan's favorite temptations, for he knows that a discouraged man is shorn of his power. This spirit, coming through the threat of a wicked woman, entered the soul of the bravest of the prophets, and sent him upon a forty days' journey into the wilderness to mourn in solitude over the mistaken idea that he was the only true follower of the Lord left in the land. The story shows that the prophet had been thinking too much of himself, and that is enough to discourage any man under the sun. The line of march the church has taken down the centuries is strewn with the bones of men and women who martyred themselves upon the altar of egotism. It is the self-forgetters who never know discouragement. Their sun is always bright, and their sky is always blue. If there ever was a person who had cause for discouragement, it is he who is trying to do Christian work in the slums of a great city.

For a number of years Jacob A. Riis has been working in the slums of New York. Gov. Roosevelt's testimony is that "he has done more for New York City than any man that ever lived in it." He has sounded its iniquities to the bottom. He has explored all "the depths of Satan." Yet the testimony is, "He is the sunniest, sweetest, most optimistic man in New York, buoyant with faith and radiant with tender charity." The spirit of the man is shown in one sentence from a letter of his, "Either the world is very full of good men and women, or I have had the rare good fortune to meet and know them all." Such a spirit of self-forgetfulness is the best insurance against discouragement, no matter how difficult the work may be, nor how unpromising the prospects of success. The man who has found his work, and is prosecuting it with energy and zeal, and in the spirit of entire self-surrender to its demands, has no time to throw away thinking about that smallest of all things, called self. His whole being is too much absorbed in "doing the work of Him that sent him" to allow himself to be allured from that work by considerations of selfish ease. The refrain, which he sings in a joyful tone and with a glad spirit, is:

"But right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!"

P. E.

I HAVE HAD MY SAY.

The brethren are having some good exercise over my article, and as it may do them good to continue on that line, I will add a little inspiration by giving the following from the pen of Dr. B. Carradine in The Pentecostal Herald, of March 14:

"Much has been said lately about Chas. M. Sheldon's editing a secular paper for six days. Of all comments upon the strange enterprise, none have struck me with such force as those made by the Rev. J. M. Weems, of Meridian, Miss., in a letter to the NEW ORLEANS CHRISTIAN ADVOCATE.

"One point he makes is that the question, 'What would Jesus do as an editor of a secular paper?' is a most impossible conception and question, for under no circumstances would Jesus be an editor of such a journal!

"My heart at once said, Amen and Amen! to this over and over. We can not believe that Jesus could and would be anything but the Teacher and Preacher that he was. Working in a carpenter shop with Joseph for daily bread, as a boy and youth, before being allowed by church law to enter his public career, is, as we can see, not a parallel thought with that of the editorship. Bro. Weems went on to say that one could take charge of a paper with this thought and moral standard, 'What would a Christian do?' but never, 'What would Jesus do?'

"Before concluding, he added this tremendous thrust: 'Does anyone believe that Mr. Sheldon would allow any other minister to run that paper three days out of the six in which he was given control? And if not, why not? Would it not be that he feels that he can do it more like Jesus than any other man; and are we not brought face to face here with some thing which Jesus never had, and that was spiritual pride?'

"The picture here, according to the ADVOCATE correspondent, is this: 'Here am I—Charles M. Sheldon—let everybody look at me; I am going to show the world a living reproduction of Jesus Christ. Look at me for six days, if you would see Jesus.' Here is spiritual pride with a vengeance, and some would say folly, and others blasphemy. In a word, the man is doing on a small scale what the Pope does on a larger plan. Truly, Jericho was left too soon. But let it be remembered that in addition to a beard, a longer suit of clothes is to be obtained, these to hide that confusion which comes from the failure of a big enterprise. Both, however, are needed in many cases."

But as this approval of my article is from the brain of a "doctor of divinity," I will give the following from the editor of the Springfield Republican: "When a man has the colossal egotism to make himself Christ's mouthpiece on subjects concerning which Christ was silent, there is no limit to the absurdities involved. The spectacle is both ridiculous and repulsive. To prostitute the great truths of Christianity to a week's flamboyant self-advertising is a degradation of religion."

J. M. WEEMS.

CHURCH EXTENSION IN LOUISIANA.

The spirit of church-building is abroad in Louisiana. Some fourteen or fifteen applications for aid have been sent to the Board of Church Extension at Louisville within the last four months. At the recent meeting of our Conference Board at Shreveport ten applications for churches and two for parsonages were considered. Evidently there are modern Nehemiahs among us, by virtue of prophetical or apostolical succession. Perhaps metempsychosis, heredity, or evolution, might give the reason for the reincarnation of the sturdy shade of this prophet of that elder day. However you may account for it, an era of church-building is upon us.

We beg space in the most valued columns of the NEW ORLEANS CHRISTIAN ADVOCATE to send a word of cheery good-will and hearty encouragement to the brethren engaged in this great work. We are asking a larger share of money held in trust for distribution by the General Board than ever at any previous time. Modesty has hitherto characterized our approaches to that worthy body; but our horizon has widened. Having an enlargement of vision, there is a corresponding growth of activity and enterprise. With a zeal born of faith and noble purpose, the average Louisiana itinerant goes forth building and to build. With majestic forests of soft and hard woods about him, he naturally yearns to convert these into places where "God's honor dwelleth." With whirling saws and humming planers making the very air resonant with the whir of industry, he asks himself the question, Shall all this be devoted to material interests alone? He knows that all this, and more besides, belongs to his heavenly Father. He answers these questionings by seeking to give some noble expression in permanent, enduring form. Hear me: A man that builds a church on a poor circuit, or in some little hamlet hidden among pines, where men are thinking about everything else save God and eternal life, is a hero. Sometimes he is more; he is a martyr. The latter is greater than the former, for the tide of battle, or the plaudits of millions, may make heroes; martyrs stand or die alone. These men shall not fail. Such pluck, vigor and imagery combined are sure to win. The fellow-workers who, by appointment, hold the important trust of executive officers in the Church Extension Board of the Louisiana Conference, have done their best for you. We will endeavor to expend every shining shekel contributed wisely, justly, and judiciously. We most sincerely hope that the fifteen churches now being built, or rebuilt, within the bounds of our Conference will be ready to catch on tower and steeple the first rays of the morning sun that ushers in the twentieth century.

To the noble women engaged in building homes for their preachers we extend a cordial greeting, and bid you God-speed.

S. J. DAVIES,
Sec. Bd. of Ch. Ex., La. Conf.

RESOLUTIONS.

Resolutions adopted by the faculty of Centenary College on the death of Dr. W. H. N. Magruder, of Baton Rouge, La.:

Whereas, It has pleased God, in his wise providence, to take to himself the spirit of Prof. W. H. N. Magruder, LL.D, of Baton Rouge, La.; therefore, be it

Resolved, By the faculty of Centenary College, that in the death of Dr. Magruder we have sustained a great personal loss, which we deeply deplore, and that Centenary College has lost a true friend and loyal supporter—one who has had her interests at heart throughout the whole of his long and useful life, having served first as a teacher in Centenary College, and then, from the time he gave up his chair in the college until his death, as a member of the Board of Trustees.

Resolved, That we extend our deepest sympathy to the bereaved family.

Resolved, That a copy of these resolutions be sent to the family of Dr. Magruder, a copy spread upon the Minutes, and a copy forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

C. W. CRISLER.
W. B. GRIFFIN, JR.,
W. G. EVANS,
Committee.

Jackson, La., March 20, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The sixth annual meeting of the Woman's Home Mission Society of Mississippi Conference was held at Brandon, March 9-11, 1900. The attendance was better than ever before in the history of the organization.

The Conference was called to order Friday morning by Miss Addie Purnell, the president, who conducted the devotional exercises. There were present delegates from thirteen societies; also several visitors. We were glad to have with us Miss Sallie Smylie, fraternal delegate from the Woman's Foreign Missionary Society. Much regret was expressed that the Conference corresponding secretary, Mrs. Clara Cope, and the treasurer, Mrs. T. B Holloman, were unavoidably detained at home. The corresponding secretary's report showed an increase of eleven societies. Eight of these new societies were organized by our faithful president. The great need of the work at present was shown to be [illegible] secretaries, who have the work at heart, and who are willing to spend and be spent for the Master. The beautiful words of welcome spoken by Mrs. Jayne, of Brandon, made us feel entirely at home. An appropriate response was made by Mrs. Ball, of Jackson.

All present were charmed with Mrs. Blevins, State organizer, who, by her wit, humor, and valuable advice as to ways and means of working, added a great deal to the interest of the meeting. She is a consecrated, zealous worker, and we feel sure she will do much for the cause in Mississippi.

Friday evening Mrs. Walker read an interesting and helpful paper, showing the varied opportunities for work afforded in the Home Mission Society. Mrs. Drake's paper, on "Importance of Home Mission Work among Young People," was much enjoyed, and by special request was read again on Sunday evening.

The election of officers was held Saturday afternoon, and resulted as follows: Miss Addie Purnell, Jackson, president; Mrs. Brashear, Port Gibson, first vice-president; Mrs. Ball, Jackson, second vice-president; Mrs. C. H. Cope, Paulding, corresponding secretary; Mrs. T. B. Holloman, Jackson, treasurer; Miss Inez Watts, Meridian, recording secretary. District secretaries: Vicksburg district, Mrs. E. D. Jones; Jackson district, to be supplied; Forest district, Mrs. D. S. Harmon; Meridian district, Mrs. M. A. Guice; Seashore, Mrs. L. B. Turner; Brookhaven, Mrs. Purnell; Natchez, Mrs. R. A. Breland.

The annual sermon, which was delivered by Rev. J. A. B. Jones, was from the story of the Shunamite woman who made a room for Elijah, the prophet—the first record of parsonage work by woman. His faith in the ability of woman to plan and work for the Master is unbounded, and inspired us with new zeal. Mrs. R. R. Parker's talks to the children, both in the morning and afternoon of the Sabbath day, will never be forgotten. May God continue to bless her in this work for his little ones!

A juvenile society was organized by Miss Purnell. They adopted the name of "Brandon Sunbeams." May they learn that, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever"!

An excellent paper, "Where Are the Nine?" was read by Mrs. Lee Brame. Our hearts were stirred as we were led to see what could be done in this Home Mission work if the "nine" were interested. Let us each do our part toward enlisting those who have not realized the opportunities afforded them in this society for using their talents, which have so long been hid in a napkin.

An article written by Rev. T. L. Mellen, "Our Choctaw Neighbors," read by Miss Purnell, showed us another open door for work. As light is given, let us walk in it.

The Brandon congregation and delegates responded liberally to the collection taken.

The delightful weather and the bountiful hospitality of the good people of Brandon combined to make the delegates glad of the privilege of attending this sixth Annual Conference.

Natchez was chosen as the next place of meeting, a most cordial invitation being given by Miss Kern. Time for the meeting to be decided by the Executive Committee.

Applications for aid to needy parsonages were granted as follows: Pachuta, $50; Lauderdale, $27.80; Homo Chitto, $25.

We are indeed grateful to our heavenly Father for the success of the meeting. We feel that it was both interesting and profitable, and we enter upon the seventh year's work with the prayer that the Lord of the harvest will send forth more laborers into the harvest, for truly the field is white and the laborers still few.

ANNA S. HARMON.

He joineth himself as by an accident to men on the ways of life, and afterwards maketh as though he would go farther. When they constrain him to abide, it does not matter whether the soul be as a palace or a cottage; he will enter, and the tenant will become a saint.—Ian Maclaren, in "The Upper Room."

The pious man and the atheist always talk of religion: the one speaks of what he loves, and the other of what he fears.—Montesquieu.

Pill

PROGRAM ABERDEEN DISTRICT EPWORTH LEAGUE CONFERENCE.

VERONA, APRIL 16-18, 1900.

FIRST DAY MONDAY, APRIL 16.

7:30 P. M.—Song service, local choir.

8 P. M.—Opening address, Rev. Richard Wilkinson, Aberdeen.

SECOND DAY, TUESDAY, APRIL 17.

9 A. M.—Devotions.

9:10 A. M.—Organization. Devotional Department, conducted by Mr. A. E. Holder, Okolona.

9:30 A. M.—Committee on Worship: Qualification of Members. Duties of Members. Preparation for Service.

10 A. M.—Methods of Conducting Devotional Meetings.

10:20 A. M.—Open discussion.

10:40 A. M.—Intermission and social intercourse.

10:50 A. M.—Model devotional meeting; subject, Serving God Joyously. (Matt. xxii, 1-14)

11:30 A. M.—Address, "Devotional Department, the Power-House of the League." Rev. R M. Evans, Shannon.

TUESDAY AFTERNOON.

2:30 P. M.—Reports from Leagues. Charity and Help Department, conducted by Miss Julia Harrison, Amory.

3 P. M.—Devotions.

3:10 P. M.—Charity and Help Committee: Qualification and Duties of Members. Methods of Work. Christian Hospitality and Cordiality.

3:40 P. M.—Music.

3:50 P. M.—Charity and Help Chart. Explanation of same.

4:05 P. M.—Music. Missionary Department, conducted by Rev. P. L. Cobb, Nashville.

4:15 P. M.—Missionary Committee: Its Need and Size. Qualification of Members. Duties of Members.

4:45 P. M.—Missionary Library: How to Secure Same.

5 P. M.—Music.

5:10 P. M.—Open discussion.

TUESDAY EVENING.

7:30 P. M.—Praise and testimony service, Rev. J. A. Leech, Okolona.

8 P. M.—Address, "The Holston Plan." Definite methods of working same in Aberdeen district. Rev. P. L. Cobb, Nashville. Special missionary music will be furnished for this service by local choir.

THIRD DAY, WEDNESDAY, 18.

Junior Department, conducted by Mrs. B. N. Edens, Stronge.

9 A. M.—Devotions.

9:10 A. M.—The Junior League: Its Place and Importance.

9:20 A. M.—Methods of Junior League Work. Reading from State superintendent.

9:30 A. M.—Music.

9:40 A. M.—Model devotional meeting for Juniors.

10:10 A. M.—Intermission. Missionary Department, conducted by Rev. P. L. Cobb, Nashville.

10:30 A. M.—Music.

10:40 A. M.—Monthly Missionary Meeting: How to Make Interesting and Helpful.

11 A. M.—Missionary Study Class: How to Conduct Same.

11:20 A. M.—Music.

11:30 A. M.—Decision meeting.

WEDNESDAY AFTERNOON.

Literary Department, conducted by Miss Sallie Kilpatrick, Verona.

3 P. M.—Devotions.

3:10 P. M.—Intelligent Christianity.

3:30 P. M.—Review of Reading Course.

3:50 P. M.—Music.

4 P. M.—How to Present the Reading Course in General Literary Meeting.

4:15 P. M.—The Epworth Era in the League.

4:30 P. M.—A model literary meeting. Presentation of "Great Books," by Dean Farrar.

7:30 P. M.—Consecration service. Mrs. H. C. Parrott.

8:30 P. M.—Twentieth Century Rally. Address, Rev. W. W. Woollard, Aberdeen.

DEAR FELLOW-WORKER: We beg leave to submit herewith program for the District League Conference. Whether there is a League in your church, or not, please get some of your young people to attend this meeting. Send names at once to Miss Mary Battle, Verona. Let us magnify the occasion, and inaugurate a forward movement for the League work in the Aberdeen district. Leaguers are requested to bring notebook, pencil, and Young People's Hymnal; to come for the opening session and remain to the close of Conference. Some time during Tuesday, the seventeenth, the Central Committee desires to meet with all the preachers, the first vice-presidents, and the chairmen of Missionary Committees.

SALLIE KILPATRICK, Secretary.

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WINONA DISTRICT PREACHERS' INSTITUTE.

On the fourteenth of March, Rev. J. H. Mitchell, presiding elder of the Winona district, called a meeting at Carrollton of the pastors and Epworth League workers of the district, for the purpose of discussing the work of the Epworth League, and organizing a Winona District League. Quite a number met, and we had a good time, and the work done will tell in the future. Rev. H. T. Cunningham, corresponding secretary of the Winona district, did much for the success of the meeting in arranging the programme and speakers of the occasion.

Rev. R. H. B. Gladney, of Pickens, Durant district, was present, and delivered a speech on the "Epworth League a Methodist Training-school." Bro. Gladney's speech was full of strong suggestion and wisdom.

The presiding elder of the district was elected president; first vice-president, R. B. Pollard, of Greenwood; second, Miss Lizzie Lester, of Black Hawk; third, C. L. Simpson, of Carrollton. R. Thayer, of Greenwood, was elected treasurer, and W. H. Sanders, of Indianola, secretary.

The Conference committed itself to work on the "Holston Plan" to raise the missionary collection in full this year.

On the next day, March 15, the first session of the Missionary Institute of the Winona district met, and was organized. Rev. J. H. Mitchell, P. E., in the chair, and W. H. Sanders was elected secretary. A very interesting programme was discussed during the day, and quite an interest was shown in the mission work of the district. We look for the district to pay out the mission assessment this year. In fact, the district will make the best showing, on all lines of work, than for many years.

Our faithful and untiring presiding elder is pushing things, and his report this Fall will be equal to the best. W. H. SANDERS, Sec.

FROM THE WORK.

M'COMB CITY STATION.

Three months have elapsed since our reappointment to this charge and although we had one year's acquaintance with its work and its needs, yet we find more work to do than can be done by one preacher. We began our work as earnestly after our return from Conference as we knew how, losing no time except that we devoted to the Sunday Bill, and also about seven days' absence from the work for recuperation of health. I became so depleted under the work I undertook that I became wholly unfitted for anything. Bro. Golden came in, and, seeing my alarming condition, immediately informed some of my brethren, and it was not long until he and they were in the parsonage with money, and insisted that I should leave on the first train for Stafford Springs for rest and restoration of health; but when I reached Jackson, I was informed by some brethren that Brown's Wells was the place for me, and to that place I went. After drinking that water, and resting six days, I felt sufficiently restored to resume my work again, especially the visiting and other lines of work that are the least draining upon the nerves. Bro. Golden and those brethren I shall never forget, for in a sense they have prolonged my life. They and Bro. Golden are true brethren.

Since Conference I have made 441 pastoral visits; had 49 accessions to our church, and baptized 14 children, and will baptize 8 more next Sunday, the Lord permitting.

Everything is moving on, with a better showing than last year, but still there is great room for greater things. Excepting a few of our members, the spirituality of our charge is lacking. There is not that daily rigid religious living that insures readiness to meet God at any moment. We are hoping, working and praying for our charge to become truly spiritual. Pray that people and pastor may become more spiritual. ISAAC L. PEEBLES.

MELVILLE AND BIG CANE.

Through the mercy of God we have passed safely through our siege of small pox, or, rather varioloid, as the doctors here pronounced it, for it was very mild, and might not have been recognized as such by any other than a physician. We have mild and malignant small-pox both in St. Landry and Point Coupee, but there is no dread of it here.

We are now moving off nicely in a material way, in spite of the difficulties here mentioned, and we are praying for a revival all over the work, and are going to put forth an earnest effort for such a blessing. We have an excellent work, and are serving a people who excel in kindness and love to their pastor. I was most vigorously pounded by them last Spring, and they poured another one into my larder last Friday; so you see, Mr. Editor, my needs in a temporal and material line are remembered by my flock.

Since my appointment to this charge we have built a very elegant parsonage, which, when complete, will be ahead of anything in the district. The Home Mission (Ladies') Society has just made us a donation of $100, which will prove a good lift in the direction of completion, as every dollar of it will be spent in farther improvement, for we do not owe anything. We intend leaving some preacher an excellent home when the Bishop gives us marching orders. We have set out fruit trees, and a variety of roses and other ornamental shrubs, and these people will look to my successors to protect them instead of turning the horse or cow in on them, as some preachers are in the habit of doing. J. W. LEE.

Melville, La., March 20, 1900.

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THURSDAY, APRIL 5, 1900.

DO YOU ATTEND THE PRAYER MEETING?

Faithfulness in attending the mid-week prayer meeting is generally regarded, and rightly so, as one of the very best evidences of true piety. On the other hand, neglect of this important means of grace is an almost unfailing sign of lukewarmness, if not of a backslidden condition. We are aware of the fact that many church members are prevented by pressing duties and necessary occupations from regular attendance upon this service. It is often, for instance, out of the power of clerks, bookkeepers, railroad men, and others, to be present at prayer meeting, even when they wish to be, because their time is not their own, and not until their tasks are performed can they leave the office, the shop, or the store. Mothers with small children, the aged and the infirm, are also, for the most part, denied the precious privilege of meeting with the saints in the weekly prayer meeting.

But making all due allowance for those who are thus providentially kept from the place of prayer, it is, nevertheless, a deplorable fact that not a few professing Christians who could attend the prayer service regularly are seldom seen at it. Shame to tell, in some places the official members, including stewards and Sunday-school teachers, are nearly always conspicuous for their absence, and yet some of them do not find it impossible to make social visits, or to attend places of amusement frequently on week-nights. It is largely true of prayer-meeting attendance, as well as of some other things, that "where there's a will, there's a way."

We wonder how any church member who persistently neglects these social meetings of the church, when he could attend them, can hope to enjoy religion, or develop into a robust Christian. Not the least of the reasons why so many church members are lame and lean in soul is, that they attend lodge and club meetings with far more regularity than they do church and prayer meeting. Most business men, whether Christian or non-Christian, are very scrupulous about keeping their engagements with each other; but how about our engagements with God? Is His service contemptible? Is the reward He offers mean and unworthy?

While we would not affirm that every regular attendant at prayer meeting is a model of piety and consistency, yet it is extremely unlikely that any Christian who keeps himself under such gracious influences will backslide. Nor is such an one likely to remain long in spiritual babehood. Who ever heard of a spiritual declension that was traceable to regular visits to the place of communion with God? Where is one more likely to have his faith and strength renewed than in the assembly of the saints, in a fervent prayer service,

> "Where friend holds fellowship with friend;
> And heaven comes down our souls to greet,
> While glory crowns the mercy-seat."

Fellow-Christian, are you in the habit of going to prayer meeting? If not, what sort of excuse can you plead? You say you are too busy to attend? Others who are equally busy find time somehow to go; why not you? The service, you think, is dull, dry and unedifying? Possibly that is, because you have lost your first love; but if you still enjoy the peace of God, why not help to make the prayer-service more helpful and cheerful by your presence and voice in song, supplication, and testimony? Is it not your plain duty to seek the spiritual edification of others as well as your own good? Is not your habitual absence from the place of prayer an encouragement to other and weaker Christians to remain away? Are there but few who visit the place of public prayer? Then there is the more reason why you should be faithful. Your pastor needs you, and the cause of Christ demands that you go not after the faithless, careless, world-loving, God forgetting multitude.

One of the best things that can be said about any church member is that he or she is always to be found in place at prayer meeting. To say of such and such an one, however, that he is a neglecter of this blessed privilege, is to utter a sad thing indeed.

SHELDON'S EXPERIMENT.

The Christian Daily published by Mr. Sheldon for one week, as an experiment, is now a thing of the past, and all sorts of opinions and criticisms are coming from the secular and religious press as regards the venture. It is generally admitted that, as a news journal, Mr. Sheldon's paper was very disappointing, too little space being given to the record of current events and matters of present interest that the public imperatively demands to know about. Hence, after glancing over the first one or two issues, many subscribers, who were under the necessity of keeping up with current affairs, had to depend upon other dailies for the news. It was hardly to be expected, however, that a man with little or no experience in journalism could avoid making some mistakes in carrying out such a great undertaking as the one attempted. The editor of Zion's Herald makes the following just criticism of Mr. Sheldon's daily: "It has been a clean, fair—but only fair—religious weekly published daily. In later issues it seemed to become, more and more, an organ for the expression of the peculiar religious views and ideas of reform held by Mr. Sheldon." It should be borne in mind, however, that Mr. Sheldon has made no claim to infallibility, and that he did not expect his paper to be absolutely perfect. Several days after entering upon his work as editor, he said: "I know I have made blunders, but if I have accomplished one good thing, if I have suggested one good idea to any editor for the bettering of his paper, I shall be satisfied."

We are not so uncharitable as to attribute to Mr. Sheldon any sinister motive or itching for notoriety in making this experiment. On the contrary, we believe that he was actuated by a sincere and unselfish desire for the promotion of righteousness. While the venture may be counted a failure so far as giving the public a satisfactory Christian daily is concerned—several other dailies already established measuring much nearer the ideal of what a daily should be—the experiment will be by no means devoid of good results, for it has given strong emphasis to the demand for cleaner, purer dailies, and has helped to educate public sentiment in favor of such journals. The average daily, as we all know, is far too sensational, and too much given to parading crime and its corrupting details, to be harmless and elevating.

It looks as if nothing good was ever attempted but that the devil sought to give it an evil turn. It is stated that since the experiment has been made, the stockholders of the Topeka Capital have gotten into a wrangle over the future policy of the paper. Some wish it to be continued according to the Sheldon model, while others are bitterly opposed to such a policy, claiming that it will ruin the paper.

NOT ENTIRELY NEW.

Some have supposed that no attempt was ever made to publish a religious daily until Mr. Sheldon began his experiment. This is a mistake. The Montreal Witness has for a number of years been published as a Christian daily, while the New York World, which now looks a good deal of answering to that description, was originally established as a religious daily, its first editor being the accomplished and scholarly Manton Marble.

A NEW BOOK.

CHRISTIAN SCIENCE. An Exposition of Mrs. Eddy's Wonderful Discovery, Including Its Legal Aspects. A Plea for Helpless Children and Other Sick. By William A. Purrington, lecturer in the University and Bellevue Hospital Medical College, and in the New York College of Dentistry upon Law in Relation to Medical Practice, one of the authors of "A System of Legal Medicine." Small 8 vo. 194 pages. Illustrated. Cloth, $1. 1900. New York: E. B. Treat & Co., 241-243 West 23rd street.

The author's articles appeared originally in The North American Review, and were so well received that they have been put in permanent form for the good they might accomplish on educational and prudential lines. These papers deal chiefly with the expositions of Mrs. Eddy's teachings, her own account of herself, and the status of her cult before the law. These, with much other unpublished matter pertinent to the general subject, are here collated, and display its fallacies.

Many people look upon Christian Science, magnetic healing, etc., as harmless delusions. This book is an eye-opener as regards the horrible cruelties often perpetrated upon children and helpless invalids by pretended "healers" and "scientists." The frontispiece exhibits a photograph of a gangrened foot of a child treated by a Christian Scientist, amputation having afterwards to be performed by regular physicians. We heartily agree with the author in saying that "it is horrible to think of cases, as the object-lesson seen in the frontispiece, of contagious diseases, of severed arteries, and fractured limbs falling into the hands of such ignorant and audacious 'scientists.'" Even when the sick are willing to be treated by such persons, it does seem that the law ought to protect them from such malpractice.

The author points out the fact that from the earliest times, not merely the ignorant and weak-minded, but also persons of judgment and intelligence, have often been grossly deceived by shameless impostors in religion, medicine, and finance.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference convened in the Carondelet Street Church, March 29, 1900, Rev. Dr. S. S. Keener, P. E., in the chair. Bro. Jno. F. Foster, of Felicity Street Church, was elected secretary. There were in attendance all of the pastors in the district save one, one or two of the local preachers, and quite a number of laymen. The usual work of a District Conference was gone through with, and, judging from the different reports from the varied pastoral charges, all the charges are doing well.

The pastors were all hopeful, seemed to be well paid, and church finances generally were reported in good shape. Several churches are being repaired, parsonages are being remodeled, and one or two of our houses of worship practically being rebuilt. Several charges gave evidence of marked spiritual growth, with conversions at the regular services, while other charges had enjoyed gracious revival seasons.

The Twentieth Century Thank-offering Movement, as judged by reports, is being earnestly stressed by the pastors, and the responses are encouraging.

The NEW ORLEANS CHRISTIAN ADVOCATE was represented by Bro. M. M. Black. A resolution offering our pulpits to Bro. Black, and requesting him to occupy same in the interest of the ADVOCATE, was unanimously adopted.

A resolution was offered by Dr. LaPrade congratulating Dryades Street Church, and thanking Bro. J. H. Keller for canceling the mortgage of $2,700 upon said church, was adopted by a rising vote of the Conference.

The reports of the officers of the Seashore Camp Ground were very encouraging, showing quite a decrease in the indebtedness, and giving early promise of its complete liquidation. The grounds were reported in fine order, and the outlook for this year is quite encouraging. The following were elected trustees for the ensuing year: H. W. Spear, W. B. Thomson, A. S. Daniels, J. A. Woodville, S. H. Meyer, Dr. J. W. Adams, Dr. R. L. Riley, Dr. E. L. McGehee.

The following were elected lay delegates to the Annual Conference: W. B. Thomson, W. W. Carre, David Zabic, A. S. Daniels; alternates, T. J. Ferguson and H. W. Spear.

On Sunday, as usual, there was an exchange of pulpits, and in the afternoon a union communion service at Carondelet, which service was quite enjoyable. This is a new feature in New Orleans Methodism, and one which, from the interest manifested, will, no doubt, become a custom among us. This ended a very pleasant service of our Conference, with a general reconsecration of ourselves to the work of our Master. ROSTER.

INTERESTING LETTER FROM BRO. WILKINSON.

MR. EDITOR: Last Sunday Dr. W. B. Murrah, former pastor of this church, filled my pulpit here at Aberdeen while your scribe went to Okolona. Dr. Murrah preached two powerful sermons. Of course, he could not be otherwise than inspired with the two large congregations which came to see and hear their "old shepherd." Aberdeenians are in love with him still, and say he "beat himself" last Sunday. In the morning his sermon was on Christian education, preparing the way for our Thank-offering o're the year closes. The sermon at night was an "old-fashioned gospel sermon." We are doing all we can on the Century Fund, and will not be behind at the "roll-call." Everything is progressing nicely. Bro. Woollard, the presiding elder, is pushing the century offering with all his might on the district. Sincerely,

RICHARD WILKINSON.

Aberdeen, Miss., March 30, 1900.

THE GIBBS-WAGNER AFFAIR.

The celebrated injunction case of the Yocona Mills against Mrs. Carlotta H. Gibbs, which was appealed from the Chancery Court of Yalobusha county last September, was affirmed by the Supreme Court yesterday. The origin of the legal action and subsequently the personal difficulty was the publication of a series of articles in the Water Valley Itemizer by Rev. H. P. Gibbs, pastor of the Main Street Methodist Church of that city. The motion to dissolve the injunction was sustained, and the plaintiffs appealed. Chief Justice Woods, in delivering the opinion of the court yesterday, said the injunction could not be made perpetual, by reason of the death of the man enjoined, and that the articles complained of were not libelous, nor of a libelous character. Soon after the death of Mr. Gibbs damage suits amounting to $25,000 were brought by Mrs. Gibbs against the proprietors of the Yocona Mills. The case will be heard at the June term of the Circuit Court in Water Valley.—Memphis Commercial-Appeal, March 21.

NOTES.

The Vanderbilt theological students have contributed forty dollars apiece to the Twentieth Century Fund.

***

Columbia, La., has recently been blessed with a sweeping revival. A full account of the meeting will appear next week.

***

The commencement exercises of Mansfield Female College will embrace June 10 to 13. Rev. Jas. L. Pierce, pastor at Monroe, La., will preach the commencement sermon.

***

The commencement sermon of the Forest District High School, located at Montrose, Miss., will be preached on May 20 by Rev. W. B. Murrah, D. D., president of Millsaps College.

***

Rev. C. C. Evans writes: "Satartia charge is thoroughly alive. Our stewards made a fine report at our first Quarterly Conference. We hope to make this year the best of the four."

***

All delegates to the approaching Mississippi State Epworth League Conference are requested to send their names at once to Miss Bertha E. Clansman, 103 Randolph street, Vicksburg, Miss.

***

The Epworth Era, of March 22, was a Mississippi edition, and contained excellent portraits of a number of leading League workers and officers in Mississippi. Editor DuBose evidently knows how to make his paper both attractive and edifying.

***

Dr. Hoss' leader in the Nashville Advocate of last week, on "Fungi of a Diseased and Dying Faith," was a strong and magnificent utterance on a topic that needs fearless handling just now. The Doctor is in the habit of getting off fine things, but this time he outdid himself.

Rev. T. S. Randle, of the Louisiana Conference, informs us that though he has rather a difficult field, he is meeting with a good deal of encouragement. He is having good and attentive congregations at most of his appointments, and expects, by the help of the Lord, to succeed.

***

Rev. J. A. B. Jones, the popular pastor at Brandon, Miss., observed March 25 as "Veteran's Day," and as the result raised sixty dollars, the entire amount of the assessment on that charge for Conference claimants. We congratulate both preacher and people upon their faithfulness and liberality.

***

We are glad to learn that that consecrated and persevering young itinerant, Rev. J. T. Abney, pastor of the Roxie (Miss.) charge, is getting on well with his work. He writes that he expects to begin a meeting at Roxie on the fourteenth instant, and will be assisted by Rev. W. T. Griffin. May the gracious power of God be evident in the meeting!

***

Every Methodist in the city should attend without fail the Twentieth Century Educational mass meeting to be held at Carondelet Street Church next Sunday morning. Bishop Galloway, whose fame as an orator is international, will deliver the address, which will be of interest not only to Methodists, but to people of all denominations.

***

The protracted meetings held recently at three of our churches in this city resulted as follows: At Parker Memorial, twenty-five or more conversions and nineteen accessions, twelve being on profession; at Louisiana Avenue, eight or ten conversions; at Burgundy Street Church, a number of conversions and five accessions to the church on profession of faith.

***

In another column will be found a note from our good friend, Rev. T. J. Norsworthy, who is in the local ranks, mentioning the fact that he is now ready to assist in revival work any of the brethren who may desire his services. Bro. Norsworthy is an earnest, forceful preacher, and has had considerable success as a revivalist. The pastor who engages him to help in a meeting may count himself fortunate.

***

We are deeply pained to learn of the death, which occurred on the twenty-eighth ultimo at Meridian, Miss., of Col. J. B. Deason, father-in-law of Rev. H. M. Ellis, of the Mississippi Conference. The deceased was a high-toned Christian gentleman, and was universally esteemed. His remains were carried to Brookhaven, Miss., for interment. The bereaved family have our heartfelt sympathy in this sore bereavement.

***

We had the pleasure last week of attending several sittings of the New Orleans District Conference, and we take this occasion to thank the brethren for the marked courtesy and kindness shown us. The reports, on the whole, were quite encouraging, and indicate that Methodism is not only holding her own in this city, but is making substantial progress. We were glad to grasp the hand of those earnest workers from outside the city, Revs. J. J. Kelley and J. B. Kent.

***

We are in receipt of a brief note from Rev. W. T. Griffin, agent of the Mississippi Orphans' Home, in which he says: "Our Sunday-school Convention at Madison was well attended and proved to be quite an interesting meeting. Henry Spence, of Nashville, led the singing. The papers read were of high order, and the discussions were very helpful, and new life was put into the Sunday-school work. The people of Madison entertained us royally and attended the sessions in large numbers."

***

We are in receipt of a circular sent out by Rev. B. F. Lewis, the enterprising pastor at Ellisville, Miss., announcing a "Missionary Protracted Meeting" at that place, beginning April 1, conducted by Rev. T. L. Mellen, presiding elder of the Forest district and Conference Missionary Secretary. The purpose of these special services is not to raise the missionary assessments, but to enlighten the people upon the subject of missions, and enkindle missionary zeal. Such a meeting is sure to be productive of great good.

We are very sorry to learn that Rev. C. A. Powell, of the Mississippi Conference, is in such ill health as to be confined to his bed a good part of the time, and is scarcely able to meet his appointments. Let general and fervent prayer be made for his recovery.

***

On last Sunday, Bishop Galloway dedicated a new Southern Methodist Church at Anniston, Ala. The next day he left for New York City to attend a meeting of the trustees of the Slater Fund. He expected, on his way home, to look in on the Baltimore Conference, which met in Washington City yesterday, Bishop Candler presiding. The Bishop is booked for a speech at Mobile on the Twentieth Century Movement some time this week, and on next Sunday morning will address the mass meeting at Carondelet Street Church.

***

Our young friend, Rev. H. R. Singleton, Jr., continues to do well. A recent note from him says: "Ruston Church is in splendid spiritual and financial shape. Entire foreign mission assessment sent to Bro. Thomson in January. Preacher's salary raised $200, and paid up to date. Fifty net additions since Conference. House too small to seat congregations. Fine class meeting every Sunday. Penitents at the altar every Sunday night, and conversions at the regular services. Parsonage to have $500 worth of improvements next month."

***

Dr. E. A. Schell, late General Secretary of the Epworth League of the M. E. Church, has sprung a new sensation in that body. He has brought suit in the circuit court of Cook county, Ill., against Drs. Chas. H. Parkhurst, editor of Zion's Herald; H. C. Jennings, of the Western Book Concern, and J. F. Berry, of the Epworth Herald, for alleged conspiracy to defame his character and deprive him of his secretaryship. He claims damages to the amount of $25,000. This is indeed a deplorable method of settling church troubles, and seems to us to indicate a sad lack of piety, if not of good judgment.

***

We wish to express our thanks for an invitation to attend the seventh anniversary exercises of the Galloway Literary Society of Millsaps College, which will be held in the college chapel, Friday evening, April 13. The anniversarian, Mr. J. T. McCafferty, of Chester, Miss., will deliver an address on "The Making of the South." The audience on that occasion will also be treated to two orations—the first, by Mr. E. H. Galloway, of Jackson, Miss., on "Stumbling Blocks Along the Road of Life—Their Help;" the second by Mr. E. A. Clark, of Kosciusko, Miss., on "America and the Close of the Nineteenth Century."

***

As the General Board of the Woman's Home Mission Society of our church will hold its annual meeting at Carondelet Street Church, in this city, April 11 to 18, inclusive, the Methodists of New Orleans, especially the good women, are looking forward to its sessions with much pleasure. About one hundred lady delegates and visitors from all over the South are expected to be in attendance, and there will be a number of addresses and papers on important topics by distinguished speakers of our church, both male and female. We would advise all who can do so to attend the sittings of this splendid society.

***

A pretty home wedding took place yesterday at noon at the residence of Mr. and Mrs. Noble Moore, 1426 V street, northwest. The contracting parties were Miss Harriet Letitia Smith, sister of Mrs. Moore, and Mr. J. L. Enochs, of Jackson, Miss. The impressive marriage ceremony was performed by Dr. Radcliffe, of the New York Avenue Presbyterian Church. The bride was given away by her cousin, Representative Thomas C. Catchings, of Mississippi. Immediately after the ceremony the happy couple left for a trip North, amid a shower of rice, old shoes, and good wishes. They will reside permanently at the capital city of Mississippi, where the groom holds a prominent position in business and social circles. The bride, a very popular young lady, was the recipient of a number of beautiful and handsome gifts from her friends.—Washington Post, March 27.

The groom is a nephew of the editor-in-chief. We extend this newly-wed couple our warmest congratulations, and wish them long life and much happiness.

WEBER, HARDMAN, IVERS & POND, STERLING, WEGMAN, HOWARD,
CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
JUNIUS HART, - - - 1001 CANAL.

(Continued from First Page.)

impartial enforcement of law. He did not cheapen and degrade the courts of the country by a lavish and indiscriminate release of criminals. Sympathy is divine, but sentimentality is evidence of personal and official weakness.

If asked to suggest two words that would most fittingly characterize this great man, I should say "strength and trustworthiness." He was absolutely reliable, never failing in any duty, never faltering in the presence of any danger and never betraying a trust. His whole life was formed on the ethics of the Man of Galilee, and throughout his long career he obediently followed the teachings of an all-wise Providence. He trusted in the Son of God for his salvation and died with a prayer on his honest lips.

Gov. Stone occupies his own niche in our temple of fame. He made for himself a place among our heroes and statesmen, and he will have a large space in the history of the times in which he lived. He was not an echo, but a voice, clear, distinct and authoritative as the silver trumpet of a Hebrew prophet. Those were stormy times that brought him to the front, and no heroic commander ever led his brave battalions with more consummate skill and splendid courage. When other hearts failed, his proud spirit never quailed. When other banners were ready to furl, every fold of his flag was made to wave. Those sad and bitter days of reconstruction might well be forgotten but for the opportunity they gave of disclosing and immortalizing the heroic qualities of some of the purest patriots and grandest statesmen that ever adorned the history of any land or time. And high up on the canonized scroll of the century will be the stainless name of John Marshall Stone.

Conference Board of Missions, Louisiana Annual Conference.

TREASURER'S REPORT.

Received for foreign missions from

Waterproof, Rev. R. A. Davis	$ 12 50
Tchonpitonlas and Gretna, Rev. P. H. Fontaine	2 00
Pine Grove, Rev. F. N. Sweeney	5 00
Homer, Rev. W. F. Henderson	92 85
Rayne Memorial, Rev. W. H. LaPrade, D. D.	20 00
Louisiana Avenue, Rev. R. H. Wynn	85 50
Zachery, Rev. A. J. Notestine	40 00
Lisbon and Summerfield, Rev. B. H. Sheppard	40 00
Total	$297 82

DOMESTIC MISSIONS.

Lisbon, Rev. B. H. Sheppard	$ 11 74
Grand total	$309 56

W. B. THOMSON, Treas.,
231 S. Rampart St., New Orleans.

April 1, 1900.

SPLENDID MEETING AT CROWLEY.

MR. EDITOR: Rev. Abe Mulkey has been with us for the last ten days helping in a revival. The results have been good. A conservative estimate of the conversions and reclamations would be, at least, 100; 65 accessions to the various churches of the town, and 38 accessions to our church. This makes 60 members that we have taken in since Conference.

Bro. Mulkey took up a collection for our Methodist Orphanage at Waco, Texas, and got $135. The church has raised since Conference, for all purposes, between $1,300 and $1 400. The stewards have raised our assessment to $1,000, and feel confident that the finances of the year will be brought up in good shape. I expect to take a collection of $500 for various causes (Conference collections) on Easter Sunday.

Rev. Henry Ahrens did us splendid service in charge of a choir of about 75 voices. Abe Mulkey is loyal to Methodism, preaches sound doctrine, and there is every indication that the work done is a permanent one. There have been a number of acts of restitution and the paying up of old debts all over the town. We believe that our town and churches are in better condition than they ever have been.

The meeting was held at W. W. Dyson's warehouse, with a seating capacity of 1,000. The house was full every night, and sometimes overflowed. All of the churches of the town co-operated in the best spirit; hence every church has felt the influence of the meeting from center to circumference.

P. R. KNICKERBOCKER.

Crowley, La., March 28, 1900.

Notice.

DEAR MR. EDITOR: Will you please say to the brethren through the columns of your paper that I am ready to assist in revival work any of them who may desire my services? I have a large "gospel tent" which can be used where desirable. I would be pleased to correspond with any of the brethren who may contemplate having a meeting soon.

Yours fraternally,
T. J. NORSWORTHY.

Mississippi City, Miss., April 2, 1900.

Royal
BAKING POWDER
Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJU, late *Chef*, Delmonico's.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

LOUISIANA.

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

Arcadia!

Seat of coming Conference.

Louisiana Epworth Leagues.

Thursday to Sunday inclusive, April 12-16.

Send in your names at once to Miss Gussie B. Tooke, Arcadia, La.

Pay full fare going; secure a certificate from the agent, and return at one cent per mile.

In order to secure this rate, however, there must be at least fifty persons present at the Conference holding certificates.

Let the Louisianians turn out en masse, and make it the best Conference ever held in the State. Prayer also should be made with this purpose in view.

The "Mississippi Edition" of the Epworth Era was interesting and attractive. There are many active and efficient workers in that fertile field.

In the account of the State Conferences, on first and second pages, there are several errors to be noted. T. B. Clifford was elected secretary of the first Conference, and though, perhaps, neither "worthy nor well qualified," nevertheless he was elected, and served in that capacity to the best of his ability. R. W. Bailey was elected corresponding secretary and treasurer.

The names of Bro. J. C. Cavett, of Meridian, and Rev. J. A. Randolph were omitted entirely in the record of the second Conference. J. C. Cavett was elected third vice-president, and J. A. Randolph, corresponding secretary and treasurer.

Rev. J. A. Randolph, as first vice-president, called the "Crystal Springs Conference" to order, and presided until the election of new officers.

May God abundantly bless the efforts of the loyal band of Leaguers in Mississippi, and, as worthy sons and daughters of that Christian commonwealth, may they continue instant in season and out of season, and ever prove workmen that need not to be ashamed!

We are in receipt of an invitation to address a mass meeting of Epworth Leaguers in Wilkinson county, Miss., during the merry month of May. We thank those concerned, and promise (D. V.) to be present and do our best.

TO THE LEAGUERS OF LOUISIANA.

DEAR FELLOW-LEAGUERS: We are especially anxious to have the greatest gathering of Epworth Leaguers ever known in the State at our State Conference, April 12 to 16, 1900, at Arcadia, La. To this end we earnestly ask you to send one, or more, delegates.

On Thursday evening, the twelfth, a reception will be tendered the delegates by the Arcadia League. We hope to make this evening very pleasant, and, if possible, get the Leaguers personally acquainted. On Friday, at 8 P. M., "Twentieth Century Rally." Address by Bishop Galloway and Dr. H. M. DuBose. Saturday, at 8 P. M., "Missionary Social," "An Evening in China," given by Arcadia League at private house. The services each day will be interesting and profitable.

The programme, as a whole, is splendid. How can the Leaguers of Louisiana afford to miss it?

We extend a hearty invitation to you all, and bid you welcome into our town and into our homes.

Let me ask that each of you pray that the Conference may result in great spiritual good for the Leaguers and all those who attend.

Do not neglect to send delegates, and send me names at once.

Yours, "All for Christ,"

GUSSIE B. TOOKE,
Pres. Arcadia League, and State Sec.

Arcadia, La., March 20, 1900.

Notice.

Leaguers will please bring up to Arcadia the amounts subscribed for missions at the Crowley Conference last Spring. The New Orleans District Epworth League will overpay their subscription, which amounts to over five hundred dollars. Let the other districts pay up in full.

A. SIDNEY DANIELS, Treas.

Do You Own
HORSES OR MULES?

COLIC & BOTTS
Is guaranteed to Cure in Every Case.

NO DRENCHING—DOSE: ONE TABLESPOONFUL.

LEARNED, MISS., Feb. 24, 1899.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance, found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,
J. J. McDOUGALD.

PRICE, $1.00 a Bottle.
I. L. LYONS & CO., Proprietors,
New Orleans, La.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss. ASSOCIATE EDITOR.

Notice.

To the Pastors and Epworth League Presidents of Meridian, Seashore, Forest, and Brookhaven Districts:

Please refer to the Minutes of the fifth Conference of the Epworth Leagues of Mississippi, and you will find on page eight the following:

"Committee on Organization submitted the following report, which was adopted:

"Resolved, That we recommend the appointment of a committee of seven members of the State League Conference, to whom may be referred the recommendation of the acting president embodied in his report to this Conference, relating to bi-annual sessions. That said committee, by correspondence with the individual Leagues of the State, ascertain their wishes in regard to this question, and to report at the first business session of our next State League Conference.

"We recommend the following committee:

'Rev. A. F. Watkins, Vicksburg; Rev. T. G. Ramsey, Booneville; W. D. Hawkins, Meridian; W. F. Lagrone, West Point; Miss Mabel Stegar, Greenville; W. H. Mallory, Jr., Natchez; Rev. H. G. Hawkins Madison."

'And I would ask the pastors to call the attention of Leaguers to this request, and urge them to give it, immediate attention.

W. D. HAWKINS,
Meridian, Miss.

March 21, 1900.

The above committee were to get an expression from the Leaguers of the State as to whether it would be advisable to change our present plan of holding the Conference annually to holding it once every two years, and having a Conference the year between the State Conferences in each of our Conferences, viz.: Mississippi and North Mississippi.

As a member of the committee, the districts named in the heading of this article were assigned me by the chairman, and in order that I may get this information, I would ask that the president of each League in these districts ascertain from their Leaguers (by vote in business meeting, if possible) their views on the subject, and report same to me at once. Please let me have the information by the twenty-fifth of April.

The Meridian Epworth League-Union will issue on April 14 an "Easter Edition" of the Evening News of that city. Dr. H. F. Tatum and Mr. W. D. Hawkins will be editors. Those desiring copies may obtain them at five cents each by communicating with either of the editors.

The third annual session of the Mississippi Conference Sunday-school Convention, held last week in Madison Station, was greatly enjoyed by the citizens and by the delegates. The attendance and interest were greater than that in 1899, and steps were taken looking to a still greater attendance in the future years. The utility of this convention is always evident to those who attend and participate. The 1901 meeting will be in McComb City. The Conference Sunday-school Board was requested to offer two prizes to the students under seventeen years of age who would stand during the next convention the best written examination on the Book of Matthew.

It is in order for the Leagues and Leaguers to be preparing for the Conference at Vicksburg, May 10-13. It is likely to be a great meeting, and we trust that the fruits of it will be conserved and used.

The Mutual Life Insurance Com'y
OF NEW YORK.
RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

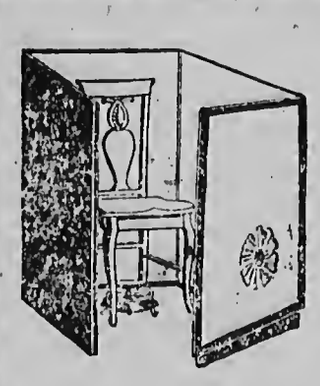
It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles. New Orleans, La.,
Managers for Louisiana and Mississippi.



A Turkish Bath at Home.

$12 BATH CABINET For $5.00

The Standard Bath Cabinets

are the standard. The best Cabinet made. Convenient, durable and handsome. Always ready for use. Physicians everywhere recommend them. Every Cabinet built on honor. Has a door. You walk in, sit down and close cover over you—cover works on hinge. A remarkable invention. There is no person in the world whom Turkish and Vapor Cabinet Baths will not benefit. It opens the pores and sweats all the poisons out of the blood, leaving it pure and healthy. Physicians recommend it to cure Lagrippe, Colds, Pleurisy, break up Fevers, cures Rheumatism, and all Liver, Kidney, Skin and Blood diseases. If you are sick, it will make you well; if well, it will keep you so. Makes you healthy, vigorous and seemingly 10 years younger. A Turkish bath at home for 3 cents. No home can afford to be without it. Every Cabinet guaranteed or money refunded if not as represented.

GOOD AGENTS AND SALESMEN WANTED, EVERYWHERE to open offices and appoint agents. $100 a month and upwards. Big Money. Ask for book about the Cabinet and its uses, and testimonials.

WRITE TO-DAY

THE STANDARD BATH CABINET CO.,
TOLEDO, OHIO.

EPWORTH LEAGUERS OF MERIDIAN DISTRICT.

For reasons we think good, we have decided not to hold our District League Conference until after the State Conference at Vicksburg, May 10-13.

Let me again urge you to forward your five-cent assessment. Only a few of the Leagues of this district have paid yet. Send to D. G. Patton, Jackson, Miss. Your delegates will not be entitled to a seat in the State Conference unless you pay your assessment.

You are entitled to delegates as follows: "Each League shall be entitled to one delegate. Leagues with membership exceeding 15, an additional delegate for each 15, or fractional part thereof." [Article III, Constitution.]

Each League should send a full delegation. We expect to have a special car, as we had to West Point last year. The Conference will be the best we have ever had. All preachers and presiding elders who have Leagues in their respective charges and districts will be admitted as delegates. Credentials of delegates must be signed by the president and secretary of their Leagues, and forwarded with their names to the local committee at the place where Conference meets.

Please send me a report from your League as soon as you can, giving me the names of your officers and number of members, and also what work you are doing in each department, including in this report the names of your delegates to the State Conference. Who will be the first to answer the above request?

W. D HAWKINS Dist. Sec.

Meridian, Miss., March 20, 1900.

RESOLUTION.

A resolution passed by the Winona District Missionary Institute:

Resolved, That we, the pastors and laymen of this Winona district, do, during the month of April, make a mutual effort to raise the entire assessment for missions, and forward the same to the treasurer of the Board of Missions; that the secretary of this Missionary Institute notify the pastors of the district who are not present at this meeting.

R. A ELLIS,
R. A. BURROUGHS.

CHILDREN'S DAY.

The Sunday-school Board has ordered Children's Day programmes sent to each pastor in the Mississippi Conference, free of cost. The number sent is based upon the number of Sunday-school scholars on the roll. It is to be hoped that every pastor and Sunday-school superintendent will give this matter the necessary attention to make this, the children's day, a success in its truest sense. It belongs to them, and lasting good will be done if properly observed. There never was greater need in the home mission field for the money raised by this day. Let us have a Sunday-school rally all over the Conference.

W. T. GRIFFIN,
Chairman S.S. Bd.

Summit, Miss.

Important Notice.

The railroads east and west of the Mississippi have agreed to give rates of a fare and one-third on the certificate plan to all attending the Woman's Board of Home Missions, which convenes in New Orleans, La., April 11 to 18. All delegates and visitors must be careful when purchasing their tickets to ask for a "standard form certificate" from the agent, as it constitutes a receipt for the full fare paid going, and, when signed by the secretary of the meeting and vised by the Special Agent at New Orleans, it is available for the one-third rate returning. If this is not done, there will be no reduction.

MRS. R. K. HARGROVE,
General Secretary.

NOTICE.

MR. EDITOR: Please announce through the columns of our ADVOCATE that I am in a position to assist in revival services. Should any pastor anywhere desire to secure my assistance for the present year, they should correspond with me at once, so that we can fix the dates.

Yours in the fullness of the gospel of Christ,

J. N. TUCKER.

Brandon, Miss., March 27, 1900.

WONDERFUL CURES BY SWAMP-ROOT.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

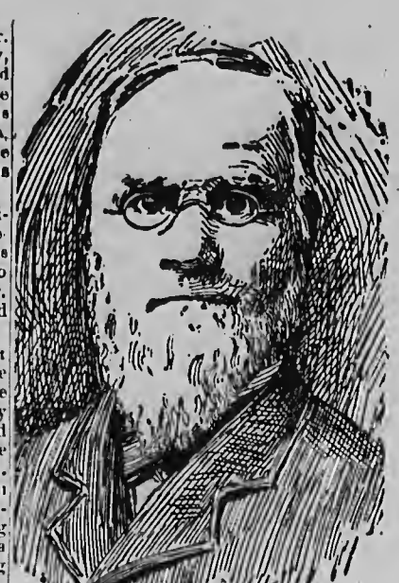
Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy investigated by the "CHRISTIAN ADVOCATE," the ones which we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2nd writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp Root as a conspicuous feature of the housekeeping utensils.

"I can only speak in the highest praise of its health-giving properties."

C. F. POLLARD.



DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11th, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

Sample Bottle Free.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that those of our readers who have not already tried it are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the NEW ORLEANS "CHRISTIAN ADVOCATE."

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Home Circle.

LONG LIFE.

BY H. BONAR.

He liveth long, who liveth well;
All else is life but flung away.
He liveth longest, who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go.
The life above, when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—Selected.

SUNSHINY WOMEN.

The sunshiny woman, who always greets you with a smile that warms you to the heart, is one of the divinest gifts of God to man. Her name is not legion, neither is the priceless gem found in vast numbers, but, like the diamond, she scintillates the more brilliantly amid dark and gruesome surroundings. The sunshiny woman as a girl is the particular star in the circle of classmates who in after years, perhaps, forget the others, but who always dwell lovingly on the name, even in memory, of the gentle being who turned away the shadow and made the presence of the sun more evident. In the home she is the one to whom mother looks for joyous sympathy and in whom father finds a restful delight after the fatigues of the day. If cook is cross, the children fretful, or the financial bureau in a state of depression, the sunshiny woman can always find even in such a doleful trimvirate something of a cheering character, something which, once brought to light, raises the spirits of the household in proportion to their depression heretofore.

When the sunshiny woman becomes a wife she brings into her husband's life an element of joy that no future calamity can entirely eliminate. She is a helpmate in very truth, though she may not be able to make a loaf of bread and has the most extraordinary ideas on the subject of domestic economy. She is a sort of mental bracer, the effervescence of the sunbeam brightening all within the radius of her influence. Life to her is never so gloomy but that it could be gloomier. She revels in the very joy of living, and even when physical misfortunes pursue her the beautiful soul smiles forth from the patient eyes, until we inwardly remark, "God bless her," and know that the world would be better if there were more like her.—Christian Observer.

USE PRESENT OPPORTUNITIES.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If a sermon helps you, it will do the preacher good to tell him of it. If the editor writes an article you like, he can write a still better one next week if you send him a note of thanks.

If my friends have vases laid away filled with perfumes of sympathy and affection, I would be glad if they would bring them out in some of my weary hours, that I may be cheerful and refreshed by them. If we would fulfill our mission, we must anoint our friends beforehand for their burial. Tears falling on the icy brow make poor and tardy atonement for coldness and selfishness in long, struggling years. Flowers piled on the coffin cast no fragrance backward over the weary years.—J. R. Miller.

"ABUSED" PEOPLE.

Of all disagreeable people to live with, the "abused" man or woman is the most trying, and the lot of one doomed to such association is anything but enviable. Always on the alert for slights or neglects; so very sensitive as to imagine the condemnation of any act or circumstance an indirect thrust at themselves; crushed if their friends presume to look through other spectacles than theirs, and jealous if their full confidence is not in all instances bestowed, although they think nothing of betraying that confidence.

Sadly enough, this trait is sometimes fostered in the most unexpected places, even in the Christian home, where selfishness and distrust should find no resting-place. There is a certain mother who thus makes her home almost unendurable for herself and family. Although there is no doubt of her love for her children, yet, possessing and indulging this unhappy disposition, and demanding the respect and confidence of which she has never shown herself worthy, she blights her home by unceasing laments over imagined slights.—The Housekeeper.

THE IDEAL FATHER.

Writing of the ideal father and ideal home-training, in the Ladies' Home Journal, Frances Evans refers to the home life of a well-known writer "who considers no affair of greater importance than the direction of his four boys' minds. His boys run in age from ten to seventeen, but even the little lad of ten is admitted to the family talks, which are teaching these boys to think for themselves. Instead of telling the children to 'keep quiet' at the dining-table, both parents, with wise kindness, promote and direct the natural talkativeness of youth into fruitful channels. The father brings home the news of the day, and each boy is encouraged to express himself on these current topics when they dine at night, provided he is willing to think about what he is saying, not deliver some careless, ignorant opinion, then obstinately stick to it. Argument is encouraged, and frequently started by the father. Each boy may give free rein to his opinion as long as he keeps his temper and argues his best. No slovenly habits of thought or expression are permitted in this family. The topic in hand may be anything from football to the latest scientific discovery."

THE REAL TOUCHSTONE.

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbors' failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of buyer when we sell, and seller when we buy, if we want to deal fairly. Francis de Sales.

FRIENDS.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought that he had come to bankruptcy." A rather sharp stroke of humor was that device; and there are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few by-streets and back-lanes on their visiting lists. Prosperity breeds friends; adversity tests them.—Theodore L. Cuyler.

There is a mistaken idea of culture prevalent. Culture does not mean merely committing to memory a great number of facts out of text-books, but it does mean a careful and thoughtful assimilation of every bit of knowledge that comes our way for the purpose of making ourselves more intelligent, more noble, more helpful human beings, and where can be found a better school for the development of these attributes than in a wisely and properly conducted home?—Ladies' Home Journal.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

BOSTON DENTAL CO.,

ST. CHARLES AVENUE,

.....CORNER WASHINGTON AVENUE.

Ten minutes ride from Canal St.

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate, so that you can try your teeth before taking them.

Good Fillings.....$1.00 up

Inserted without the least pain.

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00

Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

OPEN TILL 8 P. M.

BOSTON DENTAL CO.,

ST. CHARLES AND WASHINGTON AVENUES.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

Address

REV. W. C. BLACK.

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STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,

Rampart and St. Andrew Sts.

Families supplied with fuel for heating & cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

Mrs. J. D. Cordell,

MILK · DEPOT,

SWEET CREAM, BUTTERMILK.

DELIVERY FREE.

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132 N. 12th St., Philadelphia, Pa.

MONEY SAVED

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Program Preachers' Institute,

FOREST, MISS., TUESDAY AND WEDNESDAY, MAY 8 AND 9.

The opening sermon will be preached Monday, May 7, at 8 P. M. Subject, "The New Birth." W. M. Stevens.

TUESDAY, MAY 8.

8:30 A. M. Prayer and praise.

11 A. M.—Sermon, "The Methodist Church Is a True Church of Christ." R. S. Gale.

2 P. M.—Prayer and praise.

3 P. M.—Prayer and praise.

4 P. M.—Sermon, "The Mode and Meaning of Water Baptism." W. M. Sullivan.

8 P. M. Sermon, "Infant Baptism." J. H. Foreman.

WEDNESDAY, MAY 9.

8:30 A. M. Prayer and praise.

11 A. M. Sermon, "The Beginning of Missionary Enterprises: God Seeking Adam." W. L. Litfield.

2 P. M. Prayer and praise.

4 P. M.—Sermon, "The Tithe Law Still Binding. J. G. Galloway.

8 P. M.—Sermon, "Christian Perfection." W. W. Morse.

Papers requiring not more than fifteen minutes in the reading of each will be prepared on the following subjects by the brethren to whom assigned and read when called for: Charles Wesley and His Hymns, Dr. Irvin Miller; John Fletcher, P. H. Howse; Joshua Soule, G. R. Ellis; E. M. Marvin, J. E. Williams; J. W. Lambuth, H. J. Moore; Wm. Carey, B. W. Lewis; Robert Moffatt, J. M. Corley; Our Duty as a Church and People to the American Bible Society, P. D. Harding; Origin of the Roman Catholic Church, G. W. Huddleston; Origin and Distinctive Doctrines of the Lutheran Church, T. J. O'Neil; Origin of the Church of England, D. C. Langford; Origin of Presbyterian Churches in Switzerland and Scotland; Divisions, W. L. Litfield; The Baptists; Their Origin and Divisions, Jas. G. Galloway; Who and What Were the Anabaptists? Jno. R. Hayes; The Methodists: Origin, Growth, and Divisions, W. M. Stevens; Origin of the Protestant Episcopal Church, and the Romance of Their Fabulous Apostolical Succession, M. L. White.

T. L. MELLEN, P. E.

Program Forest District Conference,

FOREST, MISS., THURSDAY AND FRIDAY, MAY 10 AND 11.

THURSDAY, MAY 10.

8:30 A. M.—Prayer and praise. Organization. Entertainment of reports. Renewal of licenses of local preachers. Paper: "The Epworth Leagues of the District: What Are They Doing? How May Their Number and Usefulness Be Increased?" Gen. B. Harper. Discussion led by O. M. Autrey and J. M. Corley.

11 A. M.—Sermon.

4 P. M.—Prayer and praise.

2:30 P. M. Paper, "The Loyal Sunday-school Army." D. S. Harmon. Discussion led by P. L. Blackwell and D. E. Vickers. Paper, "The Place of the Catechism in the Sunday-school." Discussion led by Dr. V. M. Nell and E. F. Evans. The Use of the Blackboard in the Sunday-school Practically Demonstrated. The Teacher's Preparation to Meet the Class. General discussion. The Preacher's Preparation to Meet the Sunday-school and the Congregation.

8 P. M.—Sermon, "The Lord's Supper." Dr. Irvin Miller. Sacrament administered by D. C. Langford.

FRIDAY, MAY 11.

8:30 A. M.—Prayer and praise.

9 A. M.—Reports of committees. Discussions. Paper, "The Twentieth Century Educational Movement: Its Purposes and Its Prospects." T. J. O'Neil. Discussion.

11 A. M. Sermon.

2 P. M.—Love-feast. Selection of place for next District Conference, and election of delegates to Annual Conference. "What Are Our Women in This District Doing for Foreign Missions?" Paper by D. Scarborough. "What Are Our Women in This District Doing for Home Missions?" Paper by J. H. Foreman. "What Are We Preachers Doing to Help Our Women in Their Missionary Efforts?" Experiences and confessions. "What Are Our Men Doing for Foreign and Home Missions? And What Are We Preachers Doing to Help Them in Their Efforts?" Experiences and confession.

8 P. M.—Sermon.

T. L. MELLEN, P. E.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

MISS ARRIE TUCKER.

Miss Arrie Tucker was born Aug. 17, 1880, near Olive Branch Church, in East Feliciana parish, and died Jan. 28, 1900, at Meridian, Miss.

Sister Arrie was a promising young woman, possessing all the traits of character and Christian graces that go towards making a pure and noble life.

As a daughter, she was kind and obedient. Parents never had more reason for being proud of a child than had hers. She had never given them any trouble, but, on the other hand, had made home so cheerful and bright. Her life was given, not for self, but for the good that it might do others. Therefore, it is no wonder to us that her parents feel so sorely bereaved.

What a loving sister she was! So affectionate and kind. She seemed so fitted to be the eldest in the home. And how natural it was for her two sisters, who were younger than herself, to look to her for counsel and advice.

She joined the church under the ministry of Bro. George D. Anders at the age of eight, and was converted under the ministry of Bro. J. T. Leggett at the age of nine. She lived a consistent Christian life from the time that she identified herself with the people of God until the day of her death. She had placed her all on God's altar, which was proven by her life and work. Many members from Deerford Church will rise up in the judgment and call her blessed for the sweet Christian life that she lived before them. Blessed be God, she is not dead, but she is living in the hearts and lives of her pastor and brethren, and the extent of her work and influence will only be known to us in eternity.

Miss Tucker is a daughter of J. H. Tucker, of Zachary, La., and niece of our former presiding elder of the Baton Rouge district.

By her pastor, W. H. BENTON.

MISS ARRIE TUCKER.

As her teacher, I am asked to write something in memory of Arrie Tucker as to her college life and last days. She came to us in the Fall of 1898; was a sweet, modest, retiring Christian girl, noble, and loved by all. After remaining with us a while she was convicted of inbred sin, or of the need of a deeper work of grace in her heart. She knew she was a true child of God; had the witness of the spirit to her conversion, living up to all the light she had, but she was not satisfied; was feeling out after something higher. She had life, but wanted "life more abundant." She had peace with God, but wanted the peace of God that passeth all understanding. One day she made the complete consecration; put her whole life on God's altar, and he sanctified the gift, and she entered into the blessed experience of entire sanctification. From that day she wore a brighter face. The Bible seemed a new book; she loved it as never before. This was a new life to her, and it opened up a new world. She not only professed this blessing, but she lived it, as her teachers, college mates, home folks and pastor can testify. One said of her: 'Say what you will about sanctification, but she lived it. Her life is worth all the arguments.'

On July 22, 1899, she wrote me as follows: "As you have often said your first thought of one of your girls was about her spiritual welfare, I suppose you will want to know about mine. I am glad that, like Paul, I can say I have kept the faith. The tests have come, and still come; but I thank the Lord that he has sustained me in them all. I am not only feasting on hidden manna myself, but I am trying to offer some to others. I have attended several good meetings; just came home from one yesterday. Lela" (her sister, who was with her in college) "and I have organized a Bible class, which I am sure will do good."

This extract is a sample of her writing. It shows where she lived. When she returned last Fall and brought her two sisters, she still wore the same bright face and gave the same bright experience. When in her sickness, suffering so much from the abscess in her head, she realized that it was impossible for her to get well, and that it was the Lord's call, she still had the joy in her heart. She said she was ready to go or to stay, for sacrifice or for service. It was beautiful to see a sanctified child of God cross over the river. She asked to be buried in her uniform, and that her sisters be educated here, where she got so close to God. She sent for Bro. L. P. Brown, in whose Bible class she had received so much help, and told him of her conversion at the age of eight or nine, and of her sanctification last year. She said the way was bright and clear. While lying on the bed of suffering at one time she sang, all alone,

"When Jesus shows his smiling face,
There is sunshine in my soul."

"But I am too sick to sing," she said. At another time she sang:

"We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessings of rest."

"In the sweet bye-and-bye," etc. At another time she said sweetly, "Dying in the Master's use." Again she said, "The way is bright; everything looks pretty." She also referred to her self-conscious state to her white robe, and asked if they did not think it pretty. She prayed several times during her sickness, and asked God to give her grace and strength to bear her suffering, being ready to go or to stay, only waiting his strength. Her father and two sisters were present at her departure. A short while before she breathed her last she called all three and kissed them good-by, as if she were going off on a journey; was too sick to talk. All the latter, with her eyes closed, she called on, "Bye-bye," "Farewell," and soon God took her spirit home to live with him. She has gone to prepare a place for us.

"And is this death? It has no fears for such a life. It is only crossing over the river. Let us live the Christ-life, and then cross over to her. (Read II. Sam. xii. 22 and 23.)

It is something wonderful that this is the first death we have had among the boarders in this college in its history of thirty years. She was sick only a short while, and died of blood poison, caused from an abscess in her head. It was His call, and we know that all things work together for good to them that love God. We don't understand it now, but "there, up there, we'll understand."

J. W. HENSON,
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A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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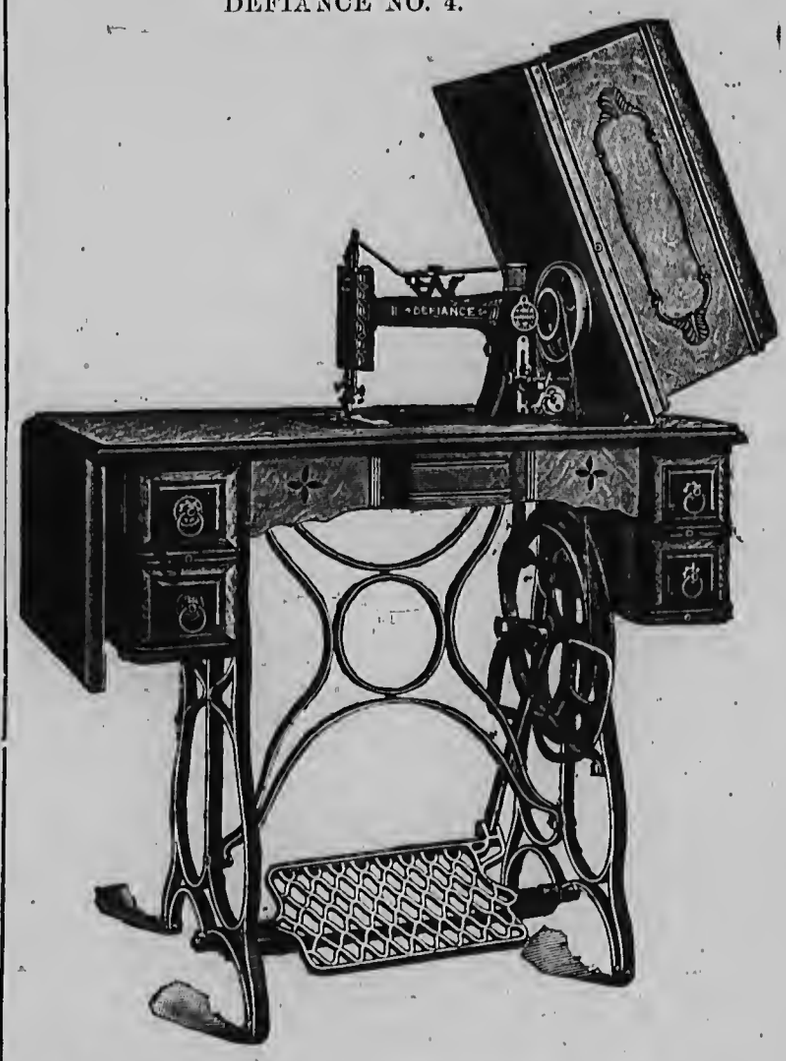

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Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

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DR. J. N. TUCKER & SON, Specialists in the treatment of CANCERS, TUMORS, ULCERS, SCROFULA, TETTER and PILES, have recently removed from the left breast of Mrs. G G. Lindsey, near Pelahatchie, Miss., an Encephaloid Cancer Tumor, measuring 6½ inches by 7½ inches and 2½ inches deep, with the use of their Cancer treatment. She is now doing well, and will soon be entirely healed, the Lord helping. Dr. Tucker & Son's address is Brandon, Rankin Co., Miss.

NEWS OF THE WEEK.

Archibald Forbes, the noted war correspondent, died in London on March 30.

The naval bill, carrying approximately $61,000,000, has been reported favorably to the House.

The postmaster at Trevort, Utah, has been removed on the ground that he is a polygamist.

Thousands of foreigners have crossed Portugnese territory to enter the Transvaal and join the Boer armies.

There is little news from Gen. Roberts. His silence is interpreted as presaging an early movement of the British forces.

It is the President's intention to make the civil government of the Philippines, represented by the new commission, superior to the military.

Secretary Gage is of the opinion that the government revennes are now sufficient to permit of a reduction in the present rate of taxation.

The Boers, Friday night, drove the British garrison ont of Thaba Nchn, twenty miles from Bloemfontein, and captured their convoy in retreat.

The postoffice appropriation bill has been finally agreed upon by the House committee on postoffices and post roads. It carries a total of about $155,000,000.

A negro brought suit for $5000 damages against a Pittsburg restaurant keeper who refused to serve him and a companion. The jury awarded plaintiff 6 1-4 cents.

The treaties commission of the Italian Chamber of Deputies has approved the reciprocity arrangement made by the Italian Ambassador at Washington with this country.

The three new battle-ships, whose designs have been accepted by the naval authorities at Washington, will cost $7,000,000 each, and be able to cruise 7000 miles with one coaling.

Gen. James B. O'Beirne, who represents the Transvaal Republic, had an interview with President McKinley and Secretary Hay concerning affairs connected with the Boer government.

Webster Davis, Assistant Secretary of the Interior, who went to Pretoria on a secret mission, is going to resign in order to be free to tell the American people the true state of affairs in South Africa.

The New York grand jury completed its labors by handing in a report which arraigns the police department and the city government, the Third Avenue wreckers, the district attorney, and the newspapers.

Workmen in California are becoming alarmed at the steadily increasing number of Japanese immigrants. Since Jan. 1 last 3420 Japanese laborers have arrived in this country, and 1400 more are due by April 7.

Representative Hay, of Virginia, who is chairman of the Democratic caucus, has proposed a bill, which will be introduced on April 2, to create the militia of the several States a reserve volunteer army for use in time of war.

Twenty-four thousand Pittsburg and Irwin district miners and some seven thousand or more carpenters, painters and journeyman plumbers in the cities of New York and St. Louis and elsewhere in the States of Illinois, Indiana and New Jersey quit work on April 2 in order to enforce their demands for higher pay and shorter hours. The Chicago builders' strike was called off.

Lord Roberts reports that Col. Bradwood lost 350 killed, wounded and missing in the ambush at Mielie Spruit. The British fought stubbornly and the slaughter was correspondingly great. The mules stampeded. One correspondent says nothing but the arrival of reinforcements prevented the annihilation of Broadwood's force. Plumer is reported from Pretoria to have been driven back.

The Chinese government has settled the controversy arising out of the murder of the Rev. Mr. Brooks, an English missionary. Two of the murderers will be beheaded; one imprisoned for life, one for ten, another for two years; a memorial chapel will be erected upon the site of the murder, and a tablet will be placed in Canterbury, England, at the expense of the Chinese government.

In the Far East, Russia has massed a large force of troops at Port Arthur, a strategical position in easy striking distance of both the Chinese and Corean capitals. The Russian fleet has been recently at Chemulpo, and Corea has been told that she must grant Russia a small port to use as a coaling station. This attempt to coerce Corea is the more serious, as it is well known that Japan would resent any attempt to Russianize the Hermit Kingdom.

Sardis District Conference.

The Sardis District Conference will meet at Hernando, April 26-29. The first day will be given to the Sunday-school and League work.

The Woman's District Foreign and Home Mission Conferences will meet at the same time and place.

Mr. Editor, you are cordially invited to be with us at Hernando. W. S. LAGRONE.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

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Ladies, for natural and thorough organic regulation take Lemon Elixir.

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Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

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MARRIAGES.

FONTAIN—NIXON.—At the residence of the bride's mother, Mrs. Mattie Nixon, near Cayuga, Miss., March 4, 1900, by Rev. W. H. Lewis, Mr. Thos. Fontain to Miss Fattia Nixon

PARKS—ANDERSON.—At the residence of the bride's parents, Mr. and Mrs. Geo. Anderson, Cayuga, Miss., March 28, 1900, by Rev. W. H. Lewis, Mr. Otie Parks to Miss Pearl Anderson.

DAVIDSON—KELGORE.—At the home of the bride's father, in Clay county, Miss., Jan. 31, 1900, by Rev. J. W. Raper, Mr. Emit Davidson and Miss Hattie Kelgere.

IVY—STAPLES.—At the home of the bride, in Clay county, Miss., March 7, 1900, by Rev. J. W. Raper, Mr. R. W. Ivy and Miss Fannie Staples.

MCLAURIN—ABNEY.—In the Methodist Church at Montrose, Miss., March 7, 1900, at 8 P. M., by Rev. W. W. Morse, Prof. L. D. McLaurin, of Hamlet, Miss., and Miss Ida L. Abney, of Montrose, Miss.

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New Orleans Preachers' Meeting Notes.

Present—LaPrade, Keener, White, Wynn, Parkers, Dodson, Lowery, Foster, Atkinson, Black.

Additions to the church during March: Dryades, 2; Carondelet, 2; Burgundy, 5; Felicity, 2; Parker Memorial, 19.

Pastor Parker reports plans are on foot to paint the church at Carrollton.

Several of the pastors reported that the special missionary fund promised by their Epworth Leagues have been raised.

C. D. ATKINSON, Secretary.

Railroad Rates to the Ecumenical Conference on Foreign Missions.

Tickets at full fare for the going journey may be secured within three days prior to and during the continuance of the meeting. The advertised dates of the meeting are from April 21 to May 1, consequently you can obtain your ticket not earlier than April 18 nor later than May 1. Persons coming from points beyond three days' limit of travel can purchase tickets before the meeting in accordance with the limits shown in the regular tariffs. Be sure that when purchasing your going ticket you request a certificate. Do not make the mistake of asking for a receipt.

An agent of the Trunk Line Association will be in Carnegie Hall, and upon presentation of railroad certificate with delegate's card will validate certificate, which will entitle holder to return ticket for one-third fare paid going.

All who are without delegates' cards should bring a letter of introduction, that they may secure reduced rates for return trip. On arrival in New York delegates should report to Hospitality Committee, in Carnegie Hall, corner of Fifty-Seventh Street and Seventh Avenue.

Return tickets will be good to reach your destination until May 4.

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Brookhaven District Conference.

CORRECTED LIST OF COMMITTEES.

On Quarterly Conference Records—T. W. Adams, J. Early Gray, and W. C. Vaught.

Relative to Missions in the District—C. McDonald, L. E. Alford, and G. W. Hiveley.

To Examine Candidates for License to Preach and for Admission on Trial—J. M. Morse, Jno. A. Moore, and H. A. Gatlin.

To Examine Candidates for Ordination R. J. Jones, R. Bradley, and I. L. Peebles

H. WALTER FEATHERSTUN.

Notice.

Sam Jones Camp Ground Association will hold the semi annual meeting on the camp ground the first Tuesday, the first day of May. Sermon at 11 A. M. Each member of the association is earnestly requested to be present. Cordial invitation given to all interested.

REV. J. A. B. JONES, Pres.
J. F. CASSEDY, Sec.
Gloster, March 30, 1900.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lone Pine	Apr. 7, 8
Madison, at Pearl River	14, 15
Terry, at Spring Ridge	21, 22
Capitol Street	P. M. 22, 23
Fannin, at New Providence	28, 29
Vaughan's, at Union	May 5, 6
Bolton, at Midway	13, 14
Yazoo City	P. M., Thursday 17
Silver Creek, at Silver Creek	26, 27
Lake City, at Lodi	June 2, 3
First Church	Wed. 6
Canton	Thurs. 14
Tranquil, at ——	16, 17
Camden, at Thomastown	23, 24
Keen's Creek, at Herrlsville	30, July 1
Brandon and mission	7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Guilcway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. B. Cottroll, F. M. Williams. Deacon's Orders J. A. B. Jones, W. D. Dominick, N. B. Harmon Elder's Orders—G. H. Thompson, Dr. J. A. Mocre, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Fernwood, at Bethany	Apr 7, 8
Summit, at Summit	8, 9
Gulfman, at Old Crystal Springs	14, 15
Crystal Springs	15, 16
Lincoln, at Pine Grove	21, 22
Brookhaven	22, 23
Magnolia, at Magnolia	28, 29
Beauregard, at Matthews Chapel	May 5, 6
Wesson	6, 7
Bayou Pierre, at Sweet Water	19, 20
Pearl, at Leneir's	26, 27
Adams, at Pisgah	June 2, 3
McComb City	3, 4
Topisaw, at Pleasant Grove	9, 10
Hazlehurst	10, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Gulalia	30, July 1
Mt Carmel, at Sontee	7, 8
Providence, at Bahnle	14, 15
Westville, at ——	17

District Conference and Missionary Institute at Magnolia, April 25-29.

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

FOREST DIST.—SECOND ROUND.

Pond Heidelberg, at Philadelphia	
Sat and Sun	31, Apr. 1
New Hickory, at Newton	Sat. and Sun. 7, 8
Morton, at Lindsey	Sat. and Sun. 14, 15
Lake, at Carr's	Thurs. 19
Raleigh, at Trinity	Sat. and Sun. 21, 22
Trenton, at Boykin	Sat. and Sun. 28, 29
Shiloh, at Shiloh	Mon. 30
Decatur, at Conchatta	Sat. and Sun. May 5, 6
Preachers' Institute, at Forest	Tues. and Wed. 8, 9
District Conference, at Forest	Thurs. and Fri. 10, 11
Forest, at Homewood	Sat. and Sun. 12, 13
Montrose, at Carleudaville	Sat. 19
District High School, at Montrose	Sun.-Tues 20-22
E. M. F. College, at Meridian	Sun.-Tues 27-29
Rose Hill, at Pleasant Grove	Sat. and Sun. June 2, 3
Chunkey, at Spring Hill	Mon. 4
Millsaps College, at Jackson	Sun.-Tues 10-12
Neshoba, at Ebenezer (N. Bend)	Sat. and Sun 17, 18
Indian Mission, at Silenm	Mon. night and Tues 18, 19

Programs for Preachers' Institute and District Conference will be published in due time. All local preachers in the district, as well as the traveling preachers, are expected to be present during the four days—May 8-11. All applicants for license to preach, for recommendation for ordination, and for admission on trial, should be present Tuesday, May 8, to meet committees.

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

In Part.

Port Gibson	Apr. 15
Vicksburg—Crawford Street	22
South Vicksburg	22
Edwards, at Rives Chapel	28, 29
South Warren, at Asbury	May 5, 6
Flora, at Livingston	12, 13
Bolton, at Clinton	19, 20
Rocky Springs, at Oak Ridge	26, 27

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale, at Lockhart	Mar. 24, 25
Porterville, at Union	31, Apr. 1
Wayne, at Cochrau	7, 8
Winchester, at Big Rock	Mon. 9
North Kemper, at ——	14, 15
DeKalb, at Pleasant Ridge	Mon. 16
Leakaville, at Pine Grove	21, 22
Waynesboro, at Waynesboro	28, 29
Binnsville, at Binnsville	May 5, 6
Vimville, at Pleasant Hill	12, 13
Pachuta, at Orangu	19, 20
Enterprise, at Stone Wall	20, 21
Middleton, at Mt. Carmel	26, 27
Mathersville, at Salem	Tues. 29
Daleville, at Bethel	June 2, 3
Shubuta, at Shubuta	9, 10

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NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit, at Sylvestria	Mar. 31
Waterford circuit, at Lebanon	Apr. 7
Holly Springs station	14
Conneraville circuit, at Macedonia	21
Pettus Camp circuit, at Hickory Flat	28
Red Banks circuit, at Mahon	May 5
Byhalia circuit, at Emery	12
Olive Branch circuit, at Oak Grove	19
Ashland circuit, at Wesley	26
Shawnee circuit, at Feamtein Grove	June 2
Abbeville circuit, at Cambridge	6
Pontotoc circuit, at Ebenezer	15
Randolph mission, at Algoma	13
Mt Pleasant circuit, at Union	20

District Conference at Hickory Flat, April 26. The Sunday-school Conference for the Holly Springs district will convene at Hickory Flat, April 28, at 9 A. M.

Subjects to be discussed: Qualifications of a Sunday-school Superintendent—James Porter and T. J. Wilson. Music in the Sunday-school—J. W. Price and C. W. Strickland. The Relation of the Sunday-school to Society—R. V. Fletcher and B. C. Gray. The Bible in the Sunday-school—A. W. Langley and E. C. Sullivan. Missionary Societies in the Sunday-school—M. D. Fly and J. R. Wilson. Importance of Promptness—J. A. Poe and J. W. Postun. Our Doctrines in the Sunday-school—R. M. Davis and M. H. Honnell. Qualifications of a Sunday-school Teacher—J. H. Holder and B. A. Phillips. How to Keep a Sunday-school Alive D W. Babb and D. M. Floyd.

J. W. HONSELL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Tom Nolen, at Edgeworth	Mar. 24, 25
Ebenezer, at Bethany	31, Apr. 1
Lexington, at Tchula	3, 4
Sallis, at Sallis	7, 8
Pickens, at Pickens	14, 15
Durant station	21, 22
Kosciusko station	28, 29
Belzoni, at Belzoni	May 5, 6
Rural Hill, at Plattsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	19, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at Mc'Cool	June 2, 3
Ethel	9, 10
Louisville	16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville, at Wesley	30, Apr. 1
Scuttobia	7, 8
Coldwater, at Endora	14, 15
Eureka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13
Courtland, at Center Hill	19, 20
Walls Hill, at Grub Hill	26, 27
Ft. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Ft. Hill, at Lewisburg	16, 17
Tyro at Liberty	20, 21
Longtown, at Sess Chapel	23, 24

Sunday-school and District Conference will meet at Hernando, April 25-29. Dr. W. B. Murrah will represent the "Twentieth Century Fund." You are invited, Mr. Editor.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

New Salem	Apr. 1, 2
Cleveland	8, 9
Drew	15, 16
Duncan	22, 23
Clarksdale	29, 30
Lyon	29, 30
Belen	May 6, 7
Friar's Point	12, 13
Tunica	13, 14
Evansville	14
Deeson	19, 20
Bolivar	June 2, 3
Gunnison	4
Phalia	20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley, at Houlka	31, Apr. 1
Amory and Nettleton, at Nettleton	7, 8
Tupelo station	11
Montpelier circuit, at Friendship	14, 15
Buena Vista circuit, at Ebenezer	21, 22
Shannon circuit, at Troy	28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Boon's Chapel	19
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Nettleton circuit, at Evergreen	7

On this round Question 17 will be called Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

CORINTH DIST.—SECOND ROUND.

Inka circuit, at Harmony	31, Apr. 1
New Albany cir., at Well's Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Baldwyn, at Gun T	28, 29
Bine Springs, at Sherman	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kosuth, at Kosuth	12, 18
Mantachie, at Mooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley—Main Street	Apr. 1, 2
Water Valley—Wood Street	8
Oxford circuit	7, 8
Oxford station	9
Grenada circuit	14, 15
Grenada station	16
Coffeeville circuit	17
Toccopola circuit	21, 22
Paris circuit	23
Minter City circuit	28, 29
Eizy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Winstonville, at Mt. Hebron	31, Apr. 1
Hebron, at Memphis	7, 8
Tibbee, at Kilgore	18
Columbus circuit, at Mt. Pleasant	14, 15
Crawford, at Artesia	21, 22
Starkville circuit, at Sessum	28, 29
Columbus station	May 6, 7
Brooksville, at Soule Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

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WINONA DIST.—SECOND ROUND.

Vaiden circuit, at Klinichael	31, Apr. 1
Carrollton and McAuorny, at McAnerny	7, 8
Webb circuit, at Cherry Hill	14, 15
Black Hawk circuit, at Acona	21, 22
Itta Bena and Sidon circuit, at Sidon	28, 29
Winona circuit, at Bluff Springs	May 6, 7
Morehead circuit, at Morehead	11
McNutt circuit, at Shell Mound	12, 13
Indianola circuit, at Fairview	16
West circuit, at ——	26, 27
Carrollton circuit, at Edon	June 2, 3

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Doyline	Apr. 4
Benton, at Benton	7, 8
Caddo, at Caddo Chapel	11
Grand Cane, at Stonewall	14, 15
Red River, at Knox Point	May 5, 6
Logansport, at Longstreet	9
Pleasant Hill, at Beulah	12, 13
Ft. Jessup and Many, at Many	16
Wesley, at Wesley	19, 20
Florien, at Negrete	26, 27
Pelican, at Williams Chapel	30
Leesville	June 2, 3
Mansfield	9, 10
Zwolle, at Bayou Scie	16, 17
Coushatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Eden	31, Apr. 1
Pollock, at Pollock	7, 8
Lecompte, at West Alexandria	12
Pineville, at Holloway	14, 15
Simsport, at Woodside	21, 22
Alexandria	28, 29
Glenmora, at Woodworth	29
Natchitoches, at Ragen Chapel	May 12, 13
Montgomery, at Montgomery	19, 20
Bunkie, at Evergreen	22
Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jone, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

J. D. HARPER, P. E.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Rouge	30-Apr. 1
Bastrop, at DeSiard	6-8
Floyd, at Midway	12-15
Girard, at Union	21, 22
Monroe	29
Gilbert, at Holly Grove	May 4-6
Harrisonburg, at Pine Hill	11-13
Winnsboro, at Magnolia	18-20
Bonita, at Bartholomew	25-27
Tullulah	June 1-3
Lake Providence	8-10
Waterproof, at St. Joseph	15-17

District Conference at Oak Ridge beginning April 17, at 2 P. M., and close in time for the preachers to get to their appointments the following Sunday.

J. M. HENRY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberie	31, Apr. 1
Opelousas, at Bellevue	7, 8
Lafayette	14, 15
Prudhomme, at Church Point	21, 22
Gueydan	28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brule, at Plaquemine	26, 27
Lake Arthur, at Lacassine	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge—First Church	30, Apr. 2
St Helena, at Wesley Chapel	6-8
Clinton	13-16
Pine Grove, at Pipkin's Chapel	21, 22
Baker, at Deerford	28, 29
Franklinton, at Fisher's Church	May 4-6
Amite City	7-9
Kentwood	11-13
Port Wilson, at Clio	19, 20
Pohchatonla	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Pisgah	22-24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Gretna	11 o'clock A. M. Apr. 1
Carrollton Avenue	7:30 P. M. 1
Slidell	8
Louisiana Avenue	22
Dryades Street	29
Plaquemine	May 6
Parker Memorial	13
Mandeville	20
Rayne Memorial	27
Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

ARCADIA DIST.—SECOND ROUND.

Lisbon, at Alahama	Apr. 6
Farmerville, at P. S.	7, 8
Downsville, at Willhite	14, 15
Lanesville, at Mt. Zion	14, 15
Minden, at Minden	21, 22
Simsboro, at Vienna	5, 6
Vernon, at Long Straw	May 5, 6
Ruston	11
Gibbsland, at Oak Grove	12, 13
Bienville, at Ebenezer	19, 20
Haynesville	20, 21
Homer	26, 27
Valley, at Spring Hill	June 2, 3
Gansville	9, 10
Arcadia, at Tulip	

District Conference at Minden, May 23 to P. M., 25.

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VOL. 47.—NO. 15. NEW ORLEANS, THURSDAY, APRIL 12, 1900. WHOLE NO. 2277

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Bishop Walden is presiding over the Baltimore Conferance of the M. E. Church, and Bishop Candlar is presiding over the Baltimore Conference of the M. E. Church, South, both of which are holding their annual sessions in Washington. This is the first time since 1861, when these two Conferences divided at Staunton, Va, that they have met in the seme city and on the seme date. These two Conferences did not divide nntil abont eighteen years after the split in the Methodist Church over the slavery question, and both held on to the old name after the division. On Snnday there will be a reunion of the old Baltimore Conference, presided over by Bishop Bowman, of the M. E. Church, et which Bishop A. W. Wilson, of the M. E Church, South, will deliver the principal eddress. The personal relations of ministers and members of these two branches of one church are entirely cordial, as shown by the joint reception tendered the members of both Conferences by the M. E. Church Union of the District of Columbia, in the Corcoran Art Galiery, which the trustees of that institntion kindly placed at the disposal of the Union for that purpose. There has been some talk of a joint reception to the two Conferences by President McKinlay, but that hes not been fully determined upon, althongh it is known that the President wishes to hold receptions to both, and, would, doubtless, be willing to combine them.

After discussing the matter for a long time an orgenization has been perfected of a Woman's Interdenominational Union of the evangalical churches of the District of Columbia. The objects of tha organization are conference and united help and sympathy along missionary lines, and to secure concerted action. In other words, instead of having the missionary societies of the several churches working as rivals, as they have unfortnnately sometimes done, to have them work as associates banded together in a common cause. The new organization will be directed by an Executive Committee composed of its president, the president of the Central, Home and Foreign Mission ary Societies in all of the denominations, and two delegates from each denomination in the Union. This committee is now arranging to hold a public meeting to explain the objects of the organization and increase in terest in them.

The War Department has issued a warning to Americans against going to Cuba in search of employment. The matter was brought to Secretary Hoot's personal attention by Gen. Wood during the secretary's recent visit to Cnba. There are a number of Americans, in addition to those who went as members of alleged "colonies," who are in Cuba without money or employment, and with no prospect of anything better than free transportation back to the United States. According to Gen. Wood, Cuba is no place for a man without money. With some capital there is large opportunity for returns, but otherwise even willing working men and clerks can not secure employment, and must soon come to grief.

United States Indian Agent Beard, of the Santee Agency, Nebraska, is in Washington. He came East to bring fourteen Indian children to the Carlisle Indian Institnte. The Santee Sioux Indians, who number about 1,000 are the most civilized of their tribe. Each of them has an allotment of land; they wear civilian clothes, follow industrial pursuits, and have accumulated much property since abandoning tribal customs. They are regarded as living object-lessons of what the land allotment system can do for the Indian.

A testimonial was tendered Dr. Luther B. Wilson, whose term as presiding elder of the Washington district of the Baltimore Conference of the M. E. Church has just expired, by the congragation of Hamline Church, of which Dr. Wilson has several times during his six years' term as presiding elder acted as pastor. The meeting was presided over by Judge A. D. Lynch, of the Metropolitan Church, and was an interesting affair. The Home and Missionary Society presented Dr. Wilson with two handsome Rockwood vases, the Deaconess' Home and Training-school presented him with a silver urn, and Hemline congregation with a tea set. Mrs. Wilson was presented with a hnge bouquet as a token of appreciation of her valuable assistance in the good work done by her husband.

The Spring meeting of the Presbytery of Washington was held this week. Dr. Asa H. Fiske, the retiring moderator, preeched the sermon at the opening session from the text, "There was a man sent from God, and his name was John." Rev. George P. Wilson, pastor of Assembly Church, was elected moderator for the coming six months. Reports read show all the Washington churches to be in flourishing condition.

The W. C. T. U. of the District of Columbia held its regular quarterly meeting this week. Addresses were delivered by Mrs. Helen L. Bullock, of New York, national organizer; Mrs. W. S. Crafts, world's superintendent of Sunday-school work, and Mrs. M. L Welles, of Tennessee.

Washington, April 4, 1900.

A FEW ADDITIONAL THOUGHTS ON A MUCH-DISCUSSED SUBJECT.

The Twentieth Century Thank-offering. Yes, numbers have written about it, and a great many people don't know anything about it yet. It takes "line upon line, precept upon precept," to awake most of us to a realization of the importance of a suggestion or movement; and about the only way to succeed with an undertaking is to keep it constantly in sight and hearing. The instant this Twentieth Century banner is lowered, loss of interest will set in.

And "Jesus sat over against the treasury." Sat in full view of the receptacle for offerings, and "beheld how the people cast money into the treasury." "The treasury" was in reach of all the people—rich, poor, learned, unlearned. In that it seems typical of the thank-offering box, basket, or membership roll now extended to the Christian world. Jesus still sits over against the treasury; he still beholds what each casts in. His precepts, his commands have lost no power in the lapse of ages. He taught "with authority;" he spake as never man spake, and in one word he gave his followers a whole sermon. "Watch," said he, and still that word, with all its pathetic warning, its tender solicitude for the welfare of his followers, comes to our ears. While watching hands and head and heart, we must watch lest neglected opportunities rise up like spectres to mock us.

The last year of the nineteenth century is passing, and with it will slip from our grasp one of the grandest, most glorious opportunities that is vouchsafed to mortals. Are we heeding its admonitions? The gathering in sums, small and great, will mark an epoch in Christian progress, and make its impress for all coming time.

As individuals, as families, as communities, our causes for thanksgiving are as the stars for multitude, and our grateful hearts should make liberal thank-offering to our Lord for his manifold benefits. The present opportunity means this and more. It opens to the church an avenue through which it, as a body, may offer thanksgiving for God's abundant blessings during the past one hundred years.

See Methodism in the beginning of this century, and note its progress. "It lodged roughly and fared scantily. It trampad up muddy ridges; it swam or forded rivers waist deep. It slept on leaves or raw deer skin; it bivouacked among wolves or Indians. It was hooted and it was pelted; it was fined, maltreated and imprisoned, but it throve." Through trackless wildernesses, guided by the dim light of some backwoodsman's blaze, Methodism pursued its noble mission.

See it now become a power in the land. The little one has become a host. For such evidences of God's care our hearts swell with love and gratitude, and in all our ranks we rejoice in willing offerings to our Lord.

Sisters, are we, as a Woman's Foreign Missionary Society, trying to keep abreast of this long procession of willing workers? During the few decades of our organized existence the Lord's approval of our service has been manifest in various ways. Our borders have enlarged; our avenues for reeching and rescuing the perishing have multiplied; our faithful missionaries return most encouraging tidings from their work in home, in chapel, in school, and in hospital. In acknowledgment of such signal blessings our society is asked to make a thank-offering that will increase our facilities for effective work in those fields where we have sent our beloved friends and sisters, promising to help them by our means while they give themselves to the Master's business. Shall we not, with Nehemiah, say, "The God of heaven, he will prosper us; therefore, we, his servants, will arise and build." Resolve that the amount asked by the Woman's Board of Missions shall be raised, and that every member of every auxiliary shall fulfill her part of this obligation and privilege. There are princely givers among us whose liberal gifts go to swell the amount, but the chief object of this movement will fail of accomplishment unless every member, even the poorest, is reached, and small sums shall mingle with the great in this Twentieth Century Offering to our Lord.

To our own North Mississippi Conference Society I would urgently appeal. In this noble cause let your liberality abound. Easter will soon be with us. Let me press upon you the importance of its observance in the interest of the matter in hand. The programmas prepared for that occasion are beautiful, instructive, and impressive. Use it, doing your very best in God's name, praying him to crown with large success. Surely every pastor will lend his help to "those women who labor in the Lord," that an Easter offering worthy the cause it represents may be secured. You know what is thus collected does not lessen the aggregate; only turns it into a designated channel.

There seems to have arisen in the minds of some a misconception of the use of this offering and the manner of securing it. Hear Mrs. Trueheart on the subject: "The Twentieth Century Fund is for educational purposes in Cuba, Juis de Fora, Mexico City, and Soochow, China, and is intended as a thank-offering. Thank-offerings can not be made of pledge money, Bible woman money, scholarships, day schools, or specials of any kind, any more than of dues or life members. Please do not mix up the amounts, but state clearly the object of every special, as well as the object of whatever is intended as a Twentieth Century Thank-offering. Remember, this thank-offering will never be called for in another hundred years, and is no thank-offering if taken from the amount needed to maintain the work already projected."

In conclusion, please give ear to this admonition. Time is short, and shortening with every setting sun. Arise, be quick; let not the causes to which we have pledged our support suffer by our sloth or negligence.

MRS. J. F. EVANS.

NORTH MISSISSIPPI CONFERENCE NOTES.

OUR SUNDAY-SCHOOL YEAR BOOK.

A copy of this publication has been sant to each presiding elder, pastor and Sunday-school superintendent in the Conference. If anyone of these has failed to receive his copy, we will gladly duplicate it on notification. The one purpose of the Sunday-school Board in sending forth this little book is the promotion of the Sunday-school cause within our bounds. To this end let it be carefully read and used. Several encouraging notes concerning it have already been received. One pastor writes, "The book is well gotten up, and will do good." A presiding elder writes: "Your book is quite a success. It is a valuable publication. You have done our Conference a splendid service. For one, I tender you my sincere thanks." Thanks to all who have thus written. Help us, brethren, to carry out the plans and suggestions contained in the "little book."

"CHILDREN'S DAY."

The time for this annual celebration is near at hand. Let everybody get ready for it, with a view to making it in this last year of the century, at every church, the best service of the kind ever held. Pastors, superintendents, and teachers, please study the matter prayerfully, and read carefully the two last pages in the "Year Book," and act accordingly. See to it that no pastoral charge reports blank this year on "Children's Day collection." What wa conceived to be an adequate supply of "programs," "supplements," and "addresses," have been sent to each pastor for his charge, according to the amount apportioned for this purpose by the Conference Sunday-school Board. The pro rata was based on number of Sunday-school scholars reported in each charge. Should there really be need for more than have been sent, we will supply the want on application of the pastor and specific statement of the case.

MISCELLANEOUS.

Rev. R. A. Meek, Starkville, says: "We are in the midst of a meeting here, which will likely continue through next week. Rev. Theo. Copeland, of the North Alabama Conference, is doing the preaching, and Rev. J. A. Leech is conducting the singing."

Rev. R. S. Lawson, Cascilla, writes: "We are making some progress since Conference. We have bought and nearly paid for a neat parsonage at Cascilla. I am at work on my Conference collections."

Rev. G. S. Sanders is supply for the third year on Tremont circuit. He is now having built the third new church during his term, and is working up the Sunday-school interest, selling books, etc. Rev. R. T. Nolen, supply, is doing good work on Cumberland circuit. Rev. J. A. Leech reports that there is advance all along the lines in Okolona.

There is increased interest in church work at Pickens. The Sunday-school there has recently purchased a forty-five-dollar library. Their pastor, Bro. Gladney, is a wise and tireless worker. He and his people are in love with each other, and that insures co-operation. I enjoyed the privilege of worshiping with them last Sabbath, and of partaking of the generous hospitalities of the parsonage and other Christian homes. It is ever a delight to visit Pickens.

I enjoyed very much my visitation to the session of the Mississippi Conference Sunday-school Convention at Madison Station last week. Those brethren of the sister Conference know how to treat a fellow-worker and to make him feel at home. I hope to meet with them on other occasions during the year.

G. W. BACHMAN.

Winona, Miss., April 6, 1900.

GOOD NEWS!

Letters from presiding elders and pastors assure us of interest in and work for the Thank-offering. Faithful effort "now" will count "twice."

Rev. W. W. Woollard, P. E., Aberdeen district, says: "I have to tell you whereof you will be glad. So far on my second round I have held two Quarterly Conferences, and canvassed both appointments with good success. At Okolona we have secured one hundred and fifty dollars, and can safely count on seventy-five dollars more. At Prairie we have secured one hundred and five dollars, and I will underwrite them for another hundred. Next Sunday I will be on Houston circuit, and will go with Bro. Bell into the work. He is interested in this cause, and we can count on a good showing there. Our preachers and people are all talking the matter, and I look for good things from this district."

He will get "good things" from the district "because he goes after them."

Rev. J. A. Leech, pastor, in writing of the successful effort at Okolona, says: "Our work here is in fine shape. Prayer meeting and Epworth League doubled in attendance. Good congregations. Pastor's salary increased one hundred dollars. More than one-third assessment for support of the ministry has been paid."

Good for Bro. Woollard, Bro. Leech, Okolona; Bro. Tucker and Prairie. Next! There is no time to lose. Let everybody help now.

J. R. BINGHAM.

OPEN LETTER TO BRO. J. R. BINGHAM.

DEAR BROTHER: When I received your card stating that "several presiding elders and many pastors are devoting the second round to the great Thank-offering," I said, "Surely great minds do run in the same channel," for I had already written several of the pastors on the Jackson district to know if we could not magnify this "great cause" at their second quarterly meetings, and either do something then, or appoint and plan for rallies and collections later.

The more I read the more I am aroused to the necessity of some positive action, and the more I am impressed that the time is shortening. I can not believe that our people will remain so indifferent to this matter if informed. Why should we not have some specially appointed day? Why not celebrate the great Fourth of July, for instance, with a grand rally on every work, and then and there take up our Dollar Day collections and subscriptions for greater amounts?

A time fixed, a definite amount announced, and a big day. Yes, agitate! agitate! agitate! on the missions, on the circuits, in the stations, before the Sunday-schools and Epworth Leagues. Fraternally,

T. B. HOLLOMAN.

NORTH MISSISSIPPI CONFERENCE AND MISSIONS.

DEAR BRETHREN: We are in earnest about the cause of missions in our Conference. The present state of things does not indicate the interest we ought to have, and that which the cause demands. Four months of the Conference year have passed, and what have we done? If we are to make any improvement in the collection this year over the past, at least half of the assessment on every charge should be in the hands of the treasurer in the next few weeks.

Early in February we kindly asked the co-operation and help of the presiding elders, and asked them to urge the pastors to take the collection for missions as early as possible. Only two presiding elders acknowledged the receipt of the request, and up to a few days ago only two districts and four charges had made any report to the treasurer. There is less excuse for delay in taking the collections early this year than there has been for years past. The financial condition of the people makes it possible, and this evidently produces a better spirit of giving, and we have confidence enough in our people to believe that if the appeal is made in the spirit of our Lord, they will respond. If we, who claim to be going in obedience to the command, "Go ye into all the world, and preech the gospel to every creature," fail to keep this prominent in our work, what can we expect of our people?

In our system we require at least quarterly payments on the preacher's salary. If it is not paid, we feel like the church and the stewards, to say the least, hed neglected us. We have learned, most of us by sad experience, that if it is put off to the end of the year, it will not be paid, or if it is paid, it leaves such a state of things that it takes three months of the new year to get over it. We, under the law of the church, are made the stewards in charge of this interest, and until some one else is appointed, we are responsible for the collections.

Now, I venture to say there is not a Board of Stewards in the Conference that has not done better for us than we have done for the church and our brethren in the home and foreign fields, whose stewards we are. We ought to set them a worthy example by taking these collections early in the year. It will not do to put it off until the end of the year. We set a bad example for the steward and get in his way, and if we get the collections, it is by the hardest work, and we neglect our brethren and increase our interest debt. The church is able to pay every cent that is assessed for the pastor and the collections, and the Twentieth Century Fund, and it will be paid if we will get our heads and hearts together.

The Board of Missions has arranged a meeting for the twenty-second and twenty-third of May, at Winona. The presiding elders, and officers of the Epworth League and Sunday-school Boards, are earnestly requested to meet with us. The object of the meeting is to plan for the full payment of our assessment for missions. We want by this meeting every charge in the Conference to report to the treasurer, Bro. F. P. Jinkins, at Aberdeen, Miss. The treasurer's report, showing the districts and charges that have paid and the amounts, will be published in the ADVOCATE. Let every preacher see to it that his charge is in that report.

Every mission charge should report the assessment for domestic missions paid in full if they expect us to help them in full payment of the amount asked for. The pastor in this is his own steward, and he ought to get it. May the Lord stir us to do our best!

W. S. LAGRONE.

MILLSAPS COLLEGE NOTES.

Messrs. L. F. Magruder, C. N. Guice, R. A. Clark and some others represented us at the State Y. M. C. A. Convention, held in Natchez, last week.

The college has been exceedingly fortunate in securing the services of Prof. D. H. Bishop for the chair of English. The students have become very much attached to him.

Dr. Murrah, our honored president, is much in demand for commencement occasions this year. He has accepted several invitations in the State.

We have two strong speakers in Messrs. J. B. Mitchell and T. W. Holloman, and feel sure that they will reflect great credit upon the college and upon themselves at the next meeting of the State Oratorical Association. We confidently expect that they will come off victors.

Another quarter is ended and we are now on the home stretch. The boys are workingly earnestly, and we hope that their last report will be most satisfactory to them and to their parents.

Quite a good deal of interest is being displayed in baseball and tennis. In a match game between the college baseball team and a team from Jackson our boys easily came off victors. We expect to have some good tennis games in a short time and are sure that our men will be easy winners.

The indications are that our Commencement exercises will be much better this year than usual. The students who are to take part in the contests for medals are working hard and some good speeches may be expected.

Communications.

TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

DEAR BRETHREN: The appeal of our Missionary Secretaries in behalf of our educational interests in China has been heartily endorsed by Bishop Wilson and Dr. J. D. Hammond, our Secretary of Education.

In the March-April number of the Methodist Review, Bishop Galloway, who is president of the Board of Education and leader of our forces in the Twentieth Century Movement, says: "A liberal share of thank-offerings should be devoted to educational work in foreign mission fields. Schools in heathen lands are a necessity. After all our evangelistic efforts, the speediest way to the regeneration and reconstruction of our benighted peoples is through the home and the school. Those acquainted with conditions in heathen countries know that the weakest point in every mission is an untrained native ministry. And training is not best secured by the coming of choice young men to the United States. While much is learned from contact with our Christian civilization, there are positive disadvantages which, in many cases, have proved an absolute disqualification for efficient missionary service. New social ideals are adopted and habits formed which alienate them from their national, racial, and social sympathies of their people. The only way to secure a well-trained, efficient native ministry is to equip and endow schools and colleges in the several mission fields."

Soochow University, which is to be the centre and head of our correlated system of schools in China, is in need of $50,000 within three months, and $100,000 by the thirty-first of December. Drs. Lambuth and Pritchett say: "The conditions are such as to admit of no delay. Prompt and vigorous action is necessary." Under date of March 12, they say to Southern Methodists: "Nearly all subscriptions thus far have been directed to home and local institutions. So general has this been that the Board of Missions will not be able to meet the hare exigencies of our missionary educational work, to say nothing of enlargement. Inasmuch as we have heard from only three Conferences which have determined to set aside five per cent. for this work, we earnestly request that, in taking your educational collections, you will see that a fair proportion is directed to the needs of our foreign work, and especially to the University at Soochow."

At a called meeting of your Conference Board of Missions it was resolved to send out an urgent appeal to our preachers and members throughout the Conference to remember and provide for when this Twentieth Century collection is taken; this special call for five per cent., or more, of the amount to go for educational work in China.

Let us, by prompt and liberal thank-offerings in that direction, make permanent the splendid work of our toilers at the front—Drs. Allen, Parker, Park, Anderson, Miss Lochie Rankin, Miss Laura Haygood, and others.

Our Missionary Secretaries do not too strongly state the case: "The making of a Christian empire in the Orient is within the reach of the men and women who stand for truth and righteousness."

JNO. T. SAWYER, Pres.
JNO. B. CASSITY, Sec.
Wilson, La.

LETTER FROM "GILDEROY."

The doctor tells me "la grippe" is a French word, "influenza" a German word, and "bad cold" an English word. He says I have a bad cold in French. I do not want to have one in French any more. It is ten times worse in French than in English. I am not a foreigner, but native to this country. I wish the French would keep their bad colds at home. Any way, I have been shut up in my room for three weeks, and not yet able to go abroad. However, I have not been idle; indeed, idleness is the hardest of all hard work. I have had a fuss with the doctor about reading. He has urged me to sit and lie here perfectly idle. I have not been too sick to read in forty-two years. I feel best with a book, paper, magazine or review in my hands. If interested, I cough less. I cough all the time when I have nothing else to do. My limitations are often my greatest enlargements. When I can't do this, I try to do that. When hemmed in on one side, I try to get out on another. If I can't milk one cow, I try to milk another. When I can't go, I put in the time filling up.

In December, Hon. G. D. Shands handed me a book, and said, "Read this." What a favor it is to put a good book in the hands of a live preacher! It is better than a coat, a hat, or a pair of boots. Most preachers need inside filling more than outside dressing; mental pabulum more than bodily food. Bro. Shands knows a thing or two; he knows me and what I need most. I did not find time for this book till the grip shut me in doors. It is a good one. I have devoured it. Every live preacher, both old and young, particularly the young preachers, ought to read it. It will enlarge their view of Christ, of the ministry, of preaching, and of the importance of personality in the preacher. The author takes Christ to be the Word, the Logos, the speech, the articulation, the eloquence of God; hence the Master "spake as never man spake." I am free to confess that I never before had such exalted views of Christ as an orator. He stirred men and moved men as no other orator ever has done. This system of divine oratory is to bring the world to Christ. It is God's ordained method of saving the world. Preaching, preaching the gospel is the greatest power now on the face of the earth. It is the power of God unto the salvation of everyone that believeth. It is God's lamp of divine heaven in the world's barrel of meal. Nothing, nothing will save men from sin but this. There is no higher or nobler work on earth than preaching the gospel of the Son of God.

This book that stirred me so is "Ecce Orator. Christ the Orator," by T. Alexander Hyde. It is a small book, but "multum in parvo." The character of the messenger, the personality of the speaker vitalized by the Holy Ghost, is indispensable to the efficiency of the message. This is not true of law and lawyers, of teachers and teaching, of philosophy and philosophers, but it is true of preachers and preaching. Others may get along and do fairly well without the Holy Ghost, but preachers must have the Spirit of God. There is no preacher and no preaching, in the true sense, without the unction of the Holy One. This divine anointing makes genuine orators of God of the commonest of men. The man of the closet finds the pulpit a throne of mighty power. The weakest saint is a giant on his knees.

The oratory of Christ was highly sensational in the best sense. Thousands and tens of thousands flocked to hear him. The press was often very great—so great the "people trode upon one another." Often the throng went wild, and they wanted to take him by force and crown him king. Often they got mad and wanted to kill him. Wherever and whenever Jesus spoke, he stirred the masses. If they tried to entrap him in his talk, he made them convict themselves. When they went to arrest him and to kill him, if they stopped to listen, they slunk away and said, "Never man spake like this man." What power, what consummate oratory that! It is worth while to study Christ as an orator.

This limitation of body by la grippe has been the occasion of great enlargement of mind and spirit by a new study in the character and ministry of our Lord. I've gotten good out of confinement.

GILDEROY.
March 24, 1900.

METHODISM ON TRIAL.

The Twentieth Century Movement is the child born of the wedlock of two robust ideas: a revival in every charge, a thank-offering to God from each member of the church. It is the church coming to itself, and taking an inventory of its losses in the far country of sin, and the yearning cry surges out of her penitent heart, "I will arise and go to my Father." It is the heaven-sent inspiration to get back to the power-house, where she may illuminate a world and supply re-enforcing energy to exhausted vitality exhibited on every hand. It is her confession of faith, "I believe in education; I believe in more of the right kind." It is the masterful struggle of the church to reveal to the nation that Methodism is a foe to ignorance and the enemy of superstition. She walks in the light because He is in the light, and "is the light that lighteth every man which cometh into the world." It is the supreme attempt of the followers of John Wesley to declare in dollars, not words, in deeds, not in resolutions, that it is their purpose "to study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." It is Methodism consecrating herself for the highest service to the living present. Therefore, the strength, ability, willingness of her people is on trial. If covetousness be the sin of the age, the opportunity has been opened to prove the love of God overpowers the love of money in the heart of believers. Shall it be written in gold, "We trust," instead of, "In God we trust"? The windows of heaven are never lifted at the call of greed of gain, and the showers of blessing are not sent at the vociferous bombardment of the heavens by the thunder-voices of men who love money more than their Maker. The open door to a revival is a purse pulled out wide and turned upside down. Those who rob God can't get their hands on a big grace-blessing.

The presiding elders are on trial. Their fitness or unfitness will self-evidence itself. Are they driving-wheels, or simply to be trundled along by something else? The smallness of the man for the largeness of his office can not be hidden, if they faint by the wayside.

Bishops and presiding elders declare the pastors are the key-stone in this noble arch of triumph. If the pastors fail in this Herculean effort to recover lost ground, they will be marked men. Their standing will be impaired irrecoverably. The soldier loves the bugle-call to battle. Wind it over hill and dale, "The fight is on." Rally round the flag of Methodism in earnest.

H. W. RICKEY.
Clinton, La.

Correspondence.

REPORT OF CORINTH DISTRICT.

The Corinth district has eighteen charges—one more than any other in the North Mississippi Conference; but the district parsonage is near the center, so that the work can be done in due time. I have held all the Quarterly Conferences up to the present at the time and place appointed. I have had most excellent health most of the time, but many of the preachers and their families have been sick; some with la grippe, some with measles, others with mumps.

Bro. F. A. Whitson died with pneumonia early in the Winter. A good and useful man gone, besides the great loss to his family. His death is a real loss and affliction to our district. It would be difficult to find a pastor more loved and honored by the people of his charge than was Bro. Whitson.

Bro. J. M. Bradley has been very much hindered in his work and kept uneasy by the sickness of his wife. Sister Bradley has had quite a protracted sickness, and at one time thought to be dangerously ill, but is about well, we hope.

Some of the preachers have been hindered in their work by personal sickness, but all are well and at work now.

The financial reports of the charges are better than usual for the first quarter. This should be expected. Six out of fourteen charges have increased the assessment for pastor's salary over last year. The spiritual condition of the district, with a few exceptions, is not good. The morals of the people seem good and encouraging, but I judge the spiritual by the lack of interest in the enterprises of the church. There are but few religious papers taken, and when pressed to take the Conference organ, the usual reply is, "It costs too much money."

We could hardly have a Quarterly Conference in some communities but for the pastor keeping it before the church; then some officials forget it.

I go into some communities where there are many intelligent young people out of the church. Oh, the need of an old-time revival throughout the district! The preachers see it and feel it, and we are praying and working to this end. So far many of these young people seem impervious to preaching. Just why this is so is a question of more than ordinary concern.

The Twentieth Century Fund is certainly before the preachers, and they will make an honest, faithful pull. They are all very busy just now taking the collections, reorganizing Sunday-schools, and trying to organize some Epworth Leagues, and resuscitate others; but our first need is more religion, else we will do but little.

W. M. YOUNG, P. E.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

THE HOME MISSION SOCIETY.

It is a law of nature that to every demand there should be a responsive supply, and the origin and growth of the Home Mission Society is an instance under this rule. Church extension by building houses of worship soon developed the fact that parsonages were needed as much as churches. Wherever there was need of help in building a church, there was almost sure to be a lack of shelter for the preacher and his family. Here, then, was a demand for the cause of Christ, to supply which the Woman's Department of Church Extension was created.

Statistics show that during the next eight years one-half as many parsonages were built as had been built in the whole one hundred years prior to this movement. Since then, under the name of Parsonage and Home Mission Society, 823 parsonages have been wholly built or aided from the general fund at a cost of $104,200. These are built by donations, if the church has nothing to invest in a house, and by loans, at a low rate of interest, from a loan fund of about $18,000, when the church, by borrowing for a time, can build.

The agitation of the parsonage question called attention to the home parsonages, and many new ones were built, old ones repaired and refurnished as a consequence. Though, for convenience, the word "parsonage" has been dropped from the name of the society, the building and care of parsonages continues to be emphasized; and wherever you find a live Home Mission Society, you are very apt to find a comfortable home for the preacher.

Early in the movement the leaders saw great possibilities of well-organized efforts in home mission work, and began to shape much of the benevolent and religious work done irregularly here and there. Various mission fields have been entered and work successfully carried on. City missions are supported in a number of cities, doing great good among the destitute and those lost in sin.

Missions and education must always go hand in hand. So a number of schools are conducted by the society, prominent among which are schools for mountain whites in Tennessee and Kentucky, for Cubans in Florida, and Japanese and Chinese in California. Such is the connectional work done by the society. But of more interest to us is that done in the North Mississippi Conference and Winona district.

The amount of money raised in the North Mississippi Conference Society for general work has gradually increased from $150 the first year to nearly $1,000 last year—the eighth year since organization. This represents but a small per cent. of the amount actually raised, being only that which passes through the hand of the Conference treasurer. Much more has been collected and spent in building and repairing parsonages at home, in doing any home mission work that called for the expenditure of money. Much of which is never reported to Conference society.

But the work done by auxiliaries does not deal alone with dollars and cents—those merely material things so dear to some hearts. We are not merely a collecting agency that proposes to do good with the money obtained. We realize that the salvation of souls is the end sought in all mission work. To that end each meeting is opened with devotional exercises. Practical Christianity is encouraged by each auxiliary having a committee to visit sick and strangers (one auxiliary in this district reported 200 such visits made last quarter), a committee for distributing church literature (another reported 600 papers and magazines given to those not able to pay for them). The needy poor are looked after, and many are induced to come to church and Sunday-school that would not otherwise attend. In this district there are eight auxiliaries, with 123 members—a very small per cent. of the women and girls whose names are on the church rolls.

Dr. Hoss has said: "There is in the Home Mission Society a volume of power which the careless and unobservant little understand. It means a deeper piety in the home, a more thorough withdrawal from those diversions that can not be taken in the name of the Lord Jesus, a more vigorous and aggressive effort to bring the wicked and wandering back to God."

Think what a revival of religion, what a wave of good works would sweep over this district if all the women in the Methodist Church were enlisted and were true workers! The pastors would not have to spend so much time looking after the Christians, but would be leaders of bands of active workers. They would have more time for Bible study, more time for prayer, more time for waiting before God for his message. Will not those present help us in developing this latent force? Whatever the preacher endorses and earnestly works for will succeed: without your help, it will be hard to convince them of the importance of the work, of the great possibilities within their reach.

You can help us by your prayers. The Lord tells us to pray one for another, and promises to answer intercessory prayer. By studying the work, getting in full sympathy with it, and stirring up your members to organize societies where none exist. By encouraging those already organized to greater activity by talking about it in your pastoral visits, and urging the women to become members, not so much for the money they will contribute, but for the good of their own souls.

May the time soon come when every woman's name found on the church roll may be on the register of the Home Mission Society, and pastor and people work together in this great labor of love!

MRS. E. T. BUCKLEY.

The first month of the seventh Conference year has just closed. The Sixth Annual Report of the corresponding secretary showed forty-one Adult and five Juvenile Auxiliaries. Since the Conference two new Auxiliaries have been organized: Cantrell Church, Hillsboro circuit, with five members, and "Brandon Sunbeams," with twenty-five members. Forest district takes the banner in number of Auxiliaries, having eleven on roll. Honor to whom honor is due. (Rev. T. L. Mellor.) The work is growing, and the ministers beginning to realize what a help this society can be to them in their work.

Mrs. Blevins, whose home is in Tennessee, has been appointed State organizer, and is now traveling in the interest of the work.

The Board meeting will be held in New Orleans, April 11-18. Let the members of each Auxiliary pray for the success of the meeting.

Mrs. Brashear, first vice-president of the Conference, has special charge of the Juvenile work. Let those in each church who are interested in working for children correspond with her. We ought to have more than six Juvenile societies. The plan adopted by the Jackson Jewels is a good one. On the first Sabbath they hold a home mission meeting; the next, they have a foreign missionary programme; on the third Sabbath a temperance society, and on the fourth an Epworth League meeting. Having different officers for each society, much interest is aroused.

The "Honor Roll" is growing steadily. Don't fail to have your Auxiliary on this roll. Four thousand two hundred fifty-five dollars and seventy-one cents was reported in March number of Our Homes.

The second vice-president in each Auxiliary has charge of the Department of "Systematic and Proportionate Giving." Mrs. Ratcliffe states that orders for boxes, stewardship books, and leaflets, will be promptly filled.

The following suggestion from editorial notes in March number of Our Homes is so good that we repeat it for the benefit of those who may not have noticed it specially:

"'There are so many meetings.' This is the cry of some of our women, yet from others comes suggestions for 'extra meetings' to insure an interest in certain departments of work. One lady says: 'Why not have a meeting for the Baby Roll? Let all the babies on the roll be present, with their mite-boxes, to be opened, and as the name of each one is called, let it be taken forward, and its age be given, and the amount contained in the box. All the babies under five years of age—with their mothers—in the congregation and community could be invited, and, if possible, their names be secured for the roll.'"

We think, with Miss Helm, that a meeting like this would be a lovely one. Won't some of our Auxiliaries try this, and report?

Our active and wide-awake president reports that the pledge made at Dallas for three scholarships has been redeemed, and the amount, seventy-five dollars, sent to general treasury.

Since writing above note about Forest district, a report has been received from Mrs. Blevins of the organization of three new Auxiliaries in the Jackson district, making twelve, which gives that district the banner. Let the good work go on.

The Auxiliaries reported by Mrs. Blevins are as follows: Yazoo City—Adult Auxiliary—with twelve members. Yazoo City—Juvenile Auxiliary—with twenty-nine members. Flora—Adult Auxiliary—reorganized with eight members. Bolton—Adult Auxiliary—with ten members.

ANNA S. HARMON.

Fourth Quarter's Report of Home Mission Society, North Mississippi Conference,

ENDING MARCH 15, 1900.

ABERDEEN DISTRICT.

Strong	$31 72
Verona	3 25
Amory (adult)	4 55
Nettleton	7 55
	$47 07

COLUMBUS DISTRICT.

Macon	$15 00
Starkville	18 15
Hebron	2 05
Brooksville	4 40
	$39 60

CORINTH DISTRICT.

Corinth	$ 8 40
Booneville	7 15
	$15 55

DURANT DISTRICT.

Pickens	$15 00
Maben	12 00
	$27 00

GRENADA DISTRICT.

Oxford	$12 00
Water Valley, Wood Street	15 00
	$27 [illegible]

GREENVILLE DISTRICT.

Greenville	$10 [illegible]
Cleveland	5 [illegible]
Shelby	19 [illegible]
Gunnison	5 00
Boyle	15 [illegible]
	$55 [illegible]

SARDIS DISTRICT.

Sardis	$32 [illegible]
Como	3 [illegible]
Coldwater	3 [illegible]
Arkabutla	11 [illegible]
Arkabutla Juvenile	1 [illegible]
Pleasant Grove	1 00
	$57 [illegible]

HOLLY SPRINGS DISTRICT.

Holly Springs	$47 [illegible]

WINONA DISTRICT.

Winona	$38 [illegible]
Greenwood	2 50
Carrollton	13 00
Vaiden	10 [illegible]
Vaiden Juvenile	[illegible]
Black Hawk	7 00
Indianola	2 [illegible]
	$74 [illegible]

Received $2 for advertisement in Annual Report.

MRS. WALTER TROTTER,
Conference Treasurer.

The Christian Life.

Whenever you meet with a morose, gloomy Christian, you may rest assured that there is something wrong either with his life or with his liver; his health is bad or his religion is out of order. Heir to all the sunshine in this world, heir to every promise in this dear old Book, heir to a providence that notes the sparrow when it falls, and to the providence which counts the very hairs of his head, he is heir also to all the glories that are yet to be revealed. With all that within him, beneath him, about him, above him, how can a child of God repine? As one has said, "Every day should be a note of joy, every week a bar of music, every month a line of melody, every year a completed stanza, and life itself one sweet, long, beautiful psalm, a prelude to the anthem sung above."

Rev. J. R. Campbell, D. D.

There wants nothing but a believing prayer to turn a promise into performance.—J. Mason.

FROM THE WORK.

NESHOBA (MISS.) CHARGE.

While there are no wonderful things to be reported from the Neshoba charge, yet I am thankful that there is an advance along some important lines. There are better responses to the collections; more liberal provision has been made for the support of the preacher and his family. We hear expressions of confidence that we will have a good year. I am working earnestly and persistently to lead my people nearer to the Savior, and as they approach him they grow more useful and liberal.

I have had some success and some misfortune since I came to this charge. I carried my family to Attala county to spend the time with relations while I was gone to the Annual Conference, and my horses ate sneeze weed and died. When the news reached me at Conference I was greatly perplexed, but the brethren were kind enough to make up a nice little purse for me, and when I reached Attala I found that the good people there had done likewise. After coming home, a number of my people assisted me in paying for a span of horses that I bought in Kosciusko. Some of my ministerial brethren also assisted me after they reached their homes. May God bless them all!

I am mounted again and at work in the Master's name. Our last Quarterly Conference was not as encouraging as it should have been. Bro. Mellen, our wide-awake and consecrated presiding elder, was with us, hewing to the line regardless of chips. May this be a most gracious year to us all.

P. H. HOWSE.

March 24, 1900.

HARRISTON CIRCUIT, MISSISSIPPI CONFERENCE.

I spent the four last years on the Hermanville circuit—four of the happiest years of my life—and I think I left many friends whom I will be glad to meet at any time, and hope to meet them in heaven. God bless them all! But at the last session of the Conference I was assigned to the Harriston circuit, and moved to the parsonage at Lorman (formerly Haye), Dec. 28, 1899, and have been here three months.

Several ladies and gentlemen met us at the depot and conducted us to the parsonage, where we found a nice supper awaiting us; and after they had all left we found the parsonage very comfortable and well furnished, and some good things in the store-room. While we have had no storm or cyclone, we have had a constant flow of good things; nearly every day something is sent in. We have never lived among a nicer, kinder people than the people of Cane Ridge neighborhood. Surely "the lines have fallen unto us in a pleasant place." The preacher is fortunate who lives in the Cane Ridge neighborhood, and I am sure it would be the case in any neighborhood in the bounds of the circuit. The people at all the churches have treated me so kindly that I have learned to love them much. We have received many tokens of friendship and appreciation from persons who are not members of our church. We truly appreciate their kindness.

I have been sick with grip for about three weeks, and hence have not been able to make as good a beginning as I would like to have done, but am improving rapidly now and hope to do the very best year's work of my life. With God's blessings, I will. Pray for me and mine.

A. D. MILLER.

Lorman, Miss., March 27, 1900.

SILVER CITY, MISS.

I reached my new field of labor shortly after the Annual Conference adjourned. On account of my wife's sickness I preceded my family here by a couple of months. We are now domiciled at parsonage, which has not been occupied by a preacher's family in a number of years. The house was small and dilapidated and unfit for occupancy. But the ladies promised the presiding elder to fix it up if he would send them a preacher with family who would live here. They are making good their word, and up until this time about two hundred dollars have been expended in way of repairs and additional furnishing. A neat stable and buggy house have been built, together with new fences around garden and yard. Things are now looking home-like, and with a few additional things yet to be done we will be comfortable enough.

I have made three rounds on my work, and have been most cordially received. I find the people kind, hospitable and intelligent. We have had no "storms" as reported by some of the preachers, yet there have been frequent expressions of appreciation. No pastor here will ever suffer as long as he has such friends as the Sharbroughs, Dunn, Holmes, Partee, Smith, Campbell, and others. The church is also blessed with a number of elect ladies.

There are, perhaps, as many people here, comparatively, who have the interest of the church at heart as elsewhere. It is a mistaken idea that the Delta people are worse than Hill folk. You can find worldliness here in the church and also Sabbath desecration, but plenty of this can be found in the hills. Like our brethren of higher altitude, we hope to see a number of things rectified. I find a number of young men and managers on plantations who, though not members of any church, are Methodist inclined and help with the collections. We hope to get them all into the church. There are members here and there of other churches, but the Methodist pastor supplies them largely with the gospel. They help to support him, receive him gladly, and are as zealous for his success as members of our own church. It seems that the Lord has turned this country over to the Methodists. Pastors of other churches preach in only a few places.

We hope during the year to build a new Methodist Church at this place or repair the old one.

Dr. R. V. Powers, a rich friend to our church here, promises to duplicate every dollar raised towards building a new one. First thing he knows we will have him "planking down" and a new church going up.

Bro. Holloman, our presiding elder, is in high esteem, and the people always look forward to his coming with pleasure. He was raised in this county, and is not without honor even in his own country. Though small in stature, they think him a giant in intellect and preaching ability.

At our first Quarterly Conference a liberal assessment was made for the support of the ministry. We hope to have a good report for next Conference. Pray for us.

JNO. D. ELLIS.

March 20, 1900.

COLUMBIA, LA.

We have just closed one of the most wonderful meetings in Columbia that this scribe has witnessed for many years. The preaching was done by Rev. Clarence B. Stronse, of Virginia, who for two years has been editor of the Religious Review of Reviews, a journal published in New York City. Since his conversion, six years ago, he has been a loyal member of the M. E. Church, South.

Bro. Stronse is truly a wonderful preacher, and from the first to the last service he convinced me that his sole object is to win souls for Christ. He never seems to be in a hurry about the results of his preaching, and it is a fact that he leads his converts intelligently to the Savior. When they are saved they have a thirst for the Bible and are willing to be led by the pastor. His preaching reaches all classes, and deep conviction and bright conversions are the result. If any of the brethren have "pets" in their congregation who pay the preacher, and yet their lives do not conform to the teaching of the Bible, they had better not send for Stronse, unless they want them cured and put in an attitude where they claim no more power than belongs to them. Whisky, cards, gambling, dancing, profanity—in fact, every sin that is hurting the church and damning souls—is condemned in such an earnest, intelligent, prudent, and Christ-like way as to cause those who are guilty to become ashamed and so alarmed as to forsake them. Some of the hardest cases in this town have surrendered to God, and now manifest a willingness to do what they can for the salvation of others.

I am not in sympathy with some evangelists who have been traveling through the country for the last few years, but I sincerely thank God that it has been my privilege to work with Bro. Stronse and his consecrated wife, who, by her earnest prayers and touching songs, strengthens in general the evangelistic work in which she and her husband are engaged. After all, perhaps, one of the greatest features of his work is that he leaves the pastor and people united in love and harmony as co laborers together with God.

Since the close of the meeting I have been visiting from house to house, and find many under deep conviction. In fact, some have been saved since the meeting closed. These, and doubtless others, would have made a profession of Christ during the meeting had it not been for the prudent way in which Bro. Stronse dealt with them. But he makes no uncertain sound and wants no shams. Among the results of the meeting are twenty-two accessions and many satisfactory conversions. A wonderful change has been wrought in our town.

Rev. D. E. Kelly, of Jena and Jonesville charge, was with us during the entire meeting, rendering valuable service in prayer and song, and on the last Sunday of the meeting filled the pulpit for Bro. Stronse, at 11 o'clock A. M., to the delight and edification of all present. Rev. N. J. Roberts, of Bunkie, La., also favored us with his presence and co-operation for a few days during the meeting.

Bro. J. D. Harper, our faithful and efficient presiding elder, held our first quarterly meeting March 3, preaching two magnificent sermons on Sunday. The outlook on the entire charge is encouraging.

G. D. ANDERS.

March 29, 1900.

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THURSDAY, APRIL 12, 1900.

PROOFS OF THE RESURRECTION.

We do not know of anything that is more calculated to strengthen faith and enkindle hope than the consideration of the numerous evidences of our Lord's resurrection. In truth, there is not a fact in history better attested than that of the resurrection of Jesus. Not by one hasty apparition under cover of darkness, and to only two or three disciples, did our Lord give evidence of having risen again, but on various occasions, and "by many infallible proofs, being seen of the apostles forty days, he showed himself alive after his passion." It is utterly preposterous to suppose that the disciples would have dared to proclaim news so unwelcome to the scribes and Pharisees and elders, who had brought about Christ's death, had they not had the most positive proof of the reality of the resurrection. Their subsequent conduct was wholly inexplicable, unless we admit that Jesus really appeared to them in a glorified body. Neither fraud nor fiction will suffice to account for the wonderful change that occurred in their conduct and spirit after the announcement of the resurrection.

Faith in an entombed, unrisen Christ would never have transformed Peter from a base traitor into a fearless preacher of the gospel of a crucified Redeemer. The cowardice and weakness of Peter and the rest vanishes, never more to reappear, when they joyfully gaze upon the newly-risen Master, and heard his words of cheer. When they saw him nailed to the cruel cross, and heard his last expiring groan; hope died within them, and their faith suffered an appalling eclipse. But when the Son reappears clothed in great glory, despair gives place to the most extravagant joy, and they are transformed into heroes who are ready to seal the truth with their blood. The disciples, be it remembered, were slow to believe that Jesus had risen, and at first manifested the greatest surprise and incredulity over the announcement, for "as yet they knew not the Scripture that he must rise from the dead." They doubted that we might not doubt. These men had every opportunity to know the truth. They had been with Christ all through his ministry, and would have detected a false Christ at once.

Furthermore, the fact of the resurrection was first proclaimed by the disciples, not in some remote corner of the earth, but in Jerusalem itself, the very place where Christ had taught openly, and where he had been crucified. It was announced publicly on the day of Pentecost, and also before the Sanhedrim, the very council that had condemned Jesus. No contemporary denial of the resurrection has come down to us save the one Matthew records, put in circulation by the Pharisees, namely: that the disciples came by night and stole him away. For a Roman soldier to sleep on guard, however, was a capital offense, and that the guards were guilty of such an offense is too absurd to be believed for a moment. If the body of Jesus had still remained in the tomb, the unbelieving Jews would undoubtedly have produced it to silence the disciples, and put them to utter and final confusion. A fraud might have been perpetrated elsewhere, but never at Jerusalem, the scene of our Lord's sufferings and death.

The very precautions taken by the enemies of Christ to prevent imposture being practiced by the disciples only serve to confirm the truth of the resurrection. The crucifixion had been public. Pilate had received evidence from the centurion of the reality of the death of Christ before giving permission for the removal of his body from the cross. The tomb was one well known. The Roman seal, which it was death for any man to break, had been affixed thereto, and a watch of sixty soldiers set to keep guard over the body.

Significant testimony to the reality of the resurrection is also furnished by the change in the Sabbath day. Says Lyman Abbott: "It was changed, not by any express command in the New Testament, but by the almost universal consent of the church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb, nor forbear to mark as a weekly festival that on which he rose."

If Christ be not risen, how can we account for the rise and perpetuity of Christianity, and for its marvelous spread and continued conquests? Would the three thousand who were added to the church on the day of Pentecost have accepted Peter's statements unchallenged had they not been duly convinced of the truth of his words? Would the Apostle Paul have renounced Judaism and subjected himself to the bitterest persecution, and at last to a martyr's death, had he not had a vision of the risen Christ? Is it not the realization of the presence of the living Savior, "who was delivered for our offenses, and raised again for our justification," that enables countless multitudes of men and women to-day to deny themselves, and take up their crosses with patience, and follow after righteousness?

THE SIGNIFICANCE OF EASTER.

The fact that in the Romish and Greek Churches the observance of Easter is connected with many superstitious rites and follies used not deter Protestants from celebrating it as the anniversary of our Savior's rising again. We can avoid their mistakes, and at the same time give needed emphasis at this season to the crowning doctrine of the Christian religion. While the observance of the first day of the week as the Christian Sabbath commemorates the resurrection of our Lord, who upon that day left the tomb, and first manifested himself to his disciples, it is scarcely practicable for the pulpit every Sabbath to call attention to this glorious doctrine.

Besides corresponding very nearly with the date upon which our Lord burst the bonds of death, and came forth apparelled in celestial light, Easter-tide is beautifully suggestive of the resurrection because of its being the season when all nature undergoes rejuvenation and revivification.

The truth of Christ's words and claims hinges upon the fact of the resurrection. Failure to triumph over death and the grave would have proclaimed him less than God, and, therefore, either a blasphemous impostor, or one who was signally deluded as to his own identity. Looked at through the glory of the resurrection, Christ's life and death are radiant with light and momentous in significance. Otherwise they are a tragic and unfathomable mystery. The resurrection was needed to complete the plan of salvation and furnish indisputable evidence of the divinity of One who came down from heaven to bring hope and salvation to a lost world.

This doctrine is the keystone of the noble arch of Christianity. "If Christ be not risen," says Paul, "then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses for God." Deny that Jesus rose from the dead, and you might as well destroy the Bible, pull down the churches, recall every missionary, and give the world over to doubt and despair. If Jesus could not conquer death and come back from heaven, we could never be sure that he came from heaven.

The resurrection also establishes our faith in Christ as a Redeemer, who ever lives to intercede for us, and who has power to deliver us from every enemy and evil work. We worship not merely the Christ who died upon the cross, but Christ, the omnipresent Lord and Savior, who ever abides with us, and imparts to us the life and breath of heaven. This precious doctrine robs the grave of its darkness and terrors, and shows that death is but the gateway to a life far exceeding in glory and blessedness any that the human mind can conceive.

The resurrection of our Lord furnishes us the type of what our life hereafter shall be. It enlightens us concerning the nature of the glorified body, and enkindles a longing in the soul for the completeness of redemption. After this marvelous change had taken place, Jesus was no longer subject to fleshly wants and limitations. Pain and weariness could affect him no more. Henceforth his movements from place to place were sudden and mysterious as thought itself, and his presence was invested with such majesty and glory as to strike the beholder with the deepest awe. The day of his humiliation had forever passed; the hour of his exaltation had come.

The message of Easter, then, is one of exceeding gladness and hope. Says the editor of the American Messenger: "It furnishes a motive for living that transfigures the commonplace into the sublime, and gives to that which is earthly a heavenly significance. Without the hope of immortality of which Christ's resurrection assures us, life would indeed be a dark mystery ending in a wall of blank despair. It is a noble song—Christ is Risen. Nature seems to carol it forth as the buds appear, bursting with the promise of the coming blossoms. Angelic hosts are swelling the chorus with a glorious anthem of praise. So let each human heart pay its grateful tribute to the risen Redeemer, and strive to spread the glad message of life and hope and salvation to all mankind."

DEATH OF DR. CUNNYNGHAM.

With a sad and heavy heart we announce the death of that widely known and beloved preacher and saintly servant of God, Rev. W. G. E. Cunnyngham D. D., who passed away in Nashville, Tenn., Saturday afternoon, March 31, at the residence of his son-in-law, Mr. D. M. Smith. He was in the eightieth year of his age, his birth having occurred in Knox county, Tenn., in 1820. In 1843 he joined the Holston Conference on trial, and in 1852 went to China, as a missionary, where he labored nine years. On his return, after having served as a pastor and college president for a number of years, he was elected Sunday-school editor to succeed Bishop Haygood, which position he held for eighteen years. Since that time and until within a few days of his death he has been actively employed in literary work. In his death our church has lost one of its purest, most useful and lovable men. Dr. Hoss, who knew him intimately, pays his memory the following just and loving tribute:

"Dr. Cunnyngham deserves the best eulogy that could be pronounced upon him. His long life was not merely without spot or stain, but was crowded full of good works from end to end. As preacher, teacher, missionary, and editor, he served his generation by the will of God. Of rare intelligence, perfect sincerity, and persistent energy, he kept at all his tasks from the dew of his youth till the sere and yellow leaf of his old age. In every community in which he ever lived his memory is as ointment poured forth. High and low, rich and poor, black and white, intelligent and ignorant, all alike rejoiced in his ministry."

AN OUTRAGEOUS ABUSE.

The startling revelations recently made by the Times-Democrat and other city papers concerning the management of the New Orleans small-pox hospital, which, it appears, has become a veritable house of horrors, by reason of the filthy conditions and neglect that prevail there, have aroused the intensest indignation among citizens of all classes, and strong pressure is being brought to bear upon the City Council to inaugurate a new system of caring for patients suffering from small-pox. If reports be true—and there is scarcely any reason to doubt that the picture is not overdrawn, for a number of persons who, for a time, were forced to endure the discomfort and vileness of the pest-house, have given testimony concerning the abuses from which they suffered—the treatment usually accorded to patients at the supposed hospital is nothing short of barbarous, and would be a disgrace to the most degraded heathen.

The abuses, it seems, have grown out of the contract system, which has been so fruitful of evil in the care of convicts, the manager of the pest-house having heretofore been allowed twenty-five dollars for looking after each patient, no matter whether the patient died in a day or two, or remained in the institution the full three weeks sometimes required for complete recovery. It is evident at once that it was to the pecuniary interest of the contractor for patients to die speedily, and thus the contract system virtually put a premium upon death. It is astounding that though the grand jury some time ago reported against the present contract, and though the evils prevailing at the pest-house have been pointed out before, no reform was attempted.

We are glad to see that the City Council has recently passed a resolution not to renew the present contract with the manager of the pest house when it expires next month. The city, with the assistance of the State, ought at once to take steps to build a commodious, well-appointed small-pox hospital, where those suffering from contagious diseases can be properly cared for, and such arrangement should be made with those who may be put in charge as to forever preclude the repetition of the shameful abuses that have characterized the management of the present lazaretto. No pains or expense should be spared to rectify this evil, already too long tolerated, which is a crime against humanity and a monstrous stain upon the honor of the city.

THE FAMINE IN INDIA.

This century has not witnessed a famine more appalling in character and magnitude than the one now prevailing over a large district in India. In order to keep them alive the Indian Government has given employment at two cents a day to five million helpless people, and millions more are in the direst need.

The area affected by the famine contains not less than fifty millions of people, and as it will be four months more before the rains bring relief, it is feared that nearly one-half of this population will be dependent by that time. Thousands of living skeletons can be seen making their way to the relief camps for food and water. The Viceroy of India a short time ago informed Secretary of State Adee at Washington that while the Indian Government is doing what it can to save the people from starvation, contributions from friends of India in America will be thankfully received.

Now is the time for the Christian people of America to act the part of the good Samaritan; nor can we be too prompt in sending succor. We will by no means be guiltless in the sight of God if, in the midst of the abundance and luxury evident in our land, we turn a deaf ear to the piteous appeals of India's starving millions. Missionaries in that ill-fated land state that: "A dollar will feed twenty people for a day and will save a child's life for a month. Five dollars will keep a large family from starving for more than a month. Ten dollars will feed more than two hundred emaciated persons."

We will gladly forward to the proper authorities all contributions sent us for the benefit of the famine sufferers, and due credit for such will be given in the ADVOCATE columns.

EDUCATIONAL RALLY.

The Twentieth Century Educational Rally, held last Sunday morning at Carondelet Street Church, was a grand success, and the occasion will be long and pleasantly remembered by all who were fortunate enough to be present. New Orleans Methodism turned out in force to hear Bishop Galloway speak in behalf of the great movement in which he is so deeply interested, all the other Methodist Churches in the city being closed at that hour. The Bishop was at his best, and from start to finish had the enraptured attention of the vast audience that greeted him. At the conclusion of his address, thank-offerings having been called for, responses were obtained amounting to about $600. The members of Carondelet Church had already subscribed $400, or more, to this fund. One or two other churches had also previously made considerable thank-offerings, a good sister at Carrollton Avenue Church having given $500. Hence, it will be seen that the Methodists here are by no means lukewarm as regards this movement.

At night Bishop Galloway delivered a superb and stirring missionary address to the Young People's Missionary Society at Rayne Memorial, many young people from the other churches also being present.

The "pastor" who does not visit his people is not a pastor. He has no right to the title. Ruskin says that if a Bishop can not circumstantially explain how Bill got into the habit of beating Nancy, then he is no Bishop, though his mitre were as high as Salisbury steeple. It is a Methodist preacher's business to know something of the home life of his people. He can never find this out in his study. And until he gets into their home life his pulpit ministrations will be empty sheives, making noise, but killing nothing. Remember, brother, thy ordination vow to "visit from house to house."—Midland Methodist.

NOTES.

Emory College (Ga.) has recently been blessed with a revival of extraordinary power.

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Rev. Geo. D. Parker left Wednesday evening for the State League Conference at Arcadia.

***

Prof. McGiffert has at last withdrawn from the Presbyterian Church, and thus a vexatious matter has been peacefully settled.

***

As the Horton law has been repealed by the New York Assembly, prize fighters will now have to seek a new field for their barbarous exhibitions.

***

Presiding Elder T. W. Dye informs us that affairs on the Durant district are moving on well, and that the pastors are bringing up good reports.

***

That noble philanthropist, Miss Helen Gould, according to recent reports, is supporting nine or ten chaplains in the army in the Philippines, at an expense of about $2,000 per month.

***

We had an appreciated call one day last week from Rev. N. B. Harmon, of Canton, Miss., who came down to the city on a short trip in the interest of the woman's edition of the Canton Times.

***

Rev. W. A. Terry, of the Brandon mission, writes that he is succeeding well with his work. He has had several accessions to the church, and arrangements are being made to build a new church.

***

Prof. Edwin Anderson Alderman, president of the University of North Carolina, has been elected to the presidency of Tulane University. He is said to be a man of great ability and high attainments.

***

We are glad to learn that under the pastorate of that experienced and cultured itinerant, Rev. R. D. Noraworthy, congregations at Bay St. Louis are improving, and the work of the church is progressing along all lines very satisfactorily.

***

Prof. A. M. Muckenfuss, of Millsaps College, has been engaged to write a series of illustrative articles for the Epworth Era on "Among the Forces," one of the books in the Epworth League reading course. Something excellent may be looked for.

***

Says the Wesleyan Advocate: "With more than usual pleasure we announce the early appearance of a book by Bishop Candler, upon which he has put a great deal of time and labor. It will be called "Christus Auctor—A Manual of Christian Evidences."

***

The telegraphic dispatches announce that during the session of the Baltimore Conference, held in Washington City last week, after an address by Bishop Candler in behalf of the Twentieth Century Fund, the sum of $35,000 was raised in cash and subscriptions.

***

Bro. Thomas N. Norrell, a life long Methodist and a most excellent man, died at Steen's Creek, Miss., on the fourth, and was buried at Pearson Station on the fifth, the funeral services being conducted by his pastor, Rev. G. M. Hull, assisted by the editor of the ADVOCATE.

Our church at Indianola, Miss., is being improved by the addition of a new coat of paint. So writes the pastor, Rev. W. H. Sanders, who has his work well in hand, and to whom we are indebted for a cordial invitation to attend the Winona District Conference, which meets this year at Indianola.

***

Rev. W. M. Stevens, of the Mississippi Conference, left home on the fourth instant for Chicago, to enter the Moody Bible Institute, where he expects to take a three months' course in systematic Bible study. We wish him much success in this laudable effort to gain better equipment for the work of the ministry.

***

On Sunday afternoon, the eighth, at the Baptist Church in Jackson, Miss., a Sunday-school mass meeting was held, which was addressed by Dr. J. L. M. Curry, treasurer of the Peabody Fund. The theme was, "Jesus Christ, the Model Sunday-school Teacher." The address was a masterly one, and produced a profound impression.

***

A card from Rev. S. A. Brown, dated Starkville, Miss., April 7, says: 'Rev. Theo. Copeland, of North Alabama, is assisting Bro. Mask in a revival at Starkville. Much good has been done, and we confidently expect a great awakening. We are praying for a genuine revival. Rev. J. A. Leech, of Okolona, is conducting the music. The meeting will continue next week"

***

The General Board of the Woman's Home Mission Society of our church convened in annual session yesterday morning at Carondelet Street Church, a large number of delegates and visitors being present. Two sessions of the Conference will be held each day, commencing respectively at 9:30 A. M. and 7:45 P. M. The proceedings will be of great interest and are open to the general public. A number of distinguished speakers are expected.

***

The gratifying news comes from Avoyelles parish, La., that at an election on the whisky question, held on the third instant, the parish went overwhelmingly for prohibition. Marksville, once an anti-prohibition stronghold, cast 39 votes for and *218* votes against the sale. The other precincts in the parish voted over ten to one against whisky. The splendid victory just won is said to be largely due to the preaching and efforts of Rev. Clarence B. Stronge.

***

Rev. W. T. Woodward, pastor at Lecompte and West Alexandria, La., has started off under encouraging conditions, and hopes to do a good year's work. In a note to the ADVOCATE he says: "We have received ten into the church to date. All services are as well, or better attended, than last year. We are distributing cards for our Twentieth Century collection (offering). Have secured a nice lot in Cheneyville, on which to build a church; also considerable subscription thereto."

***

The vacancy in the presidency of the Mississippi A. and M. College, caused by the death of the lamented ex-Gov. Stone, was filled on last Friday by the election of Prof. J. C. Hardy, of Jackson, Miss. Prof. Hardy is an experienced and successful educator, and though only about thirty-five years of age, is eminently qualified for the high position to which he has just been elected. As superintendent of the Jackson public schools for the past eight years, or more, he has given entire satisfaction, and was lately appointed one of the new Capitol commissioners. He is a man of fine Christian character.

***

Rev. H. M. Young, of the Ebenezer circuit, North Mississippi Conference, writes hopefully as follows: "Our second Quarterly Conference embraced last Saturday and Sunday, and was quite an interesting occasion. Rev. T. W. Dye, our presiding elder, was with us, and preached two splendid sermons for us. He is in good favor with our people, and his visits are highly appreciated. This is our first year on the Ebenezer charge, and we at the parsonage have been gladdened several times by gifts, such as hams, sugar, and other necessary articles, which did not come too late to cheer and make us thankful. We are serving a good people, and anticipate a good and a profitable year."

WEBER, HARDMAN, IVERS & POND, STERLING, WEGMAN, HOWARD,
CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
JUNIUS HART, - - - 1001 CANAL.

THE WOMEN'S NATIONAL INDIAN ASSOCIATION.

This association has not hitherto appealed by circular to its friends, but from its success it now has confidence to say, "Please help us, if possible, quickly to finish the work remaining to be done by us."

Besides its nearly five years of work, from 1879 to 1884, for gaining the civil and political rights of Indians, the Association has since then directly or indirectly established missionary work for forty-seven tribes or tribal remnants, securing land and building the missionary cottage and chapel. But at least twenty-five more stations are needed to give the gospel to tribes still without a mission.

Our government is providing lands and schools for Indians, and if, therefore, our Association can organize a mission in all tribes unreached by the churches, the three great needs of our aborigines will be met. The Association making this plea is doing much other work; for example: building Indian homes, granting agricultural implements, sewing machines, looms, stock, etc., from its specially designated loan fund of $12,000; opening libraries, providing professional education for bright Indians, giving temperance instruction, sending clothing to some of the aged and helpless of seventy tribes, and it now has a House of Industries (Jewett, New Mexico), where women and girls will be taught sewing, knitting, spinning, weaving, and other needed work. Besides all this, the Association has erected thirty-five buildings, and has well expended from $15,000 to $25,000 a year. But its leading object at present is to open the twenty-five new mission stations needed in the neglected tribes, and, this being done, the society can then right fully disband.

So its Standing Committee now gladly presents the opportunity to all to share in the work remaining, asking that friends will send what the heart prompts, be it much or little, to either person named below, viz.:

MRS. A. S. QUINTON, Pres.,
1725 Arch Street, Philadelphia.
MISS E. W. JONAE, Cor. Sec.,
3024 Diamond St., Philadelphia.
MISS ANNA BENNETT, Treas.,
2105 Spruce St., Philadelphia.
MRS. E. JOHN ELLIS,
Southern Vice-Pres.,
Covington, La.

NOTICE TO LEAGUERS.

The Epworth League Conference of the Durant district will meet at Kosciusko, April 26, 1900.

R. H. B. GLADNEY,
Dist. Sec.

Pickens, Miss., April 5, 1900.

WANTED.

The Minister's Education Aid Association of the Louisiana Conference is in urgent need of funds to continue the excellent work it is doing for the church.

The treasurer, Rev. F. S. Parker, writes me from Jackson: "Would it be possible for you to raise a little money for the Aid Association? We are doing a very great deal of good with a very little money. ——— has been enabled to finish his Freshman year almost on $20. ——— has gone to ——— by appointment of the presiding elder, and is doing finely. He got a great deal out of the school work at cost of about $75 for last year and this. ——— has been enabled almost to finish his Senior year by the aid of $15 lent him this year. ——— will be through Sophomore this year with the loan of about $60, of which he already has received $40. There is a very excellent and capable young man here by the name of ———, who gives promise of making a scholar if we can see him through. If he has $20, that will see him through the year."

Now, will not some of the generous friends of this worthy cause send a special contribution at once to an empty treasury, whereby these young brethren may be able to remain during the remainder of the session? Will not some of the members who are delinquent in the payment of their dues make an earnest effort to remit something at this time?

If any members not in arrears can conveniently make a payment now, they will be credited for 1900.

ROBERT H. WYNN,
Secretary.

3811 Camp St., New Orleans.

WINONA DISTRICT.

We have finished the first round of Quarterly Conferences for the Winona district. Prospects are good for a successful year. The pastors are hopeful, happy and at work. It is the purpose of the pastors and the presiding elder to have a widespread revival throughout the district. To this end we are praying and working. Again, to report all finances paid a hundred cents on the dollar, and to see that we pay at least one dollar per member on the Twentieth Century Thank-Offering. We think the prospects bright for this. We have provided on the first round something over eight hundred dollars on a debt on the district parsonage of eight years' standing. We hope to clear it all off by the first of May. Then we will be free for other things. Come and see us at the District Conference.

J. H. MITCHELL P. E.

Winona, Miss., March 20, 1900.

Royal
BAKING POWDER
-Absolutely Pure-

For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Morgan City, La.
EDITOR.

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss.
ASSOCIATE EDITOR.

W. F. Lagrone, of West Point, first vice-president of the State Conference, referring in a letter to the gathering at Vicksburg, May 10-13, says, "We expect to have a great meeting."

Mr. G. T. McGehee, superintendent of the Sunday-school at Woodville, writes in a private letter that the work among children has been the sweetest and most profitable of his life.

Just before the meeting of the State League Conference we should think seriously, prayerfully, of the plans that should be adopted for the advancement of the church's work and influence among the young people. The field is unlimited, and oftentimes we see how it could be planned and worked, if all would do their duty here. But it is a fact that all will not do their part. The problem is, "How to get more to do their part." Oftentimes resolutions have been passed and requests have been made which were never observed. "How to see to it that our orders and requests are heeded," is the question. Strong minds, mighty hands, are needed. God help us!

Inasmuch as the Epworth Era is run at an expense to the Publishing House, the Alabama Advocate is of the opinion that Barbee & Smith, the Agents, ought to secure for it a few worthy, but paying advertisements, instead of making it depend entirely upon the subscriber list. We ourselves see no impropriety in this. But no financial provision should stop a single effort that is being made to enlarge the list of subscribers. The Era deserves a large circulation.

As to the "Bi-Annual Conference:" Is it better to proceed as at present, or will it be better to hold the State League Conference only every two years, allowing on the other year each of the two Conferences of Mississippi to hold a League gathering if it sees fit? W. D. Hawkins, of Meridian, to whom the duty of finding out the sentiment on this subject in the Meridian, Forest, Seashore, and Brookhaven districts, asks that the question be voted on at the League business meetings, and that he be informed of the result by April 25, or at least before the meeting of the State Conference at Vicksburg, May 10-13.

Sometimes matter for the League column has not been inserted by the publisher as promptly as we expected; but we are in receipt of a letter from the ADVOCATE office, stating that, if the matter for the column can be sent so as to reach New Orleans by Saturday, the work will be more satisfactorily accomplished. We will so do hereafter.

MISSISSIPPI STATE LEAGUE TAX.

Received to March 11, 1900: Wesley Chapel, $2 43; Vossburg, $1.35; Starkville, $2; Madison, $1; Shuqualak, $1.10; Columbus, $5; Canton, $2; Greenville, $2.50; Tupelo, $2; West Point, Senior, $1 65; Sardis, Junior, $2.10; Natchez, Under Hill, $2 25; Inka, $1 35; Madisonville, $1.50; Beauregard, $1; Pain's Chapel, $1.70; Jackson, First Church, $4; Hollandale, $1.65; McComb City, $2.20; Lake, $1 20; Meridian, West End, $1.95; Corinth, Junior, $2 20; Corinth, Senior, $2.75; Corinth, South Side, 50 cents; Pickens, $1; Amory, $1.50; Tyro, $1; Verona, Senior and Junior, $1 70; Wesson, $1.80; Hickory, 75 cents; Macon, Junior, $1.30; Hernando, 70 cents; Macon, Senior, 80 cents; Columbus, East Side, $2; Natchez, Jefferson Street, $2.35; Chickahoma, $1.50; Days, 80 cents. Total, $64.53.

I am glad to announce that the railroads have all consented to give one and one-third rates to our State Conference, on certificate plan. Remember, no League will be entitled to representation save those having paid State tax.

VIC THOMPSON,
State Secretary.

P. S.—Since the above statement was made, Columbus, Junior, has paid $1 55, and Rankin, 50 cents, making the total $66 58.

VIC THOMPSON.

MR. EDITOR: Towards our little city of marvelous growth, both present and prospective, many eyes are turned, and many prayers ascend for the prosperity of our church work here. Methodism, in its different departments, is surprisingly well-organized, and is endeavoring to keep pace with the material prosperity of this new town. Our Epworth League is, I think, deserving of special mention. It has a membership of forty, with frequent additions from our very best people. Prof. Phillips, principal of our Graded School, and a Baptist, is one of the most enthusiastic Leaguers I have known. As vice-president of the Literary Department, he has the work well in hand. In addition to a number of Epworth Eras already taken, we have recently sent on an order for twenty more copies. The books included in the course of study for the current year have been purchased. The devotional meetings are well attended, not only by our young people, but by the older members as well. We hope to take up a special work very soon, of which I will speak at another time.

To those who understand the situation here, the above record will appear a fine one, I am sure.

MRS. J. S. PARKER.

Gulfport, Miss., March 17, 1900

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment of the most modern style.

"Love and War in Cuba," by Rev. P. L. Stanton, A. M., is a charming story. There is enough war in it to make one's blood boil, enough love to make the heart warm, and enough religion to make the soul feel good. This is good missionary reading for bright young people.

GILDEROY.

April 2, 1900.

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A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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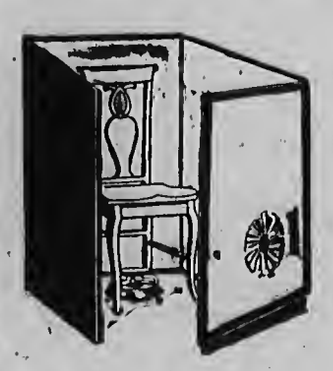

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Louisiana Ought to Be Represented.

MR. EDITOR: I trust that each pastor in Louisiana has read and will regard the special notice on page 5 of your issue of March 29, and signed by A. F. Jackson and J. B. Williams, committee. Two dollars from each charge in the State will meet the demand. Morgan City charge sends seven dollars and fifty cents ($7.50). The Ecumenical Conference of missions meets April 21. Immediate action must be taken if we are to be represented. Let all "lend a hand"!

THOMAS B. CLIFFORD.

Morgan City, La., April 9, 1900.

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Sick headache is cured by Hood's Pills. 25 cents.

Notice.

The annual meeting of the Woman's Home Mission Society of the North Mississippi Conference will be held in Como, Miss., May 26-29. Auxiliaries are requested to elect delegates at once, and send their names to Miss Rosa Taylor, of Como. Delegates should provide themselves at starting-point with certificates showing they had paid full fare, as we hope to get reduced rates on all the roads. Every auxiliary should be represented in order to plan wisely for another year. All interested in home missions are cordially invited to attend.

MRS. ANNETTE B. GLADNEY,
Conf. Rec. Sec.

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On account of the many applications coming in for a home for homeless children, the orphanage should be remembered with an offering just at this time. Many children are denied this for lack of means to justify an increase in the number. More beds are also needed. The children of the church would gladly raise money for this if given a start in this great work. Put them to work.

Their friend and brother,
W. T. GRIFFIN,
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Summit, Miss.

NOTICE.

The Winona district meeting of the W. F. M. S. will be held at Maryland Miss., May 5 and 6.

Delegates will please send their names to Mr. John Ritchie, McNutt, Miss.

MRS. BEN L. JONES,
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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

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"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

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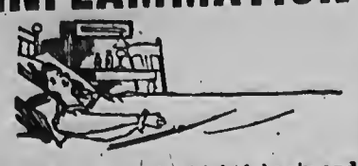

of the womb with its frightful pain and suffering is quickly cured by

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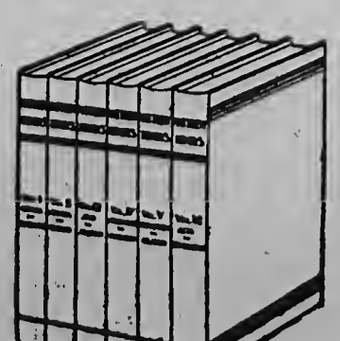

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Home Circle.

TWO TABLES SET FOR TWO.

The sunshine falls on the window-sill,
And the day looks in at the open door,
The kettle sings, and the dear old wife
Goes back and forth o'er the kitchen floor
With plate and platter, and fork and spoon,
As every day she is wont to do,
And she lays them with a quite grace
On the homely table set for two.

Oh, the bread is like the sea's white spray,
And the cloth is clean as mountain snows;
From the pantry shelf to the kitchen stove
The dear old wife on her errands goes,
The morning glories over the porch
All in a riotous tangle run,
The cat lies curled asleep on a chair,
The old dog blinks at the noonday sun.

But the dear old wife is sad to-day,
And the morning hours have seemed so long,
For her thoughts are of the long ago,
When the old house rang with mirth and song;
When the red-cheeked boys and merry girls
Came trooping in through the open door;
Some wander now 'neath an alien sky,
And some will come back no more—no more.

There are empty chairs against the wall,
And the wide old rooms are strangely still,
The day is sad, though the sunshine falls
Like sifted gold on the window-sill;
And the dear old wife in her quiet way
Does the homely tasks she is wont to do,
But the tears fell fast as she sadly thinks
Of the lonesome table set for two.

—Good Housekeeping.

FAMILY MANNERS.

Our manners in the family are very apt to be the sincere expressions, as they are the unconscious revelations, of our prevailing and dominant states of mind. Character is indicated by the tricks of speech and of gesture, the tones of voice, the politeness or the rudeness of daily deportment, and by a hundred small things which are automatic things of which we take no note, perhaps of which we are quite unaware. Just as a habitually gentle and controlled person has a quiet and serene face, and as a tempestuous and unrestrained nature writes its record on the countenance, so the manners of a family set it apart as well-bred or the reverse, and the family air stamps each individual of the clan.

When the overwrought mother scolds her fractious child, allowing her fretfulness to sharpen her accents, and speaking with the stormy emphasis of anger, she does not mean permanently to influence her little one's manner, but she is doing so nevertheless. The child grows querulous, reflecting the nervous susceptibility to strain which makes the mother unamiable. Placidity, serenity, a tranquil calm of strength and sweetness in combination seem to have vanished from many homes wherein people are hurried and worried, distraught and care-laden.

Family manners, apart from the relation of parents and children, which imply a reciprocal consideration, are apt to suffer from too much candor. We speak with great plainness in the circle of our own kindred; we comment too freely on foibles; we express the contrary opinion too readily and with too little courtesy. A slight infusion of formality never harms social intercourse, either in the family or elsewhere.

Beyond this too common mistake of an over-bluntness and brusque freedom in the manners of a household, in some of our homes there is a greater fault, even a lack of demonstration. There is the deepest, sincerest love in the home; the brothers and sisters would cheerfully die for one another if so great a sacrifice were demanded, but the love is ice-locked beyond a barrier of reserve. Caresses are infrequent, words of affection are seldom spoken. It may be urged with truth and some show of reason that in the very homes where this absence of demonstration is most marked, there is complete mutual understanding, and no possibility of doubt or misgiving, and, so far as it goes, this is well. But often young hearts long unspeakably for some gentle sign of love's presence—the lingering touch of a tender hand on the head, the good-night kiss, the word of praise, the recognition of affection. Older hearts, too, are sometimes empty, and many of us, younger and older, are kept on short rations all our lives, when our right, on our Father's road to our Father's house, is to be fed with the finest of wheat, and enough of it, just as those who ate manna in the wilderness had always an entire provision, not a stinted supply.

Another suggestion which should not be overlooked is the importance of politeness to the little ones. To snub a small laddie needlessly, to order about a child on errands here and there, instead of civilly preferring a request as one does to an older person, in each case is an invasion of the rights of childhood. The child to whom everybody practices politeness will in turn be himself ready to oblige and agreeable in manner, for the stamp of the family is as plainly to be seen on every one as the stamp of the mint on the coin, and it is as indelible for time, and why not also for eternity? —Margaret E. Sangster, in the Young Woman.

THE CONSIDERATE GIRL.

To consider, is to "sit down by," as the dictionary hath it. But who has time for that in these days? "Up and away" is the word to-day, and everybody runs—at least it often seems so. But the considerate girl does exist, blessings on her. She sits down by a friend in need, stopping long enough to take thought for her necessities and to understand them, whatever they are, that so she may relieve them. To toss a bit of sympathy, a would-be helpful word as one rushes by, is not the way either to relieve or alleviate. The word well-meant, in a careless, simply good-humored way, may prove to be a sharp missile instead of a healing message.

The considerate girl knows better than to "sing songs to a heavy heart," but she does know how to speak "the good word that maketh glad" when "heaviness in the heart causes it to stoop." There are so many stooping hearts in the world, that it is well worth while to consider how to lift them up. It is an art that calls for thoughtfulness, discrimination, earnestness and sympathy. One must sit down and take time for the cultivation of these; they are not gained in any "giddy whirl." The charities, personal and organized, that form so large and needful a part of the life of the present, call for considerateness in their administration. "Blessed is he that considereth the poor." It is far easier, but far more selfish, to give a coin at the back door, than to "consider" the needs in the back street or obscure court. But the true-spirited girl who forms a part of youthful, growing life to-day, makes a beginning in this direction, as occasion serves, for her sensitive heart and conscience long to help truly, and to grow up into actual helpfulness.

The considerate girl is recognized by what she withholds as well as by what she gives. She pauses long enough to notice the sharp edges that must be ignored, the throbbing hurts that must be avoided, the prejudices that must not be irritated, and her kindly silence is golden, her tact is a boon to all. This lovely characteristic comes from not considering herself. Therefore the girl, having a heart at leisure, is able to sit down by others. The consideration, too, is for the sake of doing good, and not for the sake of making intimate acquaintance with failings and foibles.

The character is not to be attained or achieved in a day. It is of life-time growth, but the girl who realizes the beauty and the duty of it, the joy and recompense, will begin early and "keep on keeping on."

Think of the blessedness of coming close to people. What dear intimacies of mutual and gracious helpfulness grow out of it. The considerate girl is self-denying and self-forgetful, but "Verily she hath her reward."—Julia H. Johnston, in The Interior.

TACT IN THE FAMILY.

A Great Mother is a just title for Frances Willard's biography of her mother. She was indeed a remarkable woman, and in the daughter's autobiography parents of girls will find many a helpful suggestion in connection with the training and education of Frances and her sister Mary. One instance of the wise and tender home influences surrounding their girlhood was the tactful treatment of Frances' sensitiveness in regard to her personal appearance. She says of herself in her youth: "All happy hopes were mine save one—I wasn't a bit good looking." In a comparison with her sister, who was remarkably attractive, she describes herself as being "thin, with sparse red hair, though mother never permitted me or any one else to call it red." Nevertheless, boys sometimes teasingly dubbed her "redhead" and girls pitied her for being "homely." Smarting from these taunts, she would take refuge with her mother, who soothed her by the assurance that her hair was "like Grandfather Hill's, which grew to be a lovely gold-brown color when he grew up," and adding, "You are like him in every way, and he was the noblest-looking man in all the country round." Then sister Mary would remind her of her "nice figure" and small hands and feet, and the brother also would come to the rescue with, "Never mind, Frank, if you aren't the handsomest girl in school, you are the smartest!" Thus home love and loyalty healed the sore spirit until the girl grew to womanhood and realized that beauty of expression, of manner, of utterance, of achievement, of character outweigh beauty of person even in the scales of society, to say nothing of celestial values.—The Congregationalist.

THINGS A MOTHER SHOULD NOT DO.

She should not forget that if she treats her boy as a gentleman, she will do much towards making him a gentleman.

She should not treat her boy to perpetual frowns, scoldings, and fault-findings. "Sugar attracts more flies than vinegar." Love wins her boy to a noble manhood.

She should never be so busy or hard-pressed for time that she can not listen to him. If he lives to be a man, he will all too soon leave her. She should make the most of him while she has him.

She should encourage outdoor exercise or sports, and she should not forget to train him with proper regard for his personal appearance.

She should never allow him to form such habits as coming to the table in his shirt-sleeves, neglecting his nails or teeth, or carrying soiled handkerchiefs about with him.

She should never nag him, or forget that he is a creature of reason, not an animal that requires to be driven

She should not try to break her boy's will, but be thankful that he is manly enough to have a mind of his own, and devote himself to training it to the noblest uses.

She should not fail to instill in him a distaste for all that is vulgar.—Household.

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Living well to-day is the best any one can do. We can not live in the future. We must live in the present. If that be lived wisely, there need not be any anxious concern for the morrow; for, says a judicious writer, "the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal the deity of the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibility of saintliness in his neighbors."—Telescope.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did,* for while the debate had been going on he had tried the experiment.

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OBITUARIES.

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MADDEN—Mrs. BERTHA A. MADDEN (nee Eaves) was born June 25, 1873; was married Dec. 22, 1898, to Mr. W. L. Maddan, of Simsboro, La., and died Dec. 16, 1899. She was baptized Oct. 7, 1876, by Rev. F. G. Hocutt, at Mars Hill, Union parish, La., and was received into the church at about twelve years of age by J. A. Miller, at Paine's Chapel, near Simsboro, La. Her membership was moved from Paine's Chapel to Simsboro in 1896. There she remained a loyal member till her death. When a girl she never engaged in worldly amusements. While some of her friends were led off into the dance and other worldliness, she remained true to her church ves, oftentimes standing almost alone. She had been afflicted with heart trouble for four or five years preceding her death. It was rumored by her friends, as she lay a corpse, that she bore her suffering with so much patience as never to murmur. Although for some time unable to attend to the household duties much, her hands were not idle, and many were the kind acts done for the different members of the family. Oftimes she left her own work undone in order to help others. The last work she did was for her mother and sister. When death came she said to her mother and husband, "Now, don't get scared; I am not scared." Her last words were, "Nothing hurts me; I am all right." May we all emulate her worthy example!

H. W. LENNETTER, Former Pastor.

ALFORD—Died Jan. 30, 1900, at the home of her son, Rev. N. E. Alford, near Magnolia, Miss., Mrs. ANN ALFORD, more widely known as "Aunt Ann." She was a devout member of the M. E. Church for many years, and was the mother of eleven children, two of whom had gone before. Only those to whose lips the same cup of sorrow has been pressed can realize the chill that settles on the soul when one stands beside a still form, and knows the faithful heart which would have shed its last drop of blood for us has ceased to beat, though it was not my privilege to be with her very much for two years before she died. Seldom are the hearts of grandmother and granddaughter so closely knit together as was the case with us. May He who says, "I will not leave you comfortless," help us to bow in meek submission to His divine will in this dark hour! During her illness she expressed a desire to go and be at rest. The years to come will be so desolate to those of us who still linger here without her presence and love; but she is gone, and even in our deep sorrow we would not call her back if we could. Heaven is nearer, dearer, because she is there.

Farewell, grandma, thou art resting
In the Shepherd's peaceful fold;
By God's grace we all shall meet you
When we cross death's river cold.

Her granddaughter, MOLLIE CARTER.
Lumberton, Miss.

NABORS—EZEKIEL R. NABORS was born in Union county, Ark., Jan. 17, 1860. He joined the M. E. Church, South, in early life, and lived a consistent Christian life to the day of his death, which occurred at his home near Mansfield, La., Nov. 30, 1899. He was happily married in Vienna, La., Dec. 22, 1886, to Miss Mary B. McLeRoy, who, together with three children, an aged father, and three brothers, all living in and near Mansfield, La., are left to mourn his early demise.

Zeke (as we familiarly called him) was a true man; true to his family, true to his friends, and true to his convictions of right, and hence he was always on the right side of every moral question. Those who knew him best trusted him implicitly. But in his home life his chief virtues shone brightest. He was an affectionate husband, a kind and tender-hearted father, a dutiful son, and a loving brother; in a word, he was a Christian gentleman of the highest type, without parade or ostentation. He was diligent in business and fervent in spirit, providing well for his family, and contributing of his means, as the Lord prospered him, to the support of the institutions of the church. Amid a throng of sorrowing people we laid his body to rest in the Mansfield cemetery, feeling assured that his spirit had winged its way to realms of bliss.

J. L. P. SHEPPARD.

PARKER—Resolutions adopted by the Newton Methodist Sunday-school on the death of S. F. PARKER:

Whereas, Death has invaded our Sunday-school circle, and has removed from our midst our beloved brother and co-worker, S. F. Parker, who had endeared himself to us all by deeds of kindness and by his ever bright, cheerful, and friendly manner, that carried joy and gladness everywhere he went; therefore, be it

Resolved, By the Methodist Sunday-school of Newton, that it is with profound sorrow, and with deep-felt sense of our loss, that we have learned of the death of our bright, good, and useful and ever-faithful friend, brother and co-worker in the Sunday-school.

Resolved, That while we do not understand the providence of God, who often "moves in a mysterious way his wonders to perform," in removing this bright and useful young man from our midst, yet we bow in humble, reverent submission to the will of the loving God, who doeth all things well.

Resolved, That we tender to the bereaved family and relations of Bro. Parker our heartfelt sympathy in this hour of great bereavement.

Resolved, That a copy of these resolutions be sent to the parents of deceased.

Resolved, That the Mississippi Baptist and the CHRISTIAN ADVOCATE are requested to publish these resolutions.

Resolved, That a copy of these resolutions be spread on the Minutes of the Sunday-school.

Alice C. Logan, Ollie Hunt, C. H. Raw, Committee.

Adopted Sunday, Feb. 25, 1900.
T. H. SELBY, President.

LEAK—LUMKIN T. LEAK, son of F. T. and S. S. Leak, was born in Benton county, Miss., Dec. 23, 1878, and died near Abbeville, in Lafayette county, March 7, 1900. It will be seen from these dates that Lumkin had just entered young manhood, and had felt some of the aspirations and experienced at least some of the prosperts of young life; but the flower that has just bloomed is often cut down and withers.

In many respects Lumkin was a remarkable boy, possessing some noble traits of character. While quite young he lost a good mother, who left his father with five little children—two sons and three daughters. His father's business kept him from home much of his time. Lumkin stayed with and worked for the support and comfort of his sisters and little brother with all the devotion and industry that could have been expected of one of riper years. When only a small boy he appeared to have the judgment of a mature man. Though of limited opportunities, the neighbors had often predicted that he would make his mark in the world. He was highly esteemed in the community, and tenderly loved by father, brother and sisters, who sorrow, but not as those who have no hope.

A. W. LANGLEY.

SKIPPER—MARION JOSHUA SKIPPER, eldest son of Mr. J. Q. and Mrs. E. J. Skipper, was born in Kemper county, Miss., June 5, 1880, and departed this life March 6, 1900, having lived nineteen years nine months and one day.

Marion was a good boy, having joined the M. E. Church, South, at Spring Hill about six years ago. During his short life he lived up to his profession of faith in the Master. His sickness was of short duration—only a week—and pneumonia claimed him as a victim. All that medical skill and loving, gentle hands could do for him was faithfully done. He was never heard to murmur. Only a few hours before his death he said, "Blessed are the dead which die in the Lord." He was brought up to worship God and love the church. Fidelity and loyalty to his Savior characterized his whole life. His devotion to his parents was simply beautiful. That beauty, grace and loveliness of character which comes of careful Christian training and faithfulness in service was beautifully expressed in his daily walk and conversation. His chair on earth is vacant, but his place in heaven is filled.

His uncle, VIRGIL.

KELLIS—Dr. W. A. KELLIS was born April 4, 1851, and died Jan. 27, 1900. He was converted and joined the M. E. Church, South, in the Summer of 1877, and was united in marriage with Miss Sallie M. Ford, Nov. 15 of the same year.

Dr. Kellis was a very intelligent, conscientious Christian gentleman. He leaves a sorrowing wife and three children to mourn the loss of a kind father and devoted husband. As a physician, he was successful, and had a large, extended practice. As a member of the church, he was very useful and attentive. The preachers of Winstonville charge will greatly miss his kindness and helping hand to them and their families. We were with him in his last hours, and talked freely to him about the future, and he assured us that he was willing to go. He talked to his wife as if he was only going on a journey, and called up the hired boy and gave him directions, and had an understanding as to how they stood financially. The writer officiated at his burial, which took place at Kellis' store, about fourteen miles southeast of here. J. H. BASS, His Pastor.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all druggists. Testimonials free.
Hall's Family Pills are the best.

Jesus touched the leper. He could afford to do it. It is only the man who is not sure of his purity that draws his robes about him and passes by on the other side.—Bible Reader.

FOR OVER FIFTY YEARS
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Nature, in all her vastness says not one word on what we, as sinners, most want to hear—forgiveness and pardon. It was not in the awful raging of the elements, nor in the fearful earthquake, that the early prophet heard God's voice, but even then, as now, it was in the still, small voice speaking of love and forgiveness to the wayward soul. Selected.

Chin Pimples
are local in nature. They yield readily to Common Sense Treatment.
HEISKELL'S OINTMENT
is a specific for Pimples, Freckles, Tetter, Eczema and all skin disorders. 50 cts. a box.
HEISKELL'S SOAP
clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.
JOHNSTON, HOLLOWAY & CO., Philada., Pa.

WINE OF CARDUI

HEALTHY OLD AGE.

LARUE, BENTON CO. ARK., Aug. 4.
I am 49 years old and have been suffering with Change of Life. I had flooding spells so bad that none thought I could live. My husband got me Wine of Cardui and it saved my life. I am like another person since taking it.
MRS. E. B. TOWNSEND.

McELREE'S Wine of Cardui

It is the devout wish of nearly all people to live to a ripe old age. None of us want to die young. This universal desire can be realized if care be taken of the health in early and middle life. A little precaution then will add many years to our existence. Death can be kept away a long time. Happy, healthy old age will be the lot of the woman who promptly corrects the ailments which afflict her sex. In youth, Wine of Cardui will take the female child safely over the dividing line between girlhood and womanhood. As a wife she needs it to help her through the trials of pregnancy and childbirth with as little discomfort as possible. At the Change of Life it will help her over the dangerous place that appears in her pathway between 40 and 50. Then will come many years of truly blissful existence. She will grow old slowly and gracefully. To the last she will preserve that charm and beauty which are always characteristic of perfectly healthy grandmothers. It is for women alone to decide whether they will be healthy or sick. The remedy for their sickness is close at hand.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

LARGE BOTTLES OF WINE OF CARDUI SOLD FOR $1.00 BY DRUGGISTS.

WINE OF CARDUI

JOB PRINTING
-- All Kinds --
At This Office.

LIVERPOOL and LONDON and GLOBE
Insurance Company.

AGENCIES THROUGHOUT THE WORLD.

Office in COMPANY'S BUILDING, Cor. Common and Carondelet

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to April, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

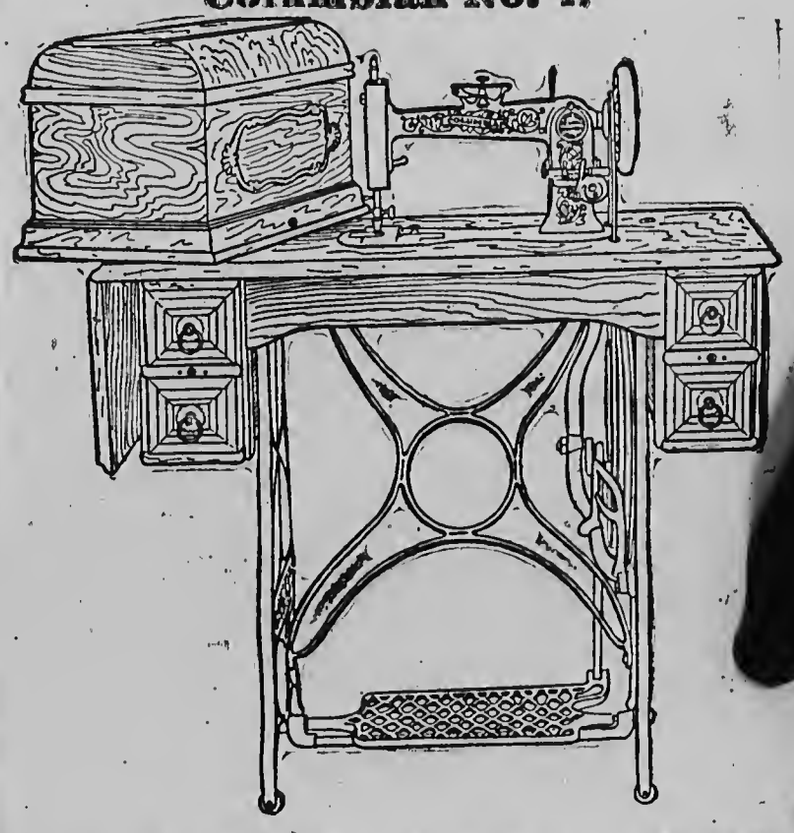
A Handsome, Light-Running, Look-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.
No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.
No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

POTASH gives *color*, *flavor* and *firmness* to all fruits. **No good fruit can be raised without Potash.**

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

GERMAN KALI WORKS,
93 Nassau St., New York.

NEWS OF THE WEEK.

It is estimated that the cost of fighting the plague in Honolnln will reach $2,000,000.

Admiral Dewey says he has always been a Democrat, bnt has never voted for a President.

The French anthorities have decided that all exhibits at the Exposition are to be open to the pnblic on Sunday.

Gen. De Villebois Marenil, a Frenoh officer who is said to have been chief of staff of the Boer army, was killed near Kimberly.

The Court of Appeals, by a vote of 6 to 1, has declared that Beckbam, the Democratic nominee, is legal governor of Kentucky.

The Louisiana and Mississippi Yonng Men's Christian Association convention, which has heeu in session at Natchez, has adjourned.

Ex-President Cleveland delivered a lecture at Princeton University on April 9. His theme was "The Independence of the Executive."

It is officialy announced that the British casualties in the Boer ambush near Sannas amonnt to 450; missing, 363; wonnded, 83; killed, 4.

Dewey's platform is free trade with Pnerto Rico, Philippine indepeudence under American protection, and for the rest, the Democratic platform of 1892.

The celebration in Chicago in honor of Admiral Dewey on the anniversary of the battle of Manila, May 1, will take piace notwithstanding his presidential aspirations.

The House has passed the snbstitute for the Senate bill providing for a territorial form of government for Hawaii. The hill now goes to a conference committee.

Thursday has been appointed as a day of intercession and prayer at Sydney, N. S. W., for relief from the plague. Ninety-three deatbs from the disease have occnrred in that city.

President Steyn says that if Boer prisoners are sent to St. Helena, the bnrghere wonld be jnstified in consigning British prisoners to the lowest depths of the Johannesburg mines.

A dispatch from Shanghai ssys the American, British, German and French ministers have sent a joint note to the Chinese Foreign Office, demanding the total snppression of the Society of "Boxers."

Different concerns engaged in manufactnring screws have consolidated and been incorporated nnder the laws of New Jersey as the Standard Screw Company. The anthorized capital of this trust is $1,500,000.

The British have snffered another loss near Bloemfontein. A party of infantry consisting of three companies of the Royal Irish Fnsiliers and two companies of the Ninth Regiment of Mounted Infantry, were captnred by a superior force of Boers.

Gen. Gatacre's force has returned to Bethany without having fonnd any trace of the ill-fated British colnmn captured at Reddersbnrg. A telegram from Pretoria says Gen. De Wet commanded the Boer force that made the capture, and that 450 prisoners and a large qnantity of camp stores and ammunition was also taken.

April Showers

Wash away the filth and waste that have accumniated during winter.

In like manner Hood's Sarsaparilla expels from the blood impurities that have been deposited during the season when there has been but little perspiration and perhaps constant confinement in impnre and vitiated air. It is a boon to tired mothers, housekeepers, teachers and others who spend their time indoors.

It gives the blood richness and vitality, fitting it to nourish and strengthen the nerves, muscles and all the great organs of the body. It cures all spring humors and banishes that tired feeling.

It is the best medicine money can buy for all diseases caused by impure or impoverished blood. Yon should begin taking it to-day.

Althongh there can be no donbt that the insnrrection in the Philippines has come to an end, insofar as organized armed opposition to the Amerioan forces is concerned, it must be admitted that the situation in the islands from a military point of view is far from satisfactory.

The Brazos and Colorado rivers are ont of their banks in Texas. The costly dam at Anstin has given way. Between forty and fifty people are thought to have been killed and nntold damage to property has occnrred. The cotton fields in some portions of the State are innndated and will have to be replanted.

Filipinos, operating in small bodies, are very active in different parts of Lnzon. Gen. Yonng has made several requests for reinforcements, reporting that his force is inadeqnate; that the men are exhansted, and that he is unable to garrison the towns in his jnrisdiotion. Gen. Bell, commanding in Southern Luzon, has made similar reports.

The mystery snrrondiug the assassination of Senator Goebel, of Kontucky, seems in a fair way of being cleard np. Youtzey, a stenographer, has made a confession implicating W. S. Taylor with others previonsiy accused. Youtzey declares the assassin was Jim Howard, a Clay connty fond leader, and says he was hired to fire the fatal shot.

For some time past matters have been in a very nnsettled condition in various parts of China. The lives of foreignors have been imperiled, and various outrages have occurred, calling for vigorons protests from different Enropean powers. In order to properly safeguard American interests several of onr warships were recently sent to Chinese waters.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

For billousness, and constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney disease, take Lemon Elixir.

Ladies, for natnral and thorough organic regulation take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh jnice of lemons, combined with otber vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at drnggist. Prepared only by Dr. Mozley, Alanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great snfferer from indigestion, constipation and billonsness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assnming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced nsing Dr. Mozley's Lemon Elixir. I gained twelve ponnds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as yonng and vigorons as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases yon recommend it for, and I have nsed many kinds for woman's tronbles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and inng diseases. Elegant, reilable.

25o at drnggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Notice.

NORTH MISSISSIPPI CONFERENCE.

The District Conference of Colnmbns district will be held this year at Brooksville, beginning at three o'clock P. M., Wednesday, April 25, and ending with Snnday, the twenty-ninth.

Let all concerned take care to be in place at the time, and to stay throngh the session. Our pressing work demands this early meeting and vigorons action.

The State of the Work, Twentieth Centnry Fnnd and Edncation by the Churoh, Missionary Work—The Present Call, Snnday-school Work, The League—Its Work. These snbjects will be taken np in order. Let ns invest them with new life, and take them in hand with fresh pnrpose and power.

The change made in the time of holding the State Leagne Conference has compelled this change of date for onr District Conference.

Committee on Orders—J. D. Cameron, D. D., M. E. Tnmiin, and Engene Johnson.

Committee on Admission on Trial—J. A. Bowen, J. M. Wyatt, and R. A. Meek.

Committee on Qnarterly Conference Records—J. M. Barnes, P. E. Dnncan, and S. A. Brown.

W. T. J. SULLIVAN, P. E.

Meridian District Conference.

Committee for License to Preach—J. M. Weems, M. L. Barton, C. M. Crossley.

For Recommendation to the Annnal Conference—A. T. Beil, H. Meilard, T. P. Beil.

For Elder's Orders—H. M. Ellis, G. S. Harmon, I. B. Robertson.

For Deacon's Orders—D. P. Bradford, F. B. Ormond, R. E. Rntledge.

Quarterly Conference Records—S. B. Watts, J. T Nicholson, L. F. Alford, C. D. Cecil, H. J. Gregge.

G. A. GUICE.

Meridian, Miss., April 5, 1900.

When answering advertisements please mention the ADVOCATE.

CANCER CURED WITHOUT THE KNIFE.

Dr. Hathaway's Serum Treatment Removes All Malignant Growths and Drives the Poison from the Blood and Lymphatic Fluid.

J. N. HATHAWAY, M. D.

Cutting out Cancer does not cure it and can not cure it.

Dr. Hathaway's Serum Treatment does cure it.

Cutting out Cancer simply removes the local, outward manifestation.

Dr. Hathaway's Treatment Kills the malignant germs of the Cancer, removes the poison from the blood and lymphatic fluid and hastens the systems against future attacks.

Dr. Hathaway has treated Cancer successfully under this method over eight years; his experience covering a large number of well defined cases has proven this terrible affliction to be perfectly curable IN EVERY CASE WHERE IT CAN BE REACHED BY THE SYRINGE. This includes all outward manifestations, such as the nose, face, head, mouth, lips, tongue and breast, as well as all internal organs that can be reached direct, such as the womb and ovaries. Besides, many internal Cancers that can not be reached direct may be reached and treated successfully through the agency of the lymphatic vessels and the blood.

A TYPICAL CASE AND CURE.

The following is one of hundreds of like testimonials:

Several years ago there appeared on the side of my face an irritable rough spot. At first there was no attention paid to it, but after a year or two it began to scale off and bleed easily, and another place appeared on the other side. Two years ago they had developed into what the doctors pronounced Cancer. About this time there appeared a growth on my neck which got to be about the size of a hen's egg, and proved to be cancerous. In August, 1896, I began the use of the Serum Treatment, administered by Dr. Hathaway & Co., and in about six weeks all three of the cancerous masses had been removed and healed up.

C. F. HILL.
Duncan, Ariz., June, 1899.

Dr. Hathaway makes no charge for consultation or advice, either at his office or by mail. He will be glad to send free by mail his new book on Cancer and its Cure to any address.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 B. Main St., MEMPHIS, TENN.

Available Summer homes at the St. Tammany resorts, Abita Springs, Covingtou, etc., are becoming very scarce, the demand far exceeding the suppiy.

The popularity of these resorts is rapidiy outrunning the facilities for housing the visitors, and a boom in house-building is the next move to be antioipated.

Free to Inventors.

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Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugnrate the popnlar Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the eqnipment, thereby affording the excursionist the best of accommodations.

District Conferences.

MISSISSIPPI.

Brookhaven, at Magnolia	Apr. 25-26
Forest, at Forest	May 10, 11
Jackson, at Yazoo City	18-26
Seashore, at Gulf Port	24-27

NORTH MISSISSIPPI.

Sardis, at Hernando	Apr. 26-29
Holly Springs, at Hickory Flat	26
Colnmbns, at Brooksville	May 8-11
Winona, at Indianola	17-26

LOUISIANA.

Delhi, at Oak Ridge	Apr 17
Arcadia, at Minden	May 23-25
Opelousas, at Opelonsas	June 28-July 1
Baton Rouge	5-8

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See our offer on another page.

Notice.

Sam Jones Camp Ground Association will hold the semi-annnal meeting on the camp gronnd the first Tnesday, the first day of May. Sermon at 11 A M. Each member of the association is earnestly reqnested to be present. Cordial invitation given to all interested.

REV. J. A. B. JONES, Pres.
J. F. CASSELS, Sec.
Gloster, March 30, 1900.

MARRIAGES.

MATTHEWS—BYRD.—At the residence of Mr. S. J. Johnson, Ellisville, Miss., April 5, 1900, by Rev B F Lewis. Mr. N. A. Matthews, of Texas, and Mrs. Virgie Byrd, of Ellisville, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lono Pine	Apr. 7, 8
Madison, at Pearl River	14, 15
Terry, at Spring Ridge	21, 22
Capitol Street	P. M.. 22, 23
Fannin, at New Providence	28, 29
Vaughan's, at Union	May 5, 6
Benton, at Midway	13, 14
Yazoo City	P. M., Thursday.. 17
Silver Creek, at Silver Creek	26, 27
Lake City, at Lodi	June 2, 3
First Church	Wed.. 6
Canton	Thurs.. 14
Tranquil, at ——	16, 17
Camden, at Thomaslawn	23, 24
Steen's Creek, at Harrisville	30, July 1
Brandon and mission	7, 8

Missionary Institute at Yazoo City, beginning 9 A M., Thursday, May 17, and District Conference, 9 A. M., May 18-20 Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G M. Hull, T. B Ottrell, F. M. Williams. Deacon's Orders J. A. B. Jones, W. D. Dominick, N. B. Harmon Elder's Orders G. H. Thompson, Dr. J. A. Moore, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Fernwood, at Bethany	Apr 7, 8
Summit, at Summit	8, 9
Gallman, at Old Cryetal Springs	14, 15
Crystal Springs	15, 16
Lincoln, at Pine Grove	21, 22
Bronkhaven	22, 23
Magnolia, at Magnolia	28, 26
Beauregard, at Matthews Chapel	May 5, 6
Wesson	8, 7
Bayon Pierre, at Sweet Water	16, 20
Pearl, at Lenoir's	26, 27
Adams, at Pisgah	June 2, 3
McComb City	3, 4
Topisaw, at Pleasant Grove	9, 10
Hazlehnrst	16, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Gaiatia	30, July 1
Mt Carmel, at Santee	7, 8
Providence, at Bahala	14, 15
Westville, at ——	17

District Conference and Missionary Institute at Magnolia, April 25-29.

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

FOREST DIST.—SECOND ROUND.

Y and Heidelberg, at Philadelphia, Sat and Sun	31, Apr. 1
N. and Hickory, at Newton..Sat. and Sun.	7, 8
Morton, at Lindsey....Sat. and Sun..	14, 15
Lake, at Carr's	Thurs.. 16
Raleigh, at Trnelly....Sat. and Sun..	21, 22
Trenton, at Boykin....Sat. and Sun..	28, 29
Shiloh, at Shiloh	Mon.. 30
Decatur, at Conehatta..Sat. and Sun..	May 5, 6
Preachers' Institute, at Forest..Thos. and Wed	8, 6
District Conference, at Forest..Thurs. and Fri	10, 11
Forest, at Homewood..Sat and Sun..	12, 13
Montrose, at Harlandsville..Sat..	16
District High School, at Montrose. Sun.-Tues	20-22
E. M. F. College, at Meridian..Sun.-Tues	27-29
Rose Hill, at Pleasant Grove..Sat. and Sun	June 2, 3
Chunkey, at Spring Hill..Mon..	4
Millsaps College, at Jackson..Sun.-Tues	10-12
Neshoba, at Ebenezer (N. Bend)..Sat. and Sun	16, 17
Indian Mission, at Siloam..Mon. night and Tues	18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Percy's Creek	31, Apr. 1
Woodville	1, 2
Rodney	7, 8
Whitaker	14, 15
Macedonia	21, 22
Kingston	28, 29
Mt. Vernon	May 10, 11
Salem	12, 13
Noho	19, 20
Martin	26, 27
Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Bariew	6, 10
Knoxville	16, 17

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

East Covington, at Oak Bwery	Apr. 1
Lumberton and Popiarville, at Popiarville	4
Nicholson, at Byrd's Chapel	7, 8
Pearlington and Logtown, at Logtown	6
Blinxi	13
Gulf Port, at Long Beech	14, 15
Ocean Springs and Scranton, at Ocean Springs	21, 22
Moss Point	22, 23
Americus, at Lucedale	25, 26
Escatawpa, at Caswell Springs	28, 26
Vancleave, at Shiloh	May 5, 6
Coalville, at ——	12
Bay St. Louis	13
Brooklyn, at Brooklyn	16
Columbia, at ——	16, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

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NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit, at Sylvesteria	Mar. 31
Waterford circuit, at Lebanon	Apr. 7
Holly Springs station	14
Lamarville circuit, at Macedonia	21
Potts Camp circuit, at Hickory Flat	28
Red Banks circuit, at Ashen	May 5
Byhalia circuit, at Emory	12
Olive Branch circuit, at Oak Grove	19
Ashland circuit, at Wesley	26
Shawnee circuit, at Fountain Grove	June 2
Abbeville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt Pleasant circuit, at Union	23

District Conference at Hickory Flat, April 26.

The Sunday-school Conference for the Holly Springs district will convene at Hickory Flat, April 28, at 9 A. M.

Subjects to be discussed: Qualifications of a Sunday-school Superintendent—James Porter and T. J. Wilson. Music in the Sunday-school—J. W. Price and G. W. Strickland. The Relation of the Sunday-school to Society—R. V. Fletcher and B C. Gray. The Bible in the Sunday-school—A. W. Langley and E. C. Sullivan. Missionary Societies in the Sunday-school—M. D. Fly and J. R. Wilson. Importance of Promptness—J. A. Poe and J. W Poston. Our Doctrines in the Sunday-school—R. M. Davis and M. H. Hannoll. Qualifications of a Sunday-school Teacher—J. H. Holder and B. A Phillips. How to Keep a Sunday-school Alive D W. Babb and D. M. Floyd.

J. W. HONSOLL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Tom Nolen, at Edgeworth	Mar. 24, 25
Ebenezer, at Bethany	31, Apr. 1
Lexington, at Tchula	3, 4
Sailis, at Sailis	7, 8
Pickens, at Pickens	14, 15
Durant station	21 22
Kosciusko station	28, 29
Belzona, at Belzona	May 5, 6
Rural Hill, at Plattsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	16, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville, at Wesley	30, Apr. 1
Senatobia	7, 8
Coldwater, at Endora	14, 15
Eureka, at Pisgah	21, 22
Hernando	28, 29
Burgess, at Forest	May 5, 6
Arkalmila, at Hunter's	12, 13
Courtland, at Center Hill	19, 20
Wall Hill, at Grub Hill	26, 27
Pt. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Pt. Hill, at Lewisburg	16 17
Tyro at Liberty	20, 21
Longtown, at Seas Chapel	23 24

Sunday-school and District Conference will meet at Hernando, April 26 26. Dr. W. B. Murrah will represent the "Twentieth Century Fund." You are invited, Mr. Editor.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

New Salem	Apr. 1, 2
Cleveland	8, 9
Drew	15, 16
Duncan	22, 23
Clarksdale	29, 30
Lyon	29, 30
Belen	May 6, 7
Friar's Point	12, 13
Tunica	13, 14
Evansville	14
Deeson	19, 20
Bolivar	June 2, 3
Gunnison	4
Phalin	20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley, at Hamilton	31, Apr. 1
Amory and Nettleton, at Nettleton	7, 8
Tupelo station	11
Mantpelier circuit, at Friendship	14, 15
Buena Vista circuit, at Ebenezer	21, 22
Shannon circuit, at Troy	28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Boon's Chapel	10
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Bartleton circuit, at Evergreen	7

On this round Question 17 will be called Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Harmony	31, Apr. 1
New Albany cir., at Wells Chapel	7, 8
Ripley circuit, at Marvin	14, 15
Jonesboro, at Camp Ground	21, 22
Gun Town and Ballwyn, at Gun T	28, 29
Blue Springs, at Sherman	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Mantachie, at Mooreville	19, 20
Maristta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 16
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley—Main Street	Apr. 1, 2
Water Valley—Wood Street	3
Oxford circuit	7, 8
Oxford station	9
Grenada circuit	14, 15
Grenada station	16
Coffeeville circuit	17
Tocopola circuit	21, 22
Paris circuit	23
Minter City circuit	28, 29
Elzy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G. PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Winstonville, at Mt. Hebron	31, Apr. 1
Hebron, at Memphis	7, 8
Tibbee, at Kilgore	13
Colnmbus circuit, at Mt. Pleasant	14, 15
Crawford, at Artesia	21, 22
Starkville circuit, at Sessum	28, 29
Colnmbus station	May 6, 7
Brooksville, at Sonie Chapel	12, 13
Sturges, at Pugh's Mill	16, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Valdon circuit, at Kilmichael	31, Apr. 1
Carrollton and McAnerny, at McAnerny	7, 8
Webb circuit, at Cherry Hill	14, 15
Black Hawk circuit, at Acona	21, 22
Ita Bena and Sidon circuit, at Sidon	28, 29
Winona circuit, at Bluff Springs	May 6, 7
Morehead circuit, at Morehead	11
McNutt circuit, at Shell Mound	12, 13
Indianola circuit, at Fairview	16
West circuit, at ——	26, 27
Carrollton circuit, at Edon	June 2, 3

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Doyline	Apr. 4
Benton, at Benton	7, 8
Caddo, at Caddo Chapel	11
Grand Cane, at Stonewall	14, 15
Red River, at Knox Point	May 5, 6
Logansport, at Longstreet	6
Pleasant Hill, at Beulah	12, 13
Ft. Jesup and Many, at Many	19
Wesley, at Wesley	16, 20
Florien, at Negreta	26, 27
Pelican, at Williams Chapel	30
Leesville	June 2, 3
Mansfield	6, 10
Zwolle, at Bayou Scie	16, 17
Conshatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

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ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Eden	31, Apr. 1
Pollock, at Pollock	7, 8
Lecompte, at West Alexandria	12
Pineville, at Halloway	14, 15
Simsport, at Woodside	22, 23
Alexandria	27
Glenmora, at Woodworth	28, 29
Natchitoches, at Ragan Chapel	May 12, 13
Montgomery, at Montgomery	19, 20
Bunkie, at Evergreen	26
Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

J. D. HARPER, P. E.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Rouge	30-Apr. 1
Bastrop, at DeSiard	6-8
Floyd, at Midway	12-15
Girard, at Unice	21, 22
Monroe	29
Gilbert, at Holly Grove	May 4-6
Harrisonburg, at Pine Hill	11-13
Winnsboro, at Magnolia	18-20
Rocita, at Bartholomew	25-27
Tallulah	June 1-3
Lake Providence	8-10
Waterproof, at St. Joseph	15-17

District Conference at Oak Ridge beginning April 17, at 2 P. M., and close in time for the preachers to get to their appointments the following Sunday.

J. M. HENRY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	31, Apr. 1
Opelousas, at Bellevue	7, 8
Lafayette	14, 15
Prudhomme, at Church Point	21, 22
Gneydan	28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brusle, at Plaquemine	26, 27
Lake Arthur, at Lacasino	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge—First Church	30, Apr. 2
St Helena, at Wesley Chapel	6-8
Clinton	13-16
Pine Grove, at Pipkin's Chapel	21, 22
Baker, at Deerford	28, 29
Franklinton, at Fisher's Church	May 4-6
Amite City	7-9
Kentwood	11-13
Port Wilson, at Ollo	19, 20
Ponchatoula	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Plagah	22-24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-6

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Gretna	11 o'clock A M.. Apr. 1
Carrollton Avenue	7:30 P. M.. 1
Slidell	8
Louisiana Avenue	22
Dryades Street	29
Plaquemine	May 6
Parker Memorial	13
Mandeville	20
Rayne Memorial	27
Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KERNER, P. E.

ARCADIA DIST.—SECOND ROUND.

Liabon, at Alabama	Apr. 6
Farmerville, at P. S.	7, 8
Downsville, at Wilhite	9
Lanesville, at Mt. Zion	14, 15
Minden, at Minden	14, 15
Simsboro, at Vienna	21, 22
Vernon, at Long Straw	May 5, 6
Ruston	6, 7
Gibbsland, at Oak Grove	11
Bienville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	20, 21
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

District Conference at Minden, May 23 to 25, P. M., 25.

B. T. CREWS, P. E.

Christian Advocate.

VOL. 47.—NO. 16. NEW ORLEANS, THURSDAY, APRIL 19, 1900. WHOLE NO. 2278

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The President this week ratified the conventions providing for universal arbitration of international disputes, and for the regulation of the use of certain implements of war, which were adopted by the Czar's Peace Conference at The Hague last year. United States Minister Newell has been directed to notify the government at The Hague of the formal ratification of the conventions by the United States. So far as known in Washington, this government was the first to ratify the treaties, which will not become operative until ratified by all the governments represented by the signers. It is not expected that any steps will be taken towards the selection of those who are to represent the United States in the permanent court of arbitration provided for until notice of the ratification of the conventions by all the powers concerned has been received by this government.

Rev. Willis Brown, president of the Young People's Temperance Federation of America, and Rev. Wallace R. Struble, national lecturer of the same organization, are conducting a crusade against the use of cigarettes and tobacco by the boys of Washington with much vim and success. They have secured the co-operation of the Y. M. C. A., and been promised every assistance in the conduct of their work by the public school authorities. They are preparing to organize a Washington branch of the Anti-Cigarette League, an organization which has 8,000 members in Chicago. At their meetings many boys are signing the pledge to abstain from the use of cigarettes. They are finding substantial assistance from the heads of business establishments, some of which have established rules prohibiting cigarette smoking by their employees, old or young, under penalty of dismissal. If they can materially lessen cigarette smoking among the boys of Washington, they will receive the thanks of many parents who have failed in their efforts in that direction. The decision of the Supreme Court affirming the constitutionality of the Chicago anti-cigarette law helps along the good work.

At a meeting of a committee of 100 citizens, acting in conjunction with a committee of the Board of Trade, an invitation to the National Conference of Charities and Corrections to hold its annual meeting for 1901 in Washington was authorized, and $3,000 pledged for the entertainment of the delegates if the invitation be accepted. This conference, which is composed of men and women of prominence in works of charity, philanthropy and reform throughout the United States, will hold its annual meeting in Topeka, Kan., next month, when the invitation to Washington will be presented. The conference can be sure not only of a cordial welcome in Washington, but of meeting many who are familiar with and in sympathy with the work that is being done by those represented therein.

Although Congress several years ago decided against giving any public money towards the support of sectarian Indian schools, the influence of one denomination in the Senate was sufficient to get an attempt made to evade the law by attaching an amendment to the Indian appropriation bill authorizing the Secretary of the Interior, under certain circumstances, to make contracts with sectarian schools for the education of Indian pupils. The amendment was defeated by a vote of 30 to 16.

While the two joint evening receptions—that in the Corcoran Gallery of the Methodist Union, and that in the White House by President McKinley—were interesting and enjoyable affairs, to many the most interesting feature of the meeting of the two Baltimore Conferences of the M. E. Church was the reunion of the surviving members of the old Baltimore Conference, held in Mt. Vernon Place Church. There are sixty-four survivors of the 357 members the Baltimore Conference had at the time of the division in 1861, but the infirmities of age reduced the attendance at the reunion to twenty-five. The meeting was an old-fashioned Methodist love-feast.

There were few Protestant pulpits in Washington outside of the Episcopalians who do not throw their pulpits open to ministers of other denominations, which were not filled by Methodists at one or all of the services held last Sunday. President McKinley, accompanied by Hon. C. H. and Mrs. Grosvenor, occupied a pew at the Metropolitan M. E. Church, where Bishop Walden preached a strong sermon from Romans viii, 28, "And we know all things work together for good to them that love God, to them who are called according to his purpose."

The sturdiest blow struck at impure politics, the increase of which has alarmed most observant men, in many a day was the unanimous report of the Senate Committee on Election in favor of unseating Mr. Clark, the Montana millionaire, whose election was such a great political scandal.

Washington, April 11, 1900.

Communications.

THE BAPTISM OF POWER.

NO. 2.

Having attempted a definition of the baptism of power, and the intimate association of this divine equipment with successful and victorious service having been made clear, there remains some practical thoughts which it is hoped may lead some impotent and barren worker in the vineyard of our Lord to seek the baptism of the Holy Spirit.

II.—WHAT ARE THE MARKS OF THIS ENDUEMENT OF POWER?

The only test that God has given us by which to determine the genuineness of Christian character and the successfulness of Christian service is contained in one short, but pregnant sentence, "By their fruits ye shall know them." What, then, are the fruits of the baptism of power?

The first fruit which hangs in glorious cluster upon the branches of the panoplied and consecrated Christian life is love. It is a divine reinforcement of the love which already has its beginnings and blossomings in the heart. We not only love Him who first loved us, but a passionate and consuming love for the souls of men fills our hearts with prayer, and our voice with tenderness, and our hands with duty, that we may win out of the sinful world about us the ecclesia of the kingdom, the redeemed of God, and the unclaimed and prodigal brothers, who are waiting for the true worker to come with a personal message, not only dispelling the pessimistic feeling of each lost sinner, that 'no man cares for 'his' soul," but bringing him to a blessed realization of both the human and divine affection for himself alone as the one lost sheep to whom the heavenly Shepherd has sent the faithful witness of the Savior's tenderness and power. "Ye are my witnesses," said the Lord Jesus to his disciples, and in no sweeter nor no more fragrant way can the disciples of the present day display the clustered fruit of the Spirit than by revealing the love of Christ in the words of witness and testimony. Paul did more preaching of his experience than is usually heard in this enlightened age. And what a man of power was the apostle to the Gentiles! He delighted to testify before kings and scholars of the grace of God in the love of Christ which captured him on his way to Damascus, and thenceforth made him a rejoicing bond-slave in the liberty wherewith Christ had made him free. Love must speak. Her voice will always be tender and sweet, and her message will always possess more power than the rushing together of many waters, or the thunders of artillery. Love, as a divine energy and gift, is the very heart of this doctrine of the endowment of power.

The second fruit which clusters about the soul as cluster the grapes amidst the vines on the vine-clad slopes of California is the spirit of self-sacrifice and self-denial which accompanies the recipient of this enduement "from on high." The Christian who has not given up all for Christ is not willing to enlist himself with the battalions of our Lord's forces, whose flag flies only where there is danger, and where the conflict is most deadly. The self-seekers, whose membership in the church would be speedily demitted if such a persecution as the bloody days of the cruel Nero or the tortures of the Inquisition were forced upon them, do not make any sacrifices for Christ worthy of the mention of their comrades, simply because they love the world, and the things that are in the world, more than the things of God, the kingdom, and souls of men. They are not spiritually minded; they are not self-emptied and self-denying and self-sacrificing. When our blessed Master uttered those strong words, "If any man will come after me, let him deny himself, take up his cross, and follow me," he gave us something more than the statement of a fragmentary self-denial. It meant that the whole self must vacate the throne of the heart, and that the will and love and very personality of Christ himself must take the throne, and reign dominant over thoughts and purposes. Is the gospel worker humble? Is he willing to go anywhere in the Master's vineyard to labor for the upbuilding of the kingdom? Is he self-sacrificing in the matter of compensation? Does he work for so many dollars per day, or so much per head? Or does he leave all these things to the Lord, who rewardeth liberally, and whose Spirit will move the people to do liberal things by the laborer among them? A preacher will lose the power, if he possesses it, when he catches the sordid spirit of this age, and takes up a good collection for himself every night, and a larger sum at the close of the revival. Oh, Spirit of the living God, help us to keep our eyes on the heavenly treasure, which is better than the gold of Klondyke or the Rand, for this must perish at last. God forbid that we should perish with it!

An evident mark of the spirit-baptism is greater purity of character and righteousness of life. This cluster of grapes is richer than the famous Eshcol grapes borne by the spies on their return from Canaan to the camp of Israel in the wilderness. Power and purity are inseparable. This is the end of Christ's redemption work—purity and holiness of life and character. This was the full meaning of Pentecost, and this is the justification of the presence of Christianity among men. It makes the disciples of the lowly Nazarene them the purest and sweetest and grandest characters in the history of the world. Before Pentecost all false religions sink as easily as the iron goes to the bottom of the stream, and sink forever out of sight, hated and despised by their former worshipers. We are not redeemed from hell unto heaven as an end to be obtained by the cross, but we are redeemed from sin unto righteousness, from self unto God, and from moral guilt and unholiness to purity and righteousness of life! This will lead the soul to heaven, "Blessed are the pure in heart, for they shall see God."

The fourth and last mark of the baptism of power is the great success which attends the revival efforts of those who possess it. The first day of revival preaching in this age of the Spirit witnessed three thousand conversions and additions to the church. All of the apostles seemed to possess this wonderful power as they went like flaming heralds over Western Asia and Southeastern Europe, proclaiming the gospel, establishing churches, and turning men from idols to serve the living God. Notably was this true of the Apostle Paul, the greatest evangelist-pastor the world has ever seen. Richard Baxter, of Kidderminster; George Whitfield, John Wesley, John Knox, Dr. Earle, Charles G. Finney, D. L. Moody, Bishop Marvin, and all the long line of preachers since the day of Pentecost, whose ministry has been attested by souls won by the multitude, above all other equipment, have possessed the enduement "with power from on high." Moody, in the course of a sermon delivered in the city of Brooklyn about two months before his last illness, said that his ministry was comparatively barren until he realized the baptism for service, which he stated that he had received as a distinct gift of power about seventeen years before. This is the difference between many very worthy men that we know, and other worthy men that we are just as fully acquainted with: One class depend upon many things of heart and mind, with a partial reliance upon God; the other class of preachers depend only upon God for power and spiritual equipment to use the natural and acquired powers of mind and heart to win souls for Christ. Many good men have realized this necessity too late, and have gone into eternity regretting that they had failed to reach a higher measure of efficiency in the great work of soul-winning. Let us study the biographies of soul-winners from Paul down to this present time, and we shall find that all of them were baptized with power from on high.

III.—HOW CAN THIS BAPTISM OF POWER BE ATTAINED?

The first step toward the divine enduement of power is consecration of self to God. The beautiful hymn in our collection which, to my mind, embodies this thought is often sung in our revival meetings:

"Here I give my all to thee,
Friends and time and earthly store,
Soul and body thine to be,
Wholly thine forever more."

Paul wrote of some Christians in his day "who first gave themselves to God." Let us first consecrate ourselves unto God and his service, and God will give ourselves back to our own keeping, with the aid of his own power, to use for him.

The call of Moses furnishes an illustration of what we mean by consecration. When he pleaded his unpreparedness for the great work of rescuing the children of Israel, the Lord told him to put forth the rod which he held in his hand. When the future leader of Israel obeyed the rod was changed to a serpent. Then God commanded Moses to put forth his hand and take the serpent by the tail. It was rather an uncanny thing to do, but Moses obeyed, and the serpent was changed back to a rod. It was the self-same rod, with the same crook and the identical notches, and yet it was not the same, for before it had been only an ordinary rod, and now it possessed power from the touch of God. With that rod he afterward performed miracles, because it was instinct with Jehovah's power and presence. So God wants us to turn everything we have and are over to him, that his own touch may dedicate us thenceforth to divine uses exclusively, and so shall all we possess and our own personality be baptized with power from on high.

The second condition of attaining the baptism of power is the prayer of faith. In fact, consecration is involved in this all-conquering faith. There may be other concomitants, but it is all of faith in Jesus. This will give potency to the public prayer for the presence of the Spirit in the sermon, exhortations, prayers, and songs of invitation and praise. Some years ago, in the State of West Virginia, a pastor was conducting a series of meetings for the salvation of souls. For nearly three weeks the earnest pastor preached, with no visible signs or tokens of victory. No penitents came forward for prayer; no movement among the backslidden could be discerned. At this stage of the meeting a godly superannuate, whose feeble health had prevented his attendance upon the meeting at an earlier service, was seen in the congregation. The pastor preached as usual to a large audience, and called for penitents. None came forward. The pastor was discouraged, but knew something of the reputation of the old preacher as to his power in public prayer. He called on the old superannuate to lead the throng in prayer to God. The assembly bowed, as much out of respect for the holy man as for the God he served. He began with a subdued energy, "Oh, Lord, send the power!" This sentence was repeated three times, rising in tone with each utterance until the third repetition shook the building. Then, like waves of mighty waters and like the burning of electricity, came the power from on high. It moved every man in that audience. Sinners came flocking to the altar before the invitation could be extended. Over one hundred persons were brought to Christ in the days that followed. The old soldier of the cross could pray without doubting, and the power fell as on the day of Pentecost. Let all our ministry throughout all our borders pray with a faith that will not waver, "Oh, Lord, send the power!" And let all the people say, "Amen!"

COURTLAND P. SMITH.

Minden, La.

"SHALL WE GET THE MONEY?"

Durant station, Rev. N. G. Augustus, pastor, says, "Yes," and emphasizes the answer with seventy-seven and 50-100 dollars.

"Shall we get the money?"

Honlka, Houston circuit, Rev. J. W. Bell, pastor, says, "Yes," and responds with forty-five dollars. Rev. W. W. Woollard, P. E., reporting this, says: "People responded freely at Houlka, the weakest church on Houston circuit. I grow more hopeful, and my figures rise every week. The Lord is wonderfully blessing us."

"Shall we get the money?"

Rev. J. H. Mitchell, P. E., says "Yes," and declares the Winona district will vie with the Aberdeen district for first place.

Rev. T. B. Holloman has my hearty thanks for the interest disclosed by his "open letter" to me.

"Shall we get the money?"

Let every presiding elder and every pastor say, "Yes;" and let all the people say, "Amen!" Please read what follows from Dr. Hoss.

J. R. BINGHAM.

SHALL WE GET THE MONEY?

BY REV. E. E. HOSS, D. D.

In these latter days I sometimes find myself almost wishing that I were a rich man. There are so many things that I could do with money—build churches, endow colleges, sustain orphanages, and found missions. But, then, if I had a big bank account, with stocks and bonds, and city property, and broad farms, I might become as stingy as other people. Therefore the case is best as it is. But my heart swells within me when I think of all the great enterprises that our church might accomplish could only the hundredth part of its power be harnessed and put to use. Everybody knows that our contributions for religious purposes, large as they seem in the aggregate, are, after all, ridiculously small. We spend vastly more on self-indulgences than we do in promoting the interests of the kingdom of Christ. When the day of judgment comes, who among us will be able to stand its inquisitions? The success or failure of the Twentieth Century Movement will be a test of the pith and the fidelity of our church. That we should allow it to go by default, or should raise a smaller sum than the $1,500,000 called for, ought not to be thought of for a single moment. We could put down $5,000,000 without going cold or hungry for a single day. The rich among us should cast their thousands into the Lord's treasury, and the poorest widow should give her three mites. . . .

Let the canvass which has opened so auspiciously be pushed to a conclusion. Something from everybody. That is a good motto. No one must be forgotten or passed by. Be the individual contributions much or little, they all count. The time for doubt is gone. Put the skeptics to the rear, and the men of hope in the front. Bishop McTyeire used to say, in speaking of the value of church buildings, "The sound of the hammer and the saw is often scarcely hushed before the movements of the Holy Ghost are heard coming to take possession of the house reared in his name." May we not expect that a wide and deep revival of religion will follow an unusual display of Christian liberality? When the tithes are all gathered in the storehouse the Lord will pour out a blessing, spiritual as well as material, such as there will not be room enough to contain it.—Texas Advocate.

A NEW SENSATION IN THE PRESBYTERIAN CHURCH.

Close upon the heels of Dr. McGiffert's withdrawal from the Northern Presbyterian Church comes the news that the celebrated Dr. N. D. Hillis has made a vigorous attack upon the Presbyterian creed, and, in consequence of his not being in thorough sympathy with certain of its dogmas, has asked to be permitted to withdraw. A number of leading Presbyterian divines have spoken out emphatically in favor of a revision of the Westminster Confession, one of these being Dr. C. H. Parkhurst, pastor of Madison Square Presbyterian Church, New York City, who, from his pulpit last Sunday, said, among other things:

"We ought to have a new confession of faith. It is surprising that the Presbyterian Church is able to do as much as it is doing with such an incubus strapped upon us as we are tottering under in our present confession. In the first place, the thing needed is not a system of theology, for that is what our present confession is, but a simple, brief, Saxon statement of a half-dozen or so of vital ingredients of Jesus Christ's message to the world. I could get along with a confession of faith containing what little Jesus said when he was trying to make a Christian of Nicodemus, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.' That gives to us the doctrine of God's unlimited love, human guilt, the divinity of Christ, salvation through Christ, faith in Christ, immortality—every word Saxon, three-quarters of the words monosyllables, profound enough for any elder, simple enough for any four-year-old child.

"At any rate, we want a new creed. Amending this one will not meet the necessities of the case. Better give it a dignified place in the museum than pick it to pieces and revamp it for what it is not."

The way in which you read your Bible at family prayers will have a good deal to do with your children's interest in the Book. Don't read the promises with groans, the songs of praise with tears in your voice; and don't read the imprecatory Psalms at all—at family prayers.—Bible Reader.

I THANK THEE!

BY J. M. CAVANESS.

I thank thee, Father, for thy grace,
In ways unnumbered shown;
I thank thee for thy smiling face,
That makes thy goodness known.

My skies are clear, the sun above
Comes like a healing balm;
And in my spirit shines thy love,
And brings a holy calm.

I see thee in each lovely flower,
In every blade of grass;
I see thy care and guiding power
In birds that northward pass.

Thy loving voice speaks unto me
In every passing breeze;
Thy glory in the clouds I see,
And in the waving trees.

The clouds and trees thy garments are,
In which thy form I trace;
But I can see in flower and star
Faint glimpses of thy face.

When nature's scenes overwhelm my soul,
I touch thy garment's hem,
And know that I have been made whole,
And wear love's diadem.

—Exchange.

Communications.

THE NEED OF A MISSIONARY CONSCIENCE.

(Read before Sardis District Missionary Institute, and published by request.)

It will be readily understood that this subject refers to the necessity, or lack, or both, of a missionary conscience in the great body of the church of to-day. Conscience, as defined in the lexicons, is "the faculty of judging of the moral quality of our actions in relation to a rule of right and wrong."

Mr. Watson says: 'Conscience is that principle, or power, or faculty within us which decides on the merits or demerits of our own actions, feelings, or affections, with reference to the rule of God's law."

Dr. J. H. Pritchett, in a paper on conscience, in a late number of the Review of Missions, says: "Conscience is neither law nor judgment. But when a law, or rule of right and wrong, has been accepted as supreme—when judgment makes out a specific case under that law—then conscience, as judge supreme, . . . says, 'Obey the law; do the right.' And if its mandate is obeyed, it rewards as no other hand this side of heaven can reward; but if it is disregarded, it punishes as nothing this side of hell can punish." He further says: "Conscience assumes missionary functions wherever the gospel of Jesus Christ becomes dominant in our thought, our affection, and our purpose."

These several definitions, substantial in agreement as they are, serve as a foundation for the observations of this paper.

It is perfectly safe to assume that the church of Christ, in its design and work, is missionary. Without the missionary idea and spirit it can not long exist. It is only as the church stresses and presses the work of furthering the gospel that it takes on larger growth; and its growth in spiritual life and force, to say nothing of numerical increase, is always proportioned to the amount and quality of its work for saving the world. Let any church organization neglect and discard its obligation to give the gospel to others, and its death is assured. God has no need of it, and no place for it. And this is just as true as to the individual number as it is of the aggregation of members constituting a church, so-called.

That I may not fail to present my theme in its widest sense, I shall divide it into two parts:

First: Is there necessity in the church, in the individual member, for a missionary conscience? Is not an affirmative answer to this question both logical and inevitable when we comprehend the full meaning of the great commission, "Go ye into all the world, and preach the gospel to every creature"? And when we accept the definitions of missionary conscience, and its bearing upon and necessity to the maintenance of spiritual life? And when we know that we shall be very little concerned about furnishing others with this gospel, unless it reign supreme in our thought and love and purpose? It is not enough that we have faith in this gospel. "Faith without works is dead." The church was designed to be the "salt of the earth." It is sent forth to be "the light of the world." In no way can the world be saved but by the church sending it the light of the gospel. In no other way can the church be saved than by thus fulfilling her high and holy mission. Because of these, and many other facts, a missionary conscience is an absolute necessity.

Second: Is there lack of a missionary conscience in the church of to-day? To this question I unhesitatingly answer affirmatively. There is a woful lack just here. I want us to take a lesson in statistics. The last financial report of the North Mississippi Conference shows that a membership and ministry of 45,302 paid on assessment for foreign missions $7 632.80, or a small fraction below 17 cents per capita. I think we paid quite as much as, if not a little more than, the Mississippi Conference. Let us suppose, then, that, in round numbers, 80 000 Methodists in Mississippi, in a whole year, contributed $15,000 to the cause of foreign missions. Then let us suppose that all other Protestant Churches in the State gave as much more (and I think this a liberal estimate). This would show a contribution for a whole year, by all evangelical churches in our State for sending the gospel that we profess to prize and love so much to those who "sit in darkness" and are in such dire need of it, of $30,000.

Put over against this showing the following facts, for I am sure they are facts: A few weeks ago what is called the Mardi Gras festival took place in New Orleans. Of the reported 75,000 who were in attendance a reasonable estimate would be that 20,000 of these were from Mississippi, and that the expense per individual would average $20, at least. This shows an expenditure by 20,000 people, to say nothing of the many who went to Memphis on a like occasion, of $400,000, and for what? Certainly not for anything that contributed to moral and spiritual advantage. But in a whole twelvemonth, as the result of thousands of earnest public and private appeals, 200,000 people, say, calling themselves Christians, give the pitiful sum of $30,000 for the cause of foreign missions. Does not this show great lack of a missionary conscience?

Again: Let us draw a comparison, or contrast rather, between the church of the first century and that of to-day. Suppose that when the first apostles started out on their world-wide mission, after "the power of the Highest" came upon them, the "effectual doors" had been everywhere thrown wide open to them as they are to the church to-day, and that the abundant resources of this day and time had been placed at their disposal, together with our wonderful facilities for travel, how soon they would have made the whole earth ring with the tidings of salvation!

On the other hand, what would the church of the present, with her spirit of indifference, and in many cases of positive opposition to missionary work, and with her love of ease and of the world, do, were she no better equipped, financially and otherwise, than was the early church, and if she stood face to face with persecution and probable martyrdom, as did Peter and Paul and their co-laborers?

How much of thought are we—preachers and members—giving to this cause? Does the gospel of Christ dominate thought and love and aim? Are we planning and working and praying and paying to "send the light, the blessed light," of Christ's gospel to those who need it, and those who need it most?

How many members of the average church to-day voluntarily pay their contributions to the foreign work? A majority must be appealed to first, and then, in many cases, they seem slow and reluctant to give. Many refuse to give till the close of the year, that they may use the fund themselves before turning it over to the Lord. Should we be content with securing merely the amount "assessed"? The assessment is the very lowest estimate of amount needed for the work. Hundreds of thousands more could be wisely employed. Shall mere pride be the controlling motive in paying assessment "in full"? And shall pastors be content with this?

When we survey the vast fields that are yet waiting for us—for us at the close of the nineteenth century—and consider how little is being done to enter these fields, it is pertinent to ask, "Are we dawdling at missions?" Doors are opening all over the world, but we are slow to enter. Millions are hungering and starving for the Bread of Life, but we are slow to give it to them. In the Philippine Islands, according to reports, Americans have opened hundreds of whisky saloons already (300 in Manila alone), with many thousands of dollars invested in this accursed traffic, while the church has scarcely turned her thought in that direction. Verily, "the children of this world are, in their generation, wiser than the children of light."

According to the writer already liberally quoted, "The absence of a missionary conscience can be accounted for only on the following grounds:

"1. The utter absence of the gospel. This is literal heathenism.

"2. The lack of appetency for the gospel. This is practical heathenism.

"3. The formal acceptance of the gospel, without an experience of its power to save. This is formalism.

"4. A Christian experience that has been dwarfed and deadened by the cares of the world, the deceitfulness of riches, and the lusts of other things. This is incipient apostasy."

To conclude: When the church comes fully to understand the magnitude of this work, and the full measure of her responsibility for its success, and places all she has and can do on the altar of God's service, then, and not till then, will the true conditions have been met.

The gospel belongs as much to China and Africa as it does to England and America. To you a Chinaman may be a "foreigner;" to the gospel he is not. How shall he get it if we do not "go or send"? Let us awake.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful news proclaim,
Till earth's remotest nation
Has learned Messiah's name."

THOS. CAMERON.

Como, Miss.

THE CHRISTIAN SABBATH.

MR. EDITOR: We have been waiting and hoping that some one more competent than we are would start the agitation of this subject in time to accomplish something by the time the Legislature meets, two years hence. If we expect to accomplish anything, we must begin now, and keep at it, and all get at it. We failed before the last Legislature because we were too late and too few. For one, I feel that the failure of the last Legislature to pass some law regulating the railroad traffic on Sunday is a reflection upon the intelligent Christian sentiment of the great State of Mississippi. In the name of peace, where are we, and what are we doing, and where are we going? Are we morally dead on the subject of the Christian Sabbath? If so, we are dead on all. "He that is guilty of one is guilty of the whole." Surely there was not a man that voted against the Cobb bill that would say, Christianity is not necessary to the preservation of our civilization. If this be true, and it certainly is, then, is not the Christian Sabbath necessary to the preservation of Christianity? An infidel truly said, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

The question for that, as well as all legislation to settle, is, What is right in the sight of God, and in the interest of the people? Then vote it, if it splits the world open. If it is right to legislate on theft and murder, why not on this? He that said, "Thou shalt not steal, thou shalt not kill," said also: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath unto the Lord thy God." Until this law is repealed from heaven, how dare any man, or set of men, attempt to repeal it?

Are we going to sit still and let great corporations that control thousands of the best young manhood in the land drag us into legislation that is an insult to God, and destructive to our civilization? If so, God pity us! But say they, "The employees petitioned us not to pass the bill." The character of the petitioners, and the motive that prompted them to petition, deserved serious consideration. Suppose the thieves, and profane swearers, and murderers had petitioned that Legislature? "They petitioned it." If the Christian Sabbath is a Divine institution, and it certainly is, ten thousand petitioners ought not to have moved any man professing Christianity to vote against it. Better, far better, to have resigned in favor of God, and gone home, than put himself on record like that. The very fact that a few poor fellows were forced to sign a petition to hold a job that they might keep loved ones from suffering in midwinter, should have stirred their manhood to break the chains that bind these, their brothers, to the god of gold.

There is no right or justice under heaven that permits a million corporations to violate God's holy law, and interfere with the rights and privileges of others, and then say to a poor man, that does not interfere with anything on earth but his old gray mule, You must observe the Sabbath. If one of these petitioners, now permitted by law to do any kind of work on the Lord's day, were to resign his place, and set up for himself, and ditch, or plow, or saw wood, or traffic on Sunday, he would be arrested. There is not a Christian church in the land that would tolerate for a day any ordinary man that would not observe the Sabbath.

My brethren, there is a question we must settle, and that soon. It is this, Can a Christian live in the habitual practice of any known sin, and not be guilty before God? But they say, "It is legitimate business." I say it is not. Any business that is in open violation of God's positive law, like that of the Sabbath, is not legitimate. We can just as easily make stealing, or lying, or profane swearing legitimate. The same God, for the same purpose, commands all these. "Suppose ye that these" employees are "sinners above all the Galileans because they" do "such things." "I tell you, Nay." Except the members of these great corporations repent, they will perish. Our God is no respecter of persons. And I, for one, will die in the last ditch with these poor employees until their lords are reformed, or put out of the synagogue. Some legislation we can and will have in Mississippi on this subject. Let the Sunday League begin now to take some steps to organize the people. They are ready to act. We only need to get together and speak out. The action of the last Legislature was not the sentiment of the people. And I am sure our people will not sit still and make no effort to help the thousands of good men who are slaves to these corporations. W. S. LAGRONE.

Sardis, Miss.

SHALL WE DISCARD OUR REGULAR HYMN BOOK?

Among the many good things in the Nashville Christian Advocate, of March 23, there is an article under the head of "A Means of Grace," which attracted my attention. Possibly the reason why I gave it more than passing notice is the fact that from childhood days I have been a lover of sacred music. Having been taught instrumental music when very young, and having used many of the hymn and song books published and placed before the public, I believe that I can speak intelligently along this line. The writer of the article referred to says truthfully, "Every phase of Christian experience, and perhaps every aspect of religious truth, finds expression in our hymn book."

Your scribe is familiar with many of the song books in use to-day, and it is strange indeed to me that in many of our Methodist Churches we find that our Standard Hymn Book is being supplanted by song books, the publications of other houses, which have not the welfare and best interests of our Zion at heart.

Our Standard Hymn Book, as revised and given to us now, has several features to commend its use. One of these is its admirable arrangement as to the division of subjects, and another is to be found in the hymn and tune book. Those who will take the time to examine and study the music in this book will find that there is little excuse for anyone to be at a loss in finding a suitable tune for any given hymn.

The music is so arranged that a selection can be quickly made by anyone who will acquaint himself with this part of our hymn book.

Next to my Bible and prayer I prize our Methodist Standard Hymn Book as a means of grace to my soul. The soul-stirring hymns of Chas. Wesley, Watts, Doddridge, and others, thrill and inspire me more than any other selections that I know of. In an article in the NEW ORLEANS ADVOCATE, on the subject of our hymn book, perhaps two or three years since, the writer of that article advocated the idea of having our Bishops place the Standard Hymn Book of our church in the course of studies for our preachers. I sincerely believe that to do this would prove advantageous to both preacher and people. Let us cultivate the power there is in our Methodist Hymn Book.

H. B. VANDENBURG

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

ITEMS FROM NORTH MISSISSIPPI CONFERENCE W. H. M. S.

Another quarter has passed, completing the record for another year in the history of the Woman's Home Mission Society. Cold weather and bad roads have made thier influence felt, and yet we have some notes of progress to chronicle.

An auxiliary has been organized at Itta Bena, in Winona district; one on New Salem circuit, Greenville district, and one at Tohula, in Durant district.

Interest in our Twentieth Century Offering is very good, but many societies can do nothing until Spring.

In Aberdeen district subscriptions have been taken at Amory and Verona, and Strong's, a country auxiliary of only eight members, has already a subscription amounting to $30.

In Columbus district Macon reports $13, partially collected, and Brooksville $12 50 promised. Other societies in this district will be heard from later, when the warm sunshine dries up the mud. Winona district reports a pledge of $150, with a prospect of more. At a meeting of one of the auxiliaries the husband of a member sent in a contribution of $7, being one dollar for himself and each of his children. The wife added her dollar to complete the list. Winona observed Rally Day according to program, thereby gathering, in pledges and cash, $47. Holly Springs also observed the day, raising $38. Greenville district is coming up bravely with her subscriptions, and also Sardis, Grenada, Durant, and Corinth districts.

No district meetings have been held, but several district secretaries are preparing to hold them.

The Sardis district will hold a meeting at Hernando, April 26, the W. F. M. S. having theirs on April 25. Delegates for both of these meetings are requested by the corresponding secretary at Hernando, Mrs. George Holmes, to send their names at once to Rev. J. H. Smith, Hernando, Miss. Mrs. McMorries, secretary of Columbus district, will hold her meeting at Brooksville, May 8. Mrs. Buckley, of Carrollton, writes that the meeting for the Winona district will be held at Maryland, May 5 and 6, in conjunction with the W. F. M. S.

Our Home Mission Board will meet in New Orleans, April 11 18, and our own North Mississippi annual meeting will be held in Como, probably May 26-29, though definite information as to time will be furnished later. Let this meeting receive due attention now, selecting your delegates and getting up your reports. How it will relieve the officers, and those in charge of the programme, to receive ready responses from those of whom any service is requested! When one declines to serve, and another, and perhaps another, as is sometimes the case, the difficulties in the way of an interesting meeting become almost insuperable.

Our president, Mrs. E. W. Foote, has changed her place of residence from Macon to Aberdeen, where she will be pleased to hear from any of her co-workers.

As to the fifty new subscribers to Our Homes, pledged at the last meeting of the Board, we fear all have not been secured. They have certainly not all been reported. I will ask that each corresponding secretary report to her district secretary the number obtained in her auxiliary, so that we may be able to ascertain how many we still lack.

The Little Home Builders, of Shelby, deserve special mention. Their president is a twelve-year-old girl. They have sixteen members, meet every Sunday afternoon, and enjoy their meetings exceedingly. God bless the children!

One district secretary writes that she has purchased the "Life of Lucinda B. Helm," and is sending it to every member of her auxiliary to read, and thinks "if each auxiliary would do this, what an inspiration this noble life would be, and what an arousing effect it would have on those who are either doing nothing or doing indifferently the Master's bidding."

In conclusion, let me call attention to Bishop Candler's article, "Avert This Temptation to Blunder." Have you read it? As the Bishop says, "Here is a good place for Twentieth Century gifts."

MRS. J. B. STONE.

AVERT THIS TEMPTATION TO BLUNDER.

The Woman's Home Mission Society has projected an institution at Key West, Fla., which will be of great value to the Cuban Mission, as well as of vast benefit to the local community and the people in the coast towns of Southern Florida. I refer to the school for girls which has been established there.

Opened in a rented house, it already has about two hundred pupils and its enrollment grows daily. Recently an admirable piece of real estate has been secured, upon which a beautiful and commodious building will be erected at once.

Key West has a large Cuban population, and there are many Cuban girls in the school. Not a few of them will eventually return to Cuba to live. Educated in a Methodist school, they will be very useful in our work on the island. Moreover, Key West is only ninety miles north of Havana. The education of women has been greatly neglected in Cuba. There is now considerable demand that this serious want in Cuban life shall be supplied. But schools for women are not on the island. An institution so near will inevitably draw good patronage directly from Cuba; therefore, it will in one respect have advantage as a missionary instrumentality over any similar institutions on the island, viz.: it will deal with its pupils removed from the Romish influences of the island and under the strong Protestant influences of Key West. That its patronage and power will always be great is already demonstrated. The danger which besets the institution now is, that in an effort to build within their means, the good women of the Home Society will build a smaller establishment than will be adequate for this great work. I do wish some generous woman would remove this temptation from them by a gift of $10,000, or other large sum. They could spend $25,000 without wasting a penny.

The people of Key West have made a subscription ample to build the land. The first improvement it should cost $25,000. Later the plant, even if built at the figure named, will have to be doubled, alas, I doubt not. If built by a smaller figure, enlargement will be required in a twelve-month. Here is a good place for Twentieth Century gifts.

W. A. CANDLER.

The Christian Life.

Outwardly, there may be degrees in sin. Inwardly, in the sight of God, it is one controlling and determining principle. A great or small act is but the human expression for the form in which the principle manifests itself. A man need not spill blood to be a murderer. "He that hateth his brother, the same is a murderer"—that's the divine statute. Somewhere back in the soul, with or without manifestation, a moral act becomes complete. To hate is character in the absolute sense—it is what we are. Both to hate and kill only attach reputation to the motive—it is both what we are and what we seem to be. There is no augmentation of the guilt. Sin is sin. To remove the principle is the object of the "new birth."—Exchange.

Some people sink under temptation; they are overborne and debased by it. Others by it become divine; they meet it and fight it, and are made strong. Yet it is the same temptation that comes to both. You look out upon the Firth or Forth, and you see two vessels, the one sailing east, the other west. It is the same wind which is blowing upon both. Everything depends upon how the helm is turned.—Selected.

The children of Israel did not want to enter Canaan, but the moment the Lord told them they should not, they were seized with an uncontrollable desire to try the milk and honey of the promised land, and vowed they would go, any way. We may not measure the old Adam that is within us by the amount of contrariness that comes to the surface.—Selected.

FOREST DISTRICT.

To the Preachers and Sunday-school Superintendents in the Forest District, M. E. Church, South—

DEAR BRETHREN: Programs for Children's Day are being sent to the pastors without charge. Let preparations be begun at once, and the day properly observed at the appointed time by every Sunday school in our district. Failure to do so is a disregard of the law of the church. Encourage liberal contributions for the purposes specified in the Discipline. To pervert the funds to other objects is unwarranted and inexcusable. Let us keep, and not mend or break the rules of our church.

In some instances there has been failure to comply with the law of the church, and oft-repeated exhortations to organize the Sunday-schools into missionary societies. Let this evil be corrected at once, and the organizations perfected at every Sunday-school.

The pastors will also read carefully the leaflet, "The Holston Plan," and adopt its suggestions. We can and ought to carry up full reports from every charge in this district. A postal card addressed to the Rev. W. R. Lambuth, D D., 346 Public Square, Nashville, Tenn, asking for 500, 1,000, or 2,500 leaflets, will be honored. If you will promise to distribute them.

Yours faithfully,

T. L MELLEN.

Forest, Miss., April 11, 1900.

FROM THE WORK.

SALLIS, MISS.

Our second Quarterly Conference of Sallis charge, North Mississippi Conference, was held April 7 and 8. The reports show an increasing interest. Our Sunday-schools are prosperous, and we have a few family altars. The stewards made a very good report, and we are glad to say that to date we have collected more for foreign missions than was paid last year. Bro. Dye, our presiding elder, was with us, and did some excellent preaching, and presided to the satisfaction of all. He preaches with power, and edifies the church. May the Lord bless his labors!

J. W. TREADWELL.

April 9, 1900.

ELLISVILLE, MISS.

We have just closed a "Missionary Protracted Meeting" at this place. The preaching was all done by Bro. T. L. Mellen, our Conference Missionary Secretary. I have held these services once a year for several years, and found they always resulted in a quickening of the mission ary conscience of the church. I do not always take my missionary collections at that time. I let circumstances govern. What our people need to make them more liberal is information. This I try to give in these services. Twice a day, for at least a week, the subject is prayer fully pressed home. It can but be profitable. One hundred and twenty missionary protracted meetings in the Mississippi Conference will result in—what? Would it not be worth while to try it? B. F. LEWIS.

ABBEVILLE, LA.

We came to this work with cheerful hearts and the determination to make this a very fruitful year in our ministry. We filled our appointment last Sunday in December; my wife arrived Jan. 4, and took fever the next day. She was not clear of fever for sixty days, during which time she suffered most awfully with two abscesses—one on her arm, the other on her side. Therefore, I was shut off from my work until March 1. We began our work with a revival in Abbeville, in which our members were very much revived and put in better shape for a year's work.

We have many good people here. During my wife's illness everybody united in showing us kindness, for which we feel very grateful. We have become greatly endeared to these people, and will do our best for them. Pray for us, friends.

E. E. RIGGS.

March 19, 1900.

FROM BROOKSVILLE, MISS

It will be good news to our friends to know that we have completed our new church at this place, and on Easterday had the reopening service.

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A great crowd assembled at 11 o'clock, and opened the service by standing and singing, "Praise God, from whom all blessings flow." It was a happy hour. All nature joined in with accents of praise, and from scores of hearts went up a grateful thanksgiving. We are glad because God has helped us to bring to completion this neat and beautiful edifice. No small town in Mississippi has a nicer church than Brooksville. Plans for the front and tower were furnished by the Church Extension Board. House is painted gray and white, seated with circular antique oak pews, oak pulpit and altar rail, and lighted with incandescent gasoline lamps.

We are making ready to entertain the District Conference, which is to convene May 8. An occasion like this means much to a small town. Our prayer is, that it may give a tremendous impulse for good to our people, and awaken them to a full sense of their responsibility.

E. S. LEWIS.

April 2, 1900.

HOMO CHITTO CHARGE.

The Master's cause in this part of the field is, I trust, still receiving the prayerful attention of at least a majority of pretending followers.

I can not say that the work here is what it really could be were the people made to realize the grand importance of such work; but such is the nature of man that the part that tends to raise and beautify his life here, and entitle him to a crown of life in the world hereafter, receives his much begrudged attention only after all things pertaining to the opportunities and privileges which tend only to the gratification of the flesh have been faithfully and untiringly looked after.

May the God of all grace see fit and expedient to pour out upon his faithful followers an unprecedented fullness of his Spirit at this particular time, for I do not think there was ever a period when a fullness of the power from on high was more needed than it is to-day.

Brethren, pray for me and these over whom you have been fit and proper to send me to watch. May God send his spirit in such power that all of us be fully awakened out of the dangerous slumber of sin and insecure contentment as well, and made thoroughly attentive to every call of earthly duty!

J. B. BLACKBURN.

O'Neil, Miss., March 26, 1900.

LA GRANGE CIRCUIT.

We are on a large circuit this year, covering an area of territory of about six hundred square miles; have six appointments, with a membership of three hundred and seventy. This is a good section of country, but we have so much to do that it keeps a young preacher busy; and it is good for them. If there is anything that I enjoy, it is preaching the gospel and doing the work of the church.

We have traveled about one thousand miles on the circuit; have made about two hundred and fifty pastoral visits since I have been on the circuit.

Our beloved presiding elder, Rev. W. T. J. Sullivan, is the man for the place. He has captured our people by his Christian standing and ability as a preacher and presiding elder.

We have more money in hand and subscription than it paid last year. We are taking up subscription privately. I am getting the ladies to give a hen and chickens for the cause of missions; have about ten dollars this way.

I am determined, by the grace of God, to bring up my collections in full this year. We have organized two good Sunday-schools on the circuit since our arrival, all using our literature.

Brethren of our Conference, pray for me, that I may be a useful man in the cause of Christ. I need the prayers of the preachers and the counsel of the brethren. Success to the ADVOCATE.

G. S. MOREHEAD, P. C.

LaGrange, Miss., March 29, 1900.

THREE MONTHS' ITINERANCY.

At Vicksburg the presiding Bishop (Duncan) sent us back to Hillsboro. Returning to the parsonage, we made ready for a visit to the "old home." Christmas over, the old year coming to a close, and the day dawn of the new year appearing, we returned to our field of labor, arriving just in time for our first Quarterly Conference, which embraced the first Saturday and Sunday in January. The "beloved" was with us, and preached two edifying sermons. Two full "rounds" of preaching were made amid many difficulties, such as sickness (measles, pneumonia, etc., many cases of which proved fatal), rain, cold, mud, etc., but we didn't miss an appointment.

Then came the second Quarterly Conference, the second Saturday and Sunday in March, and again the "beloved" was on hand, and magnified his office. The financial report was not as good as it should have been, but when I compare my receipts with those to this date last year, I become encouraged.

On my return home, Monday, I found that the Lord had taken one of the members of our "home church."

The next day we were called upon to bury the remains of a little child, and the Thursday following, while the snow fell thick and fast, the funeral knell of another of our parishioners was sounded, and at the Hillsboro cemetery, that bleak day, we interred the body. Three more appointments were filled, and then I went to the Sunday-school convention.

Madison, the scene of the convention, with its majestic shade trees, its beautiful flower gardens, its pretty strawberry farms, its orchards rich in bloom, its handsome residences, with inmates possessed of Christian hospitality, is one of the most pleasant little towns I ever visited.

After getting back I had only two hours to spend with the dear home folks; then across the "Flatwoods," through mud and water, I went to fill another appointment. After this long drive, a night's vigil with the sick, and two sermons the next day, and a travel of sixteen miles back home, I was prepared to enjoy a night's sweet sleep. And now, with renewed energy, we enter upon further duties, feeling grateful to God that we have good health, and plenty to do. THOS. J. O'NEIL.

Hillsboro, Miss., April 2, 1900.

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"My husband had been coughing for years and people frankly told me that he would go into consumption," writes Mrs. John Shireman, of No. 265 25th Place, Chicago, Ills. "In the spring of 1888 he took measles. He caught cold, the measles then settling on his lungs, causing such terrible coughing spells, we not only grew much alarmed, but looked for the bursting of a blood vessel or a hemorrhage at almost any time. After three days' coughing he was too weak too cross the room. The doctor who lived with us on the same floor did him no good. I went to the other end of the town and stated the case to a druggist, who then handed me a bottle of Dr. Pierce's Golden Medical Discovery. My husband's recovery was remarkable in its speed. In three days after he began using Dr. Pierce's Golden Medical Discovery he was up and around and in two more days he went to work. Two bottles cured him."

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THURSDAY, APRIL 19, 1900.

THE THEATRE.

Recent developments connected with theatrical performancee, particularly in New York City, make it more evident than ever that the stage, instead of having evolved into a pnre and harmless means of amnsement, as some of its patrons claim, is still, in large measnre, vile and corrnpting. While we wonld not go to the extreme of asserting that all modern plays are bad, evidence is not wanting to show that those of a decidedly immoral natnre and tendency largely predominate over the good, and are the ones everywhere most liberally patronized. It is a hnmiliating commentary npon onr boasted civilization that the more immoral and obscene a play is known to be, the snrer it is to have a great rnn. Not long ago tha mayor of Pittsbnrg, who, in response to the protest of leading citizens, refnsed to allow a certain play of nnsavory repntation to be given in that city, thns expressed himself:

"I don't believe any of this talk of the theatrical manager that they will stop the play if it is immoral. The theatrical man is hnnting for the money, and, no matter how sad it is, it is a faot that the people will rnsh to see a play which is advertised as immoral.

"We had an instance of that not long ago. ——— was prodnced here, and the peopie orowded to see it. Then ——— came along, and the report got out that it was immoral, and it, too, drew crowded honses. Then the ——— came along with a beanti fnl play fnli of good sentiments, and there was hardly a corporal's gnard at any of the performances."

We are thoronghly convinced of the trnth of the mayor's statements. In New Orleans, as well as elsewhere, the pnblic has repeatedly gone wlid over stage performances that were nothing short of lewd. Theater managers are after profits, not the elevation of the stage, or the edification of tha masses. Hence they nsnally present npon the boards just those plays that will make the biggest sensation and draw the biggest crowds.

Mnch ado has been made of late over the "realistic development" of the stage, bnt from all snch development may heaven deliver ns! The evidences of sensnality and iniqnity are already far too abnndant in our land. To invest these things with the glamonr of the stage, to parade them before the pnblic in snch manner, is bnt to render vice dangerously familiar and attractive. It almost passes belief that people who lay claim to respectabiiity should so far forget themselves as to witness plays whose scenes are strongly sng gestive of the brothel. What can Christian mothers be thinking of when they permit their danghters to attend snch shameless exhibitions, thongh they be given in the name of art? If we are not mistaken, the leading actor in more than one popnlar modern drama is simply a disguised harlot.

We heartily agree with the editor of the Pittsbnrg Advocate in saying that: "Every friend of social purity and defender of the morals of the yonng shonld panse long before giving any conntenance to the theater of the present day. It has never been so low and lewd in the history of onr country as it is now. The harmless plays do not afford salt enongh to save the institntion—never have, and were never so far from doing so as now." What matters it that the play is the popnlar thing? Does that render it innocnons? Is it not high tima for Christians, generally, to act according to the apostolic teaching that "it is good neither to eat flesh, nor to drink wine, nor anything whereby onr brother stnmbleth, or is offended, or is made weak"?

Jnst here we wonld utter a oantion to the pnlpit, and that is, to beware of denonncing any immoral play or book by name. To do so is bnt to advertise it, and aronse greater interest therein. Time and again has this been the resnlt of snch indiscreet mention.

THE FORBIDDEN BOOK.

The Review of Missions, for April, which is a "Bible and Missions" nnmber, contains a striking editorial nnder the above caption, some paragraphs from which we qnote as follows:

"The right and the dnty of each person to read and to interpret the Word of God for himself is the chief distingnishing characteristic in which all Protestant branches of the church of Christ are agreed. Their watchword has ever been, 'An Open Bible for All.' The Chnrch of Rome alone denies to the laity the privilege of stndying the revealed truth of God.

"In Roman Catholic lands the priests to-day bnrn all copies of the Word of God that they can secnre. Where Rome has sway the Bible is still 'the forbidden book.' The story told in the famons painting, which we reprodnce as a frontispiece, is just as trne now in papal lands as it was centnries ago. In some places to have in one's honse a copy of the Gospel has been made snch a heinons sin that the Bishop alone can give absolntion for it. This obliges gnilty persons to undertake a long and axpensive jonrney, and pay larga fees, to be forgiven.

"The policy of the Vatican, and of the Romish Chnrch, as a whole, is completely dominated and controlled by Jesnits, and these disciples of Ignatins Loyola are more active today than ever. Their history is a record of constant, violent opposition to an open Bible. They have ever been its relentless, persistent foe, and never more so than now. We conld fill pages with the testimonies of Bible workers in papal lands as to the accnracy of these statements."

Tha Review editor then qnotes as follows from the British and Foreign Bible Society Record:

"Bible agents agree that this implacable hostility grows more bitter and persistent year by year. From Germany, Mr. Morrison writes, 'It is the nnanimons testimony of onr colportenrs that the opposition of the Roman Catholic clergy has never been so violant and so virulent.' From France, Mr. Monod writes, 'The Jesnit jonrnal, La Croix, does more harm to colportage than the press of the Freethinkars.' From Austria, Mr. Miliard writes, 'The growing infinence of Rome is felt more and more.' From Italy, Signor Meille writes, 'More and more do the priests in Italy exert their utmost power to dissnade their people from bnying the Word of God.' We hear of the same intolerance in Spain, in Quebec, in Brazil—wherever, in short, the Chnrch of Rome is powerfnl."

NEW BOOKS.

THE SHORTER LIFE OF D. L MOODY. Vol. 1—His Life By Paul Dwight Moody and Arthur Percy Fitt. 124 pages. Paper, 25 cents; cloth, 75 cents, postpaid. Chicago: The Bible Institute Colportage Association, 250 La Salle avenue.

As is mentioned in the preface, this first volnme of the shorter life of Moody contains matter of a more strictly personal natnre, while the second volnme gives an acconnt of the variona conferences, schools, and other organizations that he estab lished and controlled. Inasmnch as it is a biography prepared, in accordance with Mr. Moody's expressed desire, by his son, William R. Moody, who necessarily has had access to many private letters and sonrces of information respecting the character and labors of his father, which were inaccessible to other biographers, it possesses interest above any other. So fascinating is the story of Mr. Moody's life, as here presented, that the reader will be loath to lay it aside nntil it has been finished. In fact, there is not a more inspiring, helpfnl biography extant than thia one jnst from the press. On acconnt of its convenient size and low price, it is sure to have an immense sale.

ENOCH WILLOUGHBY. A Novel of the Middle West. By James A. Wickersham, 12 mo. $1.50. Charles Scribner's Sons, publishers, 153-157 Fifth avenue, New York City.

This intensely interesting work of fiotion is for sale by Messrs. F. F. Hansell & Bros., 714-716 Canal street, by whose courtesy a copy lies on our table.

Mr. Wickersham's characters, portrayed with sympathy, knowledge, and hnmor, are racy of the soil of the Middle West a generation ago, and form a distingnished group. Both as a stndy of the strenuons spiritual life of the region and period, and as a story of human love, the novel will take high rank. The author is a professor of modern languages, and lives in Terre Haute, Ind.

SECOND ANNUAL MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS.

We are not gnilty of exaggeration when we say that a more splendid body of Christian workers has never assembled in the city of New Orleans than the delegates and officers composing the Woman's Board of Home Missions of onr chnrch, the second annnal session of which has jnst closed. The able and efficient manner in which bnsiness was despatched, the importance and magnitnde of the work reviewed and planned, the deep earnestness manifested by the leaders and delegates alike, together with the eloqnence, cultnre and extensive information displayed by the speakers, excited the wonder and admiration of all who attended the proceedings, which were not only possessed of great interest for the Methodists of the Crescent City, bnt as news of the Conference became noised abroad, attracted more and more visitors and attention from the ontside. The attendance upon the night sessions, which were devoted mainly to the hearing of addresses from the officers and invited speakers, was peculiarly gratifying. The platform had been beantifnlly decorated for the occasion by the Methodist ladies of the city, and each night the audience was treated to music of a high order by a large and excellent choir under the direction of Mr. T. O. Adams. We feel sure that New Orleans Methodism, especially the female portion of it, has derived a great stimulns and spiritual uplift from this conference of godly women, whose presence was trnly a benediction.

On Thnrsday afternoon, of last week, the ladies went in a body to Carrollton to visit Bishop Keoner and his noble wife, who were deeply tonched by thia thonghtful courtesy and beautifnl token of appreciation. All the visitors and members of the Conference were given a trolley excnrsion on Satnrday afternoon to the varioua points of interest in and around the city.

We regret exceedingly that we can not give a detailed account of the proceedings of the Conference, but our limited apace forbids.

On Wednesday evening of the first day's session appropriate addresses of welcome were made by Mrs. F. A. Lyona in behalf of the local society, by Mrs. W. H. LaPrade in behalf of the W. F. M. Society, and by Rev. F. N. Parker in behalf of the clergy. An impromptn, bnt excellent and witty response was then made by Mrs. Mordecai Williams, of West Virginia.

ADDRESSES.

On Thursday evening Mrs. J. J. Tigert, snperintendent of the Baby Roll department, made an address that charmed everybody, by reason of its elegance and impressiveness. She emphasized the importance of enlisting the children early in Christian work, and made it evident that pntting the names of the little ones on the 'Baby Roll" is the most beanti fnl of all mamorials. She mentioned that though this roll was only started in 1895 with just six names, now it numbers 3,359. In the absence of Mrs. Florence Kelly, of Chicago, who was to have delivered the principal speech of the evening, splendid talks were made by Mrs. J. D. Hammond, the first vice-president, and Mrs. R. K. Hargrove, each of whom displayed remarkable gifts as a pnblic speaker.

One of the most eloqnent and intrnctive addresses we have heard for a long time was delivered the next evening by the gifted president, Miss. Belle Bennett, who graphically ontlined and reviewed the work of the society, and pressed home its claims npon the men and women of the church. The grandeur and extent of the work being done by this society, as well as its phenomenal growth and success, were a revelation to not a few who heard Miss Bennett's speech. Thongh only fonrteen years old, the society has inangnrated a new era in our church as regards parsonage-building and city mission work. Miss Bennett mentioned that, partly as the resnlt of the stimnlns given in this direction by the Woman's Home Mission Society, more parsonages have been bnilt in Southern Methodism during the past five years than dnring the first fifty years of Methodism in this country. The self-sacrificing Methodist itinerant has no trner friends or more noble helpers than the members of this society, one of the mottoes of which is, "A comfortable parsonage on every charge." Miss Bennett also explained how necessary and helpful is the work of the Snpply Department, mentioning that were it not for the boxes of clothing, etc., sent to many ministers' families on the frontiers and at other points where the salaries are distressingly meager, these men of God could not remain at their posts. Nor did the speaker fail to enlarge upon the distinctive mission work of the society. This is of a varied character, the edncational branch embracing night schools for the benefit of the Chinese and Japanese, particnlarly on the Pacific coast; indnstrial schools both in the cities and monntain districts, schools for the Cnbans in Florida. There are in San Francisco alone six night schools in successful operation. An enrollment of 442 was reported for the Cnban schools.

The reports mada as to city mission work were fnll of interest and encouragement. Time wonld fail us to tell of the sewing schools, day nurseries, flower missions, rescne and relief work, tract distribntion, and many other things that the society has enterprised, and is looking after so successfully. Work of this kind is now being carried on in twelve of our Southern cities. The amount of good being done is incalculable.

The address delivered on Monday evening by Prof. G. W. Dyer, of Vanderbilt University, who spoke on "City Missions," was brilliant, humorous, and highly instructive. He showed that the South is now facing new conditions, and made it clear that the churches must prepare to grapple bravely and intelligently with the grave problems presented by the cities, where more and more the destiny of our country is being shaped. He was listened to with profound attention.

The account given by Miss C. Addie Brown, president of the Chicago Deaconess' Aid Society, who was among the distingnished visitors in attendance, aroused the deepest interest. She mentioned that from a small beginning, thirteen years ago, the work had so enlarged that now a deaconess hospital, a children's home, a boys' home, an old people's home, a training-school for deaconesses, and extensive jail, rescne and settlement work, and a young ladies' college, give anbstantial evidence of the success of their efforts.

The following statistics kindly furnished us by Mrs. Hargrove, the General Secretary, give a partial

SUMMARY

of the work and progress of the society:

Number of adult auxiliaries	1,299
Number of adult members	20,278
Juvenile and Y. P. auxiliaries	143
Juvenile and Y. P. members	3,012
Total members	23,290
Net increase during the year	4,500
Subscribers to Our Homes	5,909
New subscribers during the year	1,686
Boxes of supplies reported	188
Value of same	$5,507 51
Papers and leaflets distributed	131,032
Pledged to proportionate and systematic giving	2,364
Number of visits to sick and strangers	95,980
Number of garments distributed	36,623
Number of needy relieved	4,229

The total receipts for the year amounted to $39,417.00, there being a gain of $6,000 over last year. Fifty-five parsonages have been aided by direct donations amonnting to $3,633, and by loans aggregating $4,810.

WOMAN'S CONFERENCE NOTES AND PERSONALS.

Upwards of seventy-five delegates and visitors were in attendance.

All of the general officers were present, and all of the department superintendents, save two, namely: Mrs. M. B. Williams, superintendent of the Chinese and Japanese Missions on the Pacific coast, and Mrs. W. C. Ratcliffe, superintendent of Mite Boxes and Systematic Giving.

Dr. John J. Tigert, the erudite and portly editor of our Bi-monthly Review, in company with his wife, was in attendance upon the Conference, and filled the pulpit at Rayne Memorial on Sunday morning. He also preached at Carondelet on Snnday night. Those who had the pleasnre of hearing him say that his sermons were masterfnl and highly edifying. The Doctor's wife, who is a danghter of our lamented Bishop McTyeire, is one of the most prominent and devoted members of the Woman's Board.

The annual sermon was preached at Carondelet Street Chnrch by Dr. O. E. Brown, of Vanderbilt University, his theme being, "They that be whole need not a physician, bnt they that be sick." (Matt. ix, 12.) The speaker gave special emphasis to the need in our church of trained deaconesses for effective home mission work, and impressively indicated the duty and importance of more aggressive rescue work among the ontcast classes as well as more active sympathy for the masses. Those who heard it say that it was a most forceful and stimnlating discourse.

Largely owing to the influence and help of the W. H. M. Society, onr church is now building parsonages at the rate of 100 a year.

A pleasing incident of the exercises Monday morning was a presentation to the society by a Louisiana Methodist lady, whose name was withheld, of a little potter's clay barrel filled to the brim with coin. It was broken, and found to contain $85. A resolution was then nnanimously adopted tendering sincere and loving thanks to the giver, who made the offering as a memorial to her departed brother.

Miss Belle H. Bennett, of Kentucky, who for seven years has been the faithful president of the organization, is a woman of great ability and force of character. Under her wise direction the work has grown marvelously.

Mrs. Araballa W. Alexander, editor of the Leaflts, is the gifted wife of Dr. Gross Alexander, of Vanderbilt University. She is the author of that most excellent and inspiring volume, "The Life and Works of Lucinda B. Helm."

Miss Emily Allen, the accomplished recording secretary, is professor of English in Wesleyan Female College, Macon, Ga. She is a minister's danghter, and shows that her whole heart is in the work.

The General Secretary, Mrs. R. K. Hargrove, evidences eminent fitness for the responsible position she holds, and is tireless in her zeal. She is a woman of superior intelligence and refinement.

Mrs. W. D. Kirkland, the General Treasurer, who hails from North Carolina, has made a most efficient officer. She is a wise and earnest worker.

The second vice-president, Mrs. F. B. Carroll, of Georgetown, Texas, has done noble and teiling work in connection with the Rescne Home at Dallas.

The first vice-president, Mrs. J. D. Hammond, is the talented wife of our well-known Secretary of the Board of Education. All were deeply impressed by her wisdom in counsel, her forcefulness of speech, and her spiritnelle face.

The Conference, on Monday morning, was honored by the presence, for a little while, of our beloved Bishop Keener, and also of Rev. Dr. Chas. Wells, rector of Christ Church, each of whom was an interested spectator of the proceedings.

Mrs. J. H. Yarbrough, superintendent of the Department of Supplies, is a danghter of the lamented Dr. J. B. McFerrin. Her vivacity and enthusiasm impressed not a few.

The report of Mrs. F. A. Lyons, of thia city, who is the efficient and zealous superintendent of the parsonage department, was of great interest. She mentioned that the donations and loans to parsonages during the year aggregated $8,443.00. During the past fourteen years nearly $100,000 has been expendad by the society in parsonage aid work.

As the ADVOCATE goes to press early Wednesday morning, we are unable to give any report of the last day's proceedings.

One of the sprightliest and most enthusiastic members of the Board is Mrs. W. H. Johnson, agent of the Dallas Mission Home, Dallas, Texas.

Miss Mary W. Bruce, superintendent of the Cuban Mission Schools, made several very impressive talks regarding her work. She is a woman of sound judgment, great vim, and thorough consecration.

It was a source of joy to all that Miss Mary Helm, the bright and saintly editor of Our Homes, was in attendance.

One of the most successful and faithful workers connected with the Board is Miss Elizabeth Redford, General Organizer.

On Tuesday afternoon a most delightful reception was tendered the members of the Conference and visitors thereto by Mrs. R. M. Walmsley at her elegant home in this city. It was a splendid and much appreciated courtesy.

SUNDAY-SCHOOL ANNIVERSARY.

The fifty-third anniversary of the New Orleans District Sunday-school Union was held last Sunday afternoon at Carondelet Street Church, a large crowd being present, though some were kept away on account of the threatening weather. Delightful and impressive addresses were made by Miss Emily Allen, of Macon, Ga., recording secretary of the W. H. M. Society, and by Prof. Hamil, the noted Sunday-school lecturer. An interesting feature of the exercises was the singing of a hymn by six Chinese, who are members of the Carondelet Mission Sunday-school. The general subject emphasized was the sanctity of the Sabbath. As the Louisiana Avenue Sunday-school reported the best all-round average, it captured the banner this time. The singing on this occasion was truly inspiring.

NOTES.

The postoffice address of Rev. Robt. L. Phillips, pastor of the North Kemper circuit, is Peden, Miss.

***

Rev. W. M. Sullivan writes that things are moving on nicely on the Vossburg charge. He expects to bring up everything in full, and is counting on having a good year.

***

Miss Sallie Smylie, of Meridian, Miss., has been appointed a delegate from the W. F. M. Society to the Ecumenical Missionary Conference, which meets in New York City on the twenty-first instant.

***

We regret to learn that Rev. L. J. Jones, of the Mississippi Conference, has had a good deal of sickness in his family this year. His sons, Henry and Walter, have had slow fever for twenty days, but are now improving.

***

Rev. W. H. Huntley informs us that a protracted meeting will begin this week at Fayette, Miss., under the joint management of the pastors of the Presbyterian, Christian, and Methodist Churches. It is planned to carry the revival from church to church—a week in each.

***

A revival meeting is in progress at Jefferson Street Church, Natchez, Miss., conducted by that splendid preacher and successful revivalist, Rev. W. M. Leftwich, formerly of Tennessee, but now of Virginia. It began on the eleventh instant, and will continue about two weeks.

***

A two weeks' protracted meeting has just been concluded at the Crawford Street Methodist Church, in Vicksburg, Miss., the closing service being held on last Sunday evening. The meeting was conducted by Evangelist George R. Stuart, of Tennessee. The number of converts, distributed among the various churches, is estimated at two hundred, or more.

***

Some philanthropic citizen, who refuses to let his name be known, has offered to loan the New Orleans municipal authorities sufficient funds for the equipment of a sanitary small-pox hospital, and it is highly probable that this generous offer will be accepted, as the city has no funds available at present for such a purpose. The need of immediate action is certainly imperative.

***

We gratefully acknowledge the receipt of an invitation to attend the seventh anniversary exercises of the Lamar Literary Society, of Millsaps College, which will be held in the college chapel at Jackson, Miss., Friday evening, April 20. The annual address will be delivered by ex-Gov. A. J. McLaurin, of Brandon, Miss. The anniversarian is Mr. T. Wynn Holloman, of Phœnix, Miss. Mr. C. N. Guice, of Natchez, Miss., will deliver an oration.

WEBER, HARDMAN, IVERS & POND, STERLING, WEGMAN, HOWARD,
CROWN (the piano of many tones), STANDARD, STUYVESANT.
VOSE PIANOS, ANGELUS ORCHESTRAL,
Vocalion and Farrand & Votey Organs.
JUNIUS HART, - - - 1001 CANAL.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

LOUISIANA.

REV. THOMAS B. CLIFFORD, Morgan City, La. EDITOR.

The third Annual Conference of the Epworth Leagues of Arcadia district convened in Homer, La., March 30 to April 1. Forty-five delegates were present. The Homer League gave a royal welcome to her visitors. Thursday evening, March 29, a reception was tendered the Leaguers at the court-house.

The Conference opened Friday morning, and closed Sunday night. Many inspiring talks were made during the session. The Conference was by far the best ever held in Arcadia district.

The officers elected for the ensuing year were as follows: Mr. W. W. Nicholson, president; Mrs. H. R. Singleton, first vice-president; Miss Eula Kidd, second vice-president; Prof. G. L. Wren, third vice-president; Miss Annie T. Clingman, secretary; Miss Lessie Jackson, treasurer; Mrs. J. J. Holmes, Junior League superintendent.

The next District Conference will be held in Ruston, the "City of Conventions."

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss. ASSOCIATE EDITOR.

We note that the Meridian district Leaguers expect to go over to Vicksburg in a special car. They are also planning to hold a District League Conference. And they are at work now on an Easter edition of The Evening News. They are not laggard.

W. H. Sanders, of Indianola, in writing up the proceedings of the Winona District Preachers' Institute, says: "The Conference committed itself to the 'Holston Plan.' We look for the district to pay out the mission assessment this year."

At the Preachers' Institute of the Winona district Rev. R. H. B. Gladney, of Pickens, delivered a strong speech on "The Epworth League a Methodist Training-school." It is a good subject for a speech, for where the Literary and Devotional Departments of the League are properly appreciated and championed in a community, they become for the youth of that community a kind of university, and the Devotional and Charity and Help Departments, when worked, make a training-school for the practice of Christianity. Indeed, they are the practice itself.

Miss Sallie Klipatrick, secretary for Aberdeen district, in announcing the District League Conference, requested that the Leaguers attending bring note-book and pencil. The suggestion is a good one, and the same suggestion is here made to those attending the State Conference at Vicksburg, May 10-13. A nickel writing-pad, if utilized, could carry home a great many notes, which would afterwards remind of ideas and things that would otherwise be forgotten.

We are glad to read that Rev. Isaac L. Peebles is able to be at his post in McComb City again. Since Conference, 441 pastoral visits, 49 accessions to the church, 22 children baptized. How many can equal that? May the church a long time have the benefit of his untiring zeal!

He was absolutely reliable, never failing in any duty, never faltering in the presence of any danger, and never betraying a trust. His whole life was formed on the ethics of the Man of Galilee, and throughout his long career he obediently followed the teachings of an all-wise Providence. He trusted in the Son of God for his salvation, and died with a prayer on his honest lips.—Bishop Galloway at funeral of Gov. Stone.

The Chicago University baseball team played our team a series of three games last week. The visiting team won all the games. It is said that not a man on that team drinks, swears, or uses tobacco.—Vanderbilt Notes in Epworth Era.

The last League chartered up to March 29 was one at Macon, Tenn.; No. 4940.

The Epworth League Secretary is leaning heavily on his brethren of the ministry in the arduous work of expanding and making permanent the cause of the Epworth League. With their aid, he can succeed; without it, he must fail. He believes his confidence is not misplaced.—Epworth Era.

The last issue of the Epworth Era had on the title page a photo-engravure of Thomas O. Summers, and the preceding issue had Albert Taylor Bledsoe. They are probably the two most unique characters among the strong, famed men of our Methodism.

FREE TO "JUNIOR" WORKERS.

Junior workers not having received one of Miss Boothe's booklets, and desiring same, can obtain it upon application to me, and enclosure of one-cent stamp. Am expecting to receive the programs of State Conference this week. Have had the work done in Nashville.

"All for Christ,"

VIC THOMPSON.

Tupelo, Miss.

MISSISSIPPI STATE LEAGUE TAX

Previously acknowledged, $66.58; Brookhaven, $2.50; Steen's Creek, $1.35; Okolona, $1.25; Holly Springs, $1.65. Total, $73.33.

Remember to remit to Treasurer G. G. Patton, Jackson.

VIC THOMPSON,
State Secretary.

SEASHORE CAMP GROUND.

The annual Spring meeting of the Board of Trustees of the Seashore Camp Ground was held April 4 and 5, every member of the Board attending. There was a great deal of business transacted, and great preparations have been made for the accommodation and convenience of the large numbers who are expected to attend the camp meeting this season.

The camp meeting this year will be conducted on a plan entirely different from any heretofore put in operation, and it is expected much good will result from the innovation and changes. A large, commodious building will be erected in place of "Foster Hall," which has been torn down, and the tabernacle will be entirely renovated and repaired, and put in first-class condition.

J. B. Leftwich, Esq., the energetic and capable vice-president of last year, was promoted to the presidency, and Dr. E. L. McGehee was elected vice-president. W. B. Thomson, who has held the position of treasurer for twenty-five years, was re-elected. S. H. Mayer was re-elected financial secretary, and J. H. Bancroft, recording secretary. The new officers have entered into the discharge of the duties encumbent upon them with great vigor and energy and are already hustling and doing everything in their power to make the meeting a great success. The president, especially, Bro. J. B. Leftwich, one of the prominent members of St. Francis Street Methodist Church, South, of Mobile, Ala., is untiring in his efforts, and his zeal inspires confidence and incites all the others to action.

MILLSAPS COLLEGE.

GALLOWAY LITERARY SOCIETY APPROPRIATELY OBSERVES ITS BIRTHDAY.

The Galloway Literary Society appropriately celebrated the seventh anniversary of its organization in the chapel at Millsaps College last night.

The exercises of the evening were commenced at 8 o'clock, and the large hall was appropriately decorated for the occasion with beautiful flowers and the colors of the society. A large audience was present, and the program rendered thoroughly enjoyed by all. The numbers were interspersed with excellent music, and the order of speakers, with their subjects, was as follows:

First orator: E. H. Galloway, of Jackson, "Stumbling Blocks Along the Road of Life and their Help."

Second orator: R. A. Clark, of Kosciusko, "America and the Close of the Nineteenth Century."

Anniversarian: J. T. McCafferty, of Chester, "The Making of the South."

The three young gentlemen acquitted themselves with much credit, and their orations displayed much careful thought and preparation. The evening was a most pleasant one and thoroughly enjoyed by all present.—Clarion-Ledger.

NOTICE.

We are getting ready for the Sardis District Conference, to meet here (Hernando) April 26-29. Our people are delighted in their expectation of the blessings in prospect for them, and will gladly entertain all who will come.

Come, brethren, in the name and spirit of our Master, and may our services together be wonderfully blessed in the salvation of souls!

Doctor, we will be glad to have you with us. J. H. SMITH.

NOTICE.

I ask that the preachers of the Columbus district send me at once the names of those who will attend the District Conference at Brooksville, April 25-29. Let any others who intend to be present send in their names, that provision may be made for their entertainment. Mr. Editor, you are cordially invited.

E. S. LEWIS.

April 10, 1900.

Do You Own
HORSES OR MULES?

Is guaranteed to Cure in Every Case.

NO DRENCHING—DOSE: ONE TABLESPOONFUL.

LEARNED, Miss., Feb. 24, 1899.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance, found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a Bottle.

I. L. LYONS & CO., Proprietors,
New Orleans, La.

For Sale at a Bargain.

The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

W. H. M. SOCIETY ROLL OF HONOR.

Following is the roll of honor of the Conferences for 1899-1900:

Largest Conference in number of adult auxiliaries, Northwest Texas, 97; in membership, Northwest Texas, 1278; juvenile societies, Holston, 24.

Largest total number in Conference societies, Holston, 1792.

Largest number added during year, Holston, 617.

Largest number lost, St. Louis, 211.

Largest number observing Week of Prayer, East Texas, 31.

Largest number of meetings held, Northwest Texas, 859.

Largest number on Baby Roll, Holston, 571.

Largest number of subscribers to Our Homes, North Georgia, 432.

Largest number added during the year, Northwest Texas, 199.

Largest number taking home mission reading course, North Texas, 315.

Largest number of adult mite boxes in use, Little Rock, 152; baby boxes, Baltimore, 277.

Largest number pledged to systematic and proportionate giving, Louisville, 731.

Largest number of boxes of supplies given, St. Louis, 13.

NOTICE.

To the People Called Methodists:

DEAR BRETHREN: We are struggling to build a church in this growing young city. It is the consensus of opinion that of all places on the gulf coast, this is the one in which to establish Methodism on a firm and enduring basis. We have as brave, loyal and liberal a band of workers here as can be found anywhere. But they have given to the extent of their ability. We need help, and need it badly, and "now." Will not our brethren come to our rescue, and send us as God has prospered them? Any amount will be thankfully received.

Brethren, don't delay, but help us "now." Our Baptist brethren all over the State are sending in contributions to build a Baptist Church here. Will not our Methodist people be as liberal?

Please send check or postoffice money order on Gulfport, Miss. Send to the undersigned.

Yours in Christian love,

J. S. PARKER, P. C.

Gulfport, Miss.

"A SINGLE FACT is worth a shipload of argument." Every cure by Hood's Sarsaparilla is a fact, proving its merit, and the thousands and thousands of cures recorded certainly should convince you that Hood's will cure you.

Indigestion, nausea are cured by Hood's Pills.

The Mutual Life Insurance Com'y
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Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,187,627 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,778,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,296,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

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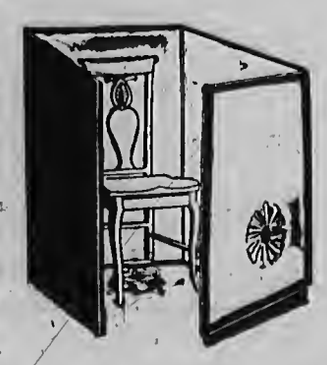

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$12 BATH CABINET For $5.00

The Standard Bath Cabinets

are the standard. The best Cabinet made. Convenient, durable and handsome. Always ready for use. Physicians everywhere recommend them. Every Cabinet built on honor. Has a door. You walk in, sit down and close cover over you—cover works on hinge. A remarkable invention. There is no person in the world whom Turkish and Vapor Cabinet Baths will not benefit. It opens the pores and sweats all the poisons out of the blood, leaving it pure and healthy. Physicians recommend it to cure Lagrippe, Colds, Pleurisy, break up Fevers, cures Rheumatism, and all Liver, Kidney, Skin and Blood diseases. If you are sick, it will make you well; if well, it will keep you so. Makes you healthy, vigorous and seemingly 10 years younger. A Turkish bath at home for 3 cents. No home can afford to be without it. Every Cabinet guaranteed or money refunded if not as represented.

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WRITE TO-DAY

THE STANDARD BATH CABINET CO.,
TOLEDO, OHIO.

REV. G. A. MANDEVILLE.

Whereas, It has pleased God to remove from us Rev. G. A. Mandeville, a local preacher and member of the Tchoupitoulas Street M. E. Church, South, and for several years a member of the Louisiana Annual Conference; therefore, be it

Resolved, That we, the members of the second Quarterly Conference, Tchoupitoulas, Gretna and Gouldsboro charge, New Orleans district, Louisiana Annual Conference, M. E. Church, South, do hereby express our sorrow at the loss of our brother, and extend to his bereaved family our heartfelt sympathy.

Resolved, That we present a copy of these resolutions to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and send a copy to Mrs. G. A. Mandeville and family.

(Signed)

P. H. FONTAINE,
A. DEMUTH.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

BOSTON DENTAL COMPANY.

Owing to excellent work and satisfactory prices, this firm has a large and constantly increasing practice. It includes among its patrons leading professional and business men.

THE VERY BEST.

The very best premium, offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment of the most modern style.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

TAKE NOTICE

That we are now handling two different styles of the Holman Bible in Bourgeois type. One we sell to paid-up subscribers at $1.50, the other at $1.30. The $1.30 Bible is substantially the same we have hitherto sold at $1.50. The one we sell at $1.50 is a far better Bible than has ever been sold at such a price. It is a marvel of cheapness. See our offer.

When answering advertisements please mention the ADVOCATE.

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The Absolutely Pure
BAKING-POWDER

is the baking powder of general use, its sale exceeding that of all other baking powders combined.

Royal Baking Powder has not its counterpart at home or abroad. Its qualities, which make the bread more healthful and the cake of finer appearance and flavor, are peculiar to itself and are not constituent in other leavening agents.

Great efforts are made to sell alum baking powders under the plea that they are so many cents a pound cheaper than Royal. The admission that they are cheaper made is an admission that they are inferior. But alum powders contain a corrosive poison and should not be used in food, no matter how cheap.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

WATCH YOUR KIDNEYS.

The Most Important Organs in the Human Body—They Throw Out All Disease.

Swamp-Root Cures Weak Kidneys.

Does your back ache?
Do you have pains across your kidneys?
Is your complexion chalky, gray, white?
Is your skin dry or feverish? Are there puffy bags beneath your eyes?
Are your eyes dull, listless and dead-looking?
Are you irritable and hard to please?
Do you feel as though you have heart trouble?
Do you have to urinate several times in the night? Is there ever a scalding, burning sensation there?
Do you feel the desire immediately to urinate again, with no result?
Is your urine clouded, thick or milky?
Is there any sediment or do particles float in it?

Don't neglect these conditions, and if they or any part of them are yours, Swamp-Root, the great kidney remedy, will be found just the medicine you need.

Here's a simple test for the kidneys, just as certain as though a physician were in personal attendance on your case: Pour some of your "morning" urine in a glass or bottle and allow it to stand twenty-four hours. Then hold it up to the light, and if you find any settlings or sediment, or if it is thick or milky, or if small particles float about in it, don't hesitate for a moment, but write at once to Dr. Kilmer & Co., mention the NEW ORLEANS "CHRISTIAN ADVOCATE," and immediately begin using the sample of Swamp-Root which you will receive at once, absolutely free by mail. The results will surprise you.

Swamp-Root is purely vegetable, pleasant to take, and is for sale by druggists everywhere in bottles of two sizes and two prices—fifty cents and one-dollar. Bear in mind the name, Swamp-Root, and the address, Binghamton, N. Y.

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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to April, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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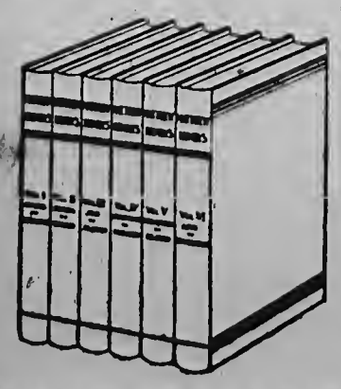
on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.



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Rev. W. C. BLACK,
512 Camp Street, - New Orleans.

Home Circle.

NOW.

BY EDWARD ROBESON TAYLOR.

Oh, do not wait until in earth I lie
Before thou givest me my rightful meed;
Oh, do not now in coldness pass me by,
And then cry praises which I can not heed.
If I have helped thee on thy weary way,
Or lightened in the least thy burden's weight,
Haste with love's tokens ere another day
Shall pierce thee with the fatal words, "Too late."

The present moment is thy time to live;
The Past is gone, the Future may not be;
If thou hast treasure of thy heart to give
To hungry souls, bestow it speedily;
For sweet love's sake, let not to-morrow's sun
Tempt thee to wait before thou seest it done.

—Exchange.

THINGS AT HOME.

Children are not always satisfied with home and its surroundings; if money is not very plenty, if pleasures are simple, and life is free from excitement, they are often anxious to get away and try new scenes; too often they find fault with things at home, and give pain to those who are spending their lives to serve them. Fathers and mothers give what their children when away from home will sorely miss—home care and love; and the humblest home with a mother in it is rich with comforts and attentions never to be found again.

I was obliged to wait at a railway station, says a traveler; so fell to talking with the young man who was in charge. He was a bright, stirring fellow, evidently bound to get on in the employment which he had chosen. His first service had been in his home town, and this was his earliest experience away.

"So you are really your own man now and free from home restraints," I said, to try him.

"Yes," he said, "but I am not over-well pleased with the change. I used to think that it would be fine to live at a boarding-house and eat fine dinners and have a latch-key; but I would gladly give them all, and ten times more, for the things at home. We did not have much money to spend, but mother put something into her cooking that I don't find at boarding-houses; money does not buy from laundry women the careful darning that mother gave my clothes. I have a pleasant room—pictures and all that—but I would rather have mother's face. Look here! Here is a letter giving me an appointment with a large raise in paying. My greatest pleasure in good luck has always been telling it at home; and now I am a hundred miles off. I know, of course, that it is right that I should push off for myself; I could not possibly have earned a living at home, but I wish I had seen how good home was when I was there, and had never found fault with mother."

The youth was now obliged to signal a train and left me, but his words kept coming up: "I wish I had seen how good home was, and had never found fault with mother."—New York Christian Advocate.

FINANCES IN THE HOME.

A lack of sound business understanding between husband and wife has been the ruin of more homes than poverty. When a man and woman enter into a marriage—that most important partnership in life—both members in the new firm should have a distinct appreciation of the financial situation, and, as the years pass, the firm's profits and losses should come within the equal knowledge of both.

So would be avoided much of the unhappiness that arises from the husband's thinking his wife extravagant, or the wife's thinking her husband stingy. Nothing is more discouraging to a man than to see his hard-earned money thrown recklessly away on luxuries he feels that only the families of richer men can afford, but often this expenditure is due, not to willfulness on the wife's part, but to simply not knowing how much her husband can afford to have her spend. He is often over-indulgent. She tells him of two bonnets; one is five dollars more than the other, and she doesn't know whether she ought to get it—"but it is a dear of a bonnet," she adds, and he, too weakly loving, tells her "to buy it and look pretty," and then, when the bill comes in, he broods over his expenses.

At another time she asks for money to buy a certain piece of brica-brac, and meets with a refusal, and at a loss to reconcile her husband's former generosity with the present denial, inwardly decides that he is "close."

Both of these misunderstandings are due to a want of mutual advice and confidence concerning the household treasury.

The way to avoid the unhappiness that such misunderstandings invariably bring about, is for the wife to have an allowance for household expenses, knowing exactly what ratio this allowance bears to her husband's whole income. Whether the allowance be large or small will really matter very little in a home that is established on the above sound-money basis.—Dixie Farmer.

CULTIVATION OF RESERVE.

Too much emphasis can not be laid on the importance of winning a child's confidence and encouraging him to talk freely to mother or older sister about his interests, his thoughts, his friends. At the same time there is something to be said about the cultivation of reserve, especially in regard to other people. Beyond a certain point we have no right to discuss the private affairs of our friends, even in the home circle. Honor requires us to keep some confidences, even from the nearest members of our own family, as sacredly as we should guard family secrets from outsiders. We have in mind a woman who is so interested in her neighbors, and so fond of discussing their movements with the person to whom she chances to be talking, that her friends dare not confide any information which they do not wish to become common property. They know at least that nothing is ever kept from her family. From childhood she has always told every bit of news at home, regardless of whom it concerns, because secure in the assurance that it would not be repeated; but the habit thus formed has developed into a relish for gossip not always kept within safe limits, and this well-meaning and kindly woman is fast losing the sense of honor and delicacy which one desires in one's friends.—The Young Woman.

GOLDEN GOSSIP.

How easy it is to speak kindly of everyone! If, during our conversation, a bitter thought comes in our heart, we can just hesitate a minute; we will be sure to change that hard word to something pleasant, and thus make life happier not only for the friend in question, but it will certainly make our hearts lighter to know that no hasty word of ours has been the means of making another sad. For cruel words, sometimes intentional, but more often uttered thoughtlessly, can never be instrumental of good, and when once spoken can never be recalled. There is certainly something good to be found in every human soul, so we should try during our whole life to speak well of others.

It certainly is difficult sometimes to see the good in the midst of so much dross, but if we can not speak well, do not speak ill. We must leave such unfortunates out of our conversation. There are so many pleasant truths to be uttered which will make life sweeter and more worth the living. We must ever try to put away all unfriendly thoughts and temptations, and remember the example we have to follow. Strive to be more like Him every day and every hour. Now, if we must talk, let it be golden gossip. "Speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men" (Titus iii, 2).—Selected.

GREATNESS AND FAME.

Grant was a great man, but he was once in jeopardy of losing his command in consequence of a mistake, and if he had, he would probably have been little heard of afterwards. If he had lost the opportunity to command a great army, he would probably never have become famous. Fame, therefore, is greatness plus opportunity. Was Washington or Napoleon the greater man? The world would not agree. Is Bismarck or Gladstone the greater man? Here again, the world would disagree. Fame is not the measure of greatness. Every man has a chance to succeed, but all haven't the same chance. A great man with a great crisis within his reach becomes world-renowned, when another, equally great, for lack of such an opportunity, makes but a slight impression on his age. Lincoln, Grant, Wellington and Bismarck, as inherently great as they are shown to be, owe their fame largely to circumstances. But, it is doubtful if fame, in itself, has any power to add to man's happiness. The important thing is to do your work well.—Midland Advocate.

HEAVENLY REST.

A mother in bitter grief, bending over her dying child, was trying to soothe it by talking about heaven. She spoke of the glory there, of the brightness glowing all around, of the shining countenances of the holy angels; but presently a little voice stopped her, saying, "I should not like to be there, mother, for the light hurts my eyes." Then she changed the subject of her description, and spoke of the songs above, of the harpers harping on their golden harps, of the voices as the sound of many waters, of the new song which they sang before the throne; but the child said, "Mother, I can not hear any noise." Grieved and disappointed at her failure to speak words of comfort, she took the little one from its restless bed and enfolded it in her arms with all the tenderness of a mother's love. Then, as the little sufferer lay there, near to all it loved best in the world, conscious only, as its life ebbed away, of the nearness of love and care, the whisper came, "Mother, if heaven is like this, may Jesus take me there!"—Archdeacon Sinclair.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheerful words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them.—Henry Ward Beecher.

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Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense. By saving in the selling, we put more in the making.

The more people know how good the Epworth is—and how we deal—the more our business grows. Write for catalogue today.

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WHEN you see the paint cracking, peeling or falling off the house in shreds, you may be sure it was *not* painted with Pure White Lead, but with some mixture of Zinc, Barytes, etc.

Pure White Lead unites with Linseed oil to form an elastic coating that never cracks nor peels. It is the good, old-fashioned paint that lasts. To be sure of getting **Pure White Lead,** see that the package bears one of the brands named in margin.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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Every set mounted on a trial plate, so that you can try your teeth before taking them.

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Inserted without the least pain.
Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

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WHAT WE PUT INTO LIFE.

A young woman, whose life was full of lofty ambitions, found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing."

A celebrated Frenchman said: "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."—Silver Cross.

GOOD INTENTIONS.

Many a good intention dies from inattention. If through carelessness or indolence or selfishness a good intention is not put into effect, we have lost an opportunity, demoralized ourselves and stolen from the pile of possible good. To be born and not fed is to perish. To launch a ship and neglect it is to lose it. To have a talent and bury it is to be a "wicked and slothful servant." For in the end we shall be judged not alone by what we have done, but by what we could have done. —Selected.

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.—J. F. W. Ware.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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In the end by taking the

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SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

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Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive.
Memphis and Local.....	4:00 p. m	10:05 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:00 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

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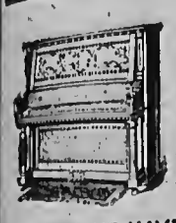

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Durant District Conference.

The Durant District Conference will meet in Kosciusko, April 26, 27, 28 29. On the twenty-sixth the "Theological Institute" will be held; on the twenty-seventh the League and Sunday-schools will be given prominence; on the twenty-eighth the cause of missions will be considered. Pastors will please send names of those who expect to attend to Rev. J. H. Shumaker. Let us all be prompt.

INSTITUTE PROGRAMME (26).

Is Methodism a Doctrinal System, or Spiritual Only as a System of Truth? Negatives: N. G. Augustus, D. L. Cogdell, R. H. B. Gladney, J. F. Evans. Affirmative: Dr. T. C. Wier, G. W. Gordon, W. L. Anderson, J. M. Massey, R. M. Nolen.

What Distinctive Bible Truths Do the Methodist Church Teach as Differing from Other Creeds? Negative: W. L. McAllister, R. E. Duke, R. L. Allen. Affirmative: J. H. Shumaker, J. J. Garner, J. W. Hall.

What Is the Relation of Children to the Church? Negative: H. M. Young. Affirmative: J. W. Treadwell. General discussion.

What Did the Atonement in Christ Effect? General discussion.

What Is the Methodist Doctrine of Justification. General discussion.

LEAGUE AND SUNDAY-SCHOOL PROGRAMME.

The League and Sunday-school as Training-schools for the Church. R. H. B. Gladney, N. G. Augustus. General discussion to follow.

Is the League a Success in the Country? Dr. T. C. Wier, R. E. Duke; W. L. Anderson, G. W. Gordon.

How to Run a League. J. W. Treadwell, H. M. Young. General discussion.

How to Conduct a Sunday-school. J. H. Shumaker, J. J. Garner; J. F. Evans, W. L. McAllister. General discussion.

MISSIONARY AND TWENTIETH CENTURY PROGRAMME.

The Present Need of Missionary Effort. J. H. Shumaker, J. J. Garner, Dr. Christmas, Col. Hamilton. General discussion.

Does Mission Work Pay? R. H. B. Gladney, D. L. C. Wier, W. L. Anderson, G. W. Gordon.

What Is the Scope and Meaning of the Twentieth Century Fund, or Thank-offering? General discussion.

COMMITTEE.

Elder's Orders: D. T. C. Wier, J. H. Shumaker, W. L. Anderson.

Deacon's Orders: N. G. Augustus, G. W. Gordon, J. F. Evans.

Admission on Trial: R. H. B. Gladney, D. L. Cogdell, J. E. Treadwell.

License to Preach: D. L. Cogdell, J. E. Treadwell, R. H. B. Gladney.

T. W. DYE, P. E.

N. B.—Dr. T. C. Wier will preach the opening sermon.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

BEASON—Miss LULA RACHEL BEASON was born June 7, 1876, and died at the home of her stepfather, Mr. F. A. Ainsworth, near Sartinsville, Miss., on the ninth day of March, 1900 after a week's illness. She was the granddaughter of Rev. B. A. Beason, a faithful local preacher. Reared in a Christian home, her whole life and character bore testimony to the truth of the Christian religion. At the age of thirteen she joined the Methodist Church under the pastorate of Rev. P. H. Howae. Her after life was always consistent and upright. In her death the church at Sartins loses one of its most useful members.

Miss Lula possessed many noble traits of character. Ever gentle in her manner, loving in disposition, and pure in spirit, she leaves a large circle of friends and loved ones. About two weeks before the beginning of her brief illness she was impressed that the end was near, but she shrank not from the approach of death. On the contrary, she expressed a longing to depart and be with her Savior, taking her relatives not to grieve. Thus leaving abundant evidence of her acceptance with Christ, she entered into the rest of the saints. The body was tenderly laid away in Sartins Cemetery in the presence of many sympathizing friends and loved ones. May the bereaved hearts find comfort in the precious promises of our Lord! Her pastor, J. J. GOLDEN.

Quinn's, Miss.

HONNOLL—TANDY M. HONNOLL, son of Rev. M. H. and Onada Honnoll, was born Feb. 2, 1874, and died Feb 22 1900, aged twenty-six years and twenty days. He was converted and joined the Methodist Church when quite young, and continued a consistent member until God called him from labor to reward.

Tandy was a good boy, a clean young man. He loved the church and Sunday-school, read good books and papers, and was loved and esteemed by a large circle of friends. In youth and manhood he was obedient to his parents. On the day of his burial his father said to the writer, "I never knew Tandy to speak a cross word to me or his mother." That statement is a monument that will outlast the granite rock that will mark his last earthly resting-place. Reap, my dear boy, through all eternity the benedictions pronounced by the all-Father upon the children that obey their parents.

Tandy had a stroke of paralysis at his boarding-house in the city of Memphis on Feb. 18, from which he died the next Tuesday. In his last days and hours he was happy in the Lord.

"His toils are past, his work is done,
And he is fully blest:
He fought the fight, the victory won,
And entered into rest.

"Then let our sorrows cease to flow—
God has recalled his own;
And let our hearts in every woe
Still say, 'Thy will be done.'"

J. W. PRICE.

KIRKWOOD—Mrs. MIRANDA C. KIRKWOOD was born in —— county, Ga., March 5, 1830, and died in Escatawpa, Miss., Oct. 30, 1899. She was the last surviving sister of Rev. B. B. Whittington, deceased, of the Mississippi Conference. While young, she joined the M. E. Church, South, and her life was ever that of a meek and faithful Christian, doing good wherever she found an opportunity, and endeavoring to walk daily as becometh a follower of Jesus. Through sunshine and sorrow her faith remained unshaken. Though she suffered much in her last illness, Jesus was with her, even as she neared the "dark valley," and when we asked her if "all was well," she answered, "Yes;" that she trusted in the promises of God, saying she was ready to go, and that she wanted her children to meet her in heaven.

Children, grandchildren, and many loved ones, sorrow on account of her absence, but we know she is "at home" in the Father's house, and if we are faithful, we shall meet her again, and shall sorrow and weep no more.

Let us so live that when we come to die we, too, can say, "I know in whom I have trusted," and "all is well." Her niece,

MRS. LAURA M. PRICE.

COOPER—EDWARD GLENN COOPER, son of R. L. and Mrs. S. W. Cooper, was born in Starkville, Miss., Sept. 12, 1897, and died, after an illness of two weeks, on Feb. 6, 1900.

A more winsome and attractive child than little Glenn the writer has never known. He was large for his age, having been unusually healthful all his life, and was strikingly handsome in personal appearance. He had a quick, bright mind; a jolly, rollicking disposition, and a quaintness of speech and manner which enabled him to win his way at once into all hearts. In the home from which he was taken he was almost idolized. Throughout his painful illness his father, mother and grandparents hovered over him, bestowing upon him the sweet ministries of affection, and the most skillful and faithful physicians attended him, but it was all of no avail. The disease raged until the little sufferer breathed his last, and a flower-covered mound in the cemetery marked the resting-place of his remains.

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there."

May God sustain and comfort the loved ones left behind! E. A. MAAK.

COLEMAN—MARTHA J. COLEMAN (nee Pitts) was born Aug. 24, 1839; was married to Jas. H. Coleman, Dec. 24, 1868, and was converted and joined the M. E. Church, South, at Pleasant Grove, Panola county, Miss., in the Summer of 1879, under the pastorate of Rev. B. B. Brown.

These statements outline a good, long life of patient industry, friendly kindness, and Christian faith. She was a faithful attendant upon the services of her church, and a member of the Women's Foreign Missionary Society. Always a delicate woman, for a good while in imperfect health, the rapid decline was not altogether unexpected. She was not supposed to be so near the end until a few hours before death. At different times she spoke of her departure, and was happy in saying that she would be at rest. She leaves a sorrowing husband, who almost worshiped her; two sisters, and a brother. May God bless and comfort them all with his love! A large concourse of friends attended her funeral service at Peach Creek Church; then quietly laid her to rest in the cemetery close by. BEN P. JACO, P. C.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills are the best.

An humble confession of sin brings shame to ourselves, but glory to God.—Mason.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Let not sinful pleasures prevent godly sorrows. Mason.

Her Face
His
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnson, Holloway & Co., Philadelphia, Pa.

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A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to April, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

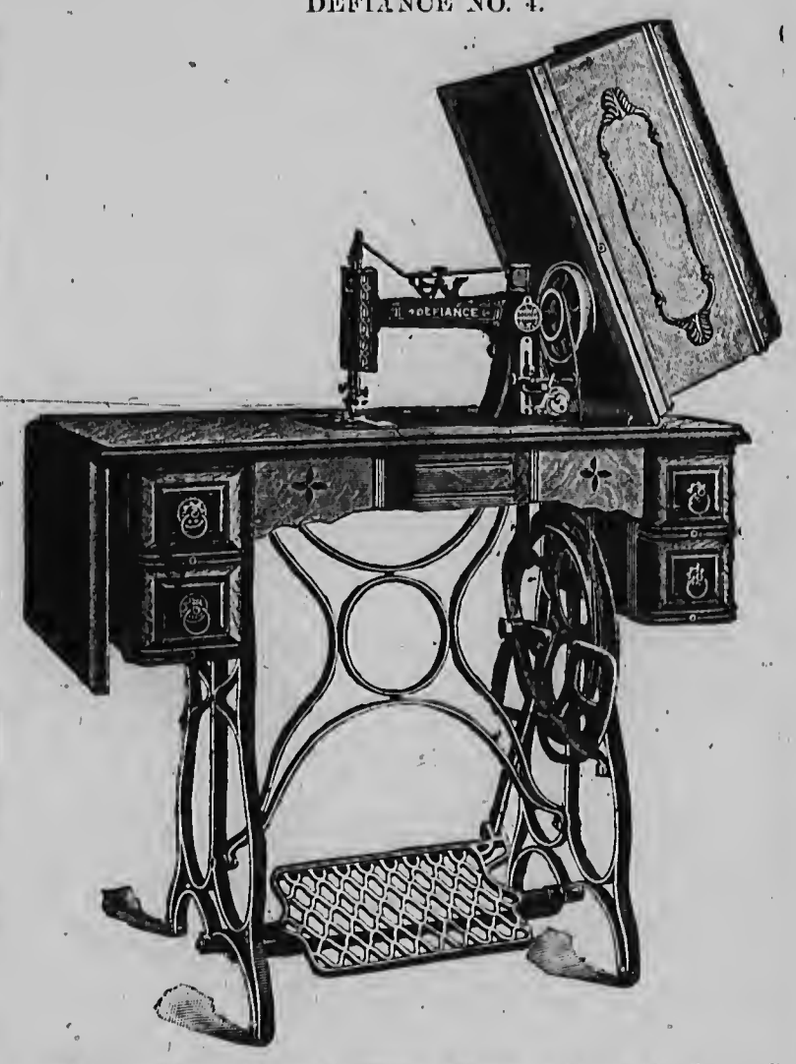
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

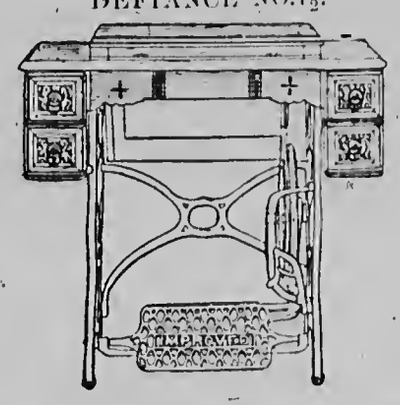
The Loose Pulley for winding the bobbine without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set 14 widths) and Binder, 1 Braider, Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.



This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34 Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

NO crop can grow without Potash. Every blade of Grass, every grain of Corn, all Fruits and Vegetables must have it. If enough is supplied you can count on a full crop—if too little, the growth will be "scrubby."

Send for our books telling all about composition of fertilizers best adapted for all crops. They cost you nothing.

GERMAN KALI WORKS, 93 Nassau St., New York.

NEWS OF THE WEEK.

The Boer peace commissionors have left Milan for The Hague.

The Trans-Mississippi Commercial Congress met in Houston on April 16.

Gen. Cronje reached St. Helena on April 14, and was received with marks of respect.

United States Consul Hay, at Pretoria, has received six and a half tons of presents for British prisoners.

Secretary of War Long announces that he is a candidate for the Republican nomination for Vice-President.

The French Exposition was opened at noon on April 14. The grounds and buildings are far from being completed.

The new order of the Archbishop of Mexico prohibiting the Passion Play on Good Friday, was reluctantly obeyed.

American ranks second only to France in exhibits at the Paris Exposition, with 6561 exhibits occupying 390,552 square feet of space.

Gov. Roosevelt has signed the bill providing for shorter hours of the drug clerks in New York City and for the inspection of drug-stores.

The University of Edinburgh has conferred the degree of LL.D. on Joseph S. Choate, the United States ambassador to Great Britain.

The House, on April 16, entered upon the consideration of the naval appropriation bill. It carries $13,000,000 more than any previous naval bill.

The Louisiana State Fair opened on April 14, when Gov. Foster made the address of the day. Mayor Flower also spoke, and the exhibition was formally opened.

The transport "Lake Erie," with 500 Transvaal prisoners, including French, German and Russian members of the foreign legion captured at Boshof, has sailed for St. Helena.

Failure to settle the strike in the building trades of Houston through compromise may lead to a strike of all the associated trades in that city. A general strike would affect 3000 men.

The cases involving the Kentucky governorship were docketed in the United States Supreme Court on April 16. They were set for hearing April 30. The question of jurisdiction will be raised.

The United States Supreme Court has decided in favor of the express companies in the cases involving the stamp tax as it applies to express packages, the court holding that the shipper must pay for the stamp.

Gen. Sir George White, whose gallant defense of Ladysmith won the admiration of all Englishmen, has arrived at Southampton amid great enthusiasm. Thousands of people gathered at the docks to do him honor.

It is stated that the motive which impelled Admiral Dewey to become a presidential candidate was the failure of President McKinley to find a way to pay him $10,000 for his service as a member of the Philippine commission.

Many Japanese are arriving at Victoria, B. C. Labor leaders at that place are agitating against this influx of Orientals, but, it is said, the imperial government refuses to allow the passage of legislation which will affect its friendly relations with Japan.

Gen. Lord Kitchener's reputation has been seriously compromised not only by his strategic blunder at Paardeburg, which cost 1500 men in a single day's fighting, but also by the complete failure of Lord Roberts' transport service, which Gen. Kitchener organized.

Nothing has yet been done by the Washington authorities looking toward the restriction of the immigration of Japanese into this country beyond the enforcement of the contract labor law. It is said the subject of restriction is beyond executive reach at present.

Gen. Maximo Gomez was entertained by the black party upon his arrival in Santiago. The white party, of which the civil governor, mayor and other officials are members, thereupon refused to have anything to do with Gomez, or to attend any of the functions given in his honor.

The War Department has prepared a statement comparing the mortality figures in the Spanish-American war with the figures of the first six months of the present South African war. The British death rate from wounds was 63.13 per cent., while that of the Americans was only 12 per cent.

At a meeting of diplomatic representatives of North, Central and South America at Washington it was agreed that the executive committee of the Bureau of American Republics should be charged with drawing up a tentative programme for the proposed international congress. The plan is an improvement over that selected for the first Pan-American Congress.

Shreveport District Conference.

The Shreveport District Conference will convene at Zwolle, La., on the K. C., P. and G. R. R., at 7 P. M., Wednesday, June 27, 1900, and last over Sunday, July 1.

The opening sermon will be preached by the Rev. M. G. Jenkins, of Mooringsport, La. The program of Conference will be published later.

The following are the committees for the district:

Committee on Twentieth Century Movement—John T. Sawyer, J. L. P. Sheppard, W. G. Evans, R. P. Howell, and H. W. Bowman.

Committee on License to Preach—Jno. B. Williams, H. J. Boltz, and Samuel S. Holladay.

Committee on Admission on Trial—Joshua S. Sanders, J. F. Patterson, and M. G. Jenkins.

Committee on Deacon's Orders—Jno. Marshall Brown, Jas. Engle Denson, and Thomas S. Randle.

Committee on Elder's Orders—Robert J. Harp, Warren T. Bulling, and Joseph O. Bennett.

Committee on Quarterly Conference Records—Elton Wilson, Joseph M. Alford, and George D. Purcell.

Committee on Public Worship—Jno. T. Sawyer, Robt. P. Howell, and Henry P. Dance.

JOHN T. SAWYER, P. E.

Stonewall, La., April 14, 1900.

Notice

NORTH MISSISSIPPI CONFERENCE.

Columbus District Conference will begin its session at Brooksville on Wednesday afternoon, at three o'clock, April 25. After organization the Woman's Missionary Society will hold its annual meeting under the direction of the district secretary, Mrs. E. D. Yates. At eight P. M. the Rev. M. E. Tumlin will preach the opening sermon.

Thursday forenoon will be given to consecration of the state of the work, led by J. A. Bowen. A full survey is here taken of our work, its needs, methods, prospects, hindrances, helps. The afternoon will be occupied with Sunday-school matters under direction of W. W. Magruder.

Friday forenoon Dr. J. D. Cameron will lead in the subject of missions, and the afternoon will be devoted to education and the Twentieth Century Fund, with R. A. Meek as leader.

Saturday morning will be occupied with a discussion of matters concerning the Epworth League. Eugene Johnson will lead. Afternoon, election of delegates to Annual Conference, choice of place for next District Conference, and miscellaneous business. Each leader will have two or three associates in presenting and outlining his subject, which will then be thrown open to all for detailed discussion. In this way it is hoped to have an effective, practical consideration of the most vital matters concerning our work.

There will be preaching morning and night. On Thursday night Dr. J. D. Cameron will preach on pastoral work.

Will the preachers please see that the Quarterly Conference Records are present for examination?

W. T. J. SULLIVAN, P. E.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney disease, take Lemon Elixir.

Ladies, for natural and thorough organic regulation take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Available Summer homes at the St. Tammany resorts, Abita Springs, Covington, etc., are becoming very scarce, the demand far exceeding the supply.

The popularity of these resorts is rapidly outrunning the facilities for housing the visitors, and a boom in house-building is the next move to be anticipated.

CANCER CURED WITHOUT THE KNIFE.

Dr. Hathaway's Serum Treatment Removes All Malignant Growths and Drives the Poison from the Blood and Lymphatic Fluid.

J. N. HATHAWAY, M. D.

Cutting out Cancer does not cure it and does not cure it.

Dr. Hathaway's Serum Treatment does cure it.

Cutting out Cancer simply removes the local, outward manifestation.

Dr. Hathaway's Treatment Kills the malignant germs of the Cancer, removes the poison from the blood and lymphatic fluid and strengthens the system against future attacks.

Dr. Hathaway has treated Cancer successfully under this method over eight years; his experience covering a large number of well defined cases has proven this terrible affliction to be perfectly curable "IN EVERY CASE WHERE IT CAN BE REACHED BY THE SYRINGE. This includes all outward manifestations, such as the nose, face, head, mouth, lips, tongue and breast, as well as all internal organs that can be reached direct, such as the womb and ovaries. Besides, many internal Cancers that can not be reached direct may be reached and treated successfully through the agency of the lymphatic vessels and the blood.

A TYPICAL CASE AND CURE.

The following is one of hundreds of like testimonials:

Several years ago there appeared on the side of my face an irritable rough spot. At first there was no attention paid to it, but after a year or two it began to scale off and bleed easily, and another place appeared on the other side. Two years ago they had developed into what the doctors pronounced Cancer. About this time there appeared a growth on my neck which got to be about the size of a hen's egg, and proved to be cancerous. In August, 1896, I began the use of the Serum Treatment, administered by Dr. Hathaway & Co., and in about six weeks all three of the cancerous masses had been removed and healed up.

C. F. HILL.
Benson, Ariz., June, 1899.

Dr. Hathaway makes no charge for consultation or advice, either at his office or by mail. He will be glad to send free by mail his new book on Cancer and its Cure to any address.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 S. Main St., MEMPHIS, TENN.

District Conferences.

MISSISSIPPI.

Brookhaven, at Magnolia	Apr.	25-29
Forest, at Forest	May	10, 11
Jackson, at Yazoo City		18-20
Seashore, at Gulf Port		24-27

NORTH MISSISSIPPI.

Sardis, at Hernando	Apr.	26-29
Holly Springs, at Hickory Flat		26
Columbus, at Brooksville	May	8-11
Winona, at Indianola		17-20

LOUISIANA.

Delhi, at Oak Ridge	Apr	17
Arcadia, at Minden	May	23-25
Opelousas, at Opelousas	June	28-July 1
Baton Rouge		5-8

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

Read What is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

See our offer on another page.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

MARRIAGES.

LEMAY—BELL.—At the residence of the bride's father, Mr. J. J. Bell, Corinth, Miss., April 11, 1900, at twelve o'clock A. M., by Rev. W. M. Young, Mr. E. F. LeMay, of Jackson, Tenn., to Miss Alma Bell, of Corinth, Miss.

MABRY—McDONALD.—At the residence of the bride's father, Beech Springs, Neshoba county, Miss., April 8, 1900, by Rev. Irvin Miller, Dr. W. O. Mabry, of Newport, Attala county, Miss., to Miss Edna McDonald.

HOWSE—DUPONT.—At the residence of the bride's father, ten miles east of Ponchatoula, La., April 11, 1900, by Rev. Thos. J. Upton, Mr. Edward A. Howse and Miss Katie Dupont, all of Tangipahoa parish, La.

FLOYD—COBB.—At the residence of the bride's parents, March 7, 1900, by Rev. C. C. Griffin, Mr. P. M. Floyd, of Natchez, Miss., to Miss Florence Cobb, of Hiram, Miss.

WELCH—McDOWELL.—At Mt. Carmel Church, Wilkinson county, Miss., March 29, 1900, by Rev. C. C. Griffin, Mr. W. W. Welch to Miss Courtney H. McDowell.

ZEAGLER—NASBY.—At the residence of the bride's mother, Saukum, Miss., April 11, 1900, by Rev. C. C. Griffin, Mr. P. K. Zeagler, Jr., of Noxville, Miss., to Miss Alma Nasby.

LOFTON—DURR.—At the residence of the bride's mother, Mrs. Emma Durr, on Tuesday evening, March 27, by Rev. L. E. Alford, Mr. W. M. Lofton to Miss Emma Durr, all of Westville, Miss.

REEKS—ROBERTSON.—At the home of the bride's brother, near Rosedale, La., April 11, 1900, by Rev. Jno. B. Kent, Mr. Frank L. Reeks, of East Feliciana parish, to Miss Laura Robertson, of Abervillie.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lone Pine	Apr.	7, 8
Madison, at Pearl River		14, 15
Terry, at Spring Ridge		21, 22
Capitol Street	P. M.	22, 23
Fannin, at New Providence		28, 29
Vaughan's, at Union	May	5, 6
Bethon, at Midway		13, 14
Yazoo City	P. M., Thursday	17
Silver Creek, at Silver Creek		26, 27
Lake City, at Lodi	June	2, 3
First Church	Wed.	6
Canton	Thurs.	14
Tranquil, at ——		16, 17
Camden, at Thomastown		23, 24
Steen's Creek, at Harrisville	30, July	1
Braudon and mission		7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. B. Ratcliff, F. M. Williams. Deacon's Orders—J. A. B. Janes, W. D. Dominick, N. B. Harmon. Elder's Orders—G. H. Thompson, Dr. F. A. Moore, J. D. Crymes.

T. B. HELLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Fernwood, at Bethany	Apr	7, 8
Summit, at Summit		8, 9
Gallman, at Old Crystal Springs		14, 15
Crystal Springs		15, 16
Lincoln, at Pine Grove		21, 22
Brookhaven		22, 23
Magnolia, at Magnolia		28, 29
Beauregard, at Matthews Chapel	May	5, 6
Wesson		6, 7
Bayou Pierre, at Sweet Water		19, 20
Pearl, at Lénoir's		26, 27
Adams, at Pisgah	June	2, 3
McComb City		3, 4
Topisaw, at Pleasant Grove		9, 10
Hazlehurst		16, 17
Tylertown, at Holmesville		23, 24
Caseyville, at Galatia	30, July	1
Mt Carmel, at Santee		7, 8
Providence, at Bahala		14, 15
Westville, at ——		17

District Conference and Missionary Institute at Magnolia, April 25-29.

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

FOREST DIST.—SECOND ROUND.

Y and Heidelberg, at Philadelphia		
Sat and Sun	31, Apr.	1
N. and Hickory, at Newton	Sat. and Sun.	7, 8
Morton, at Lindsey	Sat. and Sun.	14, 15
Lake, at Carr's	Thurs.	19
Raleigh, at Trinity	Sat. and Sun.	21, 22
Trenton, at Boykin	Sat. and Sun.	28, 29
Shiloh, at Shiloh	Mon.	30
Decatur, at Conchatta	Sat. and Sun.	May 5, 6
Preachers' Institute, at Forest	Tues. and Wed.	8, 9
District Conference, at Forest	Thurs. and Fri.	10, 11
Forest, at Homewood	Sat and Sun.	12, 13
Montrose, at Gariandsville	Sat.	19
District High School, at Montrose. Sun.—Tues.		20-22
E. M. F. College, at Meridian	Sun.—Tues.	27-29
Rose Hill, at Pleasant Grove	Sat. and Sun.	June 2, 3
Chunkey, at Spring Hill	Mon.	4
Millsaps College, at Jackson	Sun.—Tues.	10-12
Neshoba, at Ebenezer (N. Bend)	Sat. and Sun.	16, 17
Indian Mission, at Silonn	Mon. night and Tues.	18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Percy's Creek	31, Apr.	1
Woodville		1, 2
Rodney		7, 8
Whitaker		14, 15
Macedonia		21, 22
Kingston		28, 29
Mt. Vernon	May	10, 11
Salem		12, 13
Nebo		19, 20
Martin		26, 27
Jefferson Street	June	3, 4
Wesley Chapel		2, 3
Harlow		9, 10
Knoxville		16, 17

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale, at Lockhart	Mar.	24, 25
Porterville, at Union	31, Apr.	1
Wayne, at Cochran		7, 8
Winchester, at Big Rock	Mon.	9
North Kemper, at ——		14, 15
DeKalb, at Pleasant Ridge	Mon.	16
Leakesville, at Pine Grove		21, 22
Waynesboro, at Waynesboro		28, 29
Binnsville, at Binnsville	May	5, 6
Vimville, at Pleasant Hill		12, 13
Pachuta, at Orange		19, 20
Enterprise, at Stone Wall		26, 27
Middleton, at Mt Carmel		26, 27
Marbursville, at Salem	Tues.	29
Daleville, at Bethel	June	2, 3
Shubuta, at Shubuta		9, 10

G. A. GUICE, P. E.

VICKSBURG DIST.—SECOND ROUND.

In Part.

Port Gibson	Apr.	15
Vicksburg—Crawford Street		22
South Vicksburg		22
Edwards, at Rives Chapel		28, 29
South Warren, at Asbury	May	5, 6
Flora, at Livingston		12, 13
Bolton, at Clinton		19, 20
Rocky Springs, at Oak Ridge		26, 27

E. H. MOUNGER, P. E.

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NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit, at Sylvesteria	Mar	31
Waterford circuit, at Lebanon	Apr.	7
Holly Springs station		14
Lamarville circuit, at Macedonia		21
Potts Camp circuit, at Hickory Flat		28
Red Banks circuit, at Salem	May	5
Byhalia circuit, at Emory		12
Olive Branch circuit, at Oak Grove		19
Ashland circuit, at Wesley		26
Shawnee circuit, at Fountain Grove	June	2
Asheville circuit, at Cambridge		9
Randolph mission, at Algoma		15
Pontotoc circuit, at Ebenezer		16
Mt Pleasant circuit, at Union		23

District Conference at Hickory Flat, April 26. The Sunday-school Conference for the Holly Springs district will convene at Hickory Flat, April 28, at 9 A. M.

Subjects to be discussed: Qualifications of a Sunday-school Superintendent—James Porter and T. J. Wilson. Music in the Sunday-school—J. W. Price and G. W. Strickland. The Relation of the Sunday-school to Society—R. V. Fletcher and B. C. Gray. The Bible in the Sunday-school—A. W. Langley and E. C. Sullivan. Missionary Societies in the Sunday-school—M. D. Fly and J. R. Wilson. Importance of Promptness—J. A. Poe and J. W. Poston. Our Doctrines in the Sunday-school—R. M. Davis and M. H. Honnell. Qualifications of a Sunday-school Teacher—J. H. Holder and B. A. Phillips. How to Keep a Sunday-school Alive—D. W. Babb and D. M. Floyd.

J. W. HONNOLL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Tom Nolen, at Edgeworth	Mar.	24, 25
Ebenezer, at Bethany	31, Apr.	1
Lexington, at Tchula		3, 4
Sallis, at Sallis		7, 8
Pickens, at Pickens		14, 15
Durant station		21, 22
Kosciusko station		28, 29
Beizona, at Beizona	May	5, 6
Coral Hill, at Plattsburg		9, 19
Koscinsko circuit, at Springdale		12, 13
Poplar Creek, at Friendship		19, 20
Chester, at Mt. Nebo		26, 27
Ackerman, at McCool	June	2, 3
Ethel		9, 10
Louisville		16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville, at Wesley	30, Apr.	1
Senatobia		7, 8
Coldwater, at Endora		14, 15
Eureka, at Pisgah		21, 22
Hernando		28, 29
Burges, at Forest	May	5, 6
Arkabutla, at Hunter's		12, 13
Courtland, at Center Hill		19, 20
Wall Hill, at Grub Hill		26, 27
Pt. Grove, at Shiloh	June	2, 3
Cockrum, at Independence		9, 10
Pt. Hill, at Lewisburg		16, 17
Tyro at Liberty		26, 27
Longtown, at Seae Chapel		23, 24

Sunday-school and District Conference will meet at Hernanda, April 26-29. Dr. W. B. Murrah will represent the "Twentieth Century Fund." You are invited, Mr. Editor.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

New Salem	Apr.	1, 2
Cleveland		8, 9
Drew		15, 16
Duncan		22, 23
Clarksdale		29, 30
Lyan		29, 30
Belen	May	6, 7
Friar's Point		12, 13
Tunica		13, 14
Evansville		14
Deeson		19, 20
Bolivar	June	2, 3
Gunnison		4
Phalia		20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley, at Houlka	31, Apr.	1
Amory and Nettleton, at Nettleton		7, 8
Tupelo station		11
Montpelier circuit, at Friendship		14, 15
Buena Vista circuit, at Ebenezer		21, 22
Shannon circuit, at Troy		28, 29
Verona circuit, at Verona	May	5, 6
Okolona circuit, at Boon's Chapel		10
Aberdeen station		12, 13
Fulton and Smithville, at Smithville		19, 20
Tremont circuit, at Mt. Pleasant		28, 27
Aberdeen circuit, at New Hope		31
Quincy circuit, at Antioch	June	2, 3
Nettleton circuit, at Evergreen		7

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

CORINTH DIST.—SECOND ROUND.

Inka circuit, at Harmony	31, Apr.	1
New Albany cir., at Wellé Chapel		7, 8
Ripley circuit, at Marvin		14, 15
Jonesboro, at Camp Ground		21, 22
Gun Town and Baldwyn, at Gun T		28, 29
Blue Springs, at Sherman	May	1
Corinth circuit, at Boxes Chapel		5, 6
Kossuth, at Kossuth		12, 13
Mantachie, at Mooreville		19, 20
Marietta circuit		26, 27
Burnt Mills circuit	June	2, 3
Jacinto circuit		9, 10
Belmont circuit		16, 17
Booneville circuit		23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley—Main Street	Apr.	1, 2
Water Valley—Wood Street		3
Oxford circuit		7, 8
Oxford station		9
Grenada circuit		14, 15
Grenada station		16
Coffeeville circuit		17
Toccopola circuit		21, 22
Paris circuit		23
Minter City circuit		28, 29
Elzy circuit	May	5, 6
Pittsboro circuit		7
Slate Springs circuit		12, 13
East Grenada circuit		14
Cascilla circuit		19, 20
Charleston		21

R. G. PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Winstonville, at Mt. Hebron	31, Apr.	1
Hebron, at Memphis		7, 8
Tibbee, at Kilgore		13
Columbus circuit, at Mt. Pleasant		14, 15
Crawford, at Artesia		21, 22
Starkville circuit, at Sessum		28, 29
Columbus station	May	6, 7
Brooksville, at Sonle Chapel		12, 13
Sturges, at Pugh's Mill		19, 20
Lagrange, at Providence		25
Cedar Bluff, at Siloam		26, 27
District Conference		8-11

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Vaiden circuit, at Klimichael	31, Apr.	1
Carrollton and McAnerny, at McAnerny		7, 8
Webb circuit, at Cherry Hill		14, 15
Black Hawk circuit, at Acona		21, 22
Ita Bena and Sidon circuit, at Sidon		28, 29
Winona circuit, at Bluff Springs	May	6, 7
Morehead circuit, at Morehead		11
McNutt circuit, at Shell Mound		12, 13
Indianola circuit, at Fairview		16
West circuit, at ——		26, 27
Carrollton circuit, at Edon	June	2, 3

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Doyline	Apr.	4
Benton, at Benton		7, 8
Caddo, at Caddo Chapel		11
Grand Cane, at Stonewall		14, 15
Red River, at Knox Point	May	5, 6
Logansport, at Logansport		9
Pleasant Hill, at Beulah		12, 13
Ft. Jessup and Many, at Many		18
Wesley, at Wesley		19, 20
Florien, at Negreto		26, 27
Pelican, at Williams Chapel		30
Leesville	June	2, 3
Mansfield		9, 10
Zwolle, at Bayou Sole		16, 17
Coushatta, at Brownsville		23, 24

JOHN T. SAWYER, P. E.

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Fayette, Miss.

ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Eden	31, Apr.	1
Pollock, at Pollock		7, 8
Lecompte, at West Alexandria		13
Pineville, at Holloway		14, 15
Simsport, at Woodside		21, 22
Alexandria		25
Gleumora, at Woodworth		28, 29
Natchitoches, at Ragan Chapel	May	12, 13
Montgomery, at Montgomery		19, 20
Bunkie, at Evergreen		27
Melville	June	2, 3
Columbia, at Boscoe		9, 10
Jena, at Trout Creek		16, 17
Winfield, at Atlanta		23, 24
Dry Creek	30, July	1

J. D. HARPER, P. E.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Rouge	30-Apr.	1
Bastrop, at DeSlard		6-8
Floyd, at Midway		12-15
Girard, at Union		21, 22
Monroe		29
Gilbert, at Holly Grove	May	4-6
Harrisonburg, at Pine Hill		11-13
Winnsboro, at Magnolia		18-20
Bonita, at Bartholomew		25-27
Tallulah	June	1-3
Lake Providence		8-10
Waterproof, at St. Joseph		15-17

District Conference at Oak Ridge beginning April 17, at 2 P. M., and close in time for the preachers to get to their appointments the following Sunday.

J. M. HENRY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	31, Apr.	1
Opelousas, at Bellevue		7, 8
Lafayette		14, 15
Prudhomme, at Church Point		21, 22
Gheydan		28, 29
Washington and Chicot, at Chicot	May	5, 6
Indian Bayou, at Indian Bayou		12, 13
Crowley		19, 20
Plaquemine Brule, at Plaquemine		26, 27
Lake Arthur, at Lacassine	June	2, 3
Grand Chenière, at Grand Chenière		9, 10
Lake Charles		16, 17
West Lake, at Jackson St		23, 24

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge—First Church	30, Apr.	7
St Helena, at Wesley Chapel		6-8
Clinton		13-16
Pine Grove, at Pipkin's Chapel		21, 22
Baker, at Deerford		28, 29
Franklinton, at Fisher's Church	May	4-6
Amite City		7-9
Kentwood		11-13
Port Wilson, at Clin		19, 20
Ponchatoula	June	8-10
East Feliciana, at Olive Branch		15-17
Wilson, at Plagah		22-24
St. Francisville, at New Hope	30, July	1
Preachers' Missionary Institute, St. Francisville		3, 4
District Conference		5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Gretna	11 o'clock A. M.	Apr. 1
Carrollton Avenue	7:30 P. M.	1
Slidell		8
Louisiana Avenue		22
Dryades Street		29
Plaquemine		May 6
Parker Memorial		13
Mandeville		20
Rayne Memorial		27
Carondelet Street		June 10
White Castle		17
Burgundy Street		24

S. S. KEENER, P. E.

ARCADIA DIST.—SECOND ROUND.

Lisbon, at Alabama	Apr.	6
Farmerville, at P. S.		7, 8
Downsville, at Wilhite		9
Lanesville, at Mt. Zion		14, 15
Minden, at Minden		14, 15
Simsboro, at Vienna		21, 22
Vernon, at Long Straw	May	5, 6
Ruston		6, 7
Gibsland, at Oak Grove		11
Bienville, at Ebenezer		12, 13
Haynesville		19, 20
Homer		20, 21
Valley, at Spring Hill		26, 27
Gansville	June	2, 3
Arcadia, at Tulip		9, 10

District Conference at Minden, May 23 to P. M., 25.

R. T. CREWS, P. E.

Christian Advocate.

VOL. 47.—NO. 17. NEW ORLEANS, THURSDAY, APRIL 26, 1900. WHOLE NO. 2279

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

RICHE-T AND POOREST.

BY E. R. CHAMPLIN.

Richest are they
That live for Christ so well.
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

Poorest are they
That live in self so true.
Their longest day
Brings but such good to view
As they may need self's service to pursue.

Exchange.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The American Society of Religious Education is celebrating its eleventh anniversary by holding the Second National Biblical Congress, with del[illegible] from nearly every section of the country. The meetings are held in Foundry M. E. Church. At the opening session Gen. John Eaton, president of the society, and Dr. A. [illegible] Keigwin, of Wilmington, Del., presided. Dr. Byron Sunderland delivered the opening address on "The Bible the Sword of the Spirit," and Rev. J. L. Looy, of Wheeling, W. Va., read a paper on "Bible Truths for Every Period of Life." Dr. J. E. Rankin and Hon. J. W. Stokes, of South Carolina, presided at the first evening session, at which Dr. George Reed, president of Dickinson College, delivered an address on "The Achievements of the Bible," and Bishop J. W. Hott, of Dayton, Ohio, spoke on "The Bible and the Welfare of the Church." This morning there was a Mothers' Conference, presided over by Mrs. J. E. Gilbert, of Washington, and Mrs. W. F. Smith, of Spartanburg, S. C., at which papers were read on "Home, the Nursery of Child Piety," by Mrs. J. Ellen Foster; "The Religion of Childhood," by Mrs. Isabella McDonald Alden ("Pansy"); on "The Child's Idea of Prayer," by Mrs. Florence Hull Winterburn, of New York, and on "Church Membership in Childhood," by Mrs. Frances A. Ford, of Philadelphia. At the Pastors' Conference, presided over by Dr. J. C. Nicholson, of Baltimore, and Dr. C. L. Work, of Cincinnati, Dr. L. G. Broughton, of Atlanta, read a paper on "Bible Equipment for Soul-Winning;" Dr. [illegible] L. Fiske, one on "Bible Truths as Centers in Character-Building," and Rev. A. J. Stokes, of Charleston, S. C., one on "The Pulpit as an Agent in Biblical Instruction." At the Educational Conference, presided over by Dr. F. W. Boatwright, of Richmond College, and Dr. W. O. Roberts, of Louisville, Ky., papers were read on "The Principles of Bible Study," by Rev. F. B. Palmer, of Fredonia, N. Y.; "The College as an Agent of Biblical Instruction," by Dr. W. W. Foster, Jr., president of Rust University, and "The Bible the Great Uni[illegible] of All Knowledge," by Mrs. E. G. Ford, of Clarksville, Tenn. At the second evening session, presided over by Dr. Mackay-Smith, vice-president of the society, and Hon. Washington Gardner, of Michigan, the reports of committees were submitted, and Dr. [illegible] MacArthur, of New York, delivered a lecture on "The Bible and the Welfare of Our Country." Thursday the delegates will be received by President McKinley, and in the evening they will scatter themselves among the Bible-in-hand meetings, which every Protestant Church in Washington has been requested to hold. Gen. Eaton, who has been president for some years, having declined re-election, Justice J. M. Harlan of the United States Supreme Court, was elected president. The other officers were re-elected.

The Anti-Saloon League is trying to push the Bowersock anti-canteen bill, which is now before the House Military Committee, through Congress. It is also striving to get the Littlefield anti-saloon amendment recently added in the Hawaiian bill, which is now in the hands of a conference committee, consisting of Senators Cullom, Lodge, and Morgan, and Representatives Knox, of Massachusetts; Hitt, of Illinois, and Mann, of Tennessee. The League has also taken steps towards publishing a pamphlet on the use of beer and other intoxicants in Germany, and the deteriorating moral and physical effects of the drink habit there, compiled from reports of German societies and other authoritative German sources. This pamphlet is intended to show how mistaken those are who say, "Look at the Germans; they drink beer all the time, and it doesn't injure them." It does injure them, both morally and physically, as it does all those who become victims of the drink habit.

Dr. Samuel Domer, for twenty-six years pastor of St. Paul's English Lutheran Church, has been compelled by age and ill-health to tender his resignation. At the annual meeting of the congregation, held this week, the resignation was regretfully accepted, to take effect May 31, next, and, as a mark of appreciation for his long and faithful service, $500 was voted to Dr. Domer as a vacation fund. Dr. Domer has been a minister for forty-five years, and his retirement from active duty is a decided loss to the church workers of Washington, regardless of denomination.

The House Ways and Means Committee this week granted hearings to those interested in the movement to get the law repealed requiring internal revenue stamps to be affixed to proprietary articles and preparations, etc. The delegation was large and influential, including representatives from a number of State pharmaceutical associations and members of the National Association of Retail Druggists. The argument advanced was that this tax bears heavily upon the retailer, and that, now the country no longer needs the money, it should be wiped out.

Washington, April 18, 1900

NOTES FROM DISTRICT.

Our first round has been completed, and the record stands as follows: Number of days in quarter, 94; days out, 48; sermons, 33 Aggregate of assessments for pastors a slight increase over last year; that for presiding elder the same as 1899. Reports in answer to the eighth question show the gratifying figures of 604 dollars increase over the reports of the first quarter for last year, only four charges showing a decrease, which aggregated less than 50 dollars, and explained in these by early Quarterly Conferences.

To one who feels the delicate responsibility of the presiding elder at this point, this is indeed a gratifying report. Liberal assessments punctually paid should be the aim of every work, and no charge should feel content to dole out to the "man of God" a mere pittance. The chamber on the wall, the bed, the table, the stool and the candlestick provided by the Shunammite for Elisha meant not only an expression of her appreciation, but the freedom from anxiety, the comfort, and the better equipping of the busy prophet for his best work.

In too many instances the cause of the Master suffers because of a stinted ministry. To visit the flock, bury the dead, prepare sermons, and meet the many other calls made upon the willing pastor, and at the same time struggle with the wolf at the door, is hard work indeed. As well hope to get the best work out of the half-kept horse on the farm as out of a man with such surroundings. "There is that withholdeth more than is meet, and tendeth to poverty," says the wise man. "He that soweth sparingly shall reap also sparingly."

We have had the good fortune to meet every appointment, and have found all pastors on hand and in good spirits. The new pastors have all been kindly and loyally received, and have entered heartily into their work, and, without exception, preacher and people seem pleased with each other.

We are striving to keep up all the ends on the district, and hope to report an advance on all collections, and a handsome sum on the Twentieth Century Fund. Why not? Our people are abundantly able to do liberal things if we would only think and so plan.

We boast of the richest soil, the most genial climate, the most cooperative people, the greatest of crops (King Cotton), the most chivalry, the most beautiful and attractive women—indeed, the superlative in everything—and yet we lag a long ways behind all other Methodisms in our proposed offerings to this grand cause.

Well, I had almost forgotten to mention the plan adopted by some good sisters to raise their missionary moneys. One reports $1 60 raised first quarter from sale of Sunday eggs. She confidently expects to pay six dollars to the cause of missions gotten from that source, which will be nearly one-fourth of the entire amount paid by that circuit of four appointments for missions last year.

Enough! enough!

T. B. HOLLOMAN.

April 12, 1900.

GRENADA COLLEGE.

MR. EDITOR: It was my pleasure to spend several hours last Saturday morning in Grenada College. The cheerfulness, harmony and safe ambition seen and felt in that prosperous institution intensified the desire to furnish ample room and better facilities for teacher and pupil. Shall we delay any longer? Shall we embarrass ourselves personally, our church in the North Mississippi Conference, and even the history of her future? Now, may every one of us begin at once to collect much money for the Twentieth Century Fund, so that it will go into immediate service of building Christian character out of young men and young women at Millsaps and Grenada Colleges. These schools, planted and fixed in our own great State, are commanding our respect, courting our affection, and are longing so worthily for our liberality.

The Board of Education, unanimously endorsed by our last Annual Conference, has a very satisfactory arrangement with the people of Grenada to erect a ten-thousand-dollar building on the college ground. This house, so greatly needed, should be begun by the middle of May. Let us, who believe in intelligent Christianity and the rapid progress of the church of God, put our minds, hearts, and purses together, asking others to enter with us, "that we will do them good," and raise fifteen or twenty thousand dollars before another month has passed.

God, in his mercy and kindness, has brought us to this time. Our forefathers wrought well. The opportunity, great and sublime, is before everyone to honor and inspire the youth, and equip them for a splendid citizenship.

The North Mississippi Conference must and will meet her obligation in the Twentieth Century Movement. Let us lead. Yours in love,

J. M. WYATT.

West Point, Miss., April 11, 1900.

Commencement Exercises Centenary College.

Sunday, June 3, 11 A. M.—Commencement sermon by Bishop Warren A. Candler, LL.D.

Sunday night, June 3, 8 P. M.—Y. M. C. A. sermon by Bishop Candler.

Monday, June 4, 10 A. M.—Literary address by Bishop Candler.

Monday, June 4, 4 P. M.—Contest for the Pharr medal. Contestants: Henry Harper, H. M. Hair, B. B. Taylor, Walter Maryman, J. W. Walker, and William Nelson.

Monday night, June 4, 8 P. M.—Contest for the faculty's Freshman medal. Contestants: J. T. Nabors, W. L. Doss, L. O. Clark, C. A. Holcombe, Ellis Cooper, Frank Vaughn, Thomas Maryman.

Tuesday, June 5, 10 A. M.—Meeting of the Union Literary Society.

Tuesday, June 5, 4 P. M.—Meeting of the Franklin Institute.

June 5, 8 P. M.—Contest for the McGehee medal. Contestants: A. J. Price, I. W. Cooper, Jr.; L. H. Walker, S. M. Brame, W. D. Cline, and R. O. Randle.

Wednesday, June 6, 10 A. M.—Graduating exercises. Senior class: A. A. Bernard, R. G. Holcombe, Miss Carrie Schwing, Miss Willie Schwing, J. H. Slaughter, and I. D. Wall, Jr.

We extend a cordial invitation to the public to attend our exercises.

I. W. COOPER,
Pres. of Centenary College.

Opelousas District Conference.

The Opelousas District Conference will convene in Opelousas, Tuesday, June 26. The morning sessions will be devoted to the routine work of the Conference. Open and free discussions on important topics will occupy the afternoon sessions. Wednesday evening will be devoted to missionary interests. The Twentieth Century Thank-offering will be considered Thursday evening. Address by Dr. W. H. LaPrade, the general manager for the Louisiana Conference.

Committees: License to Preach—W. W. Drake, V. D. Skipper, E. E. Riggs. Admission on Trial—C. T. Munholland, R. C. Grace, T. B. Clifford. Deacon's Orders—J. P. Haney, W. J. Porter, R. M. Blocker. Elder's Orders—R. W. Tucker, Jno. A. Miller, T. K. Fannt LeRoy.

C. W. CARTER, P. E.

Communications.

DISTRICT DOTS.

There seems to be a widespread impression that the church is somehow lagging behind. The falling off in the acquisition of new members appears to have tinged the face of Zion with a melancholy hue. The preaching and the praying and private conversation all indicate that nearly everybody thinks that there is something wrong either in the manner of preaching, or in the methods of church work, or in the living of Christians. Some of the preachers, as well as a good many of the members, in our district have talked to me in this strain. In regard to this matter, I will not say that it is as bad as some think, nor will I say that there is no foundation for this kind of talk. Quite a number of writers have taken up the task of pointing out the causes which brought about this state of things. One writer attributes it to one thing, and another writer to another thing. Scarcely two of them agree. I shall not give my opinion on this point, because the knowledge of the cause does not necessarily tell us the remedy. If the church is in the condition indicated by what we hear and read, then what we want is to know how to get out of that condition. I am aware that there have been a goodly number of prescriptions by various doctors, and I verily believe that a goodly number of these prescriptions savor strongly of quackery.

Suppose we agree that the church is in a low, weak, even moribund condition, what is the true remedy? Some may think that my remedy savors of quackery, too; but I will make a suggestion which, if acted upon, will do an influential class in the church a great deal of good. I refer to the preachers. It is my conviction that something is the matter with a great many of us preachers. My suggestion is this: Let each preacher take a day off—lay down everything—and take his Discipline—only that—and find a place where he can for a whole day be alone with God and that Discipline. When he has found such a place, let him open his book and read over the first vow he ever made to God—that is, the vow by which he was admitted to membership in the church. He will find it in paragraph 470. It contains a promise to keep the "General Rules" which are contained in paragraph 28. As he reads, let him ask himself—alone there with God—"Have I kept this vow?" Then let him turn to the solemn promises he made when he was admitted into the ministry, contained in paragraph 145, and, remembering that God alone is in hearing, let him ask, "Have I kept all these faithfully?" Then let him turn over and read his ordination vows by which he was admitted to the order of deacons and the order of elders, and put the same question to himself. After he has done this, let him turn to the duties of preachers laid down in paragraphs 119-137, inclusive, and ask himself, "Have I been a faithful servant?" I verily believe if a preacher will scrutinize his life and ministry in the light of what he has solemnly vowed to God and the church, he will discover lapses in his life and failures in his ministry which, if he is a true man, will bring him to a hearty repentance and a reconsecration of his whole being to the work of the Lord. According to the Scriptures, failure in duty is just as much a sin as violation of law, and the only way to get rid of sin is to repent of it. No preacher can afford not to repent of sin when it is discovered in his life and ministry. When he has acknowledged his unfaithfulness, and repented of it, then let him consecrate himself to his work right there alone with God, and he will come back from that place a new man, and there will be a power in his ministry which all "the adversaries can neither gainsay nor resist."

I tell you, brethren, we are too forgetful of our vows as ministers of the gospel! Too many of us are place seekers instead of sinners-seekers! We think more about "taking care of number one" than about taking care of the church of God! May Christ have mercy upon us! P. E.

Selections.

NOW OR NEVER.

BY BISHOP CHARLES B. GALLOWAY, D. D.

In the language of the English parliamentarian, I wish to raise the question of "urgency" in the consideration of the Twentieth Century Thank-offering Fund. The time for debate has passed; the hour for final decision has come. "Closure" must be invoked, and the voice of the church be recorded. And in the "division" it is ardently hoped that not one negative response will be heard. The earnest desire is that every pastor in Southern Methodism will make faithful and grateful report for every soul committed to his care and cure. If that is conscientiously done, success is absolutely and abundantly assured.

What we do must be done quickly. The time for immediate and heroic action has come. Longer postponement means certain and humiliating failure. The next six months will determine the fate of this movement in Southern Methodism. With the closing months of the Conference year come the annual strain to raise the assessments for current connectional expenses. If this Thank-offering Fund has not been secured before that time, the new century will dawn with the record against many a pastor and his people, "Nothing done."

The following words from Rev. Dr. Mills, specially charged with the direction of this great movement in the M. E. Church, are as forceful as they are fervent and felicitous: "The time of reaping is a time of peril as well as of opportunity. A few days of idleness when the fields are white and the harvest has perished. We have come to the greatest reaping time our church—yea, our world—has ever known. If we are listless and indifferent in the face of such unparalleled opportunities, the Lord of the harvest will drive us as idlers from his field. A church too blind to perceive and improve such an opportunity is doomed."

Such a kindly warning may well be rung out through all our American Methodism. We can not allow this memorable year to pass unimproved—this great connectional movement to expend itself in jubilant boasting and good resolutions. To do so would be a crime against duty and a travesty upon glorious opportunity.

There may be a few preachers in Southern Methodism who see little or nothing in this great movement, and have no heart to urge its triumphant success. But I am sure they are very few in number. The great body of our ministers, with the vision of seers and the soul of true apostles of God, are in heartiest accord with this grand opportunity of the church, and feel most profoundly the humiliation of possible failure. To such alone do I make affectionate and earnest appeal

Do not wait for better opportunity, or the aid of some strong deputation, to begin the canvass in your charge. The field is large, and the men at command to assist in this movement are few. They could not and ought not to be disengaged from other work to devote themselves to this alone. Let every pastor, feeling keenly the responsibility laid upon him by the church, ask divine help and organize himself at once for victory. The man who stands next the people is best able to win and open their hearts to this providential enterprise.

Rev. W. L. Watkinson, an ex-president of the Wesleyan Conference, and the connectional editor, one of the most brilliant preachers of the world, in a recent sermon preached in behalf of the Twentieth Century Fund, used this striking illustration: "When a young Greek soldier complained that his sword was short, a veteran instantly answered him: 'Then add a step to it.' And I say to you who find yourselves short of time, short of money, short of strength, short of opportunity, 'Add a step;' in other words, make up for deficiencies of material, opportunity, and instrument by an intenser resolution, enthusiasm, and sacrifice." That illustration is as suggestive as it is beautiful. It is the heroic and determined spirit back of the sword that measures the sweep of its valiant swing and the number of its brilliant victories. Many of the mightiest men of history have more than made up for all natural or other limitations by an inflexible and all-conquering purpose. In this way everyone of us may become more than a conqueror.

Local claims must not be allowed to push this great connectional interest aside. If so, we will suffer discount, if not discredit. One presiding elder who has a mind to know what Israel ought to do, writes me as follows: "The opportunity to do great things is slipping by. Nearly every charge has some local claim that just now urges response. I wish all my brethren could and would realize the value and advantage of this movement in education." Local interests in the end will be best conserved by strengthening our connectional strongholds. On the other hand, we may imperil the Connection by expending all our energy on local enterprises. If these local interests are allowed to absorb pastoral attention to the ignoring of this movement, the proposed Twentieth Century Thank-offering Fund will become a travesty on connectional enterprise, and a positive tragedy of ecclesiastical statesmanship. But such a result is not to be an imagined possibility. We can and will succeed. Some pastors have already done nobly, and many others are now diligently carrying out wisely formed plans. Let me urge every preacher and presiding elder in Southern Methodism to immediate action. My dear brethren, if the movement is to be worthy of our great church, it is now or never.

Jackson, Miss.

—Nashville Advocate.

SOME DAY.

BY ELLA C. G PAGE.

Some day I shall awaken
As from a quiet sleep.
To find the dark ning shadows
That pile, a tangled heap,
Between my soul and sunlight
Gone, like the light cloud scrolls,
And know I have awakened
Within the land of souls.

Some day this sound of turmoil
Shall drop to sudden ca m.
The shades and storm clouds parted
As by a mighty arm.
And lo! the land of quiet,
Where souls that here have striven,
Shall find their rest forever—
The peaceful realm of heaven.

Some day life's waves and billows
Shall ebb in perfect peace;
The noise and stormy howling
Of the chill wind shall cease.
And my life bark, tho' shattered,
Scarred hull, and canvas rent,
Shall anchor in the haven
To which her course was bent.

Some day my eyes shall open
To sights unknown and sweet;
Old faces, aye, and new ones
With raptnre I shall greet.
My loved ones, lost and vanished,
Unto the peaceful coast
Shall all draw nigh to welcome
Me to the ransomed host.

The passing of a moment,
The twinkling of an eye,
And all above, around me,
Shall arch immortal sky.
O land of peace and glory,
I catch thy golden shine!
When shall I reach that country,
The heaven-land divine!

—Zion's Herald.

Communications.

THE CONFLICT OF SCIENCE AND RELIGION.

The conflict of science and religion is a snbject on which skeptics never tire of writing. Less than three years ago Andrew D. White finished np a long series of articles on the "Warfare of Science." Draper wrote two hooks on the same line. Recently David Starr Jordan and William Henry Hudson, both of Leland Stanford University, California, have written for the Popniar Science Monthly on "Veracity"—all tending to show that religion and theology are fnli of rottenness, and make continnal war on science and all progress. One answer fits them all, which I shali attempt, and end with some criticism on Prof. Hudson as the latest. They all misnse the terms "theology" and "religion." Each of these terms has two moanings. In its broadest sense theology signifies the science of God, or a treatise pertaining to God without any special reference to the teachings of the Bible; in its narrow sense it is a treatise on the teachings of the Bible. In its broadest sense religion refers to any system of something snpernatnrai, and applies as well to Brahmanism and Mohammedism as to the Christian religion; in its narrow sense, with ns, it refers only to the Christian religion, the science and philosophy of which we call theology, and mnst not be confonnded with the living np to the teachings of Christ—a power obtained hy grace and faith, an internal and invisible work. This internal work is also called religion.

The writers referred to are men of the highest order of learning, and are well-versed in drawing the finest distinctions in matters of science, and yet they reason very loosely about religion. They attribnte the sins of theology and religion, in their most extensive sense, to theology and religion in their narrowest sense; and more than this, they thoronghly confonnd false religion, and political and military religion, with the religion of the heart. They also confonnd the theory of religion with the practice of it. They speak of faith as a belief without evidence or reason, utterly ignoring man's ability to perceive a work on his heart hy the Spirit of God simply because his ear can not hear, nor his eye see, nor his imagination conceive of it. When some military chieftain or political tyrant sets np some man as priest and calls him father, seizes the Bible in one hand and the sword in the other, revels in the blood of his fellow-men, and without reason or justice sports with the consciences of mankind, bayonets all who fail to acknowledge his propagations as divine, and requires his father priest to indorse all his doings as sanctified hy heaven, these writers throw np their virtnous hands in scientific horror at the wickedness of the Christian religion.

The great war has been between religion and politics, and science has had but little to do with it either way. In all ages of the world governments have sought the divine as authority for their right to rnle. Æneas claimed his mother was a goddess. Nnma declared that his laws were dictated to him hy the nymph Egiria. Tho Pharaohs of Egypt claimed their authority to rnle from heaven throngh the priests. When Christianity became more powerfni than paganism debanched Romo embraced her, defiowered her, enslaved her; bnt Christianity enslaved is a harlot, and has no more trne religion than a harlot has virtne. The Bible interpreted by reason is peace and love; interpreted hy politics is the crnsades, the inquisition, St. Bartholomew's Day. It is dreadfnl Havoc, amid blood and slanghter, gnashing his terrible teeth upon the bleeding bodies of men, women, and children, and then thanking God that he is the chosen instrnment of heaven for establishing the religion of Christ. Of all things that Christianity dreads it is that religion whose tongne is a sword. The skeptic scientist will never get done telling about the imprisonment of Galileo and the execntion of Brnno hy this religion of the sword, bnt they forget to mention the many ten thonsands of hnmble Christians hntchered hy the Roman Neroes for centnries, dnring which time science, philosophy and civilization were going down and Christianity was rising. After Rome hariotized the church trne Christianity suffered more than ever nnder the power of this political dragon. To call the power that imprisoned Galileo Christianity is to call the power that murdered the Christian Albigenses and Waldenses a trne type of Christ. The strnggle between free Christianity and political Christianity was long and severe, and the bloodiest known in the annals of history, and thonsands of thonsands at the bnrning stake sealed their faith in Christ. And it seemed for awhile that free Christianity, in hiding and weeping, wonld go down under the fagot and sword, and science and philosophy and civilization all sank rapidly nnder the persecntion of trne religion.

Finally with John Huss, Jerome of Pragne, Luther, Zwingle, Melanc thon, Calvin, and others the ranks of the enemy began to give way. The struggle increased in severity, was wide-spread, and was carried on with the most terrible energy. The thirty years war among the Anstrian and German States, which involved nearly all the states of Enrope, the slanghter of more than one hundred thonsand French Protestants in a single day, are two of the many deathly conflicts showing the long continnance, the stnbbornness, and the deadly natnre of this awfni contest between free religion and polit ical religion. It was over two centnries before free religion felt a tolerable secnrity in her establishment, and to this day the contest is not ended.

Bnt what did science and philosophy do all these dark ages? Astronomy helped to corrupt Christianity hy its dawdling astrology, and the alchemists, the ancestors of onr modern chemists, proved to the church hy their mysteries and exploding crucibles that the world was fnll of ghosts, and goblins, and evil spirits. As free Christianity came forth in her glorions trinmphs, she bronght with her a revival of letters, of the arts and sciences, and soon political freedom followed in the wake of religious liberty; and wherever this liberty prevailed, and just as it prevailed, there progress and science and political freedom flonrished, and wherever religious reformation failed, there retrogress, cruelty and intolerance continned—witness Turkey and Spain and Spanish-America. It is true, Spanish-America gained freedom in name, bnt in reality intolerance in religious matters continned, and revolntion, violence, and anarchy grew apace, and these states were for a long time, if not to the present day, on the down grade in every respect.

In Popnlar Science Monthly, of Jnne, 1898 (page 207), we make the following qnotation from Prof. Wm. Hudson. He speaks of the dark ages, "when theology held nndisputed sway." We reply by saying, "When theology played the harlot for politics and persecnted religion." He continnes, "Trnth should have been so little prized." Yes, when Christians were being hntchered and bnrned for the sake of the trnth hy tyrant States that held a prostitnted church in chains. "By the fonrth century," says Mosheim, "the monstrous and calamitous error 'had taken possession of the ecclesiastical world,' that it was an act of virtne to deceive and lie when, by that means, the interest of the church might be promoted." When Christians were hnnted down and slain as wild beasts, is it strange that they should nse deceit? When Gen. Washington wrote letters fnll of lies, directed them to Gen. Greene in the South, and contrived to have them fall into the hands of Sir Henry Clinton, British commander in New York, and hy this deceit enabled himself to take Yorktown, did anybody blame him for lying? Again we quote, "So far as philosophical veracity is concerned, therefore, we have to conclnde that its growth mnst depend almost wholly on the decline of the theological and the spread of the scientific spirit." And this in face of the facts, as we have already shown, that science expands only as theology advances, and gives religious, political, and scientific liberty.

Prof. Hudson certainly forgets that nearly all the great progress in science and philosophy has been made hy religious men, many of them being theologians. He forgets that a large proportion of the nniversities of the world where science is developed were fonnded and are condncted by some church, and that church members occnpy a majority of the chairs in all other nniversities. He forgets that a large majority of all school teachers are church members, and many of them preachers. Take away denominational schools and universities everywhere, and science and civilization wonld receive the severest shock felt since theology was prostitnted to politics. Snppose education, philosophy and science were tnrned over wholly to skeptics and disbelievers, it wonld strip the world of more than nine-tenths of its teaching and professional ability, and most of its endowed capital in education.

Prof. Hudson forgets that science has been more opposed hy scientists than hy theologians. The Copernican theory was opposed hy scientists. The trne theory of light advanced by Dr. Young was overborne hy the great authority of Sir Isaac Newton, and its acceptance delayed nntil the present centnry. Mnltitndes of examples might be addnced. On the other hand, science and philosophy have been the freest things in the world. When Nero was making toroh-lights of Christians, the scientist and philosopher were nnmolested. When Christians were bnrning at the stake at the hands of political Christianity the alchemist, in his search for the philosopher's stone, was nndisturbed.

Prof. Hudson has much to say about the virtne of veracity, specially of indnstrial and political veracity, all of which is good, bnt has been worn smooth hy every pnlpit in the land.

When it comes to theological truth he grows eloquent in defaming theologians, and in trying to prove theology a science that can only live by falsehood. He forgets the thnnders that he and other scientists have hnrled against theology. He forgets that skeptics have ransacked science, philosophy, history, and criticism to prove the Bible false. He forgets how few points there are in science which even political theology has antagonized. Political theology opposed for awhile the Copernican theory, the teachings of geology in regard to the antiqnity of the earth, and its creations, and evolution. With these four points the opposition ends—four only amid many thonsands—and scientists and learned men everywhere opposed these as mnch as theologians; while religious freedom, throngh Christian professors, has done the chief work in establishing these theories. Who ever heard of any sect antagonizing the development of steam power, the telegraph, or any other development of electricity? Who ever opposed the chemist working wonders in his laboratory, the physicist, the botanist, the zoologist, and the whole compass of scientists?

I agree with Mr. Hudson that there is as mnch veracity among scientists as among any class of men. The reason that science in general is least antagonized, and the freest of all departments of knowledge, is that it is farthest removed from all causes of prejndice. Wherever religions freedom is throttled there neither science, nor civilization, nor progress of any kind advances. In Turkey, Spain, Portngal, North Africa, Asia, the Central and South American States science is free, bnt dead, because religion is not free. Now, and in all time past, in every connlry whatsoever where there has been no religious liberty, there has been no progress, and the people have been on the down-grade; and wherever there has been religious freedom nntrammeled by politics or state alliance, there has been progress and development of the sciences.

E. H. RANDLE.

Hernando, Miss.

A BAD HABIT.

Not a great while ago I visited a certain Snnday-school, and had the privilege of the floor dnring the lesson hour, that I might watch the methods employed in teaching the lesson, etc. After the classes had fairly started the pastor came in, and, going from class to class, shaking hands and asking after the health of the family, etc. Now, the earnest pastor had not thonght that he was disturbing the teacher in her efforts to direct the child's thonght to the lesson; that just about the time she was getting her class interested, and was making a good point—one that she had prayed and thonght over—the pastor came and spoilt all.

Now, I am snre it never occnrred to onr good brother that there was any harm in snch a proceeding, bnt, had he gave the matter any thonght, I am snre he wonld not have been gnilty of anything of the kind. I myself have had this very thing to contend with for many years in my Snnday-school work, and in some instances I have been almost forced to offend my pastor before I could get him to desist. None bnt those who are actnally engaged in teaching know how very annoying this habit is, and yet there are many pastors who contend that they have the right to greet the children anywhere and at any time.

Dear brother, is this your habit? If it is, I beg you to stop and think on these things.

LAYMAN.

Correspondence.

THE TWENTIETH CENTURY MOVEMENT IN THE SHREVEPORT DISTRICT.

Upon call of Dr. Jno. T. Sawyer, presiding elder of the Shreveport district, the committee appointed hy him to conduct the canvass of the Shreveport district in the interest of the Twentieth Centnry Edncational Movement met in Shreveport on April 10. The committee consists of Dr. Sawyer, P. E., chairman; Rev. W. G. Evans, secretary, and Rev. J. L. P. Sheppard, R. P. Howell, and H. W. Bowman. The committee formulated plans for the canvass, and arranged dates and selected speakers for special services to be held in the bonnds of each pastoral charge.

The general plan agreed npon is: First, to have the General Board of Education fnrnish each pastor with a qnantity of literatnre for distribntion among his people, and some pertinent tracts and the New Centnry Edncation for his own perusal. Second, to reqnest each pastor to preach on the snbject of Christian education at each preaching-place npon his work before the rally is to be held, at which time the literatnre may be distribnted and the rally advertised. In the third place, the committee desires to have the hearty support of the pastor in preparatory services and judicions advertising. The speakers should not be looked npon as foreigners or ones who are intrnders, bnt those who are "sent"—"in his name"—to help both pastor and people to glorify God and do his work. Fonrth, wherever possible, "dinner on the grounds" should be provided, as this will insure a larger crowd, and in some instances enable the speakers to address people that otherwise could not come.

The committee is anxious that the idea of thanksgiving to God for his blessings should be the key-note of the canvass.

It will be necessary for the pastor to see the larger part of his people after the rally has been held, while the snbject is yet fresh npon their minds, and enroll their names upon the "Honor Roll." Would it not be a good idea for him to see several of the most prominent and liberal members before the meeting and get their pledges for liberal contribntions, so that when the time comes some one will be ready to respond to the highest proposition and not cnt the collection down to almost nothingness hy some one responding with a very small contribntion at the ontset?

W. G. Evans and R. P. Howell were appointed a committee to snpply the secular papers of the district with matter each week bearing npon this cause.

The following plan of visitation and speakers was agreed npon:

Texas Avenne, Shreveport, May 1—J. L. P. Sheppard and W. G. Evans.

Mooringsport, at Mooringsport, April 26—J. S. Sanders and J. L. P. Sheppard.

Caddo, at Greenwood, May 8—H. W. Bowman and J. L. P. Sheppard.

Manafield, May 9—W. T. Bowling and W. G. Evans.

Grand Cane, at Grand Cane, May 11—W. G. Evans and J. L. P. Sheppard.

Pleasant Hill, at Pleasant Hill, May 16—W. G. Evans and R. P. Howell.

Red River, at Campohelio, May 16—H. W. Bowman and J. L. P. Sheppard.

Benton, at Benton, May 18—W. T. Bolling and H. W. Bowman.

Conshatta, at Conshatta, May 22—W. T. Bolling and W. G. Evans.

Wesley, at Davis Springs, May 24—H. W. Bowman and Wm. G. Evans.

South Bossier, at Haughton, Jnne 5—H. W. Bowman and R. P. Howell.

North Bossier, at Emma, Jnne 8—W. G. Evans and R. P. Howell.

Ft. Jessnp and Many, at Ft. Jessnp, Jnne 12—H. W. Bowman and R. P. Howell.

Pelican, at Pelican, Jnne 14—H. W. Bowman and J. L. P. Sheppard.

Florien, at Florien, Jnne 19—W. G. Evans and R. P. Howell.

Logansport, at Logansport, Jnne 19—H. W. Bowman and J. L. P. Sheppard.

Leesville, Jnne 21—R. P. Howell and W. G. Evans.

Zwolle, to be held dnring the District Conference at Zwolle.

Of the $38,000 apportioned to the Lonisiana Conference, the share of the Shreveport district wonld be about $5,750. Of this amonnt about $1,000 is already in sight, and the ontlook for the balance is very bright.

WM. G. EVANS, Sec.

GREENVILLE DISTRICT.

The Missionary Institnte of the Greenville district met in Cleveland, April 12, and continued two days, with fourteen preachers in attendance. The meeting was called by the presiding elder for the pnrpose of devising plans for secnring all of the assessments made npon the district. It was an earnest and enthnsiastic gathering. We had a religious time. Every service was spiritnal—'twas good to be there. The sermons of Bros. Morehead and Countiss were impressive and nplifting. The speeches, hy those appointed special topics, could have been made only hy men in love with the cause, and fnlly determined to succeed on Methodist principles. A report of each would consume more than our share of space. I wish every preacher in the Conference could have heard them all, bnt especially the remarks of the presiding elder on "The Assessments, and Onr Ability to Meet Them," and the speech of Bro. Harris on "The Relation of the Snnday-school to the Various Claims."

The meeting closed on Friday night with a Twentieth Centnry Rally. The short addresses hy Bros. J. T. Mnrrah, Countiss and Moose were of a high order, and thoronghly enjoyed. They will bear frnit.

Throughout, our sessions were pleasant and profitable. The choir fnrnished excellent mnsic, and the friends were thonghtfnl in every way. They always are at Cleveland.

The secretary was directed to write the brethren who were not present, on account of sickness in their families, that the Greenville district paid all of the assessments in '88, and that we had decided to do so again this year.

J. E. CUNNINGHAM, Sec.

Rosedale, Miss., April 10, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

LADY HUNTINGDON.

The Woman's Home Mission Movement had its first expression in the heart of the Shnnammite woman when she bnilt the little chamber on the wall for the prophet Elisha. It is represented in the days of our blessed Master hy Mary and Martha and the "other women" who ministered unto Him; and in apostolic ages hy Doreas, Lydia, Phebe, Priscilla and a host of other noble women who labored with their brethren in the gospel and distributed "unto the necessities of the saints." Passing down the centnries, we pause in the early days of Methodism to see this noble work develop into new vigor in the life of Selina Shirley Countess of Huntingdon.

This gifted woman, sprung of an ancient line, and married to the ninth Earl of Huntingdon of the house of Hastings, was dowered with a nobility far greater than any earthly rank or titles can confer; for throngh faith, she had been adopted into the family of the King of kings and become a joint heir with Christ to an inheritance "incorruptible, undefiled and that fadeth not away." Henceforth beauty, talents, rank and wealth were laid at the feet of her Lord. "Throngh this honorable woman, pure in life as she was exalted in character and station, the neglected rich and great had an opportunity to hear the gospel." Her London mansion and country seats were tnrned into chapels in which the Wesleys and Whitefield, and another evangelical lights as Romaine, Topiady and Berridge, held forth the Word of Life to the perishing nobility of the realm. Some received it in honest hearts and gave their live and fortnnes to the spread of the trnth.

In her thirty-ninth year Lady Hnntingdon was left a widow, with the management of a large fortune in her hands. As her time and resources were now at her own command, her home mission work was extended, and she began to give the gospel to the poor. She traveled over the kingdom with her chaplain who gathered together, and preached to great multitndes. She erected chnrches at Bath and Bristol, where in visitors in search of health and pleasnre could hear Methodist preaching. Besides bnilding numerous chapels throughout England, Wales and Ireland, she bought theatres, halls and dilapidated chapels in London, Bristol and Dublin and fitted them np for public worship. She mapped ont the country into districts, and sent evangelists throughout their borders, meanwhile bearing the traveling expenses of a big corps of ministers whom she kept circulating throngh the kingdom. Assisted hy wealthy friends Trevecca House, an ancient castle in South Wales, was procured and fitted up as a college for the education and training of young ministers, with the saintly John Fletcher, of Madeley, as its first president. Students could remain three years and have education and maintenance free. From this institntion streams of holy influence went forth to bless the land. Here Lady Hnntingdon spent much of her time, and made it the center of her missionary operations. The annnal commencements were like Methodist camp meetings. Thousands of people gathered on the grounds, stands were erected for preaching, and sermons, exhortations and love-feasts were greeted with hearty "Amens" and fervent cries of "Glory to God!" from the assembled crowds.

After a life spent in constant ministrations of self and equally constant giving of all she was and had to Christ this noble woman died at the ripe age of eighty-four years. During her life-time she had given more than half a million dollars to religious purposes. She had sold her jewels to build chapels for the poor, and had parted with her aristocratic equipage and liveried servants that she might have the more to give to her Lord. At her death she left what fortune remained from her benefactions for the support of sixty-four chapels she had helped to build in various parts of the kingdom.

With her dying breath she uttered these words: "My work is done. I have nothing to do now but to go to my Father."

CLARA B. DRAKE.

Prayer does not directly take away a trial or its pain, any more than sense of duty directly takes away danger of infection; bnt it preserves the strength of the whole spiritual fiber, so that trial does not pass into temptation to sin. A sorrow comes npon yon. Omit prayer and you are ont of God's testing into the devil's temptation; yon get angry, hard of heart, reckless. Bnt meet the dreadful hour with prayer, cast your soul on God, claim him as your Father, though he seem cruel, and the very grading, paralyzing, embittering feets of pain and sorrow pass away in a stream of sanctifying and softening thonght ponrs into the soni, and all that which might have wrought your ruin bnt works in yon the peaceable fruits of righteousness.—Stopford Brooke.

From the Work.

WESTVILLE, MISS.

This is my second year's work on the Westville circuit. I have enjoyed the work very much, though this charge requires a great deal of physical labor, and, of course, the young preacher has a good deal of mental work to do also if he preaches and brings up his course of study. My work includes every Methodist Church in Simpson county save one. But as Methodism is not very strong in this county, I only have six churches on my charge. We have been treated as nicely as we could ask. The parsonage has been nicely furnished since we came here. The charge paid about thirty per cent. more last year than it had done for some years previous. This year the work paid almost as much the first quarter as it paid the first half of last year. We are hoping, praying, and working for better things along all lines. God helping us, we expect to see a forward movement in the interest of churches and schools before our time-limit expires, if those in authority see proper to continue us here that long. There is great room for development in this county. The material resources are abundant. There are plenty of people out here, but some of them have not ascended very high in the scale of development. While there are some good Christians and loyal Methodists in this county, there are many others who, though they pose as Christians, when the test comes, throw their influence on the side of the devil and his hosts. There are many church members who have neither religion nor church pride, and, it seems, no conception of law and order. Boys and young men every now and then come to the church intoxicated, and fire their pistols near by, and unless the preacher takes the matter in hand, nothing is done to secure order and protection to the women and children. And with officers and members either in sympathy with or very lenient on the hoodlum element, the preacher has a poor show in enforcing the law. However, we succeeded in keeping order last year after punishing some of the leaders.

We think that the building of the Gulf and Ship Island railroad through this county will bring about improvement in many directions, especially as regards law and order, religion and education. We hope to build one, or more, new churches on the new railroad before the end of the year. L. E. Alford, P. C.

April 9, 1900.

LEESVILLE STATION.

When Bishop Galloway, at the Louisiana Conference, read out, "Leesville, J. M. Alford," the natural inquiry was, "Where is that place?" This being a newly-made work, it has never before had a name in our Minutes. Last year this was with the Florien work, of which Bro. Holliday was the pastor.

At the last Conference, Dr. Sawyer, complying with the wishes of this people, had it made a station. Some of the brethren thought it was rather a premature thing to do, but I believe it was not a mistake. At first we found twenty-nine members; now we have seventy. We found no house of worship; now the prettiest church in this district outside of Shreveport, and it is being painted. We have raised over $1,000 in cash up to date. We owe the principal part of our lumber bill, which will be paid by next Conference. We have already sent the money to Chicago for an eighty-five-dollar organ, and have ordered from New Orleans about 25 dozen chairs to seat the church. The church is built with the Sunday-school so connected with the main auditorium as to be made one large room on extraordinary occasions. The full seating capacity is four hundred. The church is built with three gables, two of them prominent on the main streets, the church being on a corner lot, and, therefore, will be very convenient when the street car line has been extended this far. Our windows and doors are after the modern style, having two sets of twin windows in each end, segment head with transoms, and variegated light cathedral glass. Our bell weighs 550 pounds.

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Leesville is the metropolis of Vernon parish. A temple of justice has just been completed which cost $16,000. We have a population of two thousand, and still they come from every section, except Tangipahoa parish and Kentucky.

Numbers of families are living in cloth tents, waiting for houses to be built. Over twenty new buildings are in course of construction now. A saw-mill, with a capacity of 75,000 feet per day, is one of the leading industries. The K. C. and P. G. road has developed the county. This town enjoys a large trade from East Texas. Commercial men say this is the best business town between Lake Charles and Shreveport.

My Board of Stewards have put pastor's salary nearly $100 above that of last year.

But I must close, as some ex-presiding elder or some giraffe from another Conference will probably be looking over this way about next Conference, and then the Bishop might hustle me out to some other place where there is a church to build. I want to stay here four years.

The above may seem an exaggerated report as to the condition of this charge, but, in reality, "the half has not been told."

Jas. M. Alford, P. C.

MOORHEAD, MISS.

On arriving here we found a new, but promising field. There are three appointments on the charge: Baird, Sunflower, and Moorhead.

At Baird we found an organization, with about twelve members. Dr. W. C. Miller, the only steward on the charge, lives here. We have no house at this point, and it will hardly be possible to build this year. Services are held in an old building belonging to the Presbyterians. Bro. G. W. Bachman during February organized a Sunday-school for us in Baird, which meets regularly.

Sunflower is a little lumber town on the Yazoo Delta railway. The population is small and uncertain, and the people are poor. There is, however, considerable religious interest there, and we hope to build a house soon that can be used both for a school-house and to preach in.

Moorhead has a population of four hundred, and is at the junction of the Yazoo Delta and the Southern railways. Just now there are but twelve white families in the town. If what Moorhead is now were all we had to work with and to work for, it would hardly be worth while for the Home Mission and the Church Extension Boards to invest money here. The splendid future Moorhead has before it is what gives the place its great importance. It is but a few years since C. H. Pond came to this place, then a swamp and a cane brake. He built a saw-mill and a dummy line. The mill burned and the dummy line was sold. Mr. Pond then began the construction of the Yazoo Delta railway. This undertaking met with universal doubt and ridicule. The railway was completed to Rolleville, however, and leased to the Illinois Central. A spur of the Y. & M. V. came down form Clarksdale to meet the Y. D., and Moorhead was in direct communication with Memphis. The Y. D. has added from 50 to 1000 per cent to the value of the lands through which it runs, and it is said now that it will be made the main line into Memphis of the Illinois Central system. Since the completion of this railway far-reaching plans for the future of the town have been silently developing. The first step was the completion of a $10,000 hotel. This magnificent hotel has been successfully operated from the start. After the hotel came an oil mill, which, when completed, will be among the best equipped in the South. The latest enterprise is a cotton mill, which is already in process of construction. The cotton mill will employ three hundred men and will operate five thousand spindles. A contract has been let for twenty-five roomy cottages, equipped with water-works and lighted with gas. A thorough sewerage system will be put down, and every precaution will be taken to insure the health of the operatives. A fine artesian well, with a stream over fifty feet high, supplies the drinking water.

Already the fine prospects of the town, and its certain future, have begun to attract capital. People are buying lots every day nearly. It is predicted that within the next two years Moorhead will have an increase in population of from five to six hundred. Fine farms are being opened all around the town.

Although there are practically no Methodists here, we have met with only the kindest reception at the hands of members of all denominations, and all have joined heartily in helping in the support of the work. It is impossible to guess what kind of people will come here in the next year or two—whether they will be Methodists, or of any church at all. But, at any rate, they will need a house to worship in. Just now each denomination is eager to build, but it will be hard for anyone to put up a building, unless assisted from without.

At present we worship in a hall that belongs to Mrs. Pond, and which she loans to all denominations alike. We have two services a month, and the Baptists and Presbyterians have services on the other two Sundays. Thus we have preaching every Sunday night. Besides, we have a good Sunday-school, conducted by all denominations, and a weekly prayer meeting.

We have taken the Twentieth Century Offering at Moorhead, and the people responded liberally. Besides, we have raised a little of our Conference collections. Mrs. Pond has kindly offered us a lot, and as soon as we have that settled, we will proceed at once to raise the money to build. W. G. Harbin.

There is nothing like the first glance we get at duty before there is any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are that it seems indistinct. Considering a duty is often only explaining it away. Deliberation is often only dishonesty. God's guidance is plain if we are true.—F. W. Robertson.

In the East childlessness is considered a curse from the gods. It is a pathetic sight to see some childless Hindoo mother prostrate before an idol, imploring that the curse of childlessness may be taken away.

Are we much wiser than the heathen? Thousands of childless women are not as they suppose under Nature's ban, but are suffering from a diseased condition of the delicate feminine organs. It may be debilitating drains or female weakness, and perhaps an ulcerated and inflamed condition of the parts. In any case the diseased condition must be removed and a healthy condition established before the maternal function can be fulfilled.

Many a mother acknowledges her debt to Dr. Pierce's Favorite Prescription, and to its inventor Dr. R. V. Pierce, of Buffalo, N. Y., who invites the sick to write and consult him without charge. "Favorite Prescription" promptly allays irritation, heals ulceration, checks the debilitating drains, cures female weakness and the accompanying bearing down pains. It gives vitality and elasticity to the organs peculiar feminine, and establishes the natural conditions which make for the easy birth of healthy children.

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THURSDAY, APRIL 26, 1900.

THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

The largest and most significant missionary conference ever held is now in session in the City of New York, and will sit for eleven days, the conference having been formally opened on the twenty-first instant. Over two thousand accredited delegates from every Protestant mission field on the globe, including the isles of the sea, are in attendance, every denomination being represented by eminent leaders and successful missionary workers. This is the third meeting of the character held during the century. The first was held at Mildmay, in England, in 1878. The second in London in 1888. This is the first general conference that has ever been held in this country. It represents no single denomination, no one country or continent, but the whole world of Protestant Christendom.

Attention is being devoted not merely to the evangelistic feature of mission work, but also to the subject of higher education, the training of teachers, the establishment of hospitals, medical relief work, the great question of comity, and a number of other things of vast importance. Never before in the history of the church has the cause of missions attracted such profound and general attention as is evidenced by this huge gathering, one of the beneficent results of which will be the giving of new emphasis during this closing year of the century to that noble battle-cry of Christianity, "The world for Christ." What a magnificent proof of the oneness of the church in Christ is this great assemblage of missionary workers taking sweet counsel together in beautiful harmony!

Let fervent prayer go up from the heart of every Christian that the blessing of God may rest in fullness upon this Conference during its entire session, and that its deliberations may result in a great forward movement for the evangelization of the nations.

Ex-President Harrison is the presiding officer, the principal meetings being held in Carnegie Hall. On the Committee of Arrangements all the principal Protestant missionary societies of America are represented.

On the evening of the twenty-first instant an enormous crowd assembled in Carnegie Hall to hear the address of welcome by President McKinley in behalf of the nation. The President said in part:

This representative gathering, the earnest and sympathetic assemblage presided over by one of America's most illustrious statesmen, Gen. Harrison, is your true and best welcome. It attests the profound pleasure and satisfaction which all of us feel that the representatives of more than 200 societies engaged in the work of foreign missions in every part of the globe are guests within our gates.

The labors of missionaries, always difficult and trying, are no longer so serious as in former times. A hundred years ago many of the fields were closed to missionary effort. Now almost everywhere is the open door, and only the map of the world now marks the extent of their thought and action. Their contributions to the onward and upward march of humanity is beyond all calculation.

They have promoted concord and amity and brought nations closer together. May this great meeting rekindle the spirit of missionary ardor and enthusiasm to go teach all nations!

THE PRICE OF CHURCH PAPERS.

The question is often asked why church papers are not published as cheaply as secular papers, and without stopping to ascertain the facts in the case, many people unjustly charge that the price at which the ADVOCATE and other official organs of the church are published, is exorbitant. How erroneous is this view a little inquiry will show.

In the first place, our people should remember that the circulation of a church paper is necessarily limited. We don't expect Baptists, Presbyterians, Hebrews, Catholics, or anybody but Methodists, save in rare instances, to take a Methodist paper. Secular journals, on the other hand, circulate among all classes, including both Jews and Gentiles, saints and sinners, and having so much wider a patronage, the publishers can well afford to offer them at lower rates than the majority of denominational papers can be published at. If a paper established under the auspices of our church were to be published along undenominational lines, like the Christian Herald, while its circulation could be greatly extended, and possibly the price reduced, yet it would no longer fill its mission as a paper specially devoted to the interests of Methodism, and would, therefore, quickly be repudiated.

Again, it should be borne in mind that secular papers, as a rule, admit all classes of advertisements to their columns, a whisky advertisement, or the notice of a theatrical exhibition, appearing oftimes in close proximity to the announcement of a church service. All sorts of questionable schemes and humbugs are therein glowingly described, and no questions are asked, provided the cash for the "ad" is forthcoming. Church papers do not advertise the saloon business, the theatre, the race track, and many other things of an objectionable character. Hence their sources of revenue are greatly curtailed, for if there is any business in the world that can afford to subsidize the press, it is the liquor traffic. We have abundant evidence that the average daily is absolutely under the control of the liquor men.

Furthermore, all the large weeklies and tri-weeklies, like the Times-Democrat and the Picayune, of this city, are but a rehash or reprint of the dailies, and after deducting cost of paper, press-work, and mailing, the receipts are so much clear profit, not a line of news being set up specially for these additions. Every bit of the matter, however, that goes into our denominational weeklies, with the exception of some of the advertisements, has to be set up new. Nor do any of our church papers use "patent insides," or "outsides," or "plate matter," the employment of which is the secret of the cheapness of most county weeklies.

Just at this time newspapers of all classes are being greatly hampered by the recent large advance in the price of white paper caused by the unscrupulous greed of the Paper Trust. A further decided advance in the price of white paper means ruin to not a few papers.

A good illustration of the impossibility of publishing a first-class paper at a low price, unless it has a large circulation, is furnished by the Epworth Era, which, the publishers say, can not be published for one dollar without loss, unless the subscription list reaches and is kept at twenty thousand.

Southern Methodism is strewn with the wrecks of papers started on the cheap line. To refuse to profit by the lessons of the past is to be guilty of no little folly.

LIGHT WANTED AS TO THE BEST METHOD OF CONDUCTING A PRAYER MEETING.

A good brother who is a loyal Methodist, and who has the interests of the church deeply at heart, is considerably perplexed about the matter of which he writes below. What he says is certainly worth thinking about. How to make the prayer meeting a success is a burning question in these times, and those who feel able, as the result of experience, to offer helpful suggestions along this line, should speak out. Every wise pastor will ever seek to avoid tediousness. Ministers are not always to blame, however, when their prayer meetings are poorly attended. In the majority of instances, we think, lack of interest therein is due to the fact that the church members are either sinfully lukewarm, or lamentably backslidden. Here is what the brother says:

"I have noted with no little regret that the prayer meeting of the church where I worship is not as well attended as formerly, and that the interest therein seems to be languishing. We have one of the best preachers in the Conference. He is a model of faithfulness and is a man whom we all respect and love; and hence I have been somewhat at a loss to account for the decline in our prayer meeting.

"After thinking over the matter a good deal, however, it seems to me I have found a partial solution in the fact that our pastor conducts this social meeting of the church too much as he does the regular Sabbath preaching services. The prayer service consists almost uniformly of several songs, three or four prayers, and a Scripture address or talk by the pastor, of from twenty-five to thirty-five or forty minutes' duration. Rarely ever, unless our pastor be absent, is a layman asked to lead, or make a talk, although we have several who have gifts in that direction. Now, I would have no one imagine that wounded pride is at the bottom of this utterance, or that I am itching for a chance to talk in public. I am but an indifferent speaker, and tremble much when it becomes my duty to say anything publicly. My delight is always to be a listener. I have long believed and still am of the conviction, however, that a prayer meeting should be given more variety than a preaching service, that the talks should be earnest and pointed, but brief; that as many should be induced to take part in the exercises as possible, that prominence should be given to song and prayer, and that opportunity should be given from time to time for words of praise and testimony. I am of the opinion also that it is better to have five or six short prayers than two or three long ones. The best attended and, it has seemed to me, the most inspiring and helpful prayer meetings I have seen in the course of my peregrinations have been those conducted very nearly according to the model I have described. Our pastors have their opportunity on Sunday; why not give the laymen a chance on Wednesday night? Besides, if a pastor does nearly all the talking, praying and leading himself, how are his members to be developed in usefulness or in piety? Of course, where only one or two godly laymen or women are in evidence at prayer meeting, the pastor has no other recourse but to do nearly everything himself. I do not profess to be a Solomon, and may be wrong in my views. If I am, I would thank some one to set me right."

METHODIST.

BELATED NOTES OF W. H. M. S. CONFERENCE.

The next meeting of the Board will be held in St. John's Church, St. Louis.

The officers and department superintendents elected for the present year are as follows: Auditing Committee—Mr. James A. Kirkland, Mr. D. H. Smith; editor Our Homes, Miss Helm; editor Leaflets, Mrs. Alexander; supt. mountain work, Miss Bennett; supt. Cuban work, Miss Mary Bruce; supt. supplies, Mrs. J. H. Yarbrough; supt. mite box and Baby Roll, Mrs. J. J. Tigert; supt. systematic and proportionate giving, Mrs. Ratcliff; supt. Chinese and Japanese work, Mrs. Mary Williams; financial agent Dallas Home, Mrs. W. H. Johnson.

Pledges for the Board work were received from the Conference delegates present as follows: East Texas, $300; Florida, $300; Holston, $100; Missouri, $50; Alabama, $75; North Georgia, $500; North Texas, $1000; Southwest Missouri, $100; St. Louis, $250; Texas, $100; West Texas, $50; White River, $30; making a total of $2,930

The Board gratefully accepted the offers of Sam Jones and ex-Gov. Bob Taylor to lecture for the benefit of their Twentieth Century Fund.

Those enterprising dailies, the Times-Democrat and the Picayune, kindly gave full reports of each day's proceedings.

DEATH OF SISTER HINES.

We are deeply pained to learn of the death of that aged "mother in Israel," Sister Jane Hines, wife of Rev. W. B. Hines, of the Mississippi Conference. She fell on sleep in Summit, Miss., on the nineteenth instant, at the home of her daughter, Mrs. Mollie Reed. She was in the seventy-eighth year of her age, and had for some time been almost a helpless invalid.

Sister Hines was a woman of lovely character, and had, from her earlier years, been a true, self-denying servant of the blessed Master. Never did an itinerant preacher have a more faithful, loving wife than our dear brother, whose lot she shared for so many years. Verily she has entered into rest. Besides her aged husband, who survives in feebleness extreme, she left several children, and grandchildren, and a host of friends, to lament her departure.

May the Lord graciously sustain the bereaved husband and family in this heavy sorrow! A suitable memoir, we suppose, will be furnished in due time.

GIFT TO VANDERBILT UNIVERSITY.

Vanderbilt University has just received a bequest of $100,000 from the late Mrs. J. Furman, of Nashville, who, for many years, has been a member of McKendree Church, and whose husband, recently deceased, achieved great success in that city as a wholesale merchant. Mrs. Furman further directs in her will that the residue of her estate, after paying for a monument to her husband, her son, and herself, in Mt. Olivet Cemetery, shall "be turned over to the said Vanderbilt University, to be held as a sacred fund, and not encroached upon for any purpose, the interest thereon to be used in such manner as the chancellor of said University shall deem most advantageous to the institution."

It is stated that this residuary legacy will amount to another $100,000.

A NEW BOOK.

"ABOUT MY FATHER'S BUSINESS." By Austin Miles. The Morshon Company, New York. Price, $1.50.

Mr. Miles in this book describes the church as the "Father's business," in which there are employed many kinds and conditions of men to carry out the work.

He has been for nearly ten years engaged in collecting data, during which time he has visited many different denominations in his extensive travels, and has made personal observations as to their reasons for failing to reach the masses, embodying his experiences and receptions in the form of an interesting story.

Choosing living characters to represent the different conditions of church life, and the evils existing, through the desire on the part of its members to bring it down to the arena of pleasure.

All through this interesting narrative there is carried on an animated controversy between the social and spiritual elements, describing the lack of force and power in spiritual life by the encroachment upon it of social pleasures.

It also shows the abuses made possible by the power and influence of some of its rich members. While the book has a religious flavor, at the same time it advances some very strong themes of morality and philosophy. Throughout its pages a vein of helpful humor is found, and written in such an original manner as to win for the book a marked favor with the reading public.

NOTES.

Rev. H. H. Ahrens is among the visitors to the Ecumenical Conference.

***

Bishop Galloway dedicated our new church at Magnolia on Sunday, the fifteenth.

***

One thousand Cuban teachers are to receive instruction at the Harvard Summer School in July.

***

The annual sermon at Science Hill, Shelbyville, Ky., will be preached by Bishop Galloway, Sunday, June 3.

***

Rev. R. D. Norsworthy, pastor at Bay St. Louis, paid the ADVOCATE office an appreciated call one day last week.

***

In the Southern Presbyterian Church the number of candidates for the ministry has declined every year since 1894.

***

It is expected that the General Conference of the M. E. Church, to be held in Chicago in May, will bring together 15,000 Methodists.

A writer in the Baptist and Reflector says that there are 1,500 Baptist preachers in Texas without pastorates.

***

On Tuesday, the seventeenth instant, Bishop Galloway delivered an address before the Methodist Social Union, of Chicago.

***

The Canadian Methodists already have $643,850 of their coveted $1,000,000 for a Twentieth Century Thank-offering Fund.

***

An exchange says: "There is an old woman in Atlanta who shouts at every Sunday service, and gets mad at every call of the church steward."

***

The distinguished and cultured Dr. W. L. C. Hunnicutt, of the Mississippi Conference, is in New York attending the Ecumenical Missionary Conference.

***

The Baptists of England have decided to raise for their Twentieth Century Offering not less than $250,000, which will be spent upon new chapels.

***

What a howl the political papers are making about commercial trusts! But not a word have they to say against the devilish whisky trust.—Epworth Herald.

***

In 1899 the Young Men's Christian Association erected new buildings in the United States at the rate of one every ten days, many of them costing from $50,000 to $200,000.

***

Dr. J. T. Sawyer, presiding elder of the Shreveport district, spent a couple of days in the city last week. He was on his way to the Ecumenical Missionary Conference in New York.

***

Rev. Dr. S. S. Keener, presiding elder of the New Orleans district, has been confined to his room for a week, or more, by sickness. We are glad to learn that he will soon be out again.

***

Rev. C. C. Miller, the enterprising pastor at Alexandria, informs us that he is meeting with a fair measure of success, and that he hopes to be able to report everything in full at Conference.

***

In accordance with his request, the Chicago Presbytery, on the sixteenth instant, erased from the rolls the name of Dr. Newell Dwight Hillis, pastor of the Plymouth Church, Brooklyn.

***

Rev. Dr. McF. Alexander, pastor of the Prytania Street (New Orleans) Presbyterian Church, has declined the presidency of the Austin Theological Seminary, which was recently offered him.

***

Dr. Tillett reports more than $36,000 as subscribed from twelve congregations in the Tennessee Conference, and from the preachers of the Conference, to the Twentieth Century Educational Movement.

***

Rev. W. T. Palmer, of Dyersburg, Tenn., has been engaged as assistant pastor of the First Presbyterian Church in this city. He is a nephew of the distinguished Dr. B. M. Palmer, the regular pastor.

***

Calloway Little, son of the late Rev. D. A. Little, of the Mississippi Conference, died at the home of his mother, in Jackson, Miss., on the fifteenth. We deeply sympathize with our sister in her great bereavement.

***

The aggregate value of the Randolph-Macon system of colleges and academies—five in all—is now placed at about $800,000. The Virginia Conference, to which these splendid educational institutions belong, may well be proud of them.

***

The Baltimore Christian Advocate and the Richmond Christian Advocate have been consolidated under the name, The Richmond and Baltimore Advocate. Dr. Cox, of the Baltimore Conference, has been elected editor from that Conference.

***

The amount subscribed to the Twentieth Century Fund during the late session of the Baltimore Conference, held in Washington City, was $15,000. A larger amount than this was mentioned in the telegraphic reports of the Conference, but the correct figures are as given.

Says an exchange: "The saddest fact in the recent rise of white paper is that it has increased the price of Bibles and other good literature."

***

The Epworth Herald, of the M. E. Church, now has nearly one hundred and twenty thousand subscribers and is the most widely circulated church weekly in the world. It is the most profitable piece of newspaper property owned by the M. E. Church. The Herald will soon celebrate its tenth birthday.

***

A gracious revival at Emory and Henry College resulted in the conversion of all the unconverted students but seven. The sickness of the preacher in charge, Rev. J. W. Shuler, necessitated the closing of the meeting, or all, perhaps, would have been reached.—Central Methodist.

***

We are glad to learn that Rev. W. McLaurin, the popular pastor at Gloster, Miss., is having fine congregations both on Sunday and at the prayer meetings. He has had five accessions to the church since Conference, two being on profession of faith. A new $160 organ has just been bought for the new church, and paid for in full.

***

Bishop John C. Granbery last week delivered the Cole lectures for 1900 before the Biblical Department of Vanderbilt University. The subject elucidated was, "Experience the Growing Evidence of the Christian Religion." These lectures will soon appear in book form, and will be in great demand, as Bishop Granbery is one of our profoundest thinkers and most attractive writers.

***

In response to inquiries recently sent out by Rev. Dr. Buell, dean of the Theological School of Boston University, two hundred of the alumni report, as one of the results of their labors, upwards of twelve thousand conversions within the eighteen months preceding March 1, six thousand of these having been gained during the last six months of that period.

***

Rev. R. A. Meek writes that a wonderful revival meeting has just been closed at Starkville, Miss. Among the results are seventeen additions to the Methodist Church, and upwards of one hundred conversions. The preaching was done by Rev. A. A. Leech, of Okolona, and Rev. Thos. Copeland, of the North Alabama Conference. A fuller account of the meeting will appear next week.

***

"Things are moving on here in the usual channel. Assessments for missions subscribed and in hand. We will begin a meeting next Sunday (the twenty-second), and continue indefinitely. Revs. Boiling Denson and Williams will assist me. Mansfield College affairs are moving on in a very satisfactory way. We anticipate a fine commencement. So writes Bro. J. L. P. Sheppard, pastor at Mansfield, La.

***

Through the courtesy of the pastor the assistant editor had the pleasure of preaching, last Sunday morning, to the attentive and intelligent congregation at Parker Memorial Church. Bro. Atkinson is in fine favor with his flock, and is meeting with much encouragement. His Sunday-school has had the largest number of children to join the church during the past twelve months of any Methodist Sunday-school in the city.

***

A few days ago Dr. B. M. Palmer, of this city, having been interviewed by a Times-Democrat reporter respecting the recent attacks on the Presbyterian creed, said, among other things: "The present controversy over the Westminster creed will probably split the Northern Presbyterian Church into two bodies. In my opinion, that is apt to result in the reunion of the North and South orthodox branches, which have been divided since the war."

***

A note from Rev. W. L. Anderson, dated Chester, Miss., April 20, says: "Rev. J. S. Oakley, of Chester, returned from Memphis this morning. He has been under treatment there for three weeks, and his friends everywhere will be delighted to learn of his complete restoration to health. His physician directs him to remain at rest for some time yet. We will all rejoice with him when 'Richard's himself again,' and can go out and in among us as before."

THE PIANOS AND ORGANS Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

INDIA FAMINE RELIEF FUND.

The following sums have been received in aid of the famine sufferers in India, and forwardod to the Relief Committee in New York:

Previously reported, $5; Miss Maggie Sims, Monticello, Miss., $1; R. L. Cooper, Durant, Miss., $3; Waller, John, and Rivers Brahan, Melrose, Miss., $2; total, $11.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss., EDITOR.

Rev. J. P. Drake had prepared to organize an Epworth League at Summit, April 15, that rainy Sunday. If the atmospheric conditions were too unfavorable for this work at that time, we trust that there will not be a long postponement. Summit is in Pike county, which was established as a county in 1815.

The Paris Exposition opened on Sunday. With the French, Sunday is more a holiday than a holy day. French ideas have always dominated in New Orleans to a great extent; and the Sabbath-breaking influence of that city has a long time been felt in all the regions surrounding. The following paragraph taken from an account of the State National Guardsmen shooting in New Orleans, as given by one of the dailies, is a sample of a French way of observing the Sabbath:

"Hereafter prize shooting will take place only every other Sunday general practice being permitted to commands applying for the privilege on the intervening Sundays. Next Sunday, March 11, will be devoted to general practice, and the following Sunday, March 18, the seventh shoot for the Weinfurter prize will take place."

If there is a pastor or layman, or laywoman, young or old, who really desires the help that would come from attending the Vicksburg Conference, it is hoped that such will not stay away simply because not a delegate-elect, or otherwise entitled to membership. We feel sure that Pastor Watkins' committee will say "Amen" to this suggestion.

More of the presiding elder's districts of the Mississippi Conference should hold League Conferences. The Leaguers of Meridian district are preparing for one. Will it be the only one? It is the testimony of those who have attended all the different League gatherings that an enthusiastic District League Conference surpasses in practical results.

The Anti-Cigarette Club of Chicago has 8000 members.

Only those pastors who have Leagues in their charges are entitled to membership in the Conference at Vicksburg. It might happen that an officer of the Conference would be sent by the authority that fixes appointments to a charge that has no League. The question arises as to whether such officer would be a voting member by virtue of his office. Here is the case of one of our district secretaries as stated by himself: "There is a question in my mind as to my membership in the coming League Conference. There were no Leagues on this work when I came. I was late in getting here on account of changes made after Conference, and found much accumulated work to do; hence the time has not been opportune for beginning League work. Under the circumstances will I have a right to membership as district secretary or not? I am inclined to think that I will not. I hope to have two Leagues in good working order before the year closes."

The Constitution reads: "Credentials of delegates must be signed by the president and secretary of their Leagues, and forwarded with their names to the local committee at place where Conference meets." Miss Bertha E. Clansman, 103 Randolph St., Vicksburg, is asking for the names.

One young lady has expressed to us the evident inspiration to her faith which came from entering during a greater portion of last year heartily and regularly into the study of a portion of the Scriptures as outlined weekly on the devotional page of the Epworth Era. A change of residence has deprived her of the benefit that came from the weekly devotional meeting. As Rev. W. B. Lewis said in his sermon during the Mississippi Conference Sunday-school Convention, a person's faith is in proportion to his study of the Bible which contain the truths that engender it.

We note that Rev. T. L. Alford, pastor at South Side, Meridian, is librarian for his League. No office is nobler than this one, if it be magnified. It has sometimes happened that Sunday school and League libraries are almost worthless simply through lack of a punctual, competent distributor and receiver of the books. To keep good books coming and going in rapid succession among the youth of a community is as important work as any one is likely to be engaged in.

Notice.

Since sending out my circular letter in regard to the excursion on the Mississippi river to the State Epworth League, I find that the date had been changed for the meeting of the State League from the third to the tenth of May. All necessary information will be given next week in regard to the departure of the boat from Greenville.

W. H. SANDERS.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La., ASSOCIATE EDITOR.

LOUISIANA LEAGUE CONFERENCE.

This year's State Conference of the Louisiana Epworth Leagues met in Arcadia on the twelfth and adjourned on the fifteenth of April. The program was an interesting one, though many who were to take part failed to come. The Social Evenings, the reception on Thursday and the 'Evening in China," on Saturday, were delightful occasions. The sermons on Sunday by Bros. Foster, Clifford, Cobb and White were of a high order. Dr. DuBose won the Conference in two inspiring addresses. Bishop Galloway was not present.

There were about 90 delegates in attendance, half of them from Arcadia district. Arcadia could have entertained twice the number handsomely. The ministers present were: Bros. G. D. Parker, Atkinson, Crews, B. H. Sheppard, Davies, Foster, Henderson, Akin, H. O. White, Schnhie, Clifford, Sanders, Howell, Lowry, Thomason, J. L. Wright, Turner, Stapler, W. G. Evans, J. E. Denson, H. W. Ledbetter, and H. R. Singleton.

A Constitution was adopted, vesting the president with authority to appoint an executive committee which shall fill all vacancies occurring between Conferences, audit all accounts, prepare Conference programs, etc. The committee for this year: G. D. Parker, chairman; Miss Gussie Tooke, A. S. Daniels, W. G. Garrett, T. B. Clifford, R. H. McGimsey, O. B. Staples, Miss Carrie Schwing and Miss Edyth Davis.

The president was also instructed to appoint a district chairman in each presiding elder's district where there is no District League organization, whose business it shall be, with the co-operation of the presiding elder, to bring about a district organization. The District Conference is the best place for organized work, and to carry out the Holston plan district organization is absolutely necessary. The district chairmen appointed are: T. B. Clifford in the Opelousas, Miss Carrie Schwing in the Baton Rouge, R. H. McGimsey in the Alexandria, and W. G. Garrett in the Delhi.

The "Holston plan" for raising missionary money was adopted. Of its details, more anon. Already over $500 has been pledged toward wiping out the deficit Louisiana Conference usually reports. On missions we were short $4,683 last year. If Leagues and pastors, organizing compactly into district organizations, will pull together, there will be no deficit this year. One district at least, probably two or three, will pay up in full all their assessment. Details of this plan may be had from our Mission Rooms.

Prof. A. P. Holt, of Crowley, ably presided in the absence of President Ahrens, and Miss Carrie V. Schwing filled the secretary's place with credit. Miss Tooke was quite ill with typhoid at the time of the Conference.

A State tax of 5 cents per member was asked for from all Leagues in the State. Send it to the treasurer.

The officers elected for the ensuing year are: President, A. S. Daniels, of Algiers; first vice-president, Miss Mae Smith, of Baton Rouge; second vice-president, Miss Randolph, of Louisiana Avenue; third vice-president, Prof. A. P. Holt, of Crowley; secretary, Miss Gussie Tooke, of Arcadia; treasurer, Miss Emma McNeese, of Lake Charles; superintendent of Junior Work, Mrs. Lee Smith, of Shreveport; and editor, H. R Singleton, of Ruston.

And now, Louisiana Leaguers, let's put Louisiana to the front! See to that district organization. Invite the State and district officers to visit your League. Keep in mind the State Conference at Jackson, La., next Summer, and let's have 200 delegates there. Instruct your secretary to send the news of your League to the editor at Ruston. We want to keep the League column full of news. With a strong pull, and a pull all together, we will go into our next Conference with 150 Leagues and 5000 members instead of 65 Leagues and 2000 members. Be sure enough "All for Christ."

NOTICE.

To the Pastors of Louisiana—

During the next few days you will receive a postal from the president of the State Epworth League. Do not delay answering; it will take but a few minutes, and the information is necessary.

A. S. DANIELS.

Do You Own HORSES OR MULES?

COLIC & BOTTS

Is guaranteed to Cure in Every Case.

NO DRENCHING—DOSE: ONE TABLESPOONFUL.

LEARNED, MISS., Feb. 24, 1899.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance, found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDOUGALD.

PRICE, $1.00 a Bottle.

I. L. LYONS & CO., Proprietors, New Orleans, La.

For Sale at a Bargain.

The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

CENTENARY COLLEGE.

We are anxious to have our large chapel ceiled for commencement. It would cost about $350 to ceil and paint. One friend writes that he will give $30, another $25. We want ten other friends or churches to subscribe $30 each, and the work will begin at once. Let them write by return mail and indicate what each will give. It is very necessary that if you have an endowment note in the hands of the treasurer of Centenary College, that you remit your interest at once. Do not fail to meet your obligations. Pay up and have a good conscience.

I. W. COOPER,
Pres. of Centenary College.

Jackson, La., April 18, 1900.

SCHEDULE OF TWENTIETH CENTURY MASS MEETINGS.

BATON ROUGE DISTRICT.

Deerford, April 29—Addresses by I. D. Wall and F. S. Parker.

Ponchatonla, May 3—Addresses by I. W. Cooper and H. W. Rickey.

Kentwood, May 4—Addresses by I. W. Cooper and H. W. Rickey.

Fisher's Church and Franklinton, May 6—Addresses by I. W. Cooper and F. S. Parker.

Amite City, May 13—Addresses by I. D. Wall and H. W. Rickey.

Zachery, May 20—Addresses by I. D. Wall and H. W. Rickey.

Live Oak, May 22—Addresses by I. D. Wall and H. W. Rickey.

Pine Grove, May 20—Addresses by I. W. Cooper and C. W. Crisler.

Greensburg, May 27—(Speakers to be announced).

Jackson (at Centenary Chapel), June 3—Address by Bishop Warren A. Candler.

Clinton, June 10—(Speakers to be announced).

Baton Rouge, First Church, June 17—Addresses by W. H. LaPrade and I. W. Cooper.

Antioch, June 22—Addresses by I. W. Cooper and E. N. Evans.

Port Vincent, June 24—Addresses by I. W. Cooper and E. N. Evans.

Wilson, June 24—Addresses by C. W. Crisler and I. D. Wall.

St. Francisville, July 8—Address by W. H. LaPrade.

Slaughter, July 15—(Speakers to be announced).

Olive Branch, July — —Addresses by H. W. Rickey and R. H. Wynn.

Denham Springs Camp Meeting—Date and speakers to be announced.

Bluff Creek Camp Meeting—Date and speakers to be announced.

Preachers in charge are urged to use diligence in advertising these meetings and in distributing literature concerning the thank-offering. Subscription cards will be circulated throughout the congregations, and a strong appeal will be made in each case for the whole amount asked. But the work of securing subscriptions should go on both before and after the mass meetings. Personal work will facilitate the public work, and will, in turn, receive re-enforcement from the public appeals and the educative addresses.

FITZGERALD SALE PARKER, P. E.

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RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 43
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,617,326 36
Paid to and invested for its members	$765,366,236 42

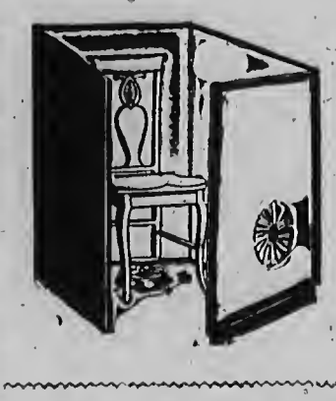
THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or harsh. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles, New Orleans, La.

Managers for Louisiana and Mississippi.



A Turkish Bath at Home.

$12 BATH CABINET For $5.00

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are the standard. The best Cabinet made. Convenient, durable and handsome. Always ready for use. Physicians everywhere recommend them. Every Cabinet built on honor. Has a door. You walk in, sit down and close cover over you—cover works on hinge. A remarkable invention. There is no person in the world whom Turkish and Vapor Cabinet Baths will not benefit. It opens the pores and sweats all the poisons out of the blood, leaving it pure and healthy. Physicians recommend it to cure Lagrippe, Colds, Pleurisy, break up Fevers, cures Rheumatism, and all Liver, Kidney, Skin and Blood diseases. If you are sick, it will make you well; if well, it will keep you so. Makes you healthy, vigorous and seemingly 10 years younger. A Turkish bath at home for 3 cents. No home can afford to be without it. Every Cabinet guaranteed or money refunded if not as represented.

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WRITE TO-DAY

THE STANDARD BATH CABINET CO., TOLEDO, OHIO.

THE LAMAR SOCIETY.

A good-sized audience assembled at the Millsaps College chapel last night in attendance on the celebration of the seventh anniversary of the organization of the Lamar Literary Society, and the event proved one of the most pleasant and enjoyable that has been held during the present college session.

A first-class orchestra furnished the music between the numbers, and the chapel room was artistically decorated with the colors of the society. Dr. W. B. Murrah delivered an earnest invocation, after which Mr. C. N. Guice, of Natchez, delivered a well-prepared address on Southern Literature. He was followed by the anniversarian, Mr. T. W. Holloman, of Phœnix, who delivered a very interesting address on "The Superiority of Mind."

Dr. Charles Hillman Brough, of the Mississippi College faculty, delivered the annual address, which was received with much enthusiasm and interest.—Clarion-Ledger.

A Widow Tells How She Regained Her Health and Supports Herself.

I was a sick woman, three months ago. Everybody told me I was too weak even to do my housework. Since then I know that all I needed was plenty of fresh air. A friend of mine told me that W. H. Baird & Co., 330 Century Bldg., St. Louis, Mo., wanted agents in every community to sell their Flavoring Powders, and advised me to try it. This firm is one of the largest in the country, and they fitted me out handsomely. I started in and the first week made $17.50. The second week I cleared $21.75, and since then I have been averaging from $22.50 to $30.00 a week. I never thought it was so easy to be an agent. Maybe it isn't with other things, but with the Flavoring Powders I know it is. I can sell from one to eight Flavors in each house, and when those are used up they always come for more. The powders are cheaper, better and go farther than the old liquid extracts and the Powders have no alcohol in them. They please everybody. I have an established business now and it's getting bigger and bigger all the time. I've got a woman now to do my housework by the hour while I'm away and the children are at school; and I have my health back. It isn't every day that a poor widow gets a chance to support herself like this, and I advise every woman and man who wants to earn a comfortable living to write these people. They are generous, and will do as well by you as they have done by me. MRS. SAMUEL B.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

PRESIDENT CHAMBERS.

We cheerfully reproduce the following clipping from the Lincoln Co. Times, published at Brookhaven, sent us by Dr. H. W. Featherstun:

The announcement in the Times last week that the Board of Trustees of Whitworth College had accepted the resignation of President Chambers, to take effect in June, was read with genuine regret by the citizens of Brookhaven. The college prospered under Mr. Chambers' management, and was being rapidly built up until the three quarantine years in succession cut into the patronage. Whitworth was about the only one of the State schools which could open on time and did not lose time on account of the quarantine. It takes a rare combination of talents to make a successful college president, and Mr. Chambers possesses this combination as few men do. If he could be induced by the Board to reconsider his determination to drop the arduous duties of the position and continue at the head of the institution, The Times believes it would conserve the best interests of all concerned—the college as well as the citizens and business men of Brookhaven. The merchants have especial reason to feel kindly toward Mr. Chambers, because he has always pursued the policy of patronizing home folks, and they would rejoice if he should be re-elected president of the college. The students all love and revere President Chambers, and if their wishes and the wishes of their parents avail, he will remain at its head.

Notice.

All parties expecting to attend the Wiacua District Conference, which convenes at Indianola on May 17, will notify me in time so that homes may be provided for all delegates and visitors.

W. H. SANDERS.

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

ROYAL BAKING POWDER

Absolutely Pure

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

CANCER CURED WITHOUT THE KNIFE.

Dr. Hathaway's Serum Treatment Removes All Malignant Growths and Drives the Poison from the Blood and Lymphatic Fluid.

J. N. HATHAWAY, M. D.

Cutting out Cancer does not cure it and can not cure it.

Dr. Hathaway's Serum Treatment does cure it.

Cutting out Cancer simply removes the local, outward manifestation.

Dr. Hathaway's Treatment Kills the malignant germs of the Cancer, removes the poison from the blood and lymphatic fluid and immunnes the system against future attacks.

Dr. Hathaway has treated Cancer successfully under this method over eight years; his experience covering a large number of well defined cases has proven this terrible affliction to be perfectly curable IN EVERY CASE WHERE IT CAN BE REACHED BY THE SYRINGE. This includes all outward manifestations, such as the nose, face, head, mouth, lips, tongue and breast, as well as all internal organs that can be reached direct, such as the womb and ovaries. Besides, many internal Cancers that can not be reached direct may be reached and treated successfully through the agency of the lymphatic vessels and the blood.

A TYPICAL CASE AND CURE.

The following is one of hundreds of like testimonials:

"Several years ago there appeared on the side of my face an irritable rough spot. At first there was no attention paid to it, but after a year or two it began to scale off and bleed easily, and another place appeared on the other side. Two years ago they had developed into what the doctors pronounced Cancer. About this time there appeared a growth on my neck which got to be about the size of a hen's egg, and proved to be cancerous. In August, 1898, I began the use of the Serum Treatment, administered by Dr. Hathaway & Co., and in about six weeks all three of the cancerous masses had been removed and healed up.

C. F. HILL.

Duncan, Ariz., June, 1899.

Dr. Hathaway makes no charge for consultation or advice, either at his office or by mail. He will be glad to send free by mail his new book on Cancer and its Cure to any address.

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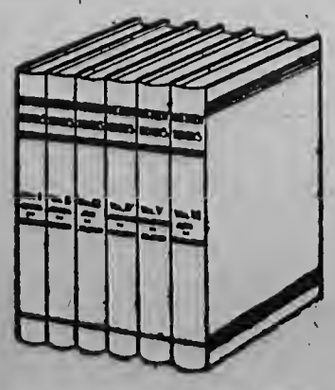

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Home Circle.

WHICH ONE?

One of us, dear—
But one—
Will sit by the bed with marvelous fear,
And clasp the hand
Growing cold as it feels for the spirit land—
Darling, which one?

One of us, dear—
But one—
Will stand by the other's coffin pier,
And look and weep,
While those marble lips strange silence keep—
Darling, which one?

One of us, dear—
But one—
By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to know—
Darling, which one?

One of us, darling, it must be.
It may be you will slip from me;
Or perhaps my life may first be done:
I'm glad we do not know
Which one.

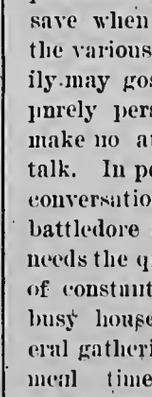
—Selected.

LEARN TO CONVERSE.

Once and again Good Housekeeping has deprecated the comparative decadence of the art of conversation, in these days of admirable opportunities and meagre accomplishment. The home conversation, especially, is bare and meaningless. It has truly been said that many a girl, intelligent, educated, as our ideas go, is mortified by her lack of ease in conversation. She finds other girls, inferior in actual ability, ever ready in the shifting round game we call small talk, and is forced to the conclusion that shallowness is the passport to social favor. But she is mistaken; she is simply in the condition of a person overloaded with large bills when there is need for a little change. Perhaps she is self-conscious; perhaps—let me whisper it—she is selfish; like the man in Punch, who said, "O, Robinson is such a bore; he's always talking about himself and his affairs when I want to talk about myself and my affairs." There is one great reason for this great lack of conversational power. In too many cases the art is never practiced inside the home circle. No attempt at pleasant converse is ever made, save when visitors are present; the various members of the family may gossip a little or discuss purely personal affairs, but they make no attempt at entertaining talk. In point of fact, the art of conversation is like the game of battledore and shuttlecock—one needs the quickness and dexterity of constant practice. In many busy households the only general gathering of the family is at meal time—a time above all others when worry should be banished, if only for the sake of physical comfort. Yet this is the very time when the mother will complain of domestic worry, the father of business cares, and the daughter of shabby frocks.

THE ATMOSPHERE ONE CARRIES.

Nature's forces carry their atmosphere. The sun gushes forth light unquenchable; coals throw off heat; violets are larger in influence than bulk; pomegranates and spices crowd the house with sweet odors. Man also has his atmosphere. He is a force-bearer and a force-producer. He journeys forward, exhaling influences. Thinking of the evil emanating from a bad man. Bunyan made Apollyon's nostrils emit flames. Edward Everett insists that Daniel Webster's eyes, during his greatest speech, literally emitted sparks. If light is in man, he shines; if darkness rules, he shades; if his heart glows with love, he warms; if frozen with selfishness, he chills; if corrupt, he poisons; if pure-hearted, he cleanses. The soul, like the sun, has its atmosphere, and is over against its fellows for light, warmth and transformation. This mysterious bundle of forces called man, moving through society, exhaling blessings, or blightings, gets its meaning from the capacity of others to receive its influences. Standing at the center of the universe, a thousand forces come rushing in to report themselves to the sensitive soul-center. There is a nerve in man that runs out to every room and realm in the universe. Man dwells in a glass dome; to him the world lies open on every side. Each man stands at the center of a great network of voluntary influence for good. Rivers, winds, forces of fire and steam are impotent compared to those energies of mind and heart that make men equal to transforming whole communities and even nations.—N. D. Hillis.



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THE HABIT OF SAVING.

Now that the good times are marching upon us, filling the farm and the factory, and making the people cheerful and the country glad, it might be well for all to remember that the best way to profit by the depression of the last four years is to save something out of the new prosperity for any other possible season of idleness and distress. With the vast abundance that this country has known, the habit of economy has come slowly. Many have seen the wisdom of it, and they are our rich people and the owners of our lands and industries and banks and various profitable properties. But the great majority of people have lived up to their incomes, and when the wages stopped, or the salary ceased, grim want stalked in. And so good men and well-bred women had to go to charity to keep from starvation; had to sacrifice their pride and accept of the public bounty, because in their days of prosperity they had forgotten the future.

Saving comes easily when it is once begun. Do not spend more than you earn. When Peter Cooper earned a dollar he lived on 50 cents of it, and the other successful men will testify how hard the struggle was to save the first money and how easy it was after the habit had been formed. We are going to have four of the greatest years the world has ever known, but no one should let that prospect delude him into spending all he gets. There is safety only in saving.—Leslie's Weekly.

The difference between success and failure is often to be located in a single word—docility. That difference may be accentuated—and often is—by other elements, but this factor is in many cases the decisive one, enabling its possessor to get knowledge from various sources, and to be a learner every day. This docile disposition early becomes a molder of character, prompting a lad at school to gain discipline and get information with eagerness and diligence, while some of his fellow pupils, by their supercilious pride, their egotism, their conceit and their prejudices, are hampered at every turn. The teachable lad, grown to manhood, comes to appreciate more and more the value of this docile habit; he learns from all he meets, rich and poor, cultivated and ignorant, big and little; nature, providence, the Scriptures, books, men, and the multiplied experiences of life become his habitual mentors, and he gains from them every day rich stores of knowledge. He learns how to hold his judgment in equipoise, how to wait for sufficient evidence, how to hold prejudices and prepossessions in abeyance, and how to "buy the truth and sell it not." In the life of devotion this element is invaluable, as any one of discernment may see at a glance; but that the docile spirit—which is sometimes mistaken for tame spiritedness—is one of the fundamental elements of a sterling character, and that it is one of the traits of real greatness, is not so often seen. Whatever else the Master meant when he told his disciples that they must become like little children, he certainly meant to say, "be teachable; cherish a docile spirit; be willing to learn."—Central Advocate.

SUCCESSFUL WOMEN.

It has been wisely suggested by an exchange that the women who succeed are those who go to their work with a determination born of courage and positive conviction, and whose energies are absolutely tireless. It is true they are often not so well paid for the same work as men, but that is one of the mistakes of the day that will soon be rectified. We are growing wiser, and one of the things that is most important for everyone to know is that there is no sex in brains. Those who fail are usually those who expect too much and presume on account of their being women. There is plenty of work and money for the sharp woman who will fight every difficulty. Everybody loves a fighter, whether it be man or woman; fighters who see nothing but success at the other end of the long road; fighters who believe in themselves and their efforts, and who plan their daily battles as a general plans campaigns; fighters who are brave, above board and generous in the struggle—these are the heroines of daily life, and they command success and respect by thoroughly deserving it.—Presbyterian.

HOW TO BECOME A BETTER CHRISTIAN.

A young friend of the editor is ambitious to be a literary man. What is he doing now? He is reading the best literature in the language. It is not necessary to say, "The best literature he can get," for the best is accessible to all in these days. He is studying the writings of the masters in English composition. He is at work earning his living, but he keeps up his study of literature. He also uses his pen considerably, and spoils a good deal of white paper. But it is possible for him to succeed, and be in the right course.

Do you desire to be a better Christian? You must adopt a course similar to that pursued by the literary aspirant. Cultivate the acquaintance of God. Read the literature about him. Not only read, but study the Bible. Hold frequent conversations with God and with good men. Put in practice what you learn. You will become a better Christian by knowing God and doing his will. —The Watchword.

FALLING

of the womb with its pains, weariness, sickness and misery is permanently cured by....

G. F. P.

(GERSTLE'S FEMALE PANACEA)

Dear Aunt:—I hardly know how to express myself to you for those bottles of G. F. P. I had been in bad health for five years, and don't believe I could have lived another year had I not taken the G. F. P. I am now able to work and keep myself up. I can recommend it to all women.
Whitehall, Ark. LIZZIE E. McKENNEY.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE $1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

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BEWARE OF MAGNIFYING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgment on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed; but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren, in the "Potter's Wheel."

A GOOD BARGAIN.

Robert Aitkin, a bookseller of Philadelphia, was the first person who printed a Bible in that city. While he kept a bookstore, a person called on him and inquired if he had a noted infidel book for sale. He told him he had not, but having entered into conversation with him, and found that he was an infidel, he told him he had a better book than the one he asked for, which he usually sold for a dollar, but would lend it to him if he would promise to read it; and after he had actually read it, if he did not think it worth a dollar, he would take it again. The man consented; and Mr. Aitkin put a Bible into his hands. He smiled when he found what book he had engaged to read, but said he would perform his engagement. He did so; and when he had finished the perusal, he came back, and expressed the deepest gratitude for Mr. Aitkin's recommendation of the book, saying it had made him what he was not before—a happy man—for he had found in it the way of salvation through Christ.—Bible Reader.

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile of sunshine may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so kind words, and gentle acts, and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn longingly towards it from all the tumult of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—Great Thoughts.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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MONEY SAVED

In the end by taking the

and going on a

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To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

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You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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OBITUARIES.

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WELLMAN—TIMOTHY H. WELLMAN was born June 9, 1831, in Westminster West, Vt., and came to Mississippi in his eighteenth year. For some years he resided with an elder brother in Grenada. In 1860 he located in Beauregard. A skilled machinist, he always found employment. November 2, 1865, he was married to Miss Minerva Helen Ford, daughter of Dr. Wm. G. and Mrs. Mary A. Ford, of Lincoln county, Miss. They made their home in Beauregard, later in Kentwood, La., and lastly in Wesson, Miss. Unto them were born ten children, all of whom survive, with their mother, to mourn the departure of a good father.

Up to the Summer of 1882 he had been very irreligious, but at that time, and under the pastorate of the Rev. W. W. Hopper, in a noteworthy revival, he passed from darkness into light. He never denoted his conversion; neither did his wife, his children, nor his associates. Secret prayer, family prayer, public prayer were participated in; the love-feast and class meeting were enjoyed, the church paper taken, Sunday-school joined; evil habits long binding, were broken and given up; the poor and the sick were visited, the hungry fed, the naked clothed. He grew in grace and in the knowledge of our Lord and Savior Jesus Christ. He read Wesley's Sermons and the lives of Carvoso, Hester Ann Rogers, and Mary Fletcher, and Bishop Fitzgerald's "Growth in Grace," and every other good book and paper which he thought might be helpful to him in his religious life. He loved everybody. Faith became stronger and simpler. He carried everything to God in prayer; he hungered for a deeper work of grace; he thirsted for more love; he groaned after Christian perfection; he had received the witness of the Spirit that he was a child of God. Under the preaching of the Rev. Dr. Carradine, God gave him the experience of perfect love. He rejoiced in it; he glorified God; he was never wise in his own conceits; he was always teachable. The M. E. Church, South, was loved by him as his spiritual mother. His pastor always had his support, his love, and his prayers. He continued to grow in grace, and loved God and man more and more. As the outward man perished the inward man was renewed day by day.

December 31, 1899, notwithstanding the very inclement weather, he was in his place at church, both morning and night, a helpful listener to a former pastor (who penns these lines), whom he loved and who loved him. He daily grew weaker; his sufferings increased; his mind grew clearer, faith stronger, his way brighter. The brightness of the perfect day was at hand. His heart overflowed with joy and found expression in songs of praise. He was kept in "perfect peace;" his mind was stayed on God.

Sunday, Feb. 4, 1900, at 10:15 A. M., "he was not, for God took him." Death had no sting, the grave no victory. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." T. L. MELLEN.

ALDRIDGE—Rev. MATTHEW L. ALDRIDGE was born Feb. 11, 1838; was converted to God and joined the M. E. Church, South, when about nine years old, and licensed to preach in that church in 1861, being in his twenty-third year. In this church he labored as a local preacher, acceptably and effectively, for nearly twenty years, after which he united with the Methodist Free Church, which he served as a regular pastor for full twenty years. He was a leading spirit in this church, holding the most responsible positions in its control. He was the regular pastor at Jackson's Chapel, DeSoto county, Miss., for twenty years; of Mount Olivet, Panola county, Miss., eighteen years; Independence, same county, seven years; Fly's Chapel, four years; Hebron, Talahatchie county, Miss., four years. It will thus be seen that our brother, giving himself to God in childhood, was a servant of the Lord and constant laborer in his vineyard for more than half a century.

As a man, he was physically strong and active, able to endure much labor, with a liberal mind, free, open heart, and fine spirit. He was very companionable, drawing numerous friends about him in whatever capacity he appeared before the public. In his happy home he was most hospitable to all who came, and sought to have many people visit him. His constant industry and business management made him able to make comfortable any who visited him. Well do I remember the days and nights spent in his home, eating with him at his bountiful table, singing and making joy in our hearts with the family all gathered about the organ; then talking so freely about things of faith and grace.

I first came to be associated with my brother when we were both pastors at Mount Olivet, where both denominations worshiped in the same old dilapidated log church, and the members not as cordial as they should have been. I proposed co-operation. He agreed, and we worked together with great success for three years, greatly strengthening the membership and building a beautiful church. I have never been associated with a more unselfish, brotherly, good spirited preacher in my life, I think. As a revivalist, he always revived. He, with our dear brother, J. W. Bates, will long be remembered where they have held revivals together.

This useful man, substantial citizen, kind husband, faithful father, devoted friend, consecrated Christian and successful preacher fell on sleep March 1, 1900, at his home west of Courtland, Miss. Having passed through the temptations of youth, borne the burdens of manhood, seen the privations of service for three years in war, and preached the gospel for forty years, he has entered his reward. We could but expect him to do triumphantly, which he did. Well done, thou good and faithful servant; enter thou into the joys of thy Lord. BEN P. JACO.

Pleasant Grove, Miss.

JOYCE—Bro. JOHN FRANKLIN JOYCE was born at Thomastown, Leake county, Miss., in 1837; was born again in 1872 at a camp meeting at "Eeon," in Holmes county, Miss.; was married to Miss Mollie E. Fatherree in 1882. This marriage was most happy, and was blest with six children. The eldest of these preceded his father to the better land, while five others, with their widowed mother, still live to cherish his memory. He was a gentleman in the truest sense. A desire to deal justly and kindly by all, and never to speak evil of any unless duty demanded it, were marked traits of his character.

Bro. Joyce was a skillful druggist and a successful merchant—for some years in the Delta of Mississippi, and for about five years in Bay Saint Louis and Gulfport. As a citizen and a member of the church, he filled honorable offices with fidelity and ability. As a Methodist, he was loyal and true, but not demonstrative. He had a very humble view of his own attainments in grace. To the last he looked only to Jesus for salvation. After a painful illness he died in peace at 8.30 A. M., Feb. 10, 1900, at his home in "the Bay." His new pastor, Bro. E. D. Norsworthy, faithfully attended his bedside to the last. The tenement of clay rests in the classic old cemetery on Second street, awaiting the resurrection morn. May we and all the loved ones meet him on high! J. P. DRAKE.

WARD—DAVID C. WARD was born March 31, 1862, and died at his home, five miles west of Sarcis, Panola county, Miss., March 20, 1900.

Bro. Ward had been for some time an acceptable member of the M. E. Church, South, at Davis' Chapel. He was a man of indomitable energy, attending industriously to all his home affairs; was regular and constant in attending his church. He was a good man, kind and friendly. I always liked to be with him in his hospitable home, where he delighted to make his friends enjoy themselves. We talked freely about the church and its work, in which he always seemed much interested. He was in very bad health for some years, but fought back the destroyer bravely. Only a week before his death he was at church; but when he gave down, it was all at once. He said he was ready to depart. May our good Lord comfort his aged mother and only brother with his grace, and unite the whole family above! BEN P. JACO, P. C.

FORD—Mrs. OLIVE H. FORD, wife of W. F. Ford, and daughter of J. M. and Frances L. Foxworth, was born near Hopewell Church, of the Columbia circuit, Marion county, Miss., Oct. 24, 1871, and died March 14, 1900, at Ball Town, La. She was married to W. F. Ford, Oct. 16, 1895. She was converted and joined the M. E. Church, South, when quite young. It was not the privilege for the writer to know Sister Ford intimately, having met her only once, but those who knew her gave universal testimony of Christian life. When the end came she was ready, and passed triumphantly into the bright beyond. She leaves a sorrowing husband and two little children, besides father and mother, brothers and sisters, and many others, to mourn her absence. May the sorrowing ones have that faith that will enable them to take hold of the promises of God, and receive the consolation which they alone afford! W. M. WILLIAMS.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all druggists. Testimonials free.

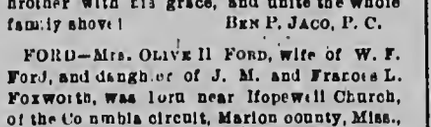
Hall's Family Pills are the best.

To persevere in one's duty, and be silent, is the best answer to calumny.—Evens.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Thinking is the least exerted privilege of cultivated humanity.—Evens.



PIMPLES
on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with
HEISKELL'S OINTMENT
Price 50 Cents a Box.
HEISKELL'S BLOOD AND LIVER PILLS
Purify the blood and tone the system.
Price 25 Cents per Bottle.
JOHNSTON, HOLLOWAY & CO., Philadelphia.

WINE OF CARDUI

A LITTLE DOES MUCH.

BOONE, IOWA, Dec. 14.
No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.
MRS. GRACE LAMPHERE.

McELREE'S Wine of Cardui

Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

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JOB PRINTING
-- All Kinds --
At This Office.

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Insurance Company.

AGENCIES THROUGHOUT THE WORLD.

Office in COMPANY'S BUILDING, Cor. Common and Carondelet

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A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to May, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

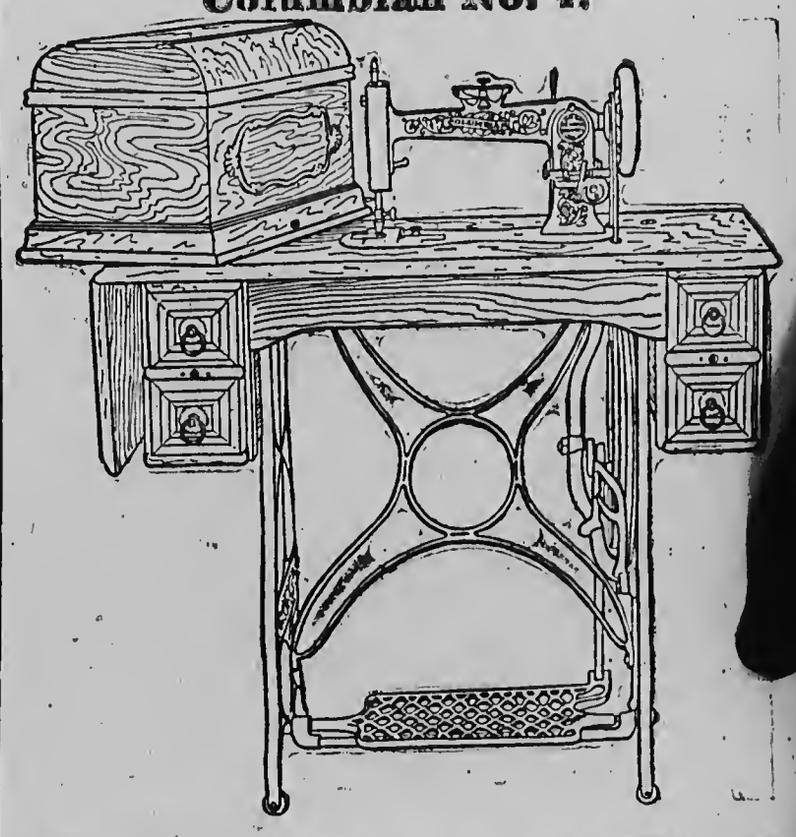
A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.
No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.
No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

Mason & Hamlin
Church, Chapel, Lodge, School and Home use.
ORGANS
THE STANDARD OF THE WORLD.
Catalogue free. 146 Boylston St., Boston. Mass.

NEWS OF THE WEEK.

The Ecumenical Council met in New York on April 21.

The plant of the St. Louis Chronicle was destroyed by fire.

Gold has been discovered in paying quantities near Cleburne, Texas.

President McKinley will not attend the Dewey celebration in Chicago.

It is thought the Boer forces opposing Gen. Roberts' advance number more than 30,000 men.

The Standard Oil Company has secured a controlling interest in the Union Copper mine in North Carolina.

The State Teachers' Association of Mississippi, which has been in session at West Point, has adjourned.

Mrs. Caroline E. Haskell, well known because of her gifts to the University of Chicago and to various charitable institutions in Chicago, is dead.

Rev. Dr. B. M. Palmer has consented to act as orator at the United Confederate Veterans' reunion at Louisville, Ky., May 30.

At a meeting of financiers and manufacturers in Berlin, on April 23, £200,000 were subscribed for the relief of the famine sufferers in India.

Latest official reports from the famine district of India say that the misery existing there is indescribable and unparalleled, and that the present relief is far from adequate.

Indications point to the fact that the distribution of local political patronage will be made under the assumption that the civil service law will not be repealed.

The Isthmian Canal Commissioners have concluded that they can not complete their report upon their examinations of the various isthmian routes for a canal before next December.

By the breaking away of half of the big bridge of the Louisville and Nashville railroad at West Pascagoula freight traffic is paralyzed. Passengers and mail are being transferred by boat.

Rev. Dr. DeWitt Talmage preached in Manchester, England, last Sunday. Upon leaving the church he was called upon by a large number of persons who had been unable to enter the building and urged to speak again.

The Senate Committee on Privileges and Elections has unanimously reported in the case of W. A. Clark, United States Senator from Montana, that, on account of bribery and corruption practiced to secure his election, he is not entitled to his seat.

Last week was one of the bloodiest of the war since the first days of the fighting around Manila. Reports show a total of 378 Filipinos killed, 12 officers and 244 men captured, and many more wounded. The American loss was 9 killed and 16 wounded.

Andrew Carnegie has promised the trustees of the Carnegie Library and Institute to become responsible for $3,600,000, the amount estimated as necessary for the proposed extension and enlargement of the building at the entrance of Schenly Park, Pittsburg, Pa.

General Meyer has returned from Louisiana. He arrived in Washington just in time to participate in the consideration of the naval appropriation bill. Through his efforts an appropriation of $650,000 is to become immediately available for the Algiers dry dock.

Much devastation has been wrought by high water in Mississippi. Part of the town of Enterprise is in ruins. Merchants of that place lost all of their goods. Every bridge in Clarke county has been carried away. Stock has been drowned, crops destroyed and the farmers are in despair.

The firm attitude of the United States government regarding the claims of Americans for losses and massacres in Armenia is entirely approved in political and commercial circles, and it is hoped that the United States will steadfastly maintain its demand, such a course being the only one likely to succeed.

The will of Mrs. Mary Furman, which was admitted to probate at Nashville, Tenn., on Saturday, leaves her estate, valued at from $200,000 to $250,000, to Vanderbilt University. It provides that a building, to be known as Furman Hall, shall be erected on the grounds of the university at a cost of $100,000.

There are many indications that important movements are impending in South Africa, if they have not already commenced. The belief is universal that Lord Roberts is about to commence his long-expected advance on Pretoria, if he has not already done so. This belief is based upon the renewal of a rigorous censorship of press dispatches. Not a word conveying definite information is allowed to go out. All movements of troops are kept religiously secret, and correspondents are not permitted to send even the most trivial matters.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic

For biliousness, and constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney disease, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and $1.00 bottles at druggist. Prepared only by Dr. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous forms. I became very weak, and lost flesh rapidly, I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhages, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Available Summer homes at the St. Tammany resorts, Abita Springs, Covington, etc., are becoming very scarce, the demand far exceeding the supply.

The popularity of these resorts is rapidly outrunning the facilities for housing the visitors, and a boom in house-building is the next move to be anticipated.

Greenville District Conference.

The Greenville District Conference will convene in Clarksdale, Friday, May 25, at 9 o'clock A. M., and continue in session over Sunday. The status of the Sunday-school work in the district will be discussed during the Friday morning session by W. C. Harris, J. E. Thomas, and others.

The following committees will probably be appointed: On Orders—Q. A. Oats, J. J. Brooks, T. H. Dorsey. Admission on Trial—J. T. Murrah, J. C. Mimms, H. C. Morehead.

J. W. DORMAN, P. E.

OPIUM, MORPHINE, FREE TREATMENT.

Cure guaranteed at home without pain. Trial free. DR. TUCKER, 18 Broad St., Atlanta, Ga.

Notice.

Sam Jones Camp Ground Association will hold the semi-annual meeting on the camp ground the first Tuesday, the first day of May. Sermon at 11 A. M. Each member of the association is earnestly requested to be present. Cordial invitation given to all interested.

REV. J. A. B. JONES, Pres.
J. F. CASSELS, Sec.
Gloster, March 30, 1900.

Seashore District Conference.

The Seashore District Conference will convene at Gulf Port, Thursday, May 24, at 9 A. M., and continue four days. Opening sermon Thursday, at 11 A. M., by Rev. G. H. Galloway. Missionary Institute, Thursday, at 2 P. M.

Committees: License to Preach—B. F. Lewis, J. H. Havens and W. W. Cammack. Admission on Trial—B. F. Jones, W. M. Williams, and J. S. Parker. Deacon's Orders—R. D. Norsworthy, V. V. Boone, and W. J. Dawson. Elder's Orders—B. S. Rayner, R. W. Bailey, and H. W. Van Hook. Quarterly Conference Records—J. W. Campbell, R. J. Collins, and C. H. Wood.

Let all come praying for a revival.

W. W. SIMMONS, P. E.

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

District Conferences.

MISSISSIPPI.

Brookhaven, at Magnolia	Apr. 25-29
Forest, at Forest	May 10, 11
Jackson, at Yazoo City	18-29
Seashore, at Gulf Port	24-27

NORTH MISSISSIPPI.

Sardis, at Hernando	Apr. 26-29
Holly Springs, at Hickory Flat	26
Columbus, at Brooksville	May 8-11
Winona, at Indianola	17-29

LOUISIANA.

Arcadia, at Minden	May 23-25
Opelousas, at Opelousas	June 28-July 1
Baton Rouge	5-8

"FORTUNE FAVORS the brave." It is also favorable to those who purify their blood in the spring by taking America's Greatest Spring Medicine, Hood's Sarsaparilla. A clear head and a healthy body are given by its use.

Constipation is cured by Hood's Pills. 25 cents.

BOSTON DENTAL COMPANY.

Owing to excellent work and satisfactory prices, this firm has a large and constantly increasing practice. It includes among its patrons leading professional and business men.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

Read What Is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

See our offer on another page.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

MARRIAGES.

MILLER—BLOCKER.—In Lake Arthur, La., April 11, by Rev. R. M. Blocker, Miss Emma A. Blocker to Dr. V. A. Miller, all of Lake Arthur, La.

SLOCUMB—GRAVES.—At the residence of the bride's father, Mr. E. E. Graves, in Waterproof, La., April 4, 1900, by Rev. R. A. Davis, Mr. Chas. M. Slocumb, of Gloster, Miss., to Miss Jennie O. Graves, of Waterproof, La.

WHITE—SEDDON.—In the M. E. Church, South, Waterproof, La., April 18, 1900, by Rev. R. A. Davis, Mr. Willie S. White to Miss Alice Seddon, all of Waterproof, La.

CHOATE—SPELL.—At the home of the bride's brother, March 6, 1900, by Rev. J. P. Haney, Mr. John Choate and Miss Lora Spell.

MORGAN—SARVER.—At the residence of the bride's father, March 22, 1900, by Rev. J. P. Haney, Mr. Joseph Morgan and Miss Alice Sarver.

FOREMAN—DICKERSON.—At the parsonage, Indian Bayou, La., April 3, 1900, by Rev. J. F. Haney, Mr. A. Foreman and Miss Lue Dickerson.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	Apr. 15
Vicksburg—Crawford Street	22
South Vicksburg	22
Edwards, at Rives Chapel	28, 29
South Warren, at Asbury	May 5, 6
Flora, at Livingston	12, 13
Bolton, at Clinton	19, 20
Rocky Springs, at Oak Ridge	26, 27
Mayersville, at Henlah	June 2, 3
Utica, at Bear Creek	9, 10
Hermanville, at Saropta	16, 17
Anguilla, at Bethel	23
Rolling Fork, at Curoy	24
Warren, at Wesley Chapel	30, July 1
Satartia, at Satartia	1

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

East Coviegtoe, at Oak Bowery	Apr. 1
Lemberton and Poplarville, at Poplarville	4
Nicholson, at Byrd's Chapel	7, 8
Pearlington and Logtown, at Logtown	9
Biloxi	13
Gulf Port, at Long Beach	14, 15
Ocean Springs and Scranton, at Ocean Springs	21, 22
Moss Point	22, 23
Americus, at Lucedale	25, 29
Escatawpa, at Caswell Springs	28, 29
Vancleave, at Shiloh	May 5, 6
Coahville, at Poplarhead	12
Bay St. Louis	13
Brooklyn, at Brooklyn	16
Columbia, at Thompson's Chapel	19, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

JACKSON DIST.—SECOND ROUND.

Fannin, at New Providence	Apr. 28, 29
Vaughan's, at Union	May 5, 6
Benton, at Midway	13, 14
Yazoo City	P. M., Thursday 17
Silver Creek, at Silver Creek	26, 27
Lake City, at Lodi	June 2, 3
First Church	Wed. 6
Canton	Thurs. 14
Tranquil, at ——	16, 17
Camden, at Thomastown	23, 24
Steen's Creek, at Harrisville	30, July 1
Brandon and mission	7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. B. Cottrell, F. M. Williams. Deacon's Orders—J. A. B. Jones, W. D. Dominick, N. H. Harmon. Elder's Orders—G. H. Thompson, Dr. J. A. Moore, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Magnolia, at Magnolia	Apr 28, 29
Beauregard, at Matthews Chapel	May 5, 6
Wesson	6, 7
Bayou Pierre, at Sweet Water	19, 20
Pearl, at Lenoir's	26, 27
Adams, at Pisgah	June 2, 3
McComb City	3, 4
Topisaw, at Pleasant Grove	9, 10
Hazlehurst	16, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Gaiatia	30, July 1
Mt Carmel, at Santee	7, 8
Providence, at Bahala	14, 15
Westville, at ——	17

District Conference and Missionary Institute at Magnolia, April 25-29.

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

FOREST DIST.—SECOND ROUND.

Trenton, at Boykin	Sat. and Sun. Apr. 28, 29
Shiloh, at Shiloh	Mon. 30
Decatur, at Conehatta	Sat. and Sun. May 5, 6
Preachers' Institute, at Forest	Tues. and Wed. 8, 9
District Conference, at Forest	Thurs. and Fri. 10, 11
Forest, at Homewood	Sat and Sun. 12, 13
Montrose, at Garlandsville	Sat. Sun.-Tues 19 20-22
District High School, at Montrose	
E. M. F. College, at Meridian	Sun.-Tues 27-29
Rose Hill, at Pleasant Grove	Sat. and Sun. June 2, 3
Chunkey, at Spring Hill	Mon. 4
Millsaps College, at Jackson	Sun.-Tues 10-12
Neshoba, at Ebenezer (N. Bend)	Sat. and Sun. 16, 17
Indian Mission, at Siloam	Mon. night and Tues. 18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Kingston	Apr. 28, 29
Mt. Vernon	May 19, 11
Salem	12, 13
Nebo	19, 20
Martin	26, 27
Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Barlow	9, 10
Knoxville	16, 17

W. L. O. HUNNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro, at Waynesboro	Apr. 28, 29
Binnsville, at Binnsville	May 5, 6
Vimville, at Pleasant Hill	12, 13
Pachuta, at Oraego	19, 20
Enterprise, at Stone Wall	20, 21
Middleton, at Mt Carmel	26, 27
Mathersville, at Salem	Tues. 29
Daleville, at Bethel	June 2, 3
Shubuta, at Shubuta	9, 10

G. A. GUICE, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Potts Camp circuit, at Hickory Flat	Apr. 28
Red Banks circuit, at Walton	May 5
Byhalia circuit, at Emery	12
Olive Branch circuit, at Oak Grove	19
Ashland circuit, at Wesley	26
Shawnee circuit, at Fountain Grove	June 2
Abbeville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt Pleasant circuit, at Unice	23

District Conference at Hickory Flat, April 26. The Sunday-school Conference for the Holly Springs district will convene at Hickory Flat, April 28, at 9 A. M.

Subjects to be discussed: Qualifications of a Sunday-school Superintendent—James Porter and T. J. Wilson. Music in the Sunday-school—J. W. Price and G. W. Strickland. The Relation of the Sunday-school to Society—R. V. Fletcher and B. C. Gray. The Bible in the Sunday-school—A. W. Langley and E. C. Sullivan. Missionary Societies in the Sunday-school—M. D. Fly and J. R. Wilson. Importance of Promptness—J. A. Poe and J. W. Poston. Our Doctrines in the Sunday-school—R. M. Davis and M. H. Honnoll. Qualifications of a Sunday-school Teacher—J. H. Holder and B. A. Phillips. How to Keep a Sunday-school Alive—D. W. Babb and D. M. Floyd.

J. W. HONNOLL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Kosciusko station	Apr 28, 29
Belzona, at Belzona	May 5, 6
Rural Hill, at Plattsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	19, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Hernando	Apr. 28, 29
Burges, at Forest	May 5, 9
Arkabutla, at Hunter's	12, 13
Courtland, at Center Hill	19, 26
Walt Hill, at Grub Hill	26, 27
Pt. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Pt. Hill, at Lewisburg	16 17
Tyro at Liberty	20, 21
Longtown, at Seas Chapel	23 24

Sunday-school and District Conference will meet at Hernando, April 26 29. Dr. W. B. Murrah will represent the "Twentieth Century Fund." You are invited, Mr. Editor.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Clarksdale	Apr 29, 30
Lyon	29, 30
Belen	May 6, 7
Friar's Point	12, 13
Tunica	13, 14
Evansville	14
Deesan	19, 20
Bolivar	June 2, 3
Gunnison	4
Phalia	29, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon circuit, at Troy	Apr 28, 29
Verona circuit, at Verona	May 5, 6
Okolona circuit, at Bean's Chapel	10
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Nettleton circuit, at Evergreen	7

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

CORINTH DIST.—SECOND ROUND.

Gun Town and Baldwyn, at Gun T.	Apr. 28, 29
Blue Springs, at Sherman	May 1
Corinth circuit, at Boaz Chapel	5, 6
Kossuth, at Kossuth	12, 13
Mantachie, at Wooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	19, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Minter City circuit	Apr 28, 29
Elzy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville circuit, at Sessum	Apr. 28, 29
Columbus station	May 6, 7
Brooksville, at Soule Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Ittta Bena and Sidon circuit, at Sidon	Apr. 28, 29
Wisena circuit, at Bluff Springs	May 6, 7
Morehead circuit, at Morehead	11
McNutt circuit, at Shell Mound	12, 13
Indianola circuit, at Fairview	16
West circuit, at ——	26, 27
Carrollton circuit, at Edon	June 2, 3

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Knox Point	May 5, 6
Logansport, at Logstreet	9
Pleasant Hill, at Beniah	12, 13
Ft. Jessup and Many, at Many	16
Wesley, at Wesley	19, 20
Florien, at Negrete	26, 27
Pelican, at Williams Chapel	30
Leesville	June 2, 3
Mansfield	9, 10
Zwolle, at Bayou Scie	16, 17
Conshatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baker, at Deerford	Apr. 28, 29
Franklinton, at Fisher's Church	May 4-6
Amite City	7-9
Kentwood	11-13
Port Wilson, at Clio	19, 20
Ponchatonla	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Pisgah	22 24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Dryades Street	Apr. 29
Plaquemine	May 6
Parker Memorial	13
Mandeville	20
Rayne Memorial	27
Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

ARCADIA DIST.—SECOND ROUND.

Vernon, at Long Straw	May 5, 9
Ruston	6, 7
Gibbsland, at Oak Grove	11
Bienville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	20, 21
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

District Conference at Minden, May 23 to 8 P. M., 25.

B. T. CREWS, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Gloumora, at Woodworth	Apr. 28, 29
Natchitoches, at Ragan Chapel	May 12, 13
Montgomery, at Montgomery	19, 20
Bunkie, at Evergreen	23
Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Gheydan	Apr. 28, 29
Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brule, at Plaquemine	20, 27
Lake Arthur, at Lacasine	June 2, 3
Grand Chenière, at Grand Chenière	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

O. W. CARTER, P. E.

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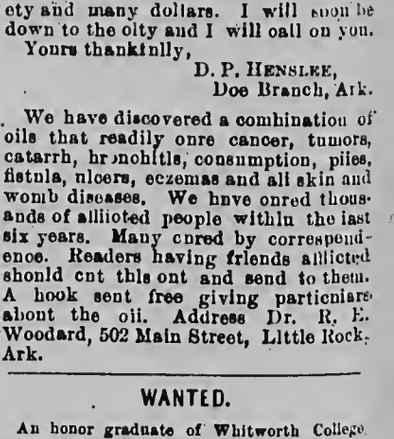

D. P. HENSLEE, Doe Branch, Ark.

Dear Doctor Woodard.: I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,
D. P. HENSLEE,
Doe Branch, Ark.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, bronchitis, consumption, piles, fistula, ulcers, eczemas and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Many cured by correspondence. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars about the oil. Address Dr. R. E. Woodard, 502 Main Street, Little Rock, Ark.

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An honor graduate of Whitworth College now teaching in a public school which will close the first week in May, desires a Summer-school. Also a position next Fall as teacher in a college, graded school, or high school.

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MISS LOVIE OCTAVIA DAVENPORT,
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VOL. 47.—NO. 18. NEW ORLEANS, THURSDAY, MAY 3, 1900. WHOLE NO. 2280

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FOR INDIA'S SAKE.

BY J. CLARENCE HARVEY.

"Cast your bread upon the waters,
And to you it shall return."
These are words that through the ages
Never yet have ceased to burn,
And the charity of giving,
To the poor along life's way,
Is by night a fiery pillar,
And a tower of strength by day.

Now, the bread that once you scattered
From your lavish, generous hand,
Has returned again to bless you
From across our fertile lands
Stricken ones outside our doorways
Who have felt the chastening rod
In these golden globes of sunshine,
Find the favoring smile of God.

Let there be no hesitating,
Wondering what you can afford.
He who giveth to the needy
Is but lending to the Lord.
And as sure as rain and sunshine
Bring the harvest to the plain,
Just so sure the noble giver
Come into his own again.

On India's plains they perish,
Hark that cry of "Save, oh! save!"
Mothers pleading for their children,
"Keep my loved ones from the grave."
And from out that land of plenty,
Where the sun shines warm and fair,
Come these heart-beats for the children,
Comes the answer to their prayer.

Shall the little ones cry vainly
For the crumbs we throw away?
Can we see them helpless lying,
Growing weaker every day?
Pitying hearts that throb with sorrow,
By your deeds ye shall be known:
Give to-day, and ere to-morrow
Twill be carved on God's white throne.

—Fruitman's Guide.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

While Secretary Hay was gratified the action of the Sultan of Turkey officially authorizing the rebuild- of the American missionary ses at Harpoot that were burned eral years ago, he was not satis- with the Sultan's attempt to the demand made upon him payment of the amount of dam- by saying that the damages be paid when his treasury was condition to pay similar claims de by several European govern- ts. For more than a year the tan has been promising to issue order for the reconstruction of sionary buildings, but putting it on some excuse or other, princi- ly his alleged fear that the starting work upon the buildings might se the natives to attack the mis- aries. He probably hoped that ssuing of the order at this time ld result in lessening the pressure government was putting upon for the payment of the $100,000 ages. If he indulged the hope, knows before this that it was a one, as Secretary Hay instructed American Saoretary of Legation Constantinople, who, in the ab- ce of Minister Straus, who is in shington, is in charge, to repeat demand for payment of the ney, and to make it clear to the tan that nothing short of that uld be satisfactory to the United tes Government. Secretary Hay confident that the money will rtly be paid.

Miss Clara Barton called at the partment of State to explain to retary Hay her connection with ambulance corps from Chicago, members of which cast away r Red Cross emblems as soon as y arrived in South Africa, and me fighting men. Of that action said: "These men have practiced deception; broken a pledge and ted a confidence which they ght. The humane world will not them guiltless." Miss Barton Secretary Hay that her only nection with this corps as presi- t of the American Red Cross had to give a letter, at the solicita- of a Mr. Judd, of Holyoke, Mass., ting the corps the use of the Red s flag and emblem, and asking t of way and good treatment for expedition and for the men, as as the members lived up to the s of the Geneva convention. Be- giving the letter Miss Barton rtained that each member of the corps had made oath separately before a notary that he was going to South Africa to work under the Red Cross and in the ambulance service. Dr. Hubbell, who accompanied Miss Barton, said that he had been consulted as to the character and quantity of medicine and supplies that the ambulance corps would be likely to need for its work, and that he had no reason to doubt the honesty of those in charge of it. Miss Barton is too well known for anyone to attach the slightest blame to her in this matter, over which she is justly indignant.

Gov. Brady, of Alaska, delivered an interesting address at a reception held by the Washington Auxiliary of the Woman's Indian Association this afternoon.

Dr. T. C. Easton, pastor of the Eastern Presbyterian Church, said on a subject now being discussed, not only by Presbyterians, but by members of all denominations, at the close of his Sunday morning sermon: "I believe that the old Confession of Faith of the Presbyterian Church should not be meddled with or changed. It represents the principles of the faith at the time of its foundation. It is a book for the fifteenth century, and not a nineteenth-century book. I believe that the creed should be canonized and laid aside, for it is sacred, and then a shorter and working creed given us to use. By no means change or destroy the old creed."

A number of local ministers are taking an active part in the crusade against cigarette smoking by the boys of Washington. Meetings are being held in the churches in all sections of the city for the purpose of obtaining signers of the Anti-Cigarette League pledge, which follows: "I do hereby pledge myself, upon honor, to abstain from smoking cigarettes or using tobacco in any form, at least until I reach the age of twenty-one years, and to use my influence to induce others to do the same." The largest of the local Leagues organized is in the junior department of the Y. M. C. A., which has about 200 members; but some of the others are rapidly growing in membership, as the idea of organizing the boys of to-day to protect the men of to-morrow from the deteriorating effects of the cigarette is rapidly growing in popularity. Mr. Willis Brown, one of the originators of the crusade, stated as another argument against cigarette smoking that a prominent undertaker had recently said that he could not satisfactorily embalm a cigarette smoker, as both sides of the nose and the lips invariably turned green.

Washington, April 25, 1900.

A NOTABLE DAY AT CARROLLTON.

MR. EDITOR: Yesterday (fifth Sunday) was a great day in Carrollton. We had a special service in the interest of the Twentieth Century Thankoffering Fund, and raised $1,330. Adding this to the $430 raised last year, makes Carrollton's contribution $1 760. And this goes to the General Fund. That princely layman, J. R. Bingham, led off with $500, and his wife with $260. The great success of the occasion is due to the wise management of Bro. Bingham.

T. W. LEWIS.

Carrollton, Miss., April 30, 1900.

Communications.

"THE GIFT OF THE HOLY GHOST" ON THE DAY OF PENTECOST.

There is a great deal being said and written of late as to the bestowment of "power from on high" to fit the apostles for the great work of evangelizing the world. In St. Luke—chapter xxiv, 46-49—we have a summary of the great commission, together with the promise and instruction given by the Master in connection with that commission.

1. The crucifixion of our Lord.

2. Preaching the gospel "among all nations."

3. Sending the apostles—verse 49—out to do the work of evangelists.

4. Ordering them to stay at Jerusalem until they were "endued with power from on high."

In Acts i, 4, there is reference to the scene narrated by St. Luke, and a statement of the requirement to tarry at Jerusalem "for the promise of the Father"—that is, "till ye be endued with power from on high" to preach the gospel "among all nations." In Acts—i, 22—in the selection of a successor to Judas Iscariot, the disciples recognize themselves as "witnesses" (Luke xxiv, 48). After selecting Mathias, and thereby filling out the number of "witnesses" chosen by our Lord, "and when the day of Pentecost was fully come, they were all with one accord in one place," where the gift of the Holy Ghost came upon them.

What was this gift of the Holy Ghost? If it were a higher life, or a cleaner heart, or stronger faith, or diviner hope, or anything else pertaining to spiritual advancement, we ought to know it, seek it, and possess it. Let us see.

First. There was a sound in the house, as if a cyclone had burst upon the people there assembled.

Second. There were "cloven tongues, like as of fire."

Third. "They were all filled with the Holy Ghost."

Fourth. They "began to speak with other tongues, as the Holy Ghost gave them utterance."

Fifth. (Verses 4-6) When it was "noised abroad" that the unlettered disciples of the Lord had become linguists, "the multitude came together, and were confounded, because that every man heard them speak in his own language." Whether from Judea, Greece, Media, Asia, or Africa—Libya—they heard the gospel in their native languages and in their varied dialects.

Sixth. (Chapter i-iii) Two sermons from Peter followed—one at nine o'clock A. M., and another at three o'clock P. M., the results of which was the addition of 8,000 people to the number of believers. Such results would have been impossible without "the gift of the Holy Ghost," by which they were moved, or given utterance in a language previously unknown to them.

Beside this power to "preach the gospel to every creature"—power to preach "repentance and remission of sins among all nations"—there is not even a hint at any other enduement on the day of Pentecost. Note the Master's commands: "Preach the gospel to every creature." Not one of them, perhaps, could speak Persian, or Grecian, or Egyptian languages; and what of the dialects?—Parthians, and Medes, and Elamites, and Mesopotamians, and Cappadocians, and a great number of others. Less faith than theirs would have said: Master, this is impossible. We are, most of us, unlettered men. How can we preach the gospel to people who do not understand our language, and to people of whose language we are utterly ignorant? "Tarry ye at Jerusalem till ye be endued with power from on high," was the Master's order. It is reasonable to ask, "Endued with power from on high" for what purpose? The answer is self-suggested, viz.: To do the work assigned you by the Master—power to preach to "all nations," the gift of tongues, the impartation of the Spirit to give to your tongues power to articulate all languages and all dialects.

All my life I have heard that on the day of Pentecost some great spiritual illumination came upon the apostles—some new cleansing, a great uplift, a profounder faith, a diviner hope. For years I have honestly and faithfully sought for the evidence of such, but all in vain.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses of me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Thus we have the reason, and the only reason discoverable to me, why the apostles were to "tarry at Jerusalem till . . . endued with power from on high." They were under orders to do that which they were unable to do, and for the preparation of which there were no human means—no time, no money, and no school of languages accessible to them. Heads, hearts and feet they had; also faith, the love of Christ, and the approbation of the Father. The one great need was tongues, and these the Father sent, "as it were, cloven tongues as of fire," and with this gift they could speak "as the Holy Ghost gave them utterance." The idea of any other enduement is pure fancy, and the naming of "times of refreshing from the presence of the Lord," however sublime, as a penteoostal day, is a misnomer. The prophecy of Joel was there and then fulfilled for once and always. "I will pour out my spirit," etc.

A confirmation of this view is found in the fact that nowhere in all the apostolic ministries was there ever any reference to that event—Pentecost—as the time and place of any advancement to a higher or purer life, or of any reception of increased spirituality. It is easy to say: We infer all this from the facts stated. But inference is not always fact. What does the record say?

I have written this, not in a controversial spirit, but in the interest of what I see as truth, and will, if in error, be glad to be set right.

J. A. PARKER.

Selections.

EDUCATION AND ITS DIFFICULTIES.

BY REV. I. W. COOPER.

Education, from the standpoint of a historical fact, has been defined by J. S. Mill "as the culture one generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up and, if possible, raising the level of improvement which has already been attained."

The state of civilization determines the nature of the culture. The primitive education was that of the family. The children were taught the arts known to the parents. This is true of Iceland now, where education is more general than in any other country. "At the age of seven," says an Icelander, "all know how to read and write, and they know how to reckon." Even among the poor fishermen there are none who have not had a good elementary education. The mothers are the instructors; the rural home the school-house. Ask the first child whom you meet who taught him the history and geography of his country, the names of the birds and flowers, and he answers, "My mother."

The first schools were ecclesiastical, designed to instruct in religious ceremonials. In countries where the priest did not have charge of the training of the children, education became secular. Plato gave the first systematic treatise on education; Luther opened the school-house to the masses. The open Bible and the school-house are inseparably connected. Erasmus and Luther insisted on the education of the girls. Comenius, Locke, Milton, Spencer and Bain have been leaders in the system of the development of education.

In this enlightened age few will deny the importance of education. Aristotle said, "Whoever meditates on the art of governing men will perceive that it depends on the education of the children." This is the argument that the State has for establishing schools. With equal truth we can say that whoever meditates on the art of producing the highest manhood will perceive that it depends on the Christian education of children. Out of this thought grows the necessity of church schools. There need not be an unholy rivalry between the State and Church schools. The field is large enough for both. Let us, as a church, see to it that our ideals, our spirituality and scholarship produce a salutary influence on State schools. It is not only the duty of the church to establish schools, but to create the proper ideals. Has the church been true to her work?

While we have every reason to give us hope as to our educational work, yet we have several difficulties to meet. Our colleges and university are not endowed as they should be. To a Southern Methodist it was rather strange reading that the Chicago University had a Christmas present of nearly four million dollars. I presume that three million dollars would more than cover the endowment of all our colleges and university, including promissory notes, which, to say the least, are very uncertain. Low salaries of professors often force our best teachers to go into other vocations. A valued professor said to me the other day, 'I am thinking of going into the insurance business, as I can make twice the salary my services as a teacher command." Alas! such is the case. If we are to compete with State institutions, we are compelled to increase our endowment fund.

Many of our school buildings are unattractive. The style of architecture is not imposing. The professors' rooms are bare. The following is what a prominent educator has to say on the subject of making our school buildings attractive: "We hold that a love for the beautiful is second only to religion as a protection against the grosser forms of self-indulgence, and that it can be best kindled at an age when the mind is especially susceptible to the influence of habitual surroundings. We are all more or less molded by our environments. Pictures of noble men of history and the stately works of art wrought by the world's great masters stimulate the youth to the highest achievements. The scholars, by becoming accustomed to see what is pure and noble in art, will unconsciously absorb its influence, and learn to appreciate that which elevates and ennobles our lives." One of our greatest difficulties is the low ideals of many parents. If the church could have a revival of godly parental ambition, we would make a forward movement at once. I know a consecrated Christian lady, a widow of a prominent itinerant minister who left three sons to the care of the mother, who had a godly ambition for her boys. She moved to a college, kept a boarding-house, and gave her sons every advantage. One son became a lawyer, passed away in early manhood, and left a precious memory; two sons became ministers—one is in the pastorate, the other a professor in a university. The character, education, and the success of the three sons are but an expression of a mother's lofty ideals. Would that we had fifty thousand such parents in Southern Methodism!

Our college work has suffered greatly for the lack of first-class training-schools. The work so successfully carried on by the Webb brothers has been an incalculable benefit to the church. Our best men must be placed in the charge of our training-schools. More training-schools and fewer colleges is the demand of the twentieth century. The commercial idea of education has developed into an abnormal condition, and is interfering with the patronage of our schools. The majority of our students do not go beyond the Freshman class. At the present time in Centenary College we have forty in the Freshman class. I asked a professor, "How many do you suppose out of this class will graduate?" He replied, "About eight." Just as soon as a majority of students think that they are capable of entering business they cease their studies. The emphasis the State is giving to its normal work is minifying true culture, which is the object of education. True education is to create noble manhood, and a realm of noble ideas and noble impulses. Manhood, and not money, is the key-note of the Christian school. As a church, may we recognize our difficulties and speedily remove them, and make the twentieth century the most glorious in the history of the Christian church.—Nashville Advocate.

IS THE CHURCH CHRISTIAN?

Gov. Stone, of Pennsylvania, defending Senator Quay in a convention, declared vehemently at the climax of a paragraph, 'His father was a Presbyterian and his mother was a Christian." He did not use the latter word in the denominational, but in the usual sense. The writer received a letter speaking of a certain woman as a "Christian Methodist." This is what we want—Christian Christians. Why should the son of a church member think it any advantage to join the church when his father in business and politics acts just like a sinner, and for pleasure goes to plays of the kind all too common to-day, when even the Chicago Tribune declares that the theater has never been so foul since the days of Charles II.? The Protestants charge that the Catholic religion is all in going to mass; but what is the religion of most Protestants but going to meetings? These are called "divine service," though going to meetings is only going to meals. A man in Maine is said to have complained, "It is working between meals that is killing me." The case is just the opposite with the church. Even home worship and grace at meals are becoming exceptional in church homes. These things partly explain the decrease of conversions, but the larger causes are social rather than personal. We have no right to expect an increase of conversions until, by united action of the churches, we make a more tolerable environment for tempted youth. Instead of making it harder to do wrong and easier to do right, the opposite condition exists in all our churches because of the social inefficiency of the scattered churches. The churches must be federated to accomplish the ultimate purpose of the Bible, which is not the salvation of the sinner, but of the city. The former is but a means to that end, and yet the Methodist Bishops, in offering remedies for the present decline in conversions, have ignored the chief item hitherto included in the practical side of the Methodist creed—the temperance question. And Boston preachers of all denominations, consulting solemnly on the same subject, suggest nothing in the way of improving the vicious environment which hinders conversion, before and after.

One Winter, when Cincinnati made a successful fight for municipal reform, it was the very churches whose preachers gave the most time to this effort that had the largest accessions. My suggestion is, that the preachers in every city meet and agree to give one day each to their joint pastorate—the social betterment of the whole city—cleaning news rooms, bill boards, nuisances, theaters, driving out gambling slot machines, securing the curfew—all this contribution of time, one morning, one afternoon, one evening from each preacher, to be marshaled by a strong committee, which shall hold up before the churches this motto, "Favorable environment helps conversion, before and after." WILBUR F. CRAFTS,

The Reform Bureau, Washington, D. C.

NEVER LOOK SAD.

BY T. H. BAYLEY.

Never look sad—nothing's so bad
As getting familiar with sorrow;
Treat him to-day in a cavalier way,
And he'll seek other quarters to-morrow.

Long you'll not weep, would you but peep
At the bright side of every trial;
Fortune you'll find is often most kind
When chilling your hopes with denial.

Let the sad day carry away
Its own little burden of sorrow;
Or you may miss half of the bliss
That comes in the lap of to-morrow.

When hope is wreck'd, pause and reflect,
If error occasion'd your sadness;
If it be so, hereafter you'll know
How to steer to the harbor of gladness.
—Exchange.

Communications.

EVANGELISTIC GRASS.

Some years ago, on a poor piney-woods circuit, in what is now a part of the Louisiana Conference, the quarterly meeting, ever welcome to the preacher, was to be held on Saturday. The pastor had an arduous work, covering five or six appointments, situated at a great distance from each other, over a thinly populated and comparatively barren territory. Money was scarce and times were hard. The parsonage, situated in a rural district, was dilapidated, the fences were down, and the house was scantily furnished. The larder was empty save the few pounds of home-made bacon and meal sent in by the kindly neighbors. The pastor cheerfully took the Winter's rain and Summer sun, faithfully serving his flock. His little wife, with bright eyes and smiles, attended her meager little home, forgetful of the luxurious parental roof from which she came, gladly sharing the toils and privations of the itinerant's life. Two rosy children gleefully played about the hearth-stone, and their sparkling eyes grew brighter as their father told them next Saturday the quarterly meeting would be at the parsonage. Saturday came at last. The jovial, open-hearted stewards came riding up, and then the presiding elder, with his long coat and pleasant smile—a perfect miniature Bishop. He who has not attended a country quarterly meeting "dinner on the ground," with open-hearted stewards and their staunch, matronly wives and happy children, has lived in vain. The preacher is buoyant with expectancy, and all goes "merry as a marriage bell." A strong, substantial sermon at 11 o'clock on "Bringing the tithes into the store-house," and visions of the windows of heaven opened and pouring out a blessing that can not be contained, elicits the thanksgiving "Amen" from the devout congregation.

"Dinner on the ground," a social hour, and now the quarterly meeting. The routine business is transacted. Question 8 is called, "What amount has been raised the present quarter for the support of the ministry, and how has it been applied?" Answer: "Seventeen dollars—$15 to the P. C., and $2 to the P. E." Question 9, "What has been raised the present quarter for other objects?" A painful silence for a few seconds, and the pastor arises and reports, "$60 for Bro. Banks."

"It seems, brethren," said the presiding elder, "you have had an evangelist grazing around among you."

"Yes," says one of the brethren, "and he held us a mighty good meetin'."

"Seems as if he got all the best grass," was the laconic reply of the elder.

"Yes," replied the brother; "but he did not charge us a cent. We just gave him the $60."

The brethren had been duped. Unsuspecting themselves, they little suspected the shrewdness of the evangelist in throwing himself on the liberality of the people as the best method of securing a large collection. The magnanimous generosity of the pretended self-sacrificing mendicant wins the admiration of the multitude and prompts generous "gifts." The pastor, his wife and children, are unconsciously wronged by his brethren, who give to another what rightfully belongs to him, for "the laborer is worthy of his hire."

"But," says one, "he held us a good meetin'." So he did, and when he is gone the "meetin'" is gone, and the faithful, untiring pastor sets to work to hold his pulverized church together. But, alas! new difficulties present themselves. The pastor has been so badly disconnted by the evangelist that his flock survey him with compassion and supinely await another gospel blast from some other self-sacrificing, self-constituted ecclesiastical tax-gatherer. The sensational harangue of the average evangelist has created a morbid appetite that no longer relishes the pure Word of God.

The evangelist himself, were he in the regular pastorate, could not cater to such an appetite, because his store of slang and sensationalism is exhausted in a "ten-days' meeting." No self-respecting, godly pastor could afford to try the experiment. The idea obtains that the evangelist has wrought wonders, when really the success of the meeting was due to the untiring and continuous fidelity of the church and pastor. The president who drives the golden spike on the completion of one of our great trunk line railroads, amid the applause of the multitude, may have had no part in its construction. The road-bed, with its splendid equipment, is a concrete expression of all the labor, energy and capital expended in its construction. The president may be a "figure-head." The great victories of earth are won by the trained regulars. Guerrilla warfare only means havoc.

Another class of evangelists, more open than the don't-charge-you-anything kind, demand a specified per diem. An evangelist of our acquaintance recently wrote to a preacher of our Conference that his charges would be expenses and $100 for a ten days' meeting. Now, he either does or does not preach for money. If he does, his services should not be accepted. If he does not, why should he demand such a large amount? Why should he get at the rate of 3,650 dollars per annum above expenses, and the pastor, whom he assists, receive only 800 dollars per annum? Why the difference? Very few preachers in the regular work preach for money, and he who does is both a fool and a knave: a fool because he expects to become rich by the gospel, and a knave because he attempts it.

C. C. MILLER.

Alexandria, La.

THE BAPTISM OF JESUS.

The subject of baptism is one that will not down, like Banquo's ghost in Shakespeare's tragedy of Macbeth—at least, not for a time. The light is breaking, and the strongly fortified tenets of the Baptists are beginning to yield even by the outbursts from within. Such Baptists as Whitsitt, and Lofton, of "character-sketch" fame, are breaking away and declaring that there is a break in Baptist apostolic succession, and thereby invalidating their doctrine that immersion can be traced back to John the Baptist. The result is that Methodism, which allows candidates their choice of baptism, will "continue to take the country," as Sam Jones said, our baptism by immersion being just as valid as theirs.

Let us, however, examine some Scripture in relation to the baptism of Jesus. The Bible itself is its best commentary.

1. Jesus waited till he was thirty years of age to begin his work. The priests under the Mosaic dispensation were inducted into their priestly offices at that same age. (Luke iii, 23; Num. iv, 3.)

2. When Jesus went to be baptized of John he said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." (Matt. iii, 15.)

Now, let us examine the method of inducting the Mosaic priests into their offices, and we see clearly the mode of Christ's baptism. Let the reader consult Ex. xl, 12-16, and Lev. viii, 1-30. We observe here, first, the priests to be consecrated were washed with water at the door of the tabernacle. (They certainly were not immersed.) Second, the holy garments were put upon them, signifying their sacred office. Third, the pouring of the holy oil on Aaron's head. His sons were also to be similarly anointed. (Ex. xl, 15.) Fourth, sacrificing.

Now, take the words of Jesus—"For thus it becometh us to fulfill all righteousness"—and at his baptism we see, first, the washing—"I baptize you with water;" second, the holy garments not being needed, the Holy Ghost (typified by the poured-out oil—Lev. viii, 12) descended upon him in the form of a dove. The sacrificing also was not needed, as Jesus himself was the great sacrifice.

As the original Greek can not be made to prove Christ's immersion, so neither does the immersion theory comport with Aaron's consecration, who was a type of Christ.

Then, again, in all the New Testament there is no record of people changing their clothes before or after baptism. It may be said this is trifling, but very small incidents are often related. There is no record, either, of a baptistery anywhere at all.

H. S. JOHNS.

Montgomery, La., April 11, 1900.

IS THE PROGRAM FOR CHILDREN'S DAY SUITABLE?

MR. EDITOR: As a doctor, I call on you for relief—in your legitimate line. I have been superintendent of our Sunday-school for just twenty-six years, and have done all that I could to develop the missionary spirit in my school—not for foreign lands only, but for our needy Sunday-schools at home. I have faithfully and persistently urged the use of our Publishing House issues, but I am "stumped" now on the program for "Children's Day." I am inclined to doubt if anyone of the committee ever had a child, or was ever brought in contact with the tender touch of childhood. They are surely old bachelors, and were born so. There is not a sentiment in the whole thing that would touch a child's nature. I can not use it, and rather than try to make such a mockery of the day, I would quietly take up the collection and let the bachelors' celebration go by default. I would humbly suggest that the authorities get some mothers to arrange this program, and let these old men devote themselves to metaphysics, which we don't want.

Yours in earnest,

G. T. MCGEHEE.

Woodville, Miss.

Correspondence.

THE MISSISSIPPI CONFERENCE SUNDAY-SCHOOL CONVENTION.

The third session of this body was held at Madison, Miss., opening with a sermon by Rev. W. B. Lewis, Tuesday evening, the twenty-sixth, and closing with a sermon by Rev. W. T. Griffin, Friday evening, the twenty-ninth of last month. It was an occasion of very great interest. There was not a dull hour in the entire session.

Rev. B F. Lewis filled the president's chair. His presidency was marked by deep spirituality and resourcefulness. He gave abundant proof of capability as a presiding officer. Under his skillful management all the business of the convention was transacted without the least friction.

Miss Annie Mellen, the secretary of the convention, was absent, and Rev. H. C. Brown was elected in her stead. It would be difficult to find a man more rapid and accurate at the secretary's desk than Bro. Brown. He is an ideal secretary. The convention expressed the highest appreciation of the president's and secretary's faithful and efficient work by adopting suitable resolutions.

An elaborate programme had been prepared, calling for papers and addresses from a large number of the pastors and intelligent Sunday-school workers of the Conference. The subjects for these papers and addresses were well chosen, covering the various phases of Sunday-school interests. Some to whom work had been assigned failed to attend the convention, but the paper called for from almost every absentee was on hand. This was as it should be. No one should allow trifles to prevent him from discharging a duty that he has promised to perform.

The addresses were all good. The papers were generally of unusual merit. The writer has never attended a meeting of any kind where such a high level was reached in the papers presented. The reading was exceptionally well done. The discussion that followed each address and paper was quite spicy at times. In these discussions some of the good women took a lively part. When they got the floor they carried the convention with them.

Several members of the Conference attended, and gave much thought and effort to make the session a pleasant and helpful occasion. The following were present: H. B. Trevilion, B. F. Lewis, W. B. Lewis, T. B. Holloman, W. T. Griffin, H. C. Brown, T. J. O'Neil, C. F. Emery, J. G. Galloway, H. G. Hawkins, G. A. Guice, and T. W. Adams. Two local preachers were present, viz., W. T. Beall and J. F. Robinson.

Rev. G. W. Bachman, of the North Mississippi Conference, was present selling the literature of the church, and greatly adding to the interest of the occasion by occasional talks on the subjects under discussion. He read a thoughtful paper at the request of the Programme Committee.

The singing was good. Prof. Henry Spence, of Nashville, conducted the song services. He knows how to sing, and how to make others sing.

A great many schools in the bounds of the Conference had no representative at the convention. Some of the largest and most prosperous did not even send a written report. Of those reported, a large per cent. made a poor showing of scholars enrolled, and of average attendance. There were a few exceptions. The McComb City and Yazoo City schools reported unusual activity and prosperity. Small-pox and measles in many sections had seriously interfered with the Sunday-school work.

After considerable discussion and vigorous opposition, the ratio of representation in the convention was changed from one to every one hundred to one to every twenty-five. This will make the body very large. About fifteen hundred will be entitled to seats in the convention of 1901, which will be held at McComb City. Certainly, with this increased representation, the future sessions of the convention will be largely attended.

The convention asked that the Conference Sunday-school Board offer two prizes, first and second, for the best answers to twenty questions on the Book of Matthew, the examination to be held at the session of 1901. Prof. J. A. Moore, of Millsaps College, was appointed chairman of the Examining Committee. None above 17 years of age are eligible to compete in this examination.

The preaching was done by Revs. W. B. Lewis, H. B. Trevilion and W. T. Griffin. It was good, of course. Who ever heard of bad preaching on such an inspiring and joyous occasion? The preaching service of special interest was held for the benefit of the children at 11 o'clock of the last day of the session. Prof. Sinclair closed his school and brought all the children to the church, and many little fellows were brought by their parents. The service was conducted by Rev. W. B. Lewis, and much good was evidently accomplished.

The Sunday-school Rally service was held Thursday evening. Rev. B. F. Lewis conducted it. The congregation was very large. The service was varied to meet every demand. Several addresses were delivered, and the song service was delightful.

The people of Madison manifested the deepest interest in the work of the convention. Fine congregations were in constant attendance upon the exercises. The Presbyterians, Baptists and Episcopalians vied with the Methodists in their manifestations of interest in every particular. The most delightful spirit of fraternity prevailed. Everybody seemed interested in and profited by the convention.

The hospitality was perfect. Certainly no body of Christian workers was ever more graciously and royally entertained. All the visitors fell in love with Madison.

The popular pastor of the Madison Church, Rev. Henry G. Hawkins, was a very obliging and kind host. The serious illness of his wife brought all hearts in sympathy with him. Many fervent prayers went up for her recovery.

The convention will meet next Spring with the McComb City Sunday-school.

Rev. Robert Selby was elected president, and Miss Helen Stewart, secretary, for the ensuing year.

T. W. ADAMS.

Brookhaven, Miss., April 20, 1900.

THE UNION MISSIONARY TRAINING INSTITUTE.

By the divine touch and voice I was aroused from lethargy regarding giving the gospel to every creature. A heaven-born zeal was imparted, and I went to India. While working there as a missionary I felt a lack of power resulting from not having had specific training for that most difficult and unique work. Later I was forced to return home on account of ill health, and, finding that many other missionaries in India, China, Japan and Africa felt the same need of training I had felt, I suggested to missionary officials the desirability of a training-school for the equipment of foreign missionaries. They assented to its importance, but the money required to establish such a school was the obstacle.

Believing that God, who owned the universe, and who had not withheld his costliest gift, would give the little needed for so important a work, and finding no one else willing to undertake it, I made the beginning in 1885. Now see how God has taken care of the little vine planted for himself. Then a small rented cottage—now two comfortable buildings, with modern improvements, valued at $21,000; then one teacher, an ungraded school, a very meagre course of study—now a three years' course with Biblical, Medical, Musical and Linguistic Departments, and twenty four able instructors who, because of the benevolent character of the work, give their services; then not one missionary, and many Sanballats and Tobiahs prophesying there never would be one sent forth by a regular missionary society—now seventy-six who have gone to sixteen different countries under twelve missionary societies. "It is the Lord's doing, and marvelous in our eyes."

Of all these who have gone, thirty-six have been given to the Methodist Church. One of their missionary officials said recently: "All we have sent from this institute are doing remarkably good work. Of the sixteen who went to Africa under Bishop Taylor, only two have returned. Six or eight have been there eight years. The hardships of that most difficult field have been endured heroically by these good soldiers of Jesus Christ."

Miss Wells, of China, in a recent tour reached three thousand people weekly, she in that time living on bread and sleeping on boards. Those who heard her in one place would run on ahead to the next town or city to announce her coming, saying, "A messenger from the Maker of heaven and earth is coming; you must come to hear her."

The students leaving a land which has a physician to every 600 of population for those countries where there is only one for every 2,500,000 people find our short medical course helpful—a course of 275 lectures with clinics, given by ten physicians, and qualifying for minor surgery, obstetrical cases, and the treatment of ordinary diseases. They are taught what not to undertake as well as what to endeavor to relieve. When people pile bricks on broken limbs to keep down swelling, and take the poison of spiders, centipedes and snakes to cure disease, run red-hot needles in the head or ear to destroy pain, and pry out decayed teeth, these trained missionaries can do much to relieve pain and open hearts to the gospel.

Fourteen languages can be taught as desired—all but three of them by natives recommended by the consuls of their respective countries, or by agents of the Bible Society who have employed them in translating. New York is an excellent centre to secure these teachers. Hundreds of dollars to each missionary, as well as much valuable time and strength, might be saved by a one year's course here in the language.

We have had recently university and college graduates availing themselves of our course.

The greatest attention is paid to character development, believing that to be of first importance. Faults are eliminated before being exhibited to the heathen. Some leading Boards send about thirty questions to be answered relating to the candidate, and after he or she have been with us three years, we know the life and character.

That there is need for this institution is seen from the fact that we can not supply the demand for our trained workers. All the graduates of last May are now in the foreign field, and those of the class of 1900 will, doubtless, be at their posts by Fall.

We were asked recently by an official of a leading Board what we could do towards supplying them with thirty missionaries. It is sometimes said all we need is money, but I notice that sometimes societies advertise for missionaries, and the secretaries say the right kind are not plentiful.

For a few years we took in missionaries without charge for board or tuition, but now they meet about one-fifth of the expense, though we never refuse a worthy applicant because he has no money. The remaining four-fifths of the expense is met by voluntary offerings amounting to between $2,500 and $3,000.

We have given our services these years, and been besides responsible for obtaining the thousands of dollars needed; but an ample reward is ours when we lay our heads on our pillows at night in the knowledge that seventy or eighty reapers are beginning work in the white harvest fields of other lands.

(MRS.) L. D. OSBORN, Principal.

131 Waverly Avenue, Brooklyn, N. Y.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

THE PARSONAGE.

What is a parsonage? Webster defines it as the "house of the minister of the parish." A minister is one who serves—in this case serves us in heavenly things, giving all of his time, and talent to that service. Week after week he pleads at the throne of grace for us and our families and friends, or stands in the pulpit and instructs us in the things that be of God. He visits from house to house, praying with the sick, comforting the sorrowing. He warns the impenitent, strengthens the tempted, pleads with the wayward, baptizes the babe, marries the bride, and buries the dead. To do all this he must turn his back to all opportunity for gain, and say: "This one thing I do."

Should not the house we prepare for one who so ministers to us express in some way our appreciation of the character of his work and our gratitude for his services? Do our parsonages do this? Are they sanitary, comfortable, clean, and pleasant?

A witty preacher once said that when he was in search of the Methodist parsonage, he knocked at the worst-looking house in town, and the door was generally opened by the brother he wanted. This was true of the past than of the present parsonage, since the organization of the Woman's Parsonage and Home Mission Society, but in many places the parsonage needs much (perhaps a new one) to make it healthy and comfortable.

A refined, cultured "preacher's wife" thus describes her last experience: "We were delayed in going on our appointment by the death of a daughter of the brother who preceded us—the second to die of consumption since they had lived there. When we came the house had never been cleaned, and I considered it full of disease germs. It was built flat on the ground, with the earth sloping down to the back door so that rain and mud came in on the floor. The paint and paper, what was left of them, were filthy; the ceilings smoked, the floors damp. I did not wonder that death entered that house, and I refused to take my family into it. Later in the year the lot, being a good one, enabled them to sell the parsonage, and another was bought. It is new and clean, but it is just a pine box without a comfort or convenience. I will try to make it a home."

After a pause, she added: "Some of our preachers and their wives are partly responsible for the deplorable condition of some parsonages. They fail to realize that it is church property intrusted to their care while they are given the use of it. In some instances the property is absolutely abused; in others so neglected as to amount to abuse. A nail here or a screw there, a window glass put in, a smoky chimney or stove corrected, loose wall-paper pasted in place, and the back premises, as well as the house, kept clean, would keep the place in better shape not only for themselves, but for the comfort and health of those who are to succeed them. There are many, however, who share with us the desire to leave the parsonage in better condition than we find it, and to add something in the way of a fruit tree, a flower, or a vine on the porch to make it attractive. The late garden is planted even when we know it is for another, and the house left clean and orderly for the poor, tired woman who is to come into it, while we hope another will do the same for us."

This conversation impresses four thoughts: the need of healthy, comfortable parsonages, and that there are mutual obligations in every relation of life.

MISSIONARY INSTITUTE AND SUNDAY-SCHOOL CONVENTION,

CORINTH DISTRICT, NORTH MISSISSIPPI CONFERENCE,

To be held at Iuka, Miss., May 8 and 9, 1900.

OPENING SESSION.

9 A. M.—Religious services conducted by W. M. Young, P. E.

9:30—The World-Wide Opportunity of the Church To-day. J. M. Bradley, W. G. Burks, W. W. Edge.

10:15—How Shall the Missionary Spirit among Our People Be Increased? H. S. Spraggins, B. P. Fulilove, W. D. Bass.

11:00—Missionary Sermon. K A. Jones.

EVENING SESSION.

Religious services.

2:30 P. M.—What Is Necessary to Do That the Entire Mission Assessment May Be Paid on the District This Year? H. T. Gaines, W. F. Rogers, D. C. Foust, J. B. Randolph L. W. Worsham, J. D. Simpson, Thomas Taylor.

3:30—What Is the Influence of Our Home Missionary Appropriations on the Mission Circuits? W. R. Williams, A. J. Foster, J. W. Ramsey.

4:30—The Importance of Missionary Literature, with Special Reference to the "Review of Missions." W. D. Burronghs, G. W. Bachman, H. C. Parrott, L. F. Sargent, J. D. Boggs.

7:30—Woman's Missionary Work, Home and Foreign, Scope and Value of Same. Mesdames J. M. Bradley, H. B. Tucker and H. T. Gaines, with Special Song Service.

SECOND DAY.

9:00 A. M.—Opening services by G. P. Hammerly.

9.15—What Is the Greatest Need at Present of the Sunday-school Work in the District? J. Y. Murray, J. P. Collier and H. S. Spraggins.

10:00—What Can Be Done to Enlist and Hold the Young Men in the Sunday-school? J. P. Atkins, J. G. Babb, Herbert Stephens, H. T. Gaines.

10:30—What Effect Has Promptness upon the Sunday-school, by Superintendents and Teachers? W. R. Ramsey, W. G. C. Gresham, Frank Burnett, J. M. Bradley.

11—Sunday-school Address by G. W. Bachman.

EVENING SESSION.

Religious services.

7:30 P. M.—How Can We Organize and Keep a Sunday-school in Each Church in the District? E. M. Color, John Sanders, D. F. Foust, W. In Smith.

8:30—How May Pastors Help Superintendents and Teachers to Maintain Interest in the Sunday-school? G. P. Hammerly, K. A. Jones, W. D. Burronghs.

4:00—Love-feast.

THOUGHTS BY THE WAY.

The question is asked—and it is most assuredly a pertinent one—in the fourth chapter of Genesis, "Am I my brother's keeper?" I consider that a very relevant affirmative answer is given in Rom. xiv, "None of us liveth to himself, and no man dieth to himself."

When a boy I had a supreme regard for preachers; thought them scarcely capable of doing wrong. I recall having heard a preacher use profane language, but I could not believe that it was a reality; tried to believe it was a dream, or an hallucination. Indeed, it was a source of great relief when he, who was called a man of God, confessed to me his wrong, stating that swearing was his besetting sin. I was not gratified to know that he had done wickedly, but relieved from the dilemma into which I had been thrown. The fraternal spirit also which seemed to me then such a distinguishing characteristic of the ministry wonderfully impressed me.

But the question arises now (my observation having become more extended and my experience broadened), Is this spirit of fraternity a distinguishing characteristic of preachers? Are they any more inclined to that spirit than men who belong to societies and orders less honorable than the church of Christ, which we, as ministers, claim to represent?

Some critic may say that this is indulging in a pessimistic spirit, but I deny the allegation. The question is, Are we, as the representatives of our Master, imbued with that gentle, forbearing spirit that was so strikingly manifest in his life?

I have known one preacher to write another demanding his note for a very small amount. I have heard preachers make such remarks as the following, "He's no good," "He's a failure," etc.; "Every charge he ever served has gone down."

The question is suggested, Which is worse—to kill a brother, as Cain did his, or to kill or crush him in the way referred to above? Preachers get too much gibing and buffeting from other sources to be subjected to the same from each other.

I have known a faithful preacher to go down under a dark cloud when sympathy and words of cheer might have saved him to bless the church.

When an unfortunate brother has gone to his long home flowers are placed lavishly upon his grave, but that is little worth, or, at most, it affects him not then.

Would it not be better far to give a poor brother a word of cheer and a small flower as he passes along life's rough pathway? Flowers and sunshine are so nice, and should be so much appreciated, but so much more desirable are they in lives than on graves.

Paul gave some timely admonition to Timothy, which we should also regard, "Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker."

The other side is given us in the language of Solomon, "A word fitly spoken is like apples of gold in pictures of silver." Finally Paul exhorts, "Be thou an example in manner of life, in love," etc.

J. H. BROWN.

WANTED.

Help for a needy Sunday-school. Not pecuniary help, but some of that precious commodity of which every individual keeps a large stock on hand for the benefit of others, and which is more blessed to give than to receive—advice. And that it may be intelligently given, some of the main facts in the case will be given.

Imprimis, this school, through no fault of its own, is situated in the backwoods, and but few of its members have ever been far from the environments of home, and are satisfied that there is nothing beyond. No music is allowed, only such as can be made by untrained voices, an organ being tabooed as an invention of the enemy of souls. Blackboard and other helps are regarded as light and sinful, but the lessons, as laid down in the quarterlies, are followed to the letter, no variation being allowed. Occasionally, some progressive individuals, strongly imbued with the spirit of the old adage, "Dum vivimus, vivimus," have tried introducing some new feature or plan of work, but their efforts have been regarded as invasions of the rights and customs sanctioned by the ancients.

Now, what can be done? Intelligent, wide-awake young people finding nothing in this "dry place," shun it, and the few faithful hold the ground. Any remedy which can be applied without the knowledge of the patient, or any information or advice, will be gratefully received by

TOTALLY DISCOURAGED.

"Her voice was ever soft,
Gentle and low; an excellent thing in woman."

So says Shakespeare, and I think that we all agree with him in thinking that a pleasant, gentle voice is an attribute which is always appreciated, and which should be cultivated more generally than it is.

Thinking is the least exerted privilege of cultivated humanity.—Evene.

FROM THE WORK.

REVIVAL AT STARKVILLE.

We have just closed a wonderful meeting in Starkville. The preaching was done by Rev. J. A. Leech, of Okolona, and Rev. Theo. Copeland, of the North Alabama Conference. The choir used the Young People's Hymnal, and the singing, under the direction of Bro. Leech, was superb. The congregations were immense, frequently taxing the capacity of our large church and overflowing the house at night. Not even the inclement weather could turn the people back. The interest was deep and widespread. The oldest citizens say that they never before saw the town so powerfully stirred. The different denominations stood shoulder to shoulder in the work, and the utmost harmony and good-will prevailed. Indeed, I never saw a more beautiful meeting. Not a single unpleasant incident occurred from beginning to end. It is impossible to estimate the good done. Eternity alone can disclose that. The spiritual life of all the churches was greatly quickened. There were probably not less than seventy-five or a hundred conversions and reclamations. Many family altars were established, disagreements of long standing were adjusted, and dozens of men and women were heard to pray in public who had never done so before. I received yesterday seventeen members into our church, and still there are others to join. How many the other denominations have received I can not state at present. Our Epworth League has been strengthened by the addition of twenty-five or thirty names to its membership roll.

Of Bro. Copeland, I feel I must say a few things. He is a plain, practical, thoroughly consecrated man. He has faith in God and faith in humanity. He is never rough or harsh, but always kind, gentle, and loving. He never indulges in slang or vulgarity. He does not come between the pastor and people. He is a clean, forceful, sweet-spirited man, whose love for souls is a consuming passion, and whose earnestness is irresistible. I never saw a more tactful or resourceful leader in a meeting. He knows what to do, and how to do it. His preaching rivets the attention of the people, and moves them to a higher life. I predict a still wider sphere of usefulness for this gifted young Alabamian.

I also make grateful acknowledgment for service rendered by Dr. Sullivan, and Bros. Brown and Bachman.

R. A. MEEK.

April 16, 1900.

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Worry is a good thing at the right time. The minute you feel a symptom of sickness—worry about it—do something about it—cure yourself. When you begin to feel run-down—when a twinge of rheumatism tells you plainly that your blood is impaired—when you are losing flesh and vitality, go to the nearest drug store and get a bottle of Dr. Pierce's Golden Medical Discovery. It is the greatest blood purifier and tissue builder on earth. It cures rheumatism and all other blood diseases by curing the cause. It purifies the blood and puts the blood making organs into good, healthy, working order. It tones up the stomach, stirs up the liver, helps the kidneys in their work and puts suffering nerves at rest. It contains no whisky, alcohol, opium or other dangerous drugs and does not, therefore, create a craving for stimulants or narcotics.

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THURSDAY, MAY 3, 1900.

KNIGHTS OF THE ROYAL ARCH.

Such is the high-sounding, innocent-looking title of an association, not of benefactors or chivalrous defenders of virtue and morality, but of liquor dealers formed a year or two ago in Arkansas for the purpose of fighting prohibition. This semi-secret, beneficial and protective order, membership in which is confined exclusively to persons engaged in or connected with the liquor traffic, has spread to a number of other States, and now, it is stated, has 90,000 members, new branches having recently been established in New York. The avowed object of the organization is to oppose and defeat all efforts for temperance reform, and to influence legislation in favor of the liquor business. The birth of this new society is another evidence of the effectiveness of temperance agitation, for it plainly shows that the liquorites are getting alarmed. It also reminds us of the fact that the advocates of rum are thoroughly organized, and that, if the temperance cause is to triumph gloriously, there must be like concert of action among the friends of sobriety and righteousness. The order in which these "Knights of the Arch" enumerate the various organizations of "the enemy," as the temperance folks are called, indicates in some degree which ones they regard as most inimical to their interests. They are mentioned as follows: Prohibition leagues, temperance leagues, law and order leagues, local option leagues, high license leagues, and the Sabbath, or Sunday, observers.

The Constitution of this pretentious organization provides that candidates for membership therein shall be of good moral character, believe in a "Divine Being," and classes as ineligible "habitual drunkards," and persons of "doubtful reputation" Could anything be more audacious or anomalous than this ruse, on the part of the whiskyites, to cover up their dark designs and gain the reputation of honorable, chivalrous, moral gentlemen? The example of these so-called "Knights" is but another striking instance of the fact that man, depraved and wicked man, will even

"Steal the livery of heaven
To serve the devil in."

Says the editor of the Pacific Methodist Advocate, with much force: "Mark you: the Constitution of a liquor organization requires candidates to believe in the 'Divine Being,' and to be of good moral character. This incongruity is meant to give the organization respectability. The truth is: no man who believes in a just God, and has any regard for good morals, could lend his voice and influence for a moment to an order which has for its end the blighting and damning of every good and holy thing under heaven.

"Let the cry, 'To arms! To arms!' by all good men, ring out from one end of the nation to the other, for the battle is waging, and it must be fought to a finish. The Anti-Saloon League affords every man an opportunity to deal the enemy a blow without endangering the interests of his party."

One of our exchanges mentions that there are twelve young men in Vanderbilt University who are pledged to foreign missionary work.

UNSEATING OF QUAY.

On April 24 the United States Senate, by a vote of thirty-three to thirty-two, decided that Mr. Quay, of Pennsylvania, whose case has been under consideration for several months, was not entitled to a seat in that body. Unless we are greatly in error, this action of the Senate, though tardy and closely contested, meets with the general and hearty approbation of the American people, many of whom have come to believe that both principle and expediency now demand that senators should be elected by direct vote of our citizens. The unseating of "Boss" Quay, whose name has become a synonym of political corruption and trickery, together with the recent ousting of Clark, of Montana, will do no little to clear the upper branch of Congress from the by-no-means groundless suspicion that millionaires and political tricksters have little difficulty in buying seats in that august body.

Quay, it will be remembered, was not elected by the Pennsylvania Legislature, though he was a candidate for the office of senator, but was appointed such by Gov. Stone, who, it seems, is one of his minions, after the Legislature had adjourned without having filled the vacant senatorship. As a matter of fact, Quay was under indictment during the last sitting of the Pennsylvania Legislature. For a man of such unsavory reputation to have been given a seat in the Senate, under such circumstances, would have been a disgrace to the nation, and a public calamity. Constitutional reasons, to say nothing of good morals, justified his exclusion, which the best citizens all over the country can scarcely regard in any other light than a victory for righteousness and decency.

THE LIQUOR AND OPIUM TRAFFIC.

One of the topics warmly discussed at the Ecumenical Missionary Conference, on Saturday last, was, "The Liquor and Opium Traffic in Missionary Fields." The British and United States Governments were roundly scored, and justly so, for conniving at and abetting the trade in these baneful articles in their foreign possessions, where the effects of their use is most disastrous. Strong pressure is being brought to bear upon President McKinley to stop the sale of whisky and opium in Hawaii, the Philippines, and in Alaska, in which regions, containing a mixed and alien population, it will be well-nigh impossible to maintain peace and order, unless the sale of intoxicants is prohibited.

NOTES FROM VANDERBILT.

The assistant editor is in receipt of a newsy letter from Rev. A. S. Lutz, of the Louisiana Conference, who is now at Vanderbilt University, taking a theological course, in which he says: "We have three boys from Millsaps, four from Centenary, and two from the University of Mississippi. I am glad I came to Vanderbilt. This has been a year of great profit to me. I have formed larger views of the kingdom of God, and my longing to win souls for the Master has been intensified.

"Last week we were favored with Bishop Granbery's lectures on 'Christian Experience the Crowning Evidence of Christianity.' They were rich food for brain and heart. We also had an excellent lecture the same week from Dr. Dwight Hillis on 'John Ruskin's Message to the Nineteenth Century.'

"For the past month I have been supplying the pulpit of Edgar Presbyterian Church, the pastor having resigned a short time since, and the new pastor not yet having been installed."

CHEAP PAPERS.

A cheap paper can only be made by cheap filling. The competition of papers to gain circulation on the score of cheapness is like the competition of so-called colleges to gain patronage on the same ground. A school which is run on the plan of a cheap boarding-house, with instruction thrown in, is not a school which sensible people will patronize. The effort to extend the circulation of a paper by cheapening it fails, because, while it gains from the class who demand cheapness, it loses from those who demand excellence; the more intelligent subscribers drop it, and take a paper of higher tone and merit. Your religious paper should be first-class.—Arkansas Methodist.

India Famine Relief Fund.

Previously acknowledged	$11 00
Rev. L. Carloy, Bolton, Miss.	13 10
C. R. Brown, Sugartown, La.	1 00
S. J. Harroll, Brodnax, La.	5 00
Several sympathizers, Jackson, Miss.	3 00
Total	$33 10

DEATH OF MISS LAURA HAYGOOD.

On the twenty-ninth ultimo a telegram from Shanghai to relatives in Atlanta, Ga., conveyed the sad intelligence of the death of that noble and successful missionary, Miss Laura Haygood, sister of the lamented Bishop Haygood. Although Miss Haygood has for some time been in failing health, hopes were entertained of her recovery. Her service in China as a representative of the Woman's Board of Foreign Missions has been most faithful and efficient, and in her decease our missionary force in that land sustains a heavy loss. She founded the McTyeire Home in Shanghai. A heroic and saintly worker has entered into rest.

NEW BOOKS.

UNDER ORDERS; OR, NOT HIS OWN MASTER. By Mrs. G. S. Reaney. Cloth, gilt top, 75 cents; linen cloth, 40 cents; paper, 25 cents. Advance Publishing Co., 215 Madison street, Chicago.

A story of thrilling adventure and heroism, drawn from the great treasure-house of such scenes—modern missionary enterpise. It shows anew that missionary truth is stranger and more exciting than the old-time fiction of adventure. The leading character is a hero in many senses, for he not only braves the dangers of Tierra del Fuego, but he gives up the girl he loves when she makes it a question of choice between her and the call of the Master. In the end he gains more than he has lost, for he wins her back, a devoted woman, by his heroic example. The English surroundings of the "home" features of the story give it a quaint and pleasant setting, which will be attractive to readers on this side of the water.

Spring is the time to head off the Summer flood of Sabbath-breaking. Hence the appearance of a new, ninth edition of "The Sabbath for Man," by Rev. Wilbur F. Crafts, Ph.D, is timely. As The Reform Bureau, which uses the book for ammunition, conducts its literature department not for revenue, but for reform, this cloth-bound book of 662 pages will be sent, postpaid, at 75 cents. The Bureau supplies a smaller book wholly on "The Civil Sabbath," 96 pages, at 10 cents, and send free leaflets on the Sabbath to all who apply with stamp.

Indian Mission.

MR. EDITOR: Through the inadvertence of some one the appointment of the Rev. A. D. Miller as financial agent of our Choctaw Indian Mission does not appear in the published Minutes of the Mississippi Conference. He was duly continued in the agency, and is authorized to collect funds. We need additional lands, and are planning to erect at least two new houses of worship—one in Neshoba, and the other in Newton county. Bro. Miller, and the cause he represents, are commended to the Methodists and our friends in the bounds of the Mississippi Conference.

T. L. MELLEN,
Miss'y Sec. for Miss. Conf.

Notice.

To the Auxiliaries of Woman's Foreign Missionary Society, Mississippi Conference;

Miss Janie Drake has been elected to the office of treasurer of the Mississippi Conference Woman's Foreign Missionary Society in the place of Miss Mary Andrews, who has recently resigned on account of having removed to another State. Auxiliary treasurers will please take note of the change, and send their next reports and funds to Miss Drake at Summit, Miss.

SALLIE SMYLIE, Cor. Sec.
ADDIE V. MARSHALL, Pres.

Rev. A. S. Lutz, one of the Vanderbilt theologues, and also a member of the Louisiana Conference, asks us to say to the brethren that he wishes to spend his vacation in doing evangelistic work, and will be glad to assist any preacher who may desire his services in holding revival meetings. Bro. Lutz will be at liberty from his studies after May 15. Those who wish to write to him about this matter are requested to address him at 825 Lafayette avenue, New Orleans. Bro. Lutz is a gifted and deeply consecrated young preacher, and whoever secures his services will have efficient help.

MISSIONARY.

One of the daily papers of Osaka, Japan, recently spoke of the Bible as "one of the greatest books in the world, and unsurpassed in literary form and exalted sentiment." Thus Japan is rapidly coming into the light.

***

The Northwest Texas is the banner missionary Conference in Southern Methodism. Having last year been assessed for foreign and domestic missions the sum of $21,000, she paid $19,117 90—or about 90 per cent. of the whole amount.

***

The Southern Methodist delegates in attendance upon the great Ecumenical Conference held a most enjoyable meeting last Friday in the Hotel Albert, New York. Bishop John C. Granbery presided. Addresses were made by Drs. Lambuth, Hunnicutt, Atkins, McLean, and Sawyer. A resolution was adopted to hold a Missionary Conference for Southern Methodism.

***

One hundred years ago educated men could not be induced to become missionaries; the work was too forbidding. Now we have 7,000 missionaries, nearly one-third of whom are women. There are also nearly 35,000 native preachers. One hundred years ago there were not 300 Bible converts among the heathen; now there are nearly 3,000,000. One hundred years ago it was thought vain to hope for converts from the Mohammedan religion. Now in many parts of India and elsewhere most of the leading native pastors have been Mohammedans.—Central Methodist.

***

At the late session of the Baltimore Conference, Bishop Candler, who presided, pressed the claims of the missionary cause in the following forceful language: "Don't let us stand between the missionaries and their work," said he. "They want more money, and I hear men say that they can't afford to put any more money into that business. We can afford to if we have the right kind of respect for God. I know people who pay less to their cause of God than they pay to the bootblack. The law of life in Jesus Christ is the law of self-denial. That being true, the law of death is self-indulgence."

***

A short time ago Bishop Potter, speaking in Grace Church, New York, stated that his views regarding missions had undergone a radical change as a result of his recent travels in the Orient. He acknowledged that at times he had been influenced by the current opinion that money devoted to foreign missions is so much money thrown away, when it might have been put to good use in mission work at home. He frankly and emphatically declared that he was thoroughly convinced of his error when he observed how great is the work that is being accomplished by the missionaries in India, China, and Japan.

***

The report of the Ecumenical Missionary Conference will be published in two volumes, handsomely printed and bound. This report should be in the hands of every pastor and every missionary worker, and in the library of every church, Sunday-school and Christian Endeavor Society. It will cast a flood of light on the problem of missions, and it will bear testimony to the power of the gospel to uplift fallen humanity and establish Christian society. The retail price has been fixed at $2.50. Send word at once to the Publication Committee, Ecumenical Missionary Conference, Room 823, 156 Fifth Avenue, New York City.

***

No longer are the churches in their missionary endeavors confronted by that once serious problem: how to obtain an entrance to heathen lands. Everywhere open doors invite, and pressing, pleading calls are heard. Nor is it any longer a question of finding consecrated workers willing to serve in the foreign field. Thousands of earnest and splendidly trained young men and women stand ready to go to any field to which they may be sent. It is now simply a question of obtaining the means wherewith to send out missionaries, and maintain them. The Protestant foreign missionary societies now spend about $15,000,000 a year in the propagation of the gospel abroad. Yet five times—yea, ten times—this amount ought to be forthcoming for this grand work. How utterly insignificant the sum mentioned appears in comparison with the billion-dollar drink bill of this country each year!

***

At the Saturday's session of the Ecumenical Missionary Conference prominence was given to the converted heathen in attendance, the seats of honor in front being occupied by Chinese, Japanese, Zulus, Turks, natives of India and of other lands, whose presence furnished a living exhibit, both striking and convincing, of the work of the missionaries. Thus wonderfully is the brotherhood of the race being made manifest.

***

Week before last, in his address of welcome to the Ecumenical Missionary Conference, President McKinley said, among other things: "I am glad of the opportunity to offer without stint my tribute of respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude of and homage of mankind. The noble, self-effacing, willing minds of peace and good-will should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never faltered. They count their labor no sacrifice."

NOTES.

On our third page will be found an interesting account of the recent meeting at Starkville, Miss.

***

Rev. Clarence B. Stronse is conducting a revival meeting in the M. E Church, South, at Monroe, La.

***

The article on our second page headed "The Parsonage," should have been credited to Our Homes.

***

A note from Rev. T. L. Mellen brings the painful intelligence that Rev. Geo. Bancroft, of the Mississippi Conference, is at the point of death.

***

We are under obligations to Rev. H. H. Ahrens for a batch of late New York papers containing extended accounts of the Ecumenical Conference.

***

In our mention, last week, of the subject of Bishop Granbery's lectures, the types caused us to use the word "growing," when it should have been "crowning."

***

Bro. Jno. A. Miller, of Patterson, La., on account of sickness, has been granted leave of absence from his work, and his people have furnished him the means for a sojourn at Sour Lake, Texas, for rest and recuperation.

***

The Canadian Presbyterians are working hard to raise a Twentieth Century Fund of one million dollars in two years from last June. Over half of the sum has been subscribed, the ministers alone having given about $80,000 of this sum.

***

Several weeks ago Rev. C. C. Wier, our pastor at Lafayette, La., had the misfortune to have his left eye kicked out by a vicious horse. We are glad to learn, however, that through the skillfulness of Dr. Felix Girard, Bro. Wier is improving finely.

***

We are in receipt of an invitation to attend the marriage of Miss Frances Griffith, daughter of Mrs. William Rushing Griffith, of Minden, La., to the Rev. Courtland Prentiss Smith, of the Louisiana Conference. The happy event will take place at Waldmere, the residence of the bride's mother, near Minden, on Wednesday, May 9, at half-past three o'clock. We extend in advance our warmest congratulations, and wish the fortunate groom and winsome bride a life full of sunshine and happiness.

Dr. E. E. Hoss will deliver the fraternal message from our church to the General Conference of the M. E. Church, which meets this month in Chicago.

***

Bro. J. L. Moore writes us from the Gainesville (La.) charge that the pastor, Rev. H. M. Banks, is entering upon his work with renewed zeal and courage. Preparations are being made to observe Children's Day.

***

Bishop Galloway dedicated a church at Marietta, Ga., on the twenty-second. On the twenty-third he addressed the Atlanta Preachers' Meeting. On the twenty-fourth he lectured at Capitol Street Church, Jackson, Miss.

***

During the session of the Brookhaven District Conference, at Magnolia, last week, Bishop Galloway delivered one of his masterly and thrilling addresses on the Twentieth Century Movement, after which a collection was taken amounting to about $150.

***

A recent note from President J. W. Beeson, of East Mississippi Female College, says: "We have the largest school we have ever had, having enrolled 260 students and 185 boarders. We have had about 90 conversions during the session. Truly God is good to us."

***

The energetic and much-loved pastor of our church in Algiers is now in the midst of a protracted meeting, which is daily increasing in interest and power. The attendance upon the services last Sunday morning and night was the largest that has greeted Bro. Dodson since he took charge.

***

Forty-eight pastoral charges in the Holston Conference have subscribed $50,400 to the Twentieth Century Fund. When the remaining one hundred and eighteen charges are heard from, it will not surprise us if it is ascertained that the Holston has outstripped every other Conference in liberality and promptitude.

***

During the past week a revival meeting has been in progress at Millsaps College, conducted by Rev. R. Wilkinson, of Aberdeen, Miss. Great interest has been manifested and much good has been done. Bro. Wilkinson occupied the pulpit of First Church, morning and night, to the delight and edification of large audiences.

***

Dr. W. H. Whitsitt has returned from abroad more thoroughly fortified in his position on Baptist history than ever before. He states the matter thus: "All of my researches confirm my belief in the correctness of the positions which I have hitherto assumed in this matter." The Doctor will make his home in Louisville while he prepares, what will doubtless be, the greatest book on Baptist history extant.—Central Methodist.

***

If any church in the Southwest has manifested more enthusiasm over the Twentieth Century Educational Movement, or has made a more liberal thank-offering than our church at Carrollton, Miss., we have not heard of it. Both pastor and people are to be congratulated upon the phenomenal results that have been achieved, which are due principally to the untiring zeal of that splendid layman, J. R. Bingham.

***

Bishop Hendrix, fraternal messenger of our church to the Wesleyan Methodist Church, will sail for England on the "Umbria," of the Cunard Line, June 23. He will be absent until the first of September. During his stay in England the Bishop will visit the great English Universities as well as the different colleges under the auspices of the Wesleyan Church, and he anticipates a pleasant and profitable visit.—Nashville Advocate.

***

Rev. J. W. Malone, president of the Woman's College of Oxford, Miss., writes us as follows: "Our first year here has been very successful. We have the best school that was possibly ever in this building in all its history. The school was founded in 1838 by the Methodist Church, passed into the hands of the Cumberland Presbyterians, and was chartered in 1854, thus making it one of the oldest in the State. It has had a useful career, having many graduates, not only in this State, but in other States also. Under the new management a charter was granted July, 1899, with change of name. Dr. Palmore, as you will see, preaches our commencement sermon."

THE PIANOS AND ORGANS Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss., EDITOR.

The programme of the sixth Annual Conference, Epworth Leagues of Mississippi, are in print. It is a splendid specimen of the printer's art, on good paper, and illustrated with pictures of all the prominent speakers and officers, from that of our General Secretary-Editor down to the editor of the League column in the ADVOCATE. The mental material of the programme is unique, and the exercises bid fair to be not only practical, but intensely interesting. Dr. DeBose, our Era Editor; Dr. Monk, of Chattanooga, and Rev. P. L. Cobb, of Nashville, will be there, besides the workers of Mississippi. Dr. Monk delivers two addresses, one being on the Twentieth Century Fund. The literary parts to be conducted by Mrs. Mathis, of Columbus, are specially attractive, e. g.—Clay Model of Jerusalem, Bible Chart and Drill, Pendulum of Church History. On the first afternoon of the meeting, Thursday, May 10, following the opening exercises, there will be a Rose Social.

At the close of the printed programmes is the following:

Leaguers are requested to bring note books and Young People's Hymnals. Come prepared to receive practical help, and to sing unto the Lord. The railroads will give one and one third fare on the certificate plan. Come for the opening session, and remain till close of Conference.

WEST END, MERIDIAN, LEAGUE.

The West End Epworth League, No. 3,891, was organized in 1894, with D. S. Harmon, president.

About a score of members composed the charter list, and all the best working material of the church's young people has been brought into the force.

The League has been of incalculable value to the pastor, not only in junior branches of duty, but in the main work of the church.

Every department is at work. However, we have not reached such perfection that every member is doing his duty. The first, or Devotional Department, holds a prayer meeting every first, third and fourth Friday night, with a good average attendance.

The second, or Charity and Help Department, is doing a magnificent work among the sick and needy, reports showing fifty or seventy-five visits by our League doctor, besides visits by committee, with several dollars a month usually expended for medicines, fuel, clothes, etc.

The chairman of the third, or Literary Department, is to be congratulated upon her excellent good work in so successfully organizing the entire League with reading circles, three of which bring every member into a congenial circle of study. The second Friday night is reserved for a social meeting of the entire League, which is always well attended and highly enjoyed.

We believe our League is indispensable, and that its influence is a power for God.—Meridian News, League Edition.

STATE CONFERENCE.

The State Conference is organized as if it were a League chapter, having exactly the same officers. The vice presidents have charge of the departments, and are expected to study and present methods of work for the departments over which they are placed. In short, the State Conference is, or should be, a school of methods. Such shall be the sixth State Conference of Mississippi, to be held at Vicksburg, May 10-13, for the State officers have, with perfect unanimity, determined to make it such, if possible.—H. W. Featherston, in Meridian News, League Edition.

LOUISIANA.

REV. H. R SINGLETON, Ruston, La. ASSOCIATE EDITOR.

Prof. R H. McGimsey can not accept the chairmanship of the Alexandria district.

Carondelet Street Epworth League disbanded about a year ago, and has not yet been reorganized.

If you are going to have a vacation this year, you could not spend it more pleasantly and profitably than at the Tri-State Epworth League Conference, at Seashore Camp Grounds.

The Louisiana Leaguers will be glad to know that the State secretary is recovering from her recent severe illness.

The editor wants the news from the different chapters often. He also wants a short report from each League in the State, taking the Baton Rouge report in this issue as a model.

The regular monthly meeting of the New Orleans Epworth League Union will be held at Tchonpitoulas Mission, 1026 Tchonpitoulas, between Calliope and Delord Sts., on Tuesday, May 8, 8 o'clock. As this is the first meeting in their new quarters, let us have a full attendance.

A missionary rally under the auspices of the Union Epworth League is being planned for the near future, at which the Holston Plan will be fully discussed.

The Senior Epworth League of the First Church, at Baton Rouge, was organized in March, 1896, by Bro. H. R Singleton, at that time our pastor. Our most rapid growth has been attained during the past Conference year. Our membership is forty-seven. Officers: May Goldsby Smith, president; W. S. Holmes, first vice-president; Mattie Reames, second vice president; H. A. Morgan, third vice-president; Laura Hanaman, treasurer; Anna Burgess, secretary; May S. Mayo, Junior superintendent.

Our work for the past year: Prayer meetings held weekly, with testimonies of spiritual benefit from them. A Week of Prayer was held in March, which drew our young people closer to Jesus. The missionary prayer meetings have been held monthly, program in Era being used. We have received letters from Mrs. W. B Nance, of Shanghai, China, and Miss Peabody, of the Scarritt Training-school, for our missionary meetings.

Our pledge of thirty dollars toward Mrs. Nance's support has been redeemed in full, and the Student Missionary Campaign Library purchased. The books are being read.

The Charity and Help Department has given money and food to the poor; visited the sick and the stranger within our gates. A Welcoming Committee has greeted visitors in the vestibule of the church. One thousand cards have been printed, containing a list of our church services, and an invitation to attend same. These cards have been put into the hotels and ferry-boat. The Welcoming Committee presents them to strangers, and our pastor uses them in his pastoral visits. We have fifteen subscribers to the Epworth Era.

Our treasurer is active in her duty, four-fifths of our members being regular in paying dues.

Our Sunday-school superintendent and third vice-president combines his offices by conducting a Bible class weekly. We are studying Stevens' and Burton's Harmony of the Gospel, with the companion book, Burton Sharman's Studies in the Life of Christ—a study being outlined for every day in the week. We feel that this systematic study of the Word, wherein is light, is developing our young workers spiritually.

You may expect to hear from our Juniors at an early date.

MAY GOLDSBY SMITH.

Commencement Woman's College and Conservatory of Music.

May 2, 8 P. M.—The Conservatory of Music, graduating recital, College Chapel. Degree M. B. Miss A. Gertrude Parham, Miss Mary E. Parker.

May 11, 8 P. M.—Grand concert, Opera House.

May 15, 8 P. M.—Conservatory of Music and Elocution, College Chapel.

DEPARTMENT CERTIFICATES.

Miss Mary Kendall Elkin, mandolin; Miss Alma Bizzell, Miss Mary Rupert Ingram, Miss Delia May Tolar, guitar; Miss Willie B. Cotten, Miss Maggie Lon Neeley, elocution; Miss Katherine Archibald, piano.

May 18, 8 P. M.—College Chapel. An evening with the little folks.

May 20, 11 A. M.—Commencement sermon, Dr. W. B. Palmore.

May 20, — P. M.—Missionary and Epworth League sermon, Dr. W. B. Palmore.

May 21, 8 P. M.—Concert, College Chapel.

May 22, 10 A. M.—Graduating Exercises, Class of Thirteen. Address by Hon. J. E. Holmes.

J. W. MALONE, Pres.

Oxford, Miss.

NOTICE.

To the Preachers of the Greenville District, North Mississippi Conference—

DEAR BRETHREN: Will you kindly send me the names of those who expect to attend the approaching session of our District Conference, which convenes Friday morning, May 25, at 9 o'clock, and continue through Sunday? By attending to this simple matter, you will confer a favor on me and avoid possible confusion. J. T. MURRAH.

Clarksdale, Miss., April 29, 1900.

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ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.

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—AND ALL—

Disorders of the Liver.

TESTIMONY.

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THIS WE CRAVE.

We have had but a small percentage of replies from the earnest personal note addressed to our pastors. Some have answered that they have sought to comply with our request and have failed; others feel that they have already too many things to do; but a large majority have sent no reply. May we not ask this (it is but a little thing to do): Will you not send us the names of six, eight, ten, or more of your intelligent young men or women who could likely be interested in the extension of our League work and the circulation of the young people's paper? Two thousand of our League chapters are absolutely without the Era. That is, there are one hundred thousand of our young people organized into the League who never see their own paper. Brother pastor, will you not inquire diligently to see if this may not be the case with your League? It will take you but a few seconds to make us a list of the names of your leading young people. We will undertake the task of seeing that they are interested. Only help us in this, and we will help you in turn. May we not even beg for so much help from you?

H. M. DUBOSE,
Editor Epworth Era.

Nashville, Tenn.

NOTICE.

To All Missionary Workers in the Mississippi Conference:

Bro. P. L. Cobb has arranged to hold a mid-year missionary meeting at Vicksburg, Miss., May 9 and 10, in connection with the State Epworth League Convention. There will be missionary addresses delivered on Wednesday evening, at 8 P. M., and Thursday, at 11 A. M.

The following program has been arranged for discussion:

1. The Assessment the Minimum.
2. The Sunday-school Fund for a Surplus.
3. The Holston Plan.
4. A Missionary Conscience.
5. Sunday-school Missionary Societies.
6. Relation of Presiding Elder to the Movement.
7. The Use of Missionary Literature.

W. T. GRIFFIN,
For Committee.

Their Son's Statement.

Pine, La., April 24, 1900.—William H. Knight states that his father has been troubled for several years with his back, but has been entirely cured by Hood's Sarsaparilla. His mother, also, has been relieved of kidney trouble by its use.

Providence Camp Ground Association.

The Providence Camp Ground Association met on April 7, and appointed Friday, August 31, as the time to begin the next meeting, and to continue six days—i. e., to move in on Friday and move out on the following Friday. Plans have been made for a new roof on the tabernacle, and arrangements are to be made for good hotel accommodation, and we are to have the best possible preaching and music. There is a renewed interest and enlarged views in this old camp ground.

C. MCDONALD.

Tyrus, Miss., April 16, 1900.

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And now holds for the security of its present members	277,517,325 36
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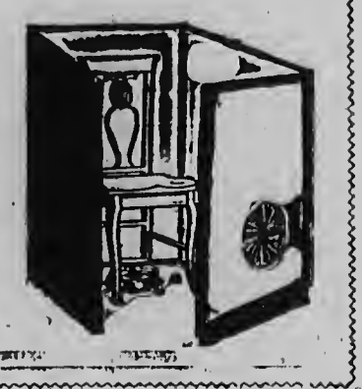

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WRITE TO-DAY

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India Famine Relief Fund.

MR. EDITOR: You will find enclosed $13.10 for the India famine sufferers. The "Bolton Busy Bees," a band of little girls, raised $5 of this amount. The balance was contributed by various other persons.

Yours, etc., L. CARLEY.

Bolton, Miss., April 26, 1900.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

NOTICE.

The Winona District Woman's Home and Foreign Missionary Societies will meet in Maryland, Miss., May 5 and 6, 1900. All who expect to attend will please send their names to the pastor of the Methodist Church. (REV.) JOHN RITCHEY.

McNutt, Miss.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

NOTICE.

The annual meeting of the Board of Directors of the Orphans' Home will be held in Water Valley, at 8 o'clock A. M., Wednesday, May 16, 1900. All the members are urged to be present. J. B. STREATER, Secretary.

Black Hawk, Miss., April 27, 1900.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

BOSTON DENTAL COMPANY.

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Letter from Capitol Street Church, Jackson, Miss.

MR. EDITOR: I have just returned home after a delightful visit of ten days to McComb City, where I had the pleasure of being associated with Bro. Peebles in a revival meeting. Our consecrated and zealous brother is justly held in the highest esteem by all his people, who love him dearly. All the interests of the church are prospering under his faithful administration. To him the language of 1. Kings xvii. 24, is especially applicable.

Our community is greatly saddened by the death from smallpox of Bro. Callaway Little, a son of the late Rev. D. A. Little. This noble young man was a steward in the church, and his life bore the promise of great usefulness. His place in the church will be hard to fill. It can never be filled in the stricken home. Let the prayers of all be made for the bereaved mother, sisters, and brothers. A suitable obituary will appear in due time.

On the twenty-fourth Bishop Galloway delivered to a large audience his eloquent and instructive lecture on "Mississippi: Her Past, Present, and Future." The proceeds of this lecture, which was delivered under the auspices of the Senior Epworth League, will go to defray the expense of putting electric lights in the church. In this connection must be mentioned the efforts in this behalf of the Junior League, which gave an Easter egg hunt, thus realizing about twelve dollars. We have a noble band of young people, who give promise of great usefulness to the church. The Sunday-school, under the efficient superintendency of Bro. I. C. Enochs, assisted by Bro. A. J. Harris, is prospering. The attendance last Sunday morning was the largest this year.

C. F. EMERY,
Pastor Capitol St. Church.

Jackson, Miss., April 26, 1900

THE VERY BEST.

The very best premium offer we have ever made is our sewing machine offer in this week's issue. Be sure to read it.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfils every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the NEW ORLEANS CHRISTIAN ADVOCATE.

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5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

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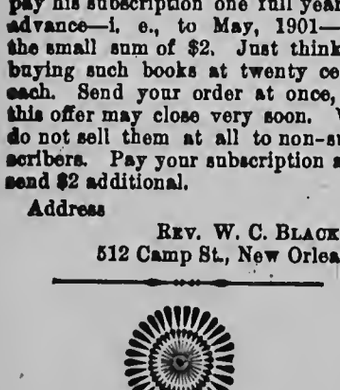

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Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

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BEFORE IT IS TOO LATE.

BY IDA GOLDSMITH MORRIS.

If you're a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown;
To-morrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent -
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—Atlanta Constitution.

COMPANIONSHIP IN MARRIED LIFE.

If you wish to be a good companion to your husband, study to make each "Good morning" that you say to him an incentive to a better life. Learn to make each "Good night" a benediction of love for the day's work, the day's loving, and the day's sympathy. Look for his good qualities. He is like you in having faults; with very little trouble you can find these faults, and by talking about them and reminding him of them you can make your married life unendurable. You can bring about heart-burnings, you can cause strife, and before you know it hatred may take the place of love. Look for his virtues, and, seeking always for goodness, you will grow better every day just as certainly as you would grow bad if you looked only for that which was wicked. Remember there is much that will have to be forgiven in you, and whenever you feel inclined to remind Tom of a weakness, read the book in which is set down your foibles and your follies. A woman who, even after her marriage, carefully studies her profession, can make her husband what she wishes him to be. Everything that is good is contagious, and the right kind of a wife makes the right kind of a husband.

Respect the rights of your husband; he is a man, not a child, and how can the world honor him when you, who are his closest companion, do not? Do not, even in jest, deride or underrate him. People are slow about deciding when one is jesting or when one is in earnest. And what you meant to be funny may cause some stupid person to say: "How horrid Tom must be! Why, his wife says dreadful things about him!"—Ruth Ashmore.

God does not promise supplies in advance. If we have only bread for to-day, and are doing our duty faithfully, we may trust him till to-morrow for to-morrow's food. And it will surely come, for God's word fails not. As the days come, each one will bring with it its own little basket, carrying a day's supplies, but no more.—J. R. Miller, D. D.

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Cutting out Cancer simply removes the local, outward manifestation.

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Several years ago there appeared on the side of my face an irritable rough spot. At first there was no attention paid to it, but after a year or two it began to scale off and bleed easily, and another place appeared on the other side. Two years ago they had developed into what the doctors pronounced Cancer. About this time there appeared a growth on my neck which got to be about the size of a hen's egg, and proved to be cancerous. In August, 1896, I began the use of the Serum Treatment, administered by Dr. Hathaway & Co., and in about six weeks all three of the cancerous masses had been removed and healed up.

C. F. HILL,
Duncan, Ariz., June, 1899.

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"I DARE NOT."

A group of boys stood on the walk before a fine, large drug store, pelting each other with snowballs. In an unlucky moment the youngest sent his spinning through the frosty air against the large plate glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be mad! Run, Ned! We won't tell. Run, quick!" "I can't," he gasped. "Run, I tell you! He's coming! Coward! Why don't you run! I guess he wouldn't catch me!" "No; I can't run," he faltered. "Little fool! he'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the elder boy. The door opened; an angry face appeared. "Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near. The little, delicate-looking culprit faced the angry man, and in tones of truth replied: "I did it, sir." "And you dare tell me of it?" "I dare not deny it, sir; I dare not tell a lie." The reply was unexpected. The stern man paused. He saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone, and his heart was touched. "Come here, sir. What's your name?" "Edward Howe, sir. Oh, what can I do to pay you? I'll do anything"—his eyes filled with tears—"only don't make my mother pay it, sir!" "Will you shovel my walk when the next snow falls?" Ned's face was radiant as he answered: "All Winter, sir! I'll do it every time, and more, too, sir." "Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls be sure you come to me." "I will, sir." "We'll all help him!" shouted the others; and, as they turned away, three hearty cheers rose for Mr. Kendrick and three more for the boy that dared not run away.—Selected.

AMERICANS RUSH TOO HARD.

Take our family life to-day. Look around one's own family circle, look into its life, look into the families we know, and tell me if I am so far wrong when I say that what our American families need more than anything else is more time with one another, more drawing together, more moments of being alone with one another, a greater extraction of the peace and comfort from those material surroundings which each so earnestly strives for, and all are too much satisfied to strive for simply to possess, and nothing more.

We are all too much in a hurry in America to allow of our knowing and enjoying one another: our lives are too full with the things which ought to be secondary, but which we have allowed to dominate us. We are all too busy—men and women, girls and boys—all of us. We are not getting the rich beauties out of life, the greatest enjoyments out of living. Rush and haste are too much upon us. The sweet balm of peace and quiet is an unknown delight to thousands of our people. And much of the cause, disagreeable as it is to say it, lies with our women who have of late allowed their lives to become too full. I will not say that they have neglected, to any alarming extent, the fundamental duties of wifehood and motherhood; but I do say that the danger of doing so in the very near future exists, in many an instance, if things are allowed to go on as they have gone.—Edward Bok, in Ladies' Home Journal.

INFANCY AND CHILDHOOD.

Among the traits which are not natural to childhood, which will, unless promptly eliminated, increase rather than diminish with advancing maturity, are those arising from a too intense self-consciousness—a trait which is foreign to healthy animal existence, and is one of the penalties we pay for our civilization. Among its manifestations we may note that of excessive bashfulness, or its counterpart, offensive boldness; an eagerness for attention and commendation; the demand for continual amusement or over-excitement; and a chronic discontent or persistent fretfulness. All these traits indicate an over-stimulation of the nervous system, and a precocious concentration of the childish mind upon itself. While disagreeable in the child, they are increasingly offensive in the man, and are always antagonistic to the highest personal development.

There are also certain demonstrations of temper which are decidedly and increasingly dangerous. The sudden, short-lived temper of the baby, with its natural animal protest against that which is displeasing, is, as we have said, transient, and in no aspect serious. But the temper which manifests itself later, which is brooding, or sullen, or malicious and lasting, should at its very first demonstration be counted as a danger signal, indicating the necessity for immediate and constant repression.—Harper's Bazar.

WHILE YOU ARE GROWING.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage and an erect, straight figure are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house, walk up to the wall and see that your toes, chest and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A Southern school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—New York Times.

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LITTLE THINGS OF LIFE.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm handclasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attentions of everyday life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the tiny pleasantries, but lack of consideration is really one form of selfishness, and selfishness is not considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those who love than we ever know, and we should be watchful of our actions and our words.—Selected.

SOME GOOD RULES.

These rules, handed down by somebody's grandmother, are good ones for our boys and girls to remember.

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Have you something to do that you find hard and would prefer not to do? Then listen to wise old grandmother. Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the things you don't like to do, and then, with a clear conscience, try the rest.—Phrenological Journal.

THE BRIGHT SIDE.

Happy is the man who has learned the fine art of looking for the bright side. The cloudiest day is brighter than the darkest night. The darkest night has unseen stars concealed behind the drapery of its gloom. There can no misfortune befall us that can rob us of the Father's care. For he makes all things work together for good to them that love him. Once admit his plan and his hand, and the all things are gloriously transformed. The wick of your lamp is charred and black. The oil in the lamp, soaking upward, makes the wick still more uncomely. But bring the lighted match to the charred wick, and you explain its past blackness in its present cheer. Welcome the Father into the darkest hour, and you see the hour was black because he was absent. The secret of looking for the bright side of life is the heavenly Father's face.—The Commonwealth.

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Alexandria District Conference.

DEAR BRETHREN: During our District Conference, which convenes at Bunkie on May 23, we wish to hold a Sunday-school Conference and a Missionary Institute. The following subjects are assigned you. Please prepare 15-minute speeches on same. All members of the District Conference are invited to participate in the general discussion of the same.

SUNDAY-SCHOOL CONFERENCE, MAY 23.

What Is the Primary Design of the Sunday-school? R. S. Isbell.

What Are the Essential Qualifications of Officers and Teachers? J. W. Lee.

Importance of Doctrinal Instruction. C. C. Miller.

How Can We Enlarge and Render Our Sunday-schools More Efficient? N. J. Roberts.

MISSIONARY INSTITUTE, MAY 24.

Do We Fully Realize the Importance of Our Obligations to Missions? A. W. Turner.

Do Our Contributions to Missions in This District Show That We Are Discharging Our Duty? R. S. Johns.

Is Our Failure Due to Lack of Information on the Subject of Missions? W. T. Woodward.

What Is the Best Method of Disseminating Missionary Intelligence? J. A. Parker.

Conference will adjourn Saturday evening. All members come prepared to remain over Sunday.

COMMITTEES OF EXAMINATION.

License and Recommendation—G. D. Anders, D. E. Kelley, L. L. Roberts.

Readmission and Orders—R. S. Isbell, W. H. Hill, J. A. Parker.

J. D. HARPER, P. E.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

THOMPSON—JESSE THOMPSON, SR., was born near Columbia, Marion county, Miss., July 1, 1812; and passed to his reward from his home near Spencer, Copiah county, Miss., Feb. 20, 1900. On May 10, 1835, he was married to Miss Nancy Rembert. This union was blessed with a large family of children, some of whom survive their father, and others have crossed the river. For forty-six years there was unbroken happiness in his home, but on Sept. 17, 1881, his wife was taken from him. On July 12, 1882, he was married to Mrs. Eliza Jones, who survives him, and faithfully did she discharge her duty as wife and companion.

In the departure of this good man Copiah county loses one of its best and oldest citizens, and the Methodist Church at Pleasant Valley her oldest and most faithful member. He had been a member of the church for nearly eighty years, during which he had filled all the offices to which a layman is eligible. In faithfulness to his vows, purity of life, and consistency of conduct, he was an example to all. He was never happier than when doing for his church and helping his pastor. It was my good fortune to live in his home while on the Bayou Pierre circuit, and it would be difficult for me to imagine more pleasant surroundings.

"Uncle Jesse" always had deep convictions on whatever cause he espoused, and what he deemed right he did, regardless of public sentiment.

Bro. Thompson loved his children, and gave them all the very best education possible. The burden of his prayer was that God would bless his children and make them useful in the world. He knew in prosperity to be humble, in adversity to give thanks.

May the blessings of God be upon the widow and children! M. L. BONTON.

JONES—Sweet little ERNESTINE, infant daughter of Estell and Leanna Jones, was born Feb. 17, 1899, and died Jno. 14, 1900. She was beautiful, pure, innocent, and one of the most interesting children I ever knew. Had she lived, doubtless, she would have become a bright, shining light in the church and a blessing to the world; but God, who does all things for the best, has graciously and tenderly taken this precious one from the toils and troubles, the sorrows and suffering of this life to the joys, triumphs, and ever-expanding glories of the heavenly world, there to grow and mature with the angels and kindred spirits through the eternal ages. Though her sun set so early, yet it did not fail to leave a trail of hallowed light behind to lead the loved ones to that bright home. B. W. LEWIS.

FLETCHER—JOHN J. FLETCHER was born in Morgan county, Ala., Sept. 10, 1855. With his widowed mother and four sisters he moved to Madison county, Ala. In the home of his Christian uncle, sifted by the constant and patient training of his consecrated mother, he was early impressed with the highest principles. He developed into a model boy, and was one of the most obedient sons that ever blessed a mother. We are not surprised that he became a Christian so early in life that he could not remember the date of his conversion. It was the privilege of the writer to see him baptized and join the Methodist Church in Winona, Miss., in 1866. God's gentleness made him too great to be pretentious. He was a "living epistle, read of men." He illustrated the Christ in his business life. His beautiful life came to its full power in his lonely hours. No wonder that those who loved him best say that he was one of the purest and holiest men that ever lived on earth. They testify to the regularity of his home altar, and his loyalty to Christ and to the rules of his church. On Jan. 18, 1888, he was happily married to Miss Mattie Lou Rose, of Duck Hill, Miss. For eleven years they helped each other on the way to heaven. Home was perfectly happy. On Jan. 20, 1892, when typhoid-pneumonia brought death to Bro. Fletcher, he was ready to go. To him it was victory through our Lord Jesus Christ. We commend his bereaved wife, little son and daughter, and other relatives, to the Father of the orphans and the Protector of the widow.

J. A. BOWEN.

Columbus, Miss.

ALFORD—Mrs. CELIE A. ALFORD was born Nov. 6, 1822, and departed this life the thirtieth of January, 1900. Her maiden name was Lewis. She was the daughter of Mr. Quinia and Martha Lewis. She was married in 1840 to Mr. Warren Jackson Alford. Her husband preceded her to the grave two months and nineteen days. There was given to them eleven children—five boys and six girls—all of which are living but one son and one daughter.

Sister Alford was converted and joined the Methodist Church when she was about eighteen years old, and lived a faithful Christian up to her death. She has two brothers who are members of the Mississippi Conference—Revs. W. B. Lewis and H. P. Lewis. Her son, Rev. N. E. Alford, is a local minister of whom she had good reasons to be proud. She leaves many relatives and friends to mourn their loss, but what is their loss is her gain. "Blessed are the dead which die in the Lord, that they may rest from their labors." We ask God to bless the bereaved ones, and to assist them in making their election sure.

B. H. RAWLS.

Tylertown, Miss.

RICHERT—The angel of death visited the home of Mrs. Nellie Richert on March 27, 1900, and bore away in triumph the sweet, gentle spirit of LOTTIE RICHERT. A more noble girl never lived. She was so sweet and pure and good. Being without a fault, she was loved by everyone. Kind friends and loved ones did all they could for her, but God saw fit to take her from us, and we can not but feel that he took her for some sweet purpose; yet it is so hard to give her up. She was a fair, sweet flower of eighteen summers, just in the bloom of young womanhood.

Weep not, fond mother, sisters and friends; she is not dead, but sleepeth. Remember, you have another golden link that binds you closer to heaven. Another dear one waits on the shining shore to welcome you when you cross the silent river of death to that bright and beautiful home of the soul. Some day,

A fair maiden in her Father's mansion,
Clothed in celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face.

ONE WHO LOVED HER.

ECKFORD—R. L. ECKFORD, son of H. P. Eckford and Ella Bland, was born on the sixth of June, 1874, near Macon, Miss., and died at Isola, Miss., of congestion on the eleventh of March, 1900, leaving a broken-hearted old mother and three sisters. Think God there is something beyond this life, and in my Father's house are many mansions, prepared for those who love Him. Those who believe in the Lord Jesus Christ shall not perish, but have everlasting life. In the bitter suffering of losing our darling we have the hope of meeting him soon.

Belzoni, Miss.

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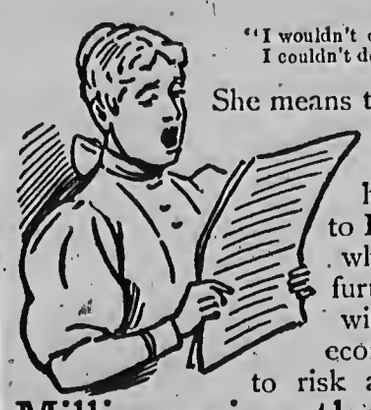

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(Contributed by a Pearline admirer.)

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of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to May, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

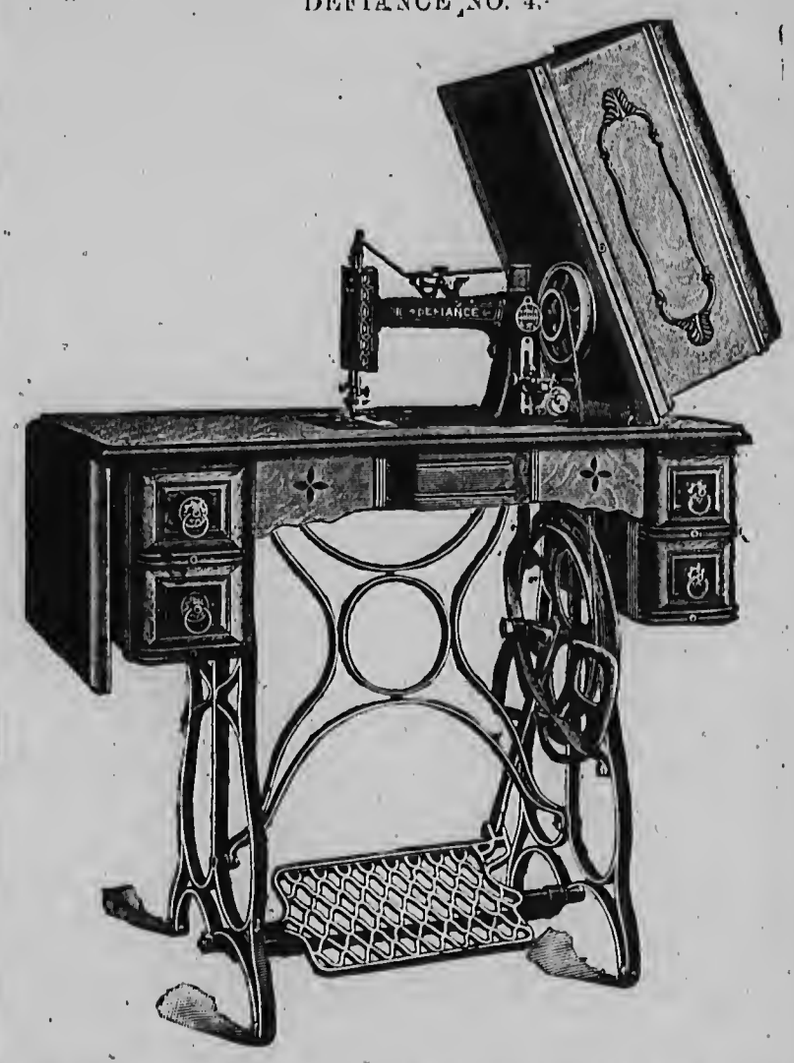
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5¼ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

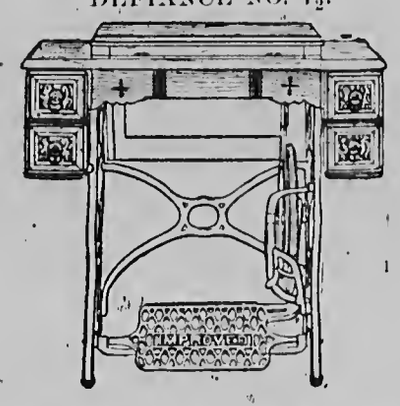
The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter, 1 Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7¼.



This cut shows our new and popular style, the No. 7¼ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7¼ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

D. P. HENSLEE, Doe Branch, Ark.

Dear Doctor Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,
D. P. HENSLEE,
Doe Branch, Ark.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, bronchitis, consumption, piles, fistula, ulcers, eczemas and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Many cured by correspondence. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars about the oil. Address Dr. R. E. Woodard, 502 Main Street, Little Rock, Ark.

NEWS OF THE WEEK.

The Masonic order of Mobile will build a six-story stone-front temple.

The Canadian government will give $100,000 to relieve the fire sufferers at Ottawa and Hull.

The members of the Boer peace commission will sail from Rotterdam for the United States, Thursday.

The Lord Mayor of London has opened a Mansion House fund for the relief of the victims of the Ottawa fire.

A foot bridge in the Paris Exposition grounds collapsed. Nine persons were killed and a number wounded.

In the fight at Israelsport the British ost 20 in killed and wounded. Three hundred Boers were in the fight.

It is reported the Alabama river steamer "Nettie Quin" sank in the Alabama river, between Camden and Selma.

Andrew Carnegie, in a contribution to a magazine, advocates great aggregations of capital as of benefit both to rich and poor.

The Paris Exposition is still in a chaotic state. It will not present the appearance of completion for a month or more.

The Republican steering committee of the Senate has decided that the Nicaragua Canal bill shall not be passed at this session of Congress.

Mayor Harrison, of Chicago, has appealed to the public to use all private and personal influence to effect a settlement of the Chicago building strike.

Eight thousand washerwomen in Paris have struck for higher wages and shorter hours. Hotels, restaurants and private families are seriously inconvenienced.

London newspapers are unanimous in expressing the opinion that it is the duty of Great Britain to substantially assist in repairing the losses incurred by the Ottawa fire.

A committee representing the striking Southern operators has been in Chicago several days conferring with members of the Order of Railway Telegraphers regarding sympathetic action.

Turkey has not replied to the demands of the United States regarding the indemnity claims. The impression is gaining ground that the Porte will not pay without a display of force.

Orders have been issued at the War Department for the arrest of Lieut. H. C. Hazzard, an officer of the First Artillery, on a charge of absence without leave. It is thought that Hazzard has left the country.

The Navy Department has ordered the gunboat "Machias" to proceed to Chiriqui Bay and Port Limon to protect American interests in that section should they be threatened by the Colombian revolutionists.

The American note to the Turkish Minister of Foreign Affairs is couched in peremptory terms, demanding immediate payment of the indemnity several times promised to Minister Straus by the Sultan.

The House committee on insular affairs, on April 27, heard representative men from the South and Southwest on the project for an international exposition at St. Louis in 1903 to commemorate the Louisiana purchase.

Hon. William L. Wilson, author of the Wilson tariff bill, says McKinley and Bryan will be the Republican and Democratic presidential nominees. He does not think Dewey's name will be presented in either convention.

The Ecumenical Conference on Saturday discussed the subject of the "Liquor and Opium Traffic." It was stated that pressure had been brought to bear on President McKinley to prohibit its sale in Alaska, Hawaii and the Philippines.

"Gov." William S. Taylor, of Kentucky, who is now in Washington, has received official notification of an indictment found against him by the grand jury, in which he is charged with being an accessory to the assassination of Senator Goebel.

Events have not moved rapidly as far as the campaign by Lord Roberts against the Boers in South Africa is concerned. It is true that Wepener has been relieved, and the Boers who were investing that place have retired northward.

Over five square miles of territory burned over; more than 2000 buildings destroyed; seven lives lost; 7000 men, women and children homeless, and property loss of $15,000,000 according to the latest estimate, insured for about half its value, are the results as viewed of the destructive fire which swept Ottawa, Ontario, and Hull.

Texas was again visited by severe storms, the area affected extending from the northern part of the State to San Antonio. Heavy damage to property and loss of life occurred at Waco, Blum and other places. Heavy rains have fallen in the semi-arid regions of Southwestern Texas. The Southern Pacific bridge over the Colorado river has been washed away.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY. ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

District Conferences.

MISSISSIPPI.

Forest, at Forest	May	10, 11
Jackson, at Yazoo City		18-20
Seashore, at Gulf Port		24-27

NORTH MISSISSIPPI.

Columbus, at Brooksville	May	8-11
Winona, at Indianola		17-20
Greenville, at Clarksdale		25-27

LOUISIANA.

Arcadia, at Minden	May	23-25
Baton Rouge	June	5-8
Shreveport, at Zwolle	June	27-July 1
Opelousas, at Opelousas	June	28-July 1

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

Read What Is Said of the "Combination" Bible.

"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

See our offer on another page.

OPIUM, MORPHINE, FREE TREATMENT.

Cure guaranteed at home without pain. Trial free. DR. TUCKER, 18 Broad St., Atlanta, Ga.

The Ahita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

NOTICE.

MERIDIAN DISTRICT.

The District Conference will convene at Wayneshoro, May 22. Preaching on night of the twenty-first. Programme same as heretofore announced. We hope the preachers, and the delegates who can possibly do so, will be at the opening on the twenty-second, at 9:30 o'clock. G. A. GUICE, P. C.

MARRIAGES.

COX—MURRY.—At the residence of the bride's father, Dr. J. Y. Murry, in Ripley, Miss., April 19, by Rev. K. A. Jones, Mr. Robt. A. Cox, of Texas, to Miss Julia M. Murry, of Ripley, Miss.

CALLICUTT—ALVIS.—At the residence of the bride's parents, April 25, by Rev. K. A. Jones, Mr. T. J. Callicutt, of Blue Mountain, to Miss Lula Alvis, of Ripley, Miss.

PARKS—HALL.—In the Methodist Church in New Albany, Miss., April 26, by Rev. K. A. Jones, Mr. W. N. Parke to Miss Julia Hall, all of New Albany, Miss.

WATKINS—WATKINS.—At the residence of the bride's parents, Kemper county, Miss., April 17, at 4 P. M., by Rev. Hervie Millard, Dr. Will A. Watkins, of Clay county, Miss., to Miss Fannie Watkins, of Kemper county.

SALASSI—LEFTWICH.—At the home of the bride's parents, Mr. and Mrs. T. S. Leftwich, Port Vincent, La., March 24, by Rev. S. S. Bogan, Mr. John R. Salassi and Miss Ella Leftwich, both of Livingston parish.

After a Hard Day's Work

Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

LITERARY NOTES.

BY W. F. B.

The May Cosmopolitan opens with a profusely illustrated article entitled, When the Novice Goes to Sea, by John R. Spears. American Artists in Paris is the subject of an article by Vance Thompson. Edna Blankart Funston writes on A Soldier's Life in the Philippines. The first of a series of Hiprah Hunt's Journey through the Inferno, depicted by Arthur Young, is no less interesting than it is amusing. The department of Men, Women and Events is well worth perusal.

The American Army Officer in Action is the subject of a paper which Senator Albert J. Beveridge contributes to a forthcoming number of The Saturday Evening Post. During his visit to the Archipelago, Mr. Beveridge was the guest and comrade of Generals Lawton and King, and he tells some stirring stories of the undaunted courage of the tried Indian fighter and of the coolness of the army novelist. The American Army Officer in Action will appear in The Saturday Evening Post of May 5.

When answering advertisements please mention the ADVOCATE.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Vaughan's, at Union	May	5, 6
Bolton, at Baldway		13, 14
Yazoo City	P. M., Thursday	17
Silver Creek, at Silver Creek		26, 27
Lake City, at Lodi	June	2, 3
First Church	Wed.	6
Canton	Thurs.	14
Tranquil, at ——		16, 17
Camden, at Thomastown		23, 24
Steen's Creek, at Harrisville		30, July 1
Brandon and mission		7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. B. Luttrell, F. M. Williams. Deacon's Orders J. A. B. Jones, W. D. Dominick, N. B. Harmon. Elder's Orders G. H. Thompson, Dr. J. A. Moore, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Beauregard, at Matthews Chapel	May	5, 6
Wesson		8, 7
Bayou Pierre, at Sweet Water		19, 20
Pearl, at Lenoir's		26, 27
Adams, at Pisgah	June	2, 3
McComb City		3, 4
Topicaw, at Pleasant Grove		9, 10
Hazlehurst		19, 17
Tylertown, at Holmesville		23, 24
Caseyville, at Galatia		30, July 1
Mt Carmel, at Santee		7, 8
Providence, at Bahala		14, 15
Westville, at ——		17

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

VICKSBURG DIST.—SECOND ROUND.

South Warren, at Ashury	May	5, 6
Flora, at Livingston		12, 13
Bolton, at Clinton		19, 20
Rocky Springs, at Oak Ridge		26, 27
Mayersville, at Beulah	June	2, 3
Utica, at Bear Creek		9, 10
Hermanville at Sarepta		16, 17
Anguilla, at Bethel		23
Rolling Fork, at Cruey		24
Warren, at Wesley Chapel		30, July 1
Satartia, at Satartia		1

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Vancleave, at Shiloh	May	5, 6
Coalville, at Poplarhead		12
Bay St. Louis		13
Brooklyn, at Brooklyn		16
Columbia, at Thompson's Chapel		19, 20
Hattiesburg		21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

FOREST DIST.—SECOND ROUND.

Decatur, at Conrbatin, Sat. and Sun.	May	5, 6
Preachers' Institute, at Forest, Thurs. and Fri.		8, 6
District Conference, at Forest, Thurs. and Fri.		10, 11
Forest, at Homewood, Sat and Sun.		12, 13
Montrose, at Garlandsville	Sat.	19
District High School, at Montrose, Sun.-Tues		20-22
E. M. F. College, at Meridian, Sun.-Tues		27-29
Rose Hill, at Pleasant Grove, Sat. and Sun	June	2, 3
Chunkey, at Spring Hill	Mon.	4
Millsaps College, at Jackson, Sun.-Tues		10-12
Noshoba, at Ebenezer (N. Bend), Sat. and Sun.		16, 17
Indian Mission, at Siloam, Mon. night and Tues		18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Mt. Vernon	May	10, 11
Salem		12, 13
Nebo		19, 20
Martin		26, 27
Jefferson Street	June	3, 4
Wesley Chapel		2, 3
Barlow		9, 10
Knoxville		16, 17

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

Binnsville, at Binnsville	May	5, 6
Vimville, at Pleasant Hill		12, 13
Pachuta, at Orange		19, 20
Enterprise, at S one Wall		20, 21
Middleton, at Mt Carmel		26, 27
Matherville, at Salem	Tues.	29
Daleville, at Bethel	June	2, 3
Shubuta, at Shubuta		6, 10

G. A. GUICE, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks circuit, at Walton	May	5
Byhalia circuit, at Emery		12
Olive Branch circuit, at Oak Grove		19
Ashland circuit at Wesley		26
Shawnee circuit, at Fountain Grove	June	2
Abbeville circuit, at Cambridge		9
Randolph mission, at Algoma		15
Pontotoc circuit, at Ebenezer		16
Mt. Pleasant circuit, at Union		23

J. W. HONNOLL, P. E.
Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Belzona, at Belzona	May	5, 6
Rural Hill, at Plattsburg		9, 10
Kosciusko circuit, at Springdale		12, 13
Poplar Creek, at Friendship		19, 20
Chester, at Mt. Nebo		26, 27
Ackerman, at McCool	June	2, 3
Ethel		9, 10
Louisville		16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Burgess, at Forest	May	5, 6
Arkabutla, at Hunter's		12, 13
Courtland, at Center Hill		19, 20
Wall Hill, at Grub Hill		26, 27
Pt. Grove, at Shiloh	June	2, 3
Cockrum, at Independence		9, 10
Pt. Hill, at Lewisburg		16, 17
Tyro at Liberty		20, 21
Longtown, at Seas Chapel		23 21

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Belen	May	6, 7
Friar's Point		12, 13
Tunica		13, 14
Evansville		14
Deeson		19, 20
Bolivar	June	2, 3
Gunnison		4
Phalia		20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona circuit, at Verona	May	5, 6
Okolona circuit, at Boon's Chapel		10
Aberdeen station		12, 13
Fulton and Smithville, at Smithville		19, 20
Tremont circuit, at Mt. Pleasant		26, 27
Aberdeen circuit, at New Hope		31
Quincy circuit, at Antioch	June	2, 3
Nettleton circuit, at Evergreen		7

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

CORINTH DIST.—SECOND ROUND.

Blue Springs, at Sherman	May	1
Corinth circuit, at Boxee Chapel		5, 6
Kosenth, at Kosenth		12, 13
Mantachie, at Mooreville		19, 20
Marietta circuit		26, 27
Burnt Mills circuit	June	2, 3
Jacinto circuit		9, 10
Belmont circuit		16, 17
Booneville circuit		23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Elzy circuit	May	5, 6
Pittsboro circuit		7
Slate Springs circuit		12, 13
East Grenada circuit		14
Cascilla circuit		19, 20
Charleston		21

R. G. PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus station	May	6, 7
Brooksville, at Soule Chapel		12, 13
Sturges, at Pugh's Mill		19, 20
Lagrange, at Providence		25
Cedar Bluff, at Siloam		26, 27
District Conference		8-11

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona circuit, at Bluff Springs	May	6, 7
Morehead circuit, at Morehead		11
McNutt circuit, at Shell Mound		12, 13
Indianola circuit, at Fairview		16
West circuit, at ——		26, 27
Carrollton circuit, at Edon	June	2, 3

J. H. MITCHELL, P. E.

EXTRA GOOD ORGANS

"Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense. By saving in the selling, we put more in the making.

The more people know how good the Epworth is—and how we deal—the more our business grows. Write for catalogue today.

Williams Organ & Piano Company, Chicago.

Uneeda Jinjer Wayfer

The new dainty that has captivated the young folks, delighted the old folks, charmed all sorts of folks.

The sweet sister of

Uneeda Biscuit.

At grocers.

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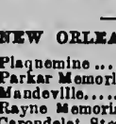

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LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Gilbert, at Holly Grove	May	4-6
Harrisonburg, at Pine Hill		11-13
Winnsboro, at Magnolia		18-20
Bonita, at Bartholomew		25-27
Tallulah	June	1-3
Lake Providence		8-10
Waterproof, at St. Joseph		15-17

J. M. HENRY, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Knox Point	May	5, 6
Logansport, at Longstreet		9
Pleasant Hill, at Beniah		12, 13
Ft. Jessup and Many, at Many		16
Wesley, at Wesley		19, 20
Florien, at Negreet		26, 27
Pelican, at Williams Chapel		30
Leesville	June	2, 3
Mansfield		9, 10
Zwolle, at Bayou Scie		16, 17
Coushatta, at Brownsville		23, 24

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Franklinton, at Fisher's Church	May	4-6
Amite City		7-9
Kentwood		11-13
Port Wilson, at Clio		19, 20
Ponchatoula	June	8-10
East Feliciana, at Olive Branch		15-17
Wilson, at Plagah		22 24
St. Francisville, at New Hope	30, July	1
Preachers' Missionary Institute, St. Francisville		3, 4
District Conference		5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Plaquemine	May	6
Parkar Memorial		13
Mandeville		20
Rayne Memorial		27
Carondelet Street	June	10
White Castle		17
Burgundy Street		24

S. S. KEENER, P. E.

ARCADIA DIST.—SECOND ROUND.

Vernon, at Long Straw	May	5, 6
Ruston		6, 7
Gibsland, at Oak Grove		11
Bienville, at Ebenezer		12, 13
Haynesville		19, 20
Homer		20, 21
Valley, at Spring Hill		26, 27
Gansville	June	2, 3
Arcadia, at Tullp		9, 10

District Conference at Minden, May 23 to 8 P. M., 25.

B. T. CREWS, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Natchitoches, at Ragan Chapel	May	12, 13
Montgomery, at Montgomery		19, 20
Bunkie, at Evergreen		23
Melville	June	2, 3
Columbia, at Boscoe		9, 10
Jena, at Trout Creek		16, 17
Winfield, at Atlanta		23, 24
Dry Creek	30, July	1

The Alexandria District Conference will convene June 13.

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington and Chicot, at Chicot	May	5, 6
Indian Bayou, at Indian Bayou		12, 13
Crowley		19, 20
Plaquemine Brule, at Plaquemine		26, 27
Lake Arthur, at Lacasine	June	2, 3
Grand Chenlere, at Grand Chenlere		9, 10
Lake Charles		16, 17
West Lake, at Jackson St		23, 24

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Christian Advocate.

VOL. 47.—NO. 19. NEW ORLEANS, THURSDAY, MAY 10, 1900. WHOLE NO. 2281

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GRATITUDE.

BY ANNA WILSON SIMMONS.

I have so much to thank Thee for,
So much of loving care,
The goodness that surrounds my life
And meets me everywhere.

I have so much to thank Thee for—
The blessings manifold;
For daily light and upward sight,
And faith's unchanging hold.

I have so much to thank Thee for—
I can not speak the praise—
The measure of the gratitude
My throbbing heart would raise.

I have so much to thank Thee for,
Dear Father, take my all,
And sanctify and use for Thee
The gift that is so small.

—Exchange.

Communications.

NEW ORLEANS METHODISM.

BY BISHOP KEENER.

The ladies of the W. H. M. S. who came to pay wife and myself a visit, on the first day of their Conference, were most heartily welcomed, and I was only sorry that I was too feeble to pray with them. They requested me to address them. This was my talk:

My Dear Sisters: While holding Conference in Kentucky, a few years ago, at Middlebury, near the Cumberland Gap, I listened to the account of a speech made to cheer the stockholders of an expiring boom, as repeated to me by the secretary of the company. Some fifteen millions had been expended in the venture. "Gentlemen," said the speaker, "where is the richest spot in this world? Doubt less your thoughts carry you to the gold and silver mines of Peru, or to the diamond mines of Brazil, or to the fields of South Africa, with its wealth of diamonds and gold; but, gentlemen, you are now standing on the richest spot of this earth. There, below you, is a mountain of brown hematite, and there, to the right, a mountain of bituminous coal, and over yonder a mountain of sulphuret of copper, and there vast deposits of plumbago, and there you have the red oxide of manganese, etc. Yes, gentlemen, this is the richest spot on earth." Of course, his audience would have been only too glad to think so.

And I now say, ladies, you are standing in the richest spot of spiritual life in the Methodist Church—New Orleans! Since 1848 it has given to our church four Bishops, fifty-one itinerant preachers, and the Mexican Mission,* since grown into three Annual Conferences, of Spanish-speaking ministers. It has also established in Mexico many schools, teaching both Spanish and English.

Besides this foreign mission, we have here in the city two most beneficent enterprises, which are an honor and credit to our church, as well as to our citizens. Each started and is still carried forward, one since 1892, the other since 1896; one by Rev. A. E. Clay, one of our traveling ministers for twenty-eight years—the other by Mr. J. H. Haag, a member of the Dryades Street, South, Methodist Church.

Mr. Clay's Society for the Protection of Children from Cruelty gives the following brief statement of some of the work done for the last eight years, compiled from office records:

Sent to asylums or homes	1,744
Houses corrected or other homes found for children	5,219
Females removed from immoral surroundings	521
Total cases investigated and action taken thereon	6,142
Number of children (exclusive of those in the society's homes) who have been benefited directly in some way	15,253
Adopted in good homes through the instrumentality of the society	2,738

*It was at a missionary meeting during the session of the Louisiana Annual Conference, held in Carondelet Street Church in 1873, that Mr. R. H. Walmsley subscribed a thousand dollars toward starting a mission in Mexico. He also gave a letter of credit for 3,500 dollars. This secured the property in the City of Mexico for both a church and a school. He continued to aid us in the financial management of the mission for several years. The success of this mission gave our church a missionary impulse that continues to this day.

The work by Mr. J. H. Haag—the "Whosoever Will Rescue Mission," at 608 Bienville street—surpasses all that I have ever known elsewhere for spiritual power and for permanent success among the most criminal and inaccessible classes of a city population. I give the full report of this work for the past four years among the slums of New Orleans, since its opening on March 2, 1896:

Number of meetings held	16,470
Total attendance	291,685
Professed a change of life	8,225
Fed at Saturday night love-feasts	35,300
Other meals	68,310
Number of persons lodged	27,425
Number of persons sheltered	62,200
Men's garments distributed	3,560
Men's shoes distributed (pairs)	560
Women's garments distributed	1,740
Women's shoes distributed (pairs)	120
Sent to Charity Hospital	185
Families supplied with food and clothing	460
Employment secured for	970
Assisted to leave the city	51
Lodging furnished above Society	161
Papers circulated	61,000
Other reading matter, tracts, etc	135,000
Visits to Charity Hospital and prison, about	250

This work has been going on every night for four years. All that time there have been at its altar mourners and conversions—averaging more than two thousand each year.

With this statement, I am sure you will not charge me with exaggeration when I say that New Orleans presents to Methodism its "richest spot" of grace in the entire field of itinerant labor. There is in this city crime of every conceivable shape, and there can be no greater ecclesiastical mistake than to send money away from here to any other home work in the church.

There are other items of importance which should be named in connection with New Orleans Methodism. It was largely instrumental through the aid afforded by Governor Wells, of Louisiana, in releasing the Southern Methodist Churches which had been turned over to Bishops Ames and Simpson and Dr. Newman during the war. President Johnson refused to continue this policy against our churches, and gave them back, despite the opposition of Mr. Stanton, the Secretary of War. It released not only those of the far South, but those of East Tennessee, and by the judicious use of the original order "No. 15," at the May meeting of North and Southern Methodist, gave a turn to the decision of that body that virtually returned to the Baltimore Conference its property in the valley of Virginia.

This city has also been largely instrumental in repairing and in holding on to Centenary College, and in securing its present prosperity, against many prophecies to the contrary. It inaugurated and established the Seashore Camp Ground, and has for twenty-six years constantly maintained it, as a Methodist centre of spiritual life for the surrounding Conferences; never more vigorous than at present in its influence for good.

In all this work the NEW ORLEANS CHRISTIAN ADVOCATE has had a large share. This paper was established fifty years ago by one of our own people, aided by the two Alabama Conferences. It was the official journal of the General Conference of 1868, which met in this city. It was afterward edited by the four Bishops who, through its columns, became known to the Church, South. It had long before bought the house on Camp street where it is now printed—bought for $16,000 for the ADVOCATE, for a Publishing House depository, and for a missionary room. It was intended to be a place for the meeting of the Methodism of the Southwest, and a rendezvous for those of this city. After the General Conference of 1854 the Mississippi Conference was one of its publishers. During the war it became seriously in debt, and was relieved by a contribution of $2,200 from the Louisiana Conference Ministerial Aid Society.

As I shall not probably come before the public again in behalf of the historic value of the Methodism of the city of New Orleans, I hope that I may be pardoned for the present boasting.

There are three persons to whom New Orleans is specially indebted for all that is mentioned in this paper: Judge Edward McGehee, of Wilkinson county, Miss., who built Poydras Street Church, who bought the Centenary College of the State of Louisiana, and who was the principal contributor towards the erection of its large centre building; Mr. R. W. Rayne, who built the beautiful memorial church on St. Charles avenue; and Mr. J. H. Keiler, whose family have been the chief supporters of the "Whosoever Will Rescue Mission," and who this year liquidated a debt of the Dryades Street Church to the amount of several thousand dollars.

I mention these persons as principal agents, in the providence of God, in bringing New Orleans Methodism to its present advanced state.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Notwithstanding the publication of much gossip on the subject, there has been no material change in the relations between Turkey and the United States during the past week. This government is awaiting the reply of the Sultan to its reiterated demand for the payment of the money claimed on account of the destruction of American missionary property, which is expected within a reasonable time. There has been much misrepresentation, both of the general attitude of this government towards American missionary work in foreign lands, and of those engaged in foreign missionary work in connection with the claim against Turkey. It has been stated in the secular press that the "American missionary element" was trying to force this government into making war upon Turkey to enforce the payment of this claim, and a New York daily yesterday printed the following as part of a dispatch from Washington, "While recognizing the necessity of protecting the missionaries, both the State Department and the naval service would prefer that the missionaries remain at home." These publications are untrue. They slander our missionary workers and our government. President McKinley is not only a believer in, but a supporter of foreign missionary work.

The United States Supreme Court this week heard arguments in the Kentucky contested governorship case, and a decision will be promptly made which will be accepted as final by both parties to the unfortunate controversy. Representative Boering, of Kentucky, who has just returned from a visit to the State, said: "The soldiers of both parties should disband and go back to their work. There is no need of the soldiers being held under arms. The people of the State have determined to obey the law. Business is at a stand-still. This condition of affairs will not last. After the Supreme Court makes its decision, business will pick up. Things will then go on as usual." This statement has reassured those in Washington who feared trouble from the turbulent element in Kentucky.

Observant persons know the powerful influence exercised in social affairs by the President's family. For that reason much regret is expressed among those who believe in the old-fashioned observance of the Sabbath that the President and Mrs. McKinley should have adopted the continental European custom of giving dinner parties and receptions on Sunday evening. True, these entertainments are called "informal," but they are entertainments for all that, and the steady increase of such affairs in other Washington houses is proof that the leaven of the bad example in the White House is working. Last Sunday the President and Mrs. McKinley entertained a dinner party, which included members of the Cabinet, senators and army officers, and later other guests were received in the Red Parlor. The whole party was comparatively small, and was composed of personal friends of the President and his wife, but, except in numbers, the affair differed little from any other White House reception, and the general public is not inclined to accept the term, "informal," as more than an excuse for entertaining on Sunday, and that portion of the public which has no reverence for the Sabbath is naturally pleased to know of such entertainments at the White House.

The joint resolution reported some time ago to the House, providing for a constitutional amendment disqualifying polygamists from election as Senators and Representatives in Congress, was discussed this week, and without a record vote, was recommitted to the Judiciary Committee. The principal objection to the resolution was, that it was too verbosely drawn. Representative Ray, of New York, declared that he could not understand the resolution as drawn, and doubted whether any judge could; that the object sought could be accomplished by an amendment of two lines to the Constitution, simply declaring polygamy unlawful in the United States. The resolution was prepared by the House Committee on the Election of President, Vice-President, and Representatives in Congress. It is doubtful whether the Judiciary Committee, to which the resolution has now gone, will make a report upon it at the present session.

The following is taken from the annual report of United States Consul Fowler, relating to the missionary troubles in Shangtang and Northern China: "Since Christmas there has been nothing but trouble. Riots, murder, and acts of the most diabolical nature have been committed upon the native adherents of the missionaries. The situation grew so bad that the Germans sent inland a strong military force, burning down one or two villages, and taking back with them several of the leaders of the villages as hostages for future peace. On several occasions Americans and Germans escaped by diplomacy and pinck. The indemnity for these outrages has just been paid, and now the whole western part of the province is in a ferment, and much care will be necessary to pass the Winter without the loss of foreign life."

Washington, May 2, 1900.

A GREAT SUCCESS!

According to announcement the Methodists on last Sunday had their long-talked-of "Twentieth Century Thank-offering Rally." It was a day of "praise and thanksgiving." On a banner suspended from the high arch over the gateway to the church-yard were the words, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Suspended high over the pulpit was the motto: "Attempt great things for God. Expect great things from God." The altar was profusely decorated with lovely flowers. Historic pictures added to the interest of the occasion. In the pulpit, just in the rear of the preacher, was the splendid steel engraving of the General Conference of 1858. In the chancel, reclining against the pulpit, was a large and handsome picture of John Wesley; on his right Bishop Soule, and on his left Bishop Galloway. On the walls of the church hung the following pictures: The Founders and Pioneers of Methodism, The Ordination of Bishop Asbury, The Centenary Conference (1884), The College of Bishops—1870, 1882, 1886, 1890, 1898; John Fletcher and Dr. Rigg, The Mississippi Conference, 1886; The North Mississippi Conference, 1896. A handsome frame on the pulpit contained a leaf from the grave of Susanna Wesley, a bunch of grass and sprig of hyssop from the site of the home of Mary and Martha (Bethany), and a natural flower from the garden of Gethsemane.

A great congregation filled the church and entered heartily into the service, which was exactly according to the program prepared by Dr. Hammond. The singing was general and joyous, and the responsive readings were well rendered. Mr. Lewis preached a splendid sermon from Eph. iv, 13. Immediately after the sermon contributions were called for, which soon amounted to more than thirteen hundred —— dollars. This amount, added to the four hundred twenty-nine and 10-100 dollars cash paid last year, makes seventeen hundred and fifty —— dollars given by the Methodist congregation of Carrollton. The success achieved is gratifying, and is due to untiring effort in circulating literature on the subject, and keeping the matter constantly before the people in various ways. More than a score of articles touching the subject have appeared in our columns. The committee asked us to publish the following resolution, which we gladly do, and are pleased to know that we aided the cause: "Resolved, That we highly appreciate the space given us by the Conservative, and heartily thank the publisher for his kindness."—Carrollton (Miss.) Conservative.

Selections.

THE CHURCH AND THE NEW CENTURY.

BY REV. W. B. MURRAH, D. D., LL D.

Certainly it is not extravagant to say that there was never a time when so much attention was given the subject of education as now. Governments, through legislative assemblies, and churches, through ecclesiastical councils, are giving to it their best thought, and great streams of wealth are flowing through appropriate channels to promote its interests. Nowhere does the spirit of our aggressive age, in its ceaseless search after new forms, find more striking illustration than in the evolution of ideas respecting educational systems.

Conflicting views, with a boldness and persistence never known before, are struggling for ascendency. We hear a great deal of the old education and the new education, of the relative merits of the classical and the scientific education, of liberal as contrasted with technical education. He is a superficial thinker, and but poorly discerns the signs of the times, who does not discover in this conflict the fierce and, perhaps, decisive battle between the spiritual and the material, as they are related to this absorbing question.

Those who believe that a distinctive Christian idea should be stressed in all our educational processes can not but feel concern about certain dangerous tendencies growing out of false conceptions. This concern is emphasized just now by many considerations. We live in a transition period. Methods are undergoing revision. The forces concentrating about the close of this century will give a tremendous impetus to the views which are carried into the new century.

It is not without significance and warning that a writer, who has had remarkable advantages for making observations both in Europe and in America, should have said not long ago that "the purely practical and material ideas in education will assert their overwhelming ascendency until a race of men shall come upon the stage who know nothing more of religion than a threshing-machine, and have scarcely more social charm than a storage battery." And since Herbert Spencer has said, with characteristic felicity of expression, that "we dress the minds of our children as we do their bodies, in the prevailing fashion," it is of the very first importance that the church shall be powerfully influential in setting the fashion in education.

There have been periods in other centuries when the church spoke the final word. Its voice was authority from which no appeal was taken or even thought of. This is not so now. It has not been so for a long time in continental Europe. It is true only in a modified sense in England. In America the church unquestionably occupies vantage-ground, but whether it is to hold this position in matters educational will depend largely on the developments of the near future. American ideas are rapidly becoming world ideas. So long as the church maintains a position of commanding influence in shaping educational ideals and in directing educational policies, character will be the chief aim in all our processes. If, on the contrary, the church loses its hold, purely secular ends will dominate all systems, and it would be impossible to overstate the disastrous consequences. Education is essentially a life-molding process. During the formative periods of life questions of paramount importance arise. Here the church meets its great opportunity. It alone can answer these questions with definiteness. If it surrenders its high place to others, and allows vagueness or silence to be substituted for its voice of authority, it will soon lose all control over brilliant and influential men who shape the destinies of States and nations. The Roman Catholic Church is thoroughly aroused, and its wise foresight in this regard is worthy of imitation. The various Methodist bodies throughout the world are not indifferent, and some of them are wide awake. The Baptists in the United States notably are displaying commendable enterprise in this great field. There are indications, however, in other churches of a large and increasingly influential sentiment favorable to the policy of relegating the educational work to other agencies. The church ought to be a unit in this great department of Christian endeavor. That there should be hesitation anywhere is a fact to be deplored. The twentieth century will bring responsibilities never faced before. If the church can not help the world to solve its great problems, its mission will not long be respected. "It must inspire and lead, or else it dies."

We can not overstate the importance of the action of the last General Conference of the M. E. Church, South, in reference to the educational work of the church. It put emphasis in the right place. It is to be hoped that the result will be great achievement. We should place our institutions on foundations which will secure their permanence, and enable them to command respect everywhere. In order to this we must evince a vigor unparalleled in our past history. The equipment of the past will not meet the demands of the new century.—Nashville Advocate.

Millsaps College.

Bishop Asbury said that it is as much our business to educate the people as it is to get them converted. Certainly a church that is indifferent to the intellectual life of its people has a small mission in human history. It is a narrow ministry that seeks only to make people good. It is not enough for people simply to be good. They must be great. Christ came into the earth to make a great humanity, and he sought the development of every resource of human nature. The preacher who undertakes to do less than this forfeits his right to lead men in the name of Christ.—Dr. J. C. Kilgo, in Raleigh Christian Advocate.

If the church does not look after the social life of the young people and furnish them with recreation, the devil will attend to it for them.—Texas Advocate.

IT IS NOT DEATH.

BY GEORGE W. BETHUNE.

It is not death to die—
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose
To spend eternal years

It is not death to fling
Aside this sinful dust,
And rise, on strong, exulting wing,
To live among the just.

Jesus, thou Prince of Life!
Thy chosen can not die;
Like thee, they conquer in the strife,
To reign with thee on high.

Exchange.

Correspondence.

FROM "REX."

MR. EDITOR: Thinking you might be interested in an account of Dr. Leftwich's "revival meetings" at Jefferson Street Church, in this city, from the stand-point of a layman, I proceed to perform the duty of enlightening you and your readers on that subject.

Dr. Leftwich preached his first sermon on the twelfth instant at night, and then each day at 10 A. M., and at night, except Saturdays and when the weather was too inclement, up to and including the twenty-sixth instant. I consider myself a good judge of gospel preaching (I say this without egotism, in the smallest degree), and I have been hearing "the Word" for more than half a century, and I must do the Doctor the justice to say that I have never heard a series of sermons so exceptionally able, instructive, spiritual, searching and interesting in my life. While this is true, it is also true that in some of the preacher's deliverances I could not concur, but these were few and far between.

During his sermon from the text, "We know that we have passed from death into life," etc, he stressed the proposition that the work of salvation is largely the exercise of the human will, for or against. That is, that all a man has to do is to consent to the work of divine grace, and the spiritual child is born and ready to be dressed. He also disconnted the element of emotion in our religious experience, claiming that we are likely to be deceived thereby, etc. While this sort of theology is very common in this age of push and progressive methods and theories, I beg to deny that it is in consonance either with the teachings of the "Book" or those of primitive Methodism.

It is true that God can not save a human soul without the consent of its will, but it is equally true that such a consent is but a small element in the plan of salvation, because to give that consent any efficacy it must be preceded by a deep conviction of sin and sincere repentance, and be followed by faith in Christ and in his willingness and readiness to pardon. Conviction is an emotion, repentance is an emotion, as is also faith, or belief, as all these have their origin and run their course in the heart. The Book says, "With the heart man believeth unto right eousness and with the mouth confession is made unto salvation." Again: "His spirit beareth witness with our spirits that we are the children of God," etc.—all of which is a matter of the heart and, per consequence, must be emotional in its character. It is a common mistake in our day to suppose that a man can serve the devil as hard as he can until he gets scared at the prospect of a bed in hell, and then turn about, quit his former meanness, join the church, the Y. M. C. A., the Epworth League and one or two other societies, and get to heaven. There is but one way of salvation, and the way that never approaches the cross is not the right way!

In a subsequent sermon, and considering the matter of acceptable and prevailing prayer, he took the position that the honor and glory of God, and conformity to his will, must be the primal object in all cases. Illustrating his position, he recited the following incident: The child of a Christian mother had been ill with typhoid for five weeks, and was at the point of death, or supposed to be, when the mother sent an urgent message to a minister to come and pray for her child's recovery. On his arrival the mother came to him, and he asked her what she desired. She replied that she wished him to pray for the recovery of her child. He asked, Why? She seemed astonished, but replied, Because I love him! The preacher replied that if that was her only object, she would have to excuse him! (This reminded me of the suggestion of the Pharisees to the man who was born blind, "Give God the glory," etc.) After defining his position to her, and after many tears, she finally met, as he supposed, the conditions; they had prayers. Three weeks afterwards the child's father, who was a physician, informed the preacher that on that morning the child had seemed to relish food, and he had some hopes of its recovery, and three months afterwards the child could walk a little, with the help of its mother! The Doctor evidently considered this an answer to the prayers made three months before, but I regret my utter inability to concur. If the conditions for prevailing prayer had been complied with—and the preacher thought they had—it is only reasonable to believe that the child would have shown signs of amendment in a less time than three weeks! It will be a long time before anyone will induce me to believe that He who pitieth those that fear—i. e, love Him—like as a father pitieth his children, proposes, in his dealings with us, that we shall bury or crucify those natural affections which He has Himself made a part of our being, when we approach Him in prayer. The trend of the Doctor's contention was against selfish or personal ends in prayer, all of which is perfectly right, if you don't go too far. When Peter started across the billows of the sea of Galilee, and was about to go under, the prayer that saved him was much more selfish than was that of the poor mother who asked for the life of her little one, but the answer came in an instant, and Peter was saved. There are a number of other examples to be found in the ministry of the Master where purely selfish prayers were answered to the joy and healing of the supplianta, and with Him there is no variableness, neither shadow of turning. God demands no homage from his creatures at the expense of a violation of the laws of natural affection, which laws are the fruit of his own will. But enough of this.

I regret to say that, notwithstanding the high order of the preaching, and the earnest and faithful efforts of both the Doctor and Bro. Carpenter, the visible results of the meeting were small. REX.

Natchez, Miss., April 28, 1900.

SARDIS DISTRICT CONFERENCE.

After very interesting and, we trust, most profitable sessions of the W. F. M. and H. M. and P. Societies on April 25 and 26, only a part of which the writer had the pleasure of attending, the brethren of the Sardis district came together in the Methodist Church at Hernando, Miss., April 26, 1900, at 2:30 o'clock P. M., in the thirtieth session of the District Conference of this district, with the live, consecrated presiding elder, Rev. W. S. Lagrone, in the chair. Rev. B. P. Jaco and P. T. Callicott had the honor to be made secretaries.

The Conference was readily organized, and proceeded at once to take up the program as arranged for the Sunday-school Conference, which brought on several profitable discussions, in connection with which some most worthy papers were presented, prominent among which was one by Rev. T. Cameron, and another by Hon. N. A. Taylor, both of which were requested for publication in church papers. The Conference had two special features as regards attendance. First, out of 114 members there were present not over 35, and, second, the presence and earnest activity of so many prominent and useful laymen. The presence and thoughtful address of Mrs. M. I. Hoskins, representing the Grenada College, added interest and delight to the occasion, and commended the wisdom of Bro. McIntosh in placing so able and consecrated a woman in charge of our girls. We are sure our district feels proud of its representation to appear in our next Annual Conference, viz.: Hon. F. Clark Holmes, Hon. Jno. C. Kyle, Mr. P. B. Jones, and Mr. P. T. Callicott. The Conference voted to renew the license to preach of the following local preachers: A. C. Manghan, Wm. Dunoan, J. H. Arnold, J. C. Clark, J. A. Sowel, and J. A. Goode. Rev. J. A Goode was elected to deacon's orders, and recommended to the Annual Conference for admission on trial.

The preaching was done by Rev. W. W. Mitchell, Rev. J. C. Lowe, Rev. L. D. Worsham, Rev. W. T. Griffin, Rev. B. P. Jaco, Dr. W. B. Murrah, and Rev. L. M. Lipscomb, and was with power in demonstration of the Spirit. Bro. Griffin presented the cause of the Orphans' Home, and received a contribution of over $109 in cash and subscription. Bro. G. W. Bachman was present in full discharge of the duties of his office, and was specially commended by a strong resolution unanimously adopted. A paper respecting the projected paper, The Mississippi Methodist, was before the Committee on Books and Periodicals, and reported on adversely, and report was adopted after some speeches against a new paper, and expressions of desire that some one would represent the other side. Later, however, a member otherwise occupied at the time of the passage of the report found time to arrange to confer with this desire, and moving a reconsideration of the report was successful, upon which the friends of the new paper offered a substitute proposing co-operation with the new paper project, and after about two hours' debate a motion prevailed to table the substitute by a vote of 9 to 7. The report, as originally offered, was then again adopted by the same vote instead of a unanimous one. The new paper idea thus seems to be growing.

The reports from the several charges among others presented these facts: Appointments, 59; members, 3,681; received this year, 112; prayer meetings, 21; church papers taken, 210; family altars, 103; Leagues, 9; Sunday-schools, 49; expended on churches, $415; on parsonages, $1,060; assessed for pastors, $8,325; paid on same, $2,646.50; paid nearly one-third of the assessment for missions, and about one-tenth of amount expected on the Twentieth Century Fund.

Our stirring presiding elder gives a District Conference a briskness and freshness that is both enjoyable and profitable. The work prospers under his able administration. This was a most spiritual Conference, conducted in true Methodist style, with earnest preaching, calling mourners, opening doors of the church, earnest praying, and free shouting under the power of the Holy Ghost. Thank God for such times of refreshing from the presence of the Lord.

BEN P. JACO, Sec'y.

Communications.

DISTRICT DOTS.

"It is one of the luxuries of life always to be able to express yourself with some degree of accuracy." Thus wrote Ian Maclaren in that fine little book, "Beside the Bonnie Briar Bush." This is one of the luxuries which would harm nobody, and would be a personal adornment to everybody. The inaccuracies of speech are very many, especially among preachers. This seems strange when we consider the object of preaching—to persuade men to live the religion of Jesus Christ. To accomplish this men must be made acquainted with the gospel. This is a matter of such tremendous importance for time and eternity that a preacher ought to spare no pains to attain to an accurate knowledge of the language in which he speaks, and to practice assiduously the best forms of expression. It is a joy beyond measure to listen to a preacher who gives out clear ideas in accurate forms of speech. You feel, then, that you are enjoying a rare luxury. Its very rarity contributes to its enjoyment. And yet so many preachers are contented to use a slip-shod language, and when that fails, to go off into vulgar slang. Slang in the pulpit is at a discount among good men and women, and how much more at a discount it must be with Jesus Christ, whose speech was characterized by intense purity and strictest accuracy!

The work in our district has improved over last year. This is shown by two facts—more members are attending Quarterly Conferences, and better provision has been made for the support of the ministry. There have been also up to this time several successful protracted meetings, where the spiritual life of God's people has been quickened and sinners converted. We are expecting great things from God, because we are pleading his great promises at a throne of grace. We expect to see answers to our prayers in a deepened religious life, and a divine glow of holy enthusiasm kindled in hundreds of souls, and earnest work done for the salvation of men. In my judgment, the finances of our district are improving, the prospect for successful collections being much better than at this time last year. Some of our preachers have entered upon the Twentieth Century Fund campaign with success, and others are preparing for it, and when this part of the work is reviewed at the next Annual Conference, we hope to make a creditable report. The number of people who are always ready to express thanks to God in the form of dollars is small in comparison with those who are always ready to express thanks in words. It is so much easier to talk than to give. What St. Paul calls "the grace of liberality" does not seem to be a very popular grace. Very few people seem to be groaning after it, and when it does visit some, that visit forms an epoch in their lives to which they constantly ever afterwards refer with conscious pride, yet never open their hearts again to receive and welcome a second visit. Notwithstanding this impediment to the success of the Twentieth Century Thank-offering, I believe the scheme will achieve a large measure of success. Some of the brethren have worked out the problem on paper, and shown clearly how easy it is to raise this fund by each member giving one dollar. That is all that is to be done. When Dr. Kelley was Missionary Secretary he showed clearly that all the financial problems of the church would be solved by everybody contributing something. I believe that is true, but when you transfer the question from paper and pencil, and bring it in contact with everybody's purse, you see that somehow your plan don't work. The conditions seem changed, and many people you can not reach at all. I see that one brother, taking his cue from Bishop Candler, has said that this scheme has put the presiding elders on trial before the church. Why the presiding elders any more than anybody else? As far as being on trial is concerned, we are all on trial in every duty and privilege and opportunity of life. The whole of life is simply a being on trial until death closes the scene. P. E.

SABBATH DESECRATION.

MR. EDITOR: I want to say "Amen" to Bro. Lagrone's article on the subject of the Sabbath. It seems to me that it is time to wake up from our slumber and sleep on the subject. The only question to my mind is, Has the Fourth Commandment been abrogated or modified? If so, let some one point out chapter and verse in the Book. If not, then we have to remember it to keep it holy; and if we do not, we are sinners, and God will judge and punish us in this life, and also in the life to come. It seems to me that God is already judging and punishing us now.

A few years ago the Legislature passed a law prohibiting the running of freight trains on the Sabbath, but the fruit and vegetable men brought such a pressure to bear on the professing Christian governor that he vetoed the bill, and God rebuked and chastened them for it, for that Spring, and the following, there came storms, hail and cold, and beat the fruit and vegetables to pieces. Then later the Legislature passed another law to the same effect, and there was such a pressure brought to bear on them that they reconsidered it, and voted it down by three majority, I believe. And then followed storms, cold, and such a drouth the vegetables were dried up; so there was very little to ship. Then the last Legislature would hardly consider a bill at all. One was presented for their consideration, but many spoke against it, and large petitions were presented, and, I believe, only the author of the bill, when brought up, would speak a word in its favor; so it went down in shame and disgrace.

Well, God has asserted himself, and the plague has been sent, several lives have been lost, and millions of wealth have been swept into the creeks, rivers, and ocean, and everything thrown into confusion, consternation, and destruction.

It does seem to me anyone with one eye could see the hand of God avenging himself. I am afraid if we do not speedily repent, God will "bend his bow, and make ready his arrow upon the string." "Because I have called and ye have refused. I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity. I will mock when your fear cometh." (Prov. i, 24, 25, 26.)

It may be that if we persist in our sins, we will have a repetition of the Pharaoh and Red Sea tragedy. May God save us from our sins!

The railroad's desecration is no worse than any other, only that it is more extensive and public, and has such influence on everything else.

All public violations of the Sabbath ought to be stopped at once, and, as far as possible, all private, railroads, work shops, factories, barber shops, etc. All ought to close down business on the Sabbath, and if they will not voluntarily do so, they ought to be forced to do it. They are living in open violation of God's law of the Sabbath. They ought to do it voluntarily, and if they will not, there ought to be such a pressure brought to bear on the governor that he would call a special session of the Legislature for the purpose of passing Sabbath laws.

Now, I expect some one will think I am beside myself. Go to the expense of calling a special session! Why not wait two years till they meet? Well, it may cost a great deal more to wait than to have them meet at once. "Oh, Lord, I have heard thy speech, and was afraid." (Habakkuk iii, 2.)

Brethren, Bishops, editors, ministers, lay members, and all, let us come to the rescue of our Christian Sabbath. If we will do our duty, God will bring it to pass speedily.

Brethren, speak out at once. Agitate, agitate, agitate all together for a short, decisive pull, and the work will be done. May God help us to do our duty at once!

Yours for the Christian Sabbath,
A. D. MILLER.

Lorman, Miss., April 26, 1900.

ON WHAT DID CHRIST BUILD HIS CHURCH?

It seems quite difficult for many, even learned men, to decide on what Christ built his church. This difficulty results from Christ's question to his disciples, and also his reply to Peter's answer to his question when he said: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. xvi, 15, 16, 17, 18.) In his reply to Peter's answer our blessed Lord said, "Upon this rock I will build my church," and the question is, To what did he refer, or what did he mean when he said, "Upon this rock"? Some have thought he meant Peter, while others believe firmly that he meant the faith Peter had when he said, "Thou art the Christ, the Son of the living God." But let us now, in the light of God's Word, see if we can not find Christ's real meaning. Our Lord does not say, "on Peter," but, "on this rock I will build my church." In other words, in the Greek he does not say, "epi Petro," but "epi taute Petra." "I will build my church." To be short, "epi taute Petra," on this rock, means Christ himself, and that it does mean Christ himself is evident from what Paul says in Romans, "I lay in Zion a stumbling-stone and a rock of offense" (Rom. ix, 33), or as the Greek has it, "Tithemi en Sion lithou proskommatos, Kai petran skandalou." In this passage we have "petrau," the accusative of petra, not petros, and immediately following what we have quoted Paul says, "Whosoever believeth on him shall not be ashamed," referring to the stone of stumbling and rock of offense just quoted. That Christ himself is the petra, or foundation of his church, is clear from the following passage, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. ii, 20.) But a passage directly to the point is, "For other foundation can no man lay than that is laid, which is Jesus Christ." (I. Cor, iii, 11.) So the matter is settled by the Word of God, and by it made plain that Christ is the rock he referred to on which he built his church.

ISAAC L. PEEBLES.

The Christian Life.

MOTIVES.

"Base all your actions upon a principle of right, preserve your integrity of character, and in doing this never reckon the cost." It is the motive more than anything else which renders an action good or bad. Do we not find infinite pleasure and satisfaction in performing a kind act for the welfare only of the person concerned? Fidelity involves self-denial, and an act performed through self-denial gives to us true happiness, but do we not generally reckon the cost of our actions? If we stop and examine the motive which lies deep in our hearts for many of our deeds of kindness, we find often the act is performed for the glory which may reflect on us, or often it is for the praise and flattery which comes to our ears. Again, it may be to show our influence, and in so doing bring another to humble himself or herself before us with a deep sense of obligation. We may appear generous to the world by giving largely, and feel a degree of pride at seeing our name heading various lists, but are we generous in the true sense of the word if self-denial is not used in the giving?

Christians and Christianity would do more to honor Christ if, from their lives, they would cast aside the small, petty motives which they allow to creep into their actions, and do all from the purest motive—love of God and your fellow-beings. Every day we live we can honor Christ by some kind act—many there are we meet who need a stronger arm to lean upon. If we are strong, let us put out the arm for the weaker one to lean on, and let them feel. Support. Doubtless many a friend's way lies across a rough path, and they grow weary, disconraged, and sad, but words and acts of tenderness and kindness will make the path less rugged and thorny. Be kind from the goodness of your heart, and bring to yourself sweet peace; to God, honor, and to your friend, happiness.

Years may pass without affording any opportunity for acts of high beneficence, whereas not a day passes but gentleness may promote the happiness of others. There are many faiths and creeds constantly arising, and more than ever do the followers of Christ require to make religion beautiful. The world asks, What has it done for the Christian? If we have been to the world cold, selfish, unsympathetic, acting from selfish motives only, can we wonder that they do not want our belief? But to be tender, gentle, performing acts of generosity and kindness from pure motives, to be above slander and pride, then our religion becomes beautiful and alluring. It brings many a homeless wanderer back to his mother's faith, and to the wavering mind it settles many doubts.—Recorder.

Take up your duty whatever you can do to make the world more bright and good. Do whatever you can to help every struggling soul, to add strength to any staggering cause—the poor sick man who is by you, the poor wronged man whom you with your influence, can vindicate, the poor boy in your shop that you may set with new hope upon the road of life that is beginning already to look dark to him. You know your duty. No man ever looked for it and did not find it.—Phillips Brooks.

Bishop Brooks seldom put into smaller compass a weightier truth than when he said: "Prayer is not conquering God's reluctance, but laying hold upon God's willingness. Our own reluctance to accept God's will has often to be conquered before we can be brought into right relations with the Father, and we sometimes call this struggle prayer, but it is hardly the right name for it.—Exchange.

Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles that remain may be made stepping-stones by which we shall rise to higher things.—J. R. Miller, D. D.

An humble confession of sin brings shame to ourselves, but glory to God.—Mason.

THE MISSISSIPPI CONFERENCE BROTHERHOOD AND THE NATCHEZ DISTRICT.

DEAR BRETHREN: The object of the Brotherhood is to relieve the minds of the preacher and his family while living, and the preachers, to some extent, when dying, with regard to his family in the future. Many of the preachers have just a bare living while they live, and nothing to leave for their families when they die. No household or kitchen furniture, no home; nothing. Oh, what a relief it would be to know that soon after death five or six hundred dollars would be placed in the hands of their families to help them start off, or support them in their declining years! And that was the object had in the organization of the Brotherhood: to relieve to some extent and lift the burden off the loved, but sad ones left behind. What a glorious object! And ought not everyone be willing to help in this heaven-born purpose? Every preacher and every layman ought to belong to it. Preachers are beneficiaries, and have to pay 10 cents per annum for incidental expenses, and $5 at the death of a beneficiary member. Laymen are honorary members, and have to pay the 10 cents incidental, and $1 when a minister dies. Is that not a small amount? And yet, when put together, would help to let a little sunshine into the hearts and homes of the sad, but loved ones. Every preacher and layman in the bounds of the Natchez district ought to belong to it. And yet I am informed that only about three preachers and one or two laymen do actually belong to it.

Brethren, do you not want to join now? If so, send your name, inclosing 10 cents for incidental expenser, either in silver or stamps, to me. That is all you will have to pay until the death of one of the preachers who is a member, and you will only have to pay when one dies. It may be one or two assessments a year, and it may not be any, for we are not going to die as long as we can help it. We ought to have about fifteen preachers and at least one hundred laymen in the bounds of the Natchez district.

Brethren, please send your names to me at once, and I will see that you are properly enrolled, and you will always be informed when an assessment is due, and will have thirty days in which to settled it. Send names to my address at Lorman, Jefferson county, Miss. If any brother in any other district wishes to be enrolled, I will gladly assist you in the matter.

A. D. MILLER.

Lorman, Miss., May 2, 1900.

THE TWENTIETH CENTURY CAMPAIGN FOR THE ARCADIA DISTRICT.

The committee ordered by the Annual Conference have arranged the following plan to work the Twentieth Century cause in the Arcadia district:

We have divided the district into four divisions, and appointed campaigners to work each division as follows:

Ruston Division—Campaigners: Rev. H. R. Singleton and Prof. O. B. Staples. Charges to be worked: Ruston, Downsville, Farmerville, Calhoun, Vernon, and Bernice and Dubach.

Minden Division—Campaigners: Rev. C. P. Smith and Prof. G. L. Green. Charges to be worked: Minden, Lanesville, Valley, and Ebeland.

Homer Division—Rev. W. F. Henderson and Rev. W. W. Nicholson, campaigners. Charges to be worked: Homer, Liabon, and Hanesville.

Arcadia Division—Campaigners: Rev. S. J. Davies and Hon. W. H. Hollis. Charges to be worked: Arcadia, Bienville, Simsboro, and Gans ville.

The pastors are urged to arrange with the campaigners for their charges with reference to the time and places of rallies in the interest of the Twentieth Century Fund.

We also urge that each pastor try to secure his Conference collection in the month of May, in order that we may have an open field for the prosecution of this most important movement of the closing year of the nineteenth century.

Dear brethren, pastors and laymen, your committee is very anxious that the old Arcadia district shall not be second to any district in the Conference in her thank-offerings to God for his goodness and mercies to our church and people, leading us to the accomplishment of our great work in the last century. Praying God's blessings upon you, your churches and homes, we are,

Your fellow-servants,

B. T. CREWS,
C. P. SMITH,
H. R. SINGLETON,
Committee.

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NOTES ABOUT SARDIS DISTRICT CONFERENCE.

The Sardis District Conference, just closed at Hernando, was an enjoyable occasion. The preachers and laymen came in the spirit of the Master. Every service and Conference session was interesting and profitable. The spirit of the Lord was with us, and we served, worshiped and praised the Lord together. The impression and memory of those sermons and services will abide. Before the guests left us they had a pleasant contention about who had the best home—each thinking his was the best. Now that they are gone, the hosts are contending about whose guest was the nicest. They thank me for sending just whom I did to them. The Lord bless and save all the good company.

J. H. SMITH.

Hernando, Miss., May 2, 1900.

LEE A CHRISTIAN SOLDIER.

When the armies of General Lee and General Meade were confronting each other at Mine Run, Virginia, in November, 1863, General Lee, with his staff, was riding along his battle line, inspecting his own troops and reconnoitering the opposing lines. In the rear of A. P. Hill's corps he suddenly came upon a large number of men engaged in one of those prayer meetings which we frequently had on the eve of battle. The general at once halted, dismounted, and joined in the simple service; and when those humble private soldiers arose from their knees they found that they had been leading the devotions of their honored and beloved chief.

He closed his order for the observance of the "Fast Day" appointed by President Davis for Aug. 21, 1863, with these ringing words:

"Soldiers! we have sinned against Almighty God. We have forgotten his signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in his eyes—that 'our times are in his hands'—and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before him. Let us confess our many sins and beseech him to give us a higher courage, a purer patriotism, a more determined will—that he will convert the hearts of our enemies—that he will hasten the time when war, with its sorrows and sufferings, shall cease—and that he will give us a name and place among the nations of the earth.

"R. E. LEE, General."

I can never forget the effect produced by the reading of this order at the solemn services of this memorable fast day. A revival was already in progress in many of the commands—the day was almost universally observed—the attendance upon preaching and other services was very large. The solemn attention and starting tear attested the deep interest felt, and the work of grace among the troops widened and deepened, and went gloriously on until over fifteen thousand of the soldiers of Lee's army had professed repentance towards God and faith in Jesus Christ.—From "The Inner Life of Robert Edward Lee," by Chaplain J. William Jones. The Chautauquan for May.

LEARN TO CONTROL YOUR THOUGHTS.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will develop itself in the impurity to which it gives vent. • • If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.

FROM THE WORK.

LETTER FROM SIMSBORO CIRCUIT, LA.

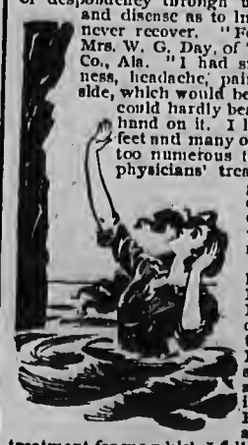
Our second Quarterly Conference is over. Our presiding elder was on hand, and preached in the power and demonstration of the Spirit. We were all helped by his plain, forceful presentation of the gospel. We had a love-feast at 10 A. M., and the administration of the sacrament after the 11 o'clock sermon. The charge is getting on very well in some respects, but we are praying for and expecting a moving forward soon. We need a revival of religion that will bring about more consecrated living and action. We are receiving a few members by certificate; others have promised to join. Finances are badly behind. We expect to push our Conference collections as soon as we get congregations. We have raised some money in cash and subscriptions at two points. We have been hindered some by rain and unfavorable weather; also by measles, la grippe, and whoping cough, which have been prevalent among our people. I have missed only one appointment, Christmas eve.

I have done much visiting from house to house. I find but few ADVOCATES taken—a fact I much regret. Will do what I can to change this condition of affairs.

THOS. J. MARTIN.

"I Thought I Would Never Be Well Again."

One of the saddest things that can happen to a woman is to fall into such a depth of despondency through unnatural weakness and disease as to imagine that she can never recover. "For two years," says Mrs. W. G. Day, of Trussville, Jefferson Co., Ala. "I had suffered with weakness, headache, pain in my back and side, which would become so sore that I could hardly bear the weight of my hand on it. I had cold hands and feet and many other bad symptoms too numerous to mention. Home physicians' treatment did me no good. I had become very despondent and thought I would never be well again.



"But with a faint heart I wrote to Dr. R. V. Pierce, of Buffalo, N. Y., and described my symptoms as best I could. He promptly answered by letter, and sent me a treatise on 'Woman and Her Diseases'; he also outlined a treatment for me which I followed to the best of my ability, and after taking six bottles of the 'Favorite Prescription,' I can truthfully say that I felt like a new woman. In a few months afterwards, when I was suffering with the many troubles due to pregnancy, I procured 'Favorite Prescription' again and took it through that time. I soon became very stout and felt well. I was in labor only a short time and got along well: better than I ever did before. My baby is a fine boy, now two months old, and has never been sick any. I cannot find words sufficient to express my praise of Dr. Pierce's medicine. I never miss an opportunity to recommend it. I hope all suffering ladies will consult him, for they will be benefited by taking his medicine."

Letters to Dr. Pierce are treated in the most sacred confidence, and never published without permission, and the most careful, professional advice is given by return mail free of charge.

Women would understand their own mental and physical natures better; they would make better wives and mothers; they would be every way healthier, happier, and more capable, by reading and studying Dr. Pierce's great thousand-page illustrated book, The People's Common Sense Medical Adviser. It is a veritable, complete family medical library in one magnificent volume. More than half a million copies have been sold at $1.50 each, but a free copy, paper-bound, will be sent to any woman on receipt of 21 one-cent stamps, to pay the cost of mailing only; or if a heavier, handsome cloth-bound book is preferred, send 31 stamps.

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THURSDAY, MAY 10, 1900.

MUCH REMAINS TO BE DONE.

The lively enthusiasm that has been awakened in many parts of our Zion by the Twentieth Century Movement is gratifying in the extreme, and is a splendid augury of success. A number of large gifts have been received, and several Conferences, notably the Helston, the Tennessee, and the Louisville, have done nobly. Though up to date the amount raised is something over eight hundred thousand dollars, it is evident that our work in this direction is only about half done—that is, if we mean to succeed. The time for resting on our oars has not yet arrived. Our Bishops, gifted and surpassingly zealous as they are, can not do all the talking and collecting.

This campaign for education, if it is to accomplish what we expect, must also be a campaign of education. The less our people know about the movement and about the needs of our colleges, the more unwilling they will be to make a thank-offering, the more certain they will be to conclude that an assessment is being levied upon them. The phenomenal success that has been achieved at Carrollton, Miss., through the wise and persistent efforts of Bro. Bingham, are a striking attestation of the value of intelligent enthusiasm, of the circulation of educational literature, and of vigorous canvassing. The exercise of a like intelligent zeal is almost certain to produce like results in other charges.

While multitudes are being reached by educational mass meetings, it is impossible to reach every member in this way. Hence, house-to-house visitation is necessary in many instances, for no pastor should fail to give every member an opportunity to make a thank-offering. We must see to it, however, that every member is, first of all, thoroughly enlightened as to the purpose and grandeur of the movement, and then, when the matter has been laid upon their consciences, we think there are few indeed who will not respond with a contribution. The pastor who, having obtained several goodly offerings from his well-to-do members, lets the canvass drop, does the rest of his membership a great injustice, and fails to appreciate how vastly the church will be benefited through the bringing of the rank and file of her members into closer touch with her educational work, and through the general awakening of the spirit of gratitude.

The task we have set ourselves, in comparison with what the other branches of Methodism have undertaken to do by the close of the century, seems small indeed. A million and a half of dollars would not be too much to bestow upon simply one of our higher institutions of learning, especially when we consider the vast endowments by which many schools in the North are maintained. While gifts to American colleges last year amounted to over $55,000,000, only $438,000 of this went to Southern schools. Though twenty times the amount asked for as a thank-offering could be utilized to the very best of advantage in the endowment of our colleges, yet, if we succeed in raising every dollar of the million and a half desired as a thank-offering—and there is no reason why we should not—a new era will be inaugurated in Southern Methodist educational enterprise. Unless we have faith in our own schools, and put more money into them, we can not expect any favors from outside philanthropists.

Methodism is the beneficiary in no small degree of endowed colleges and fellowships, for, had it not been for these, John and Charles Wesley would never, perhaps, have been able to go to Oxford, or to obtain university training, and their usefulness would, in consequence, have been sadly crippled.

The pastor who is diligent in circulating educational literature among his flock, who is praying for success, and who is brimful of enthusiasm over this movement, though he may have a discouraging field in which to labor, will, we predict, meet with the most gratifying success in his canvass. Since such generous contributions have been made by our converts in Brazil, China, and other mission fields, what may we not expect here at home? Let every man do his best, and let us count on nothing but success. If this is not a movement for the glory of God and for the uplifting of man, then we have totally misapprehended its significance. Indifference can but result in failure.

BRINGING LYNCHERS TO JUSTICE.

It is an almost unheard-of thing in any part of the country for lynchers to be brought to trial. We are glad to see, however, that a determined effort is being made by the authorities and law-abiding citizens of Amite county, Miss., to secure the conviction and punishment of the parties implicated in the recent lynching of a negro in that county. Thirteen men have been arrested, and the coroner's jury having brought in a verdict charging eleven of them with murder, all save two were placed in jail without the privilege of bail, to await their trial, which was set for Monday, May 7.

Lynching is, under any circumstances, a deeply disgraceful, criminal, and demoralizing method of punishing evil-doers. In the present instance it was peculiarly inexcusable and lawless, on account of the fact that the victim had not committed any grave crime. Having been tried before the justice of the peace on the charge of assault and battery with intent to kill, he was fined $25 and costs, and sentenced to ninety days in jail. While being taken to prison, he was seized by a mob and hanged. The fact that he was regarded as a bad negro does not justify the crime in the least. Every member of the commonwealth, no matter how unworthy, is entitled to justice and the due protection of the law. The toleration of lynching is the toleration of a species of anarchism. The only effectual way to put a stop to such shameful acts of lawlessness is to ferret out the offenders and have them severely punished. Such misdeeds have too long been winked at among us. The honor of the South, as well as of Mississippi, demands that the perpetrators of mob violence should be brought to justice.

THE M. E. CHURCH ADOPTS EQUAL LAY DELEGATION.

On the second instant, during its first day's session, the General Conference of the M. E. Church unanimously adopted a resolution providing for equal lay representation, and at once the one hundred and forty-one provisional lay delegates who had been elected to the Conference were admitted to seats in the body. A sharp contest over the matter was looked for, but it failed to materialize. The announcement of the vote, it is stated, was greeted with cheers.

Thus at last our brethren of the M. E. Church have wisely followed the example of the Southern Methodists in adopting a measure which was incorporated into our system no less than thirty years ago. The General Conference of 1866, which met in this city, by a vote of ninety-seven to forty-four passed a resolution providing for equal lay representation therein. This action having been ratified by the succeeding Annual Conferences, the General Conference of 1870 witnessed the admission for the first time of laymen.

It is rather remarkable that the Southern Methodist Church, which is usually regarded as being much more conservative than the M. E. Church, should thus early have anticipated that body in so radical an innovation.

India Famine Relief Fund.

Previously acknowledged	$33 10
A Friend, Monterey, La.	5 00
J. S. Weathersby, Durant, Miss.	1 00
Mrs. H. E. Cotten, Durant, Miss.	1 00
C. F. Cooper, Durant, Miss.	1 00
Mrs. Mattie L. Lee, Monticello, Miss.	1 00
A Friend, Lucedale, Miss.	1 00
	$43 10

THE GENERAL CONFERENCE OF THE M. E. CHURCH.

A rather sensational feature of last Friday's session was the passage of the following resolution, introduced by Rev. William Wilson, of Iowa, which occasioned a lively debate:

"Resolved, That no Bishop or General Conference officer shall receive anything above actual expenses for services in the dedication and reopening of churches, attending commencements of Methodist educational institutions, or for any similar services which he might render the church."

Evidently the receiving of money by Bishops and general officers has grown to be an abuse in the M. E. Church, else such a resolution would never have been adopted.

Strong effort is being made to bring about the repeal of the special clause in the Discipline prohibitive of dancing, card-playing, and theatre going, it being the conviction of many members of the Conference that a specific rule against such amusements is not for the best, and that matters of this kind should be left more to the individual conscience.

It is thought that the Committee on Episcopacy will recommend the election of five new Bishops. While there is some talk of electing a colored Bishop, there is not the least likelihood that the colored brother will be thus honored.

On Monday a resolution was introduced giving the approval of the Conference to the individual communion cup, but was quickly cried down without the formality of a discussion.

The General Conference of the M. E. Church is a huge body. Over eight hundred delegates are in attendance.

The M. E. Church has had limited lay delegation since 1872.

DEATH OF BRO. BANCROFT.

A brief note from Rev. T. L. Mellen, received a few days ago, conveys the sad intelligence of the death on the night of the first instant of that godly superannuate and faithful servant of the church, Rev. George Bancroft, of the Mississippi Conference. Bro. Bancroft was a man of most excellent character, zealous, consecrated, and self-denying as a minister, and has done valiant service in the Master's cause. On account of his advanced age and feeble health his name has for a number of years appeared on the honor roll of his Conference. His decease will be greatly and widely lamented. A suitable memoir will doubtless be furnished in due time.

A NEW BOOK.

THE BALDWIN PRIMER. By May Kirk. Cloth, 6½ in. x 7½ in., with colored illustrations. 128 pages. Price, 30 cents. American Book Company, New York, Cincinnati, Chicago.

The lessons in this primer have been prepared in accordance with well-established principles of mental science and child study. In addition to the things commonly taught in primers, the lessons in this book are made to include primary notions of language, number, color, and form, which are taught simultaneously with letters, sounds, and words. From the beginning the child learns to read the script alphabet as well as the common alphabet. Besides reading, the book contains lessons in stick laying, paper folding, modeling, and songs which, in addition to the particular facts they are designed to teach, are intended to give the child control over his arms, hands and fingers as a preparation for writing. Throughout the book the child proceeds from the known to the unknown and is at once interested in the familiar objects on which the lessons are based, while his instinct for the beautiful is awakened and developed by the free use of beautiful pictures. Besides a great number of half-tones and pen-and-ink sketches, the primer contains numerous colored illustrations of birds, flowers, animals, fruit, and other familiar objects.

A very successful protracted meeting has just closed at Canton, Miss. Twenty have been added to the church.

NORTH MISSISSIPPI CONFERENCE NOTES.

Four District Conferences were held simultaneously. I had the privilege of meeting with two of them—the Holly Springs at Hickory Flat, and the Sardis at Hernando. At both of these the pastors were about all present, but the local preachers and lay delegates were largely absent. Of course, the routine business was transacted, and those who were present and participated returned to their homes and charges with renewed spiritual strength and inspiration, while the absentees suffered loss both to themselves and the interests they represent. No preacher or church official will suffer loss from being faithful to duty and in his place in the church meetings of which he is a member. Probably, if pastors would "stir up the minds" of their local preachers, Sunday-school superintendents, stewards and others just before District and Quarterly Conferences, there would be better attendance and more interest on these occasions.

Rev. J. A. Bowen, the faithful pastor in Columbus, is engaged in a protracted meeting this week.

Rev. R. A. Burroughs is being assisted by Rev. W. M. Leftwich in a great meeting in Greenwood. Much good has already been accomplished, and the work is growing in interest and power.

Rev. M. L. Blanton is assisting Bro. Browning at Itta Bena in a revival meeting. The interest at this writing is good and increasing. Bro. Blanton's preaching is eminently scriptural. He preaches not himself, but "the Word of God," and proves himself "an embassador for Christ." There is substance and life in such preaching that will abide after the preacher has gone.

Bro. Park is to begin a meeting to-morrow in Winona, having as assistant Bro. Joe Ramsey, of Epworth League fame.

Other meetings are announced to be held soon. May a great wave of spiritual revival sweep over our Conference this year!

This scribe has been exceedingly busy during the past month, itinerating and doing the work assigned him. During April he visited twelve pastoral charges, including a District Epworth League Conference and two District Conferences. The sale of books has been quite satisfactory. The Young People's Hymnal is going rapidly, and congregational singing is improving in our churches. Let the tide of orders continue until our churches and homes are supplied with this and our very worthy and indispensable Standard Hymn Book.

G. W. BACHMAN.

Winona, Miss., May 5, 1900.

DR. SAWYER'S IMPRESSIONS OF THE ECUMENICAL CONFERENCE.

Passing through the city on his return home, Rev. Dr. John T. Sawyer expressed himself to the Picayune as delighted with his trip to New York, and declared that the Ecumenical Conference was one of the grandest religious assemblies ever held, by reason of the character and ability of its delegates, the transcendent importance of its object, and the glorious subject of its deliberations, and the world-wide and lasting results sure to flow from it. Dr. Sawyer further said:

"Ex-President Benjamin Harrison was honorary president of the Conference, assisted by eminent men as vice-presidents from all over the world. On the reception night President McKinley and Governor Roosevelt made excellent addresses before an immense audience, many hundreds having been turned away, unable to secure even standing room.

"Missions, or the art of saving men, was the grand theme of every man and woman who read a paper or made a talk; missions, in all of its phases and relations, was ably discussed by practical workers of brains, culture, piety and success. Every topic was treated by master minds, illuminated by the Spirit's light, and buttressed by years of study and experience, born of passionate devotion to this grandest cause that can engage and absorb a human soul. It may well be conceded that the work of the Conference was well done, when it is stated that the principal speakers during the session, and all of them on live and burning questions, were Dr. Arthur T. Pierson, Dr. Mackay, of Toronto; President John B. Angell, of the University of Michigan; Bishop J. C. Hartzell, of Africa; Bishop Ridley, of Caisdonia; Dr. Lindsey, of Glasgow; Dr. Lambuth, of Nashville; Dr. J. M. Buckley, of New York; Bishop Thoburn, of India; Bishop E. R. Hendrix, of Kansas City; Hon. W. T. Harris, United States Commissioner of Education; Miss Coriune Shattuck, of Turkey; Dr. Hartford Battersby, of England; Rev. Canon W. J. Edmonds, B. D., of the British and Foreign Bible Society; S. B. Capen, LL.D., of Boston; Mary Bryan, M. D., of Van, India; Mrs. J. M. Leech, of the Southern Methodist Church, and scores of others just as eminent, gifted and learned.

"One of the most notable and honored members of the Conference was Dr. John G. Paton, for very many years a missionary in the New Hebrides, and two of the most effective speakers were Dr. Chamberlain, of India, and Dr. Ashmore, of China, both of them workers for more than forty years in the foreign field. The main subjects discussed were comity, co-operation, and self-support. There will hereafter be less waste of men and means, and more determined and successful will be the efforts of the home churches and missionary organizations to make every dollar tell for the evangelization of the world. That Conference represented 150,000,000 Christian professors, and should have tremendous weight and momentum in the saving of the race of man.

"Its cost to the church in New York was about $50,000, towards which Miss Helen Gould, who is one of the best types of the American Christian woman of to-day, contributed liberally, as is her way. Adding the expense of travel, etc., of the more than 2,500 delegates, we see that the actual cost of the Conference reached a very great sum. The question was asked there, and by thousands, no doubt, at home, Does this vast expenditure of money pay? I answer emphatically, It does. It will pay in the cheer and uplift given to the missionaries, the heroic men and women from the front, who came to lay their burden afresh on the heart, and pour their cry for greater help into the very ear of the home church. It will pay in the advancement of the slumbering conscience and the fresh firing of the heart of the church, the renewal of Christian zeal, and the loosing of the Christian millions of treasure—all to the end that this old world of ours may by the middle of the coming century be girdled and permeated with the truth that frees men from the dominion of sin and the thraldom of Satan, saving them utterly for time and eternity.

"The facts brought to light at that Conference should silence all objectors to the cause of foreign missions, and unite all Christians and friends of God and man in a vigorous onward movement all along the line, in every clime and under every sun, for the speedy conquest of the world for God and his Christ. That grand body of all nationalities and Christian faiths has shown clearly enough that the universal triumph of the Christian religion is in the hands of the church. There are yet many thousands of consecrated men and women who stand ready to go; and, as if providentially so fixed, the wealth of England, the United States and other Christian lands is in the possession of Christian people. Surely it can not be that such a gathering should fail to send throughout Christendom and the wide world an influence for good that should extend to the uttermost parts of the earth, even to the reaching of the very last man. My trip to New York has been the event of my life, and I am, indeed, thankful I had a chance to go."—New Orleans Picayune.

NOTES.

After attending the Board meetings at Nashville and Louisville Bishop Galloway will look in on the Northern Methodist General Conference.

***

Vanderbilt will this year graduate three engineers, eleven pharmacists, fourteen preachers, nineteen lawyers, forty dentists, and ninety-four medical doctors.

***

On Sunday, the sixth, Rev. W. T. Griffin presented the claims of the Orphans' Home at First Church, Jackson, and raised $227. At night, at Capitol Street Church, he raised $74.

May 1 is observed in Kansas as "Prohibition Day," and was appropriately celebrated throughout the State. Kansas has had prohibition for nineteen years.

***

Rev. W. H. Huntley writes us as follows from Fayette, Miss.: "Our (union) meeting ran two weeks and closed last night (May 2). General good has been done, we feel and believe."

***

We regret to learn that Rev. G. W. Huff, of the Mississippi Conferences, has been quite ill, and has been confined to his bed for some time. The latest report as to his condition is that he is somewhat better.

***

Rev. L. M. Lipscomb, of the North Mississippi Conference, writes us that Coldwater has recently paid $55.20 to our Orphans' Home at Water Valley. He also says that affairs on his charge are moving on well.

***

Vanderbilt University, at Nashville, Tenn., will celebrate its twenty-fifth anniversary on Oct. 21, 22 and 23, next, at which time Kissam Hall, the new large dormitory which has just been erected at the expense of W. K. Vanderbilt, will be dedicated.

***

The meeting at Millsaps College continued until Friday night, the fourth. During the second week Rev. Hampton R. Singleton, of the Louisiana Conference, conducted the services. He dispensed the Word with ability and unction, and much good was accomplished.

***

Any preacher or layman who does not see a local item of interest from his part of the earth in these columns can go at once to the looking-glass and see the fellow who is to blame. Shake your fist at him, and tell him to do better.—Midland Methodist.

What the Midland says is applicable also to some of the readers of the ADVOCATE who wonder why no news appears from their section.

***

A card just received from Rev. J. A. Bowen, at Columbus, Miss., says: "We are in the beginning of a great revival here. Rev. E. B. Ramsey, of Paris, Tenn.; Rev. J. A. Leech, of Okolona, Miss., and Rev. J. B. Mitchell, of Millsaps College, are doing the preaching and leading the singing. Several conversions to date and the church moved to a better life."

***

The protracted meeting which has been in progress at our church in Algiers closed last Friday night. Bro. Dodson reports as among the visible results of the meeting a half dozen, or more, conversions, several reclamations, and nine accessions to the church, seven of these on profession of faith. Both pastor and people have great reason to be encouraged.

***

Through the courtesy of the pastor, Rev. P. O. Lowerey, the assistant editor had the pleasure, last Sunday morning, of preaching to the faithful and appreciative Methodist flock of Burgundy Street Church. After the sermon the sacrament of the Lord's Supper was administered, the number of communicants being gratifyingly large. Bro. Lowerey has a live and growing Sunday-school, and is usually favored with splendid congregations.

***

At one of the military posts of the United States there were recently two "canteens," where intoxicating drinks were to be had, and a branch of the Young Men's Christian Association. More room was needed for the troops, and it was found necessary to remove one of the two establishments. It was the Young Men's Christian Association that "had to go." A fine hit of irony, in view of the law of the survival of the fittest.—Youth's Companion.

***

The Supreme Court of Mississippi a few days ago, rendered a decision in which it is declared that the famous order issued by the State Board of Health last Summer during the yellow fever scare, prohibiting persons from traveling on the trains from one point to another, even when not hailing from infected places, is both unconstitutional and unreasonable. This decision is one of great mean importance, and is exactly in line with the position taken by the ADVOCATE editor two years ago respecting quarantines.

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Rev. J. M. Alford writes that a gracioos revival is in progress at Leesville, La. Already there have been forty-five aocessions to the church aod as many conversions. Rev. J. J. Smylie is doing the preaching.

***

Dr. W. H. LaPrade spent several days in Nashville last week in attendance npon the anonal meeting of the Board of Edooation, of which he is a member. The Doctor states that the Board were much gratified over the many evidences that the Twentieth Century Movement is daily growing in favor with the people. He alsc says that the classification of our schools has already proved of great benefit.

***

Rev. W. M. Williams, of the Mississippi Conference, in a recent letter to the editor says: "Columbia is not washed away, neither is the iron bridge across Pearl river here, as was reported. The river got up into the ditches in the streets, bnt did not cover the streets, or get into any of the hooses. Many people suffered great loss of live-stock, honses, fences, land, and especially water-mills. But we take courage through faith in God, and pnsh forward in all our work, trostiog in his promises, knowiog that he doeth all things weil."

***

Dr. C. W. Carter, the cnltured and popnlar presiding elder of the Opelousas distriot, spent last Sabbath in the city, and attended the Preachers' Meeting, Monday morning. He was in excellent health and spirits, and reported that the work on his district is, in the main, moving on encouragiogly. He mentioned that a generons-hearted layman at Lafayette has donated a splendid lot for a district parsonage. The good people of the town have made up a song sum in addition as an inducemeot for its location there, and the prospect is that by the end of the year the district will have a neat and comfortable home for its presidiog elder.

***

The Crescent City has never had a cleaner, more honest and faithfnl administration than that of Mayor Flower and the City Connoil whose terms of office expired on the seventh instant. So favorable was the impression that their conduct of mnnicipal affairs had produced that on the eve of their retirement a nnmber of distiognished citizens gathered at the City Hall to compliment them npon their faithfnlness in the discharge of duty, and to tender them the thanks of the pnblic. Seldom indeed is it that city officials are thos deserving of commendation. It is to be hoped that the new administration will prove similarly faithfnl and incorruptible.

CHURCH EXTENSION.

DEAR BRETHREN: Now that onr District Conferences are on, let's bestir ourselves, and by every possible way awaken an interest aloog this line of church extension work. Let our presiding elder see that the snbject is duly emphasized at all the District Conferences, and alsc on all their Quarterly Conferences. Let each pastor prepare a sermon on church extension, and give the people light on the subject. Every dollar of our assessment for this canse can be collected if the pastors will inform their people as to the nature and need of this work. Whatever we do, don't let us discriminate against this fund in our final settlement at Conference, as has been done in the past.

Brethren wishing blanks will address R W. Bailey, Moss Point, Miss. If possible, let all applications be in the hands of the secretary, R W. Bailey, by the first of October.

L. S. JONES, Pres.

OPIUM, MORPHINE, FREE TREATMENT.

Cnre guaranteed at home without pain. Trial free. Dr. TUCKER, 18 Broad St., Atlanta, Ga.

Grenada Female College.

The oommencement of Grenada Female College will embrace the fonrth Snnday in May. Rev. H. G. Davis, of Birmiogham, Ala., will preach the commeocement sermon at 11 o'clock. Rev. R. H. B. Gladney will preach the sermon at night to the May McIntosh Society. Rev. W. F. Hamner, of Memphis, will deliver the literary address on Tnesday at 11 o'clock. The Board of Trustees will meet on Tnesday, May 29, at 9 A. M.

We wonld be glad to have any of the brethren attend our commencement exercises, and homes will be provided for any who may be in attendance, if they will notify us in time. We are closing ont a very snccessful year's work. Snrely the Lord is with us, whereof we are glad.

Rev. J. B. Culpepper is now with us, and we are in the midst of a most glorious meeting. I have never in all my life heard any one preach with snch power.

W. M. MCINTOSH,
Pres. Grenada College.

Grenada, Miss., May 5, 1900.

From Rev. W. J. Burt.

My health began to fail last Fall at the close of my meetings. It continued to fail nntil at my first qnarterly meeting this year I was compelled to resign my charge. Bro. Lagrone, my presiding elder, supplied my charge with Rev. W. N. Dnncan, of Millsaps College. Let Bro. Bingham, and other official members of the church who have business with the pastor, address Rev. W. N Doncan, Tyro, Miss.

W. J. BURT.

Tyro, Miss.

ROYAL
Baking Powder
Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss. —EDITOR.

We note that the Meridian District Epworth Leagoe and Sooday-school Convention was announced to be held in Eoterprise, April 26-29. We have noted, too, with deep regret that the bnsiness portion of Eoterprise is in ruins, on account of the overflow of the Chickasawhay river. We jodge that the bridge connectiog East and West Eoterprise was washed away. Happily the Methodist Church there stands on high groond in West Eoterprise.

The Alabama State League Conference is to be at Talladega, May 9 and 10. Rev. V. O. Hawkins, our kinsman, is the Talladega pastor.

The series of papers by Prof. Muckenfuss, of Millsaps College, on "Among the Forces," has begun in the Epworth Era.

A League at Crystal Springs is among those recently chartered; Lilian W. Kathley, secretary.

Dr. DuBose attributes much of the recent League advance in North Carolina to the earnest and tireless canvass made in February and March by blind Joe Ramsey.

The second Annual Snnday-school and Epworth League Institute of Madison cironit will be held at Pearl River Church for two days in the coming Summer. A committee to arrange the program has been appointed by the Quarterly Conference. One hour will be devoted to the Twentieth Century Educational Movement, and one hour to the exercises to be connected with the unveiling of the Lambnth Monument.

We have received from Mr. and Mrs. W. D. Hawkins, of Meridian, an invitation to their wooden wedding. Bro. Hawkins is an untiring Leagner, and the League cause in the Meridian district will be the gainer, if he and his fair lady live to celebrate many anniversaries of their wedding day.

Of course, women have no sense. We can prove that by half a dozen young men who part their hair in the middle and smoke cigarettes.—Woman's Edition of Canton Times.

The following is the program of the Rose Social to be given in Epworth Hall, at Vicksbnrg, on the afternoon of the first day of the State Conference: Song, Prayer, Music, Love's Message of Welcome in Roses, Response by Rose Buds and Thorns, Literary Refreshments, Bowl of Rose Salad, Showers of Harmony, Wafers of Wit, Wisdom, and Fun, Binding Broken Hearts; Introductions.

On Saturday afternoon of the State Conference, from 4:30 to 5:30, Miss Estelle Boothe, State Junior superintendent, will conduct a Junior meeting.

On Saturday morning Rev. Richard Wilkinson, of Aberdeen, will deliver an address on "The Twentieth Century Man."

It will doubtless be a rare treat to hear the annual sermon on Sunday morning by Rev. H. M. DuBose, D. D.

The way in which Mrs. Mathis, of Columbus, will give the audience a lesson on the mountains of Palestine, on Saturday night of the Conference, will be novel and interesting.

Some of our Leagues fail to cultivate in the members a devotional spirit, and also to develop in them the power to take part in the public exercises of prayer and talk. Probably a hindrance may be found in the fact that the devotional meetings are too open. It is not everybody that ought to attend the League devotional meeting. Cold, selfish, critical, worldly lookers-on should not be sought after, unless it be occasionally, or when the Leaguers feel their ability to bless such visitors, rather than the danger of being injured by their presence.

We were glad to see that Durant district announces a District League Conference. Those North Mississippi Leaguers move along.

According to the last census, the United States had, out of sixty-four millions of people, more than forty millions who are under the age of thirty. This tells us that a church should direct much of its energy toward the children and youth.

Brodie's Liver Pills
FOR
Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
—AND ALL—
Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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For Sale at a Bargain.

The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

Mr. F. S. Brockman, of Nanking, China, who works among the students of China as one of the foreign secretaries of the Young Men's Christian Association, is thirty-three years old. For six years he served the International Committee as secretary for the South, organizing and developing college associations. For one year he was one of the traveling secretaries of the Student Volunteer Movement. In the Intercollegian this is said of him: "The work has always grown under the hand of this man, for the simple reason that he himself has preserved the power of growth, and jealously guarded the springs of his own life."

Preparations are in progress everywhere in our church for the holding of Children's Day Service. May God bless the noble women upon whom the burden is generally placed of training the children and youth for this glorious service! Isn't that first stanza of the opening song a fine one, "O could I speak the matchless worth," etc.?

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

Monroe Epworth League was organized last November by our pastor, Rev. J. L. Pierce, with a membership of twenty-two young men and women. The following officers were elected: President, Miss Sadie Handy; first vice-president, Mr. Warren Garrett; second vice-president, Miss Mamie Larche; third vice-president, Miss Julia Wossman; secretary, Mr. Ben Meredith; treasurer, Mr. Albert White.

The League decided the best plan to pursue would be to concentrate all efforts on the Devotional Department at first, and take up the work of the other departments later.

The devotional services are held every Sunday evening half an hour before the regular church service, and are conducted by some member who has been chosen leader the preceding Sunday. These meetings are attended by a majority of the members, and have been beneficial to those who have taken part.

The Literary Department has been organized, and meets every Friday night to read and discuss the books in the course. To pay for these books, each member of the League was required to pay ten cents per month dues. This has been kept up each month, and we have some money in the treasury.

The Charity and Help Department has not yet been organized, but we hope to begin our work in this field very soon. MAMIE LARCHE.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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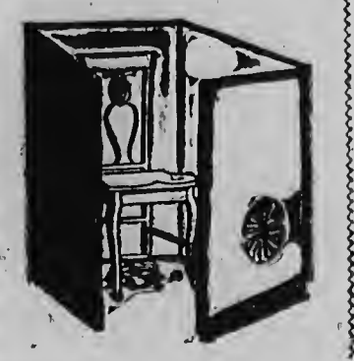

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are the standard. The best Cabinet made. Convenient, durable and handsome. Always ready for use. Physicians everywhere recommend them. Every Cabinet built on honor. Has a door. You walk in, sit down and close cover over you—cover works on hinge. A remarkable invention. There is no person in the world whom Turkish and Vapor Cabinet Baths will not benefit. It opens the pores and sweats all the poisons out of the blood, leaving it pure and healthy. Physicians recommend it to cure Lagrippe, Colds, Pleurisy, break up Fevers, cures Rheumatism, and all Liver, Kidney, Skin and Blood diseases. If you are sick, it will make you well; if well, it will keep you so. Makes you healthy, vigorous and seemingly 10 years younger. A Turkish bath at home for 3 cents. No home can afford to be without it. Every Cabinet guaranteed or money refunded if not as represented.

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WRITE TO-DAY

THE STANDARD BATH CABINET CO.,
TOLEDO, OHIO.

New Orleans Preachers' Meeting.

MONDAY MORNING, MAY 7.

Present: LaPrade, White, Wynn, Dodson, Fontaine, Parker, Lowrey, Atkinson, Parker, Black, G. D. Parker.

Additions reported for April: Algiers, 8; Dryades, 2; Burgundy, 1; Parker Memorial, 6; Carondelet, 4; Rayne Memorial, 8; Louisiana Avenue, 14.

Dr. C. W. Carter, presiding elder of the Opelousas district, honored us with his presence. The Doctor reports that good work is being done by his co-laborers on the district.

Mr. Vaugh, of Centenary College, was present and spoke encouragingly of the religious life of the students.

The Committee on Topics selected R. H. Wynn to lead the thought of the next meeting on, "Christ's Attitude towards the Old Testament."

C. D. ATKINSON,
Secretary.

"PERSEVERE AND PROSPER." Take Hood's Sarsaparilla faithfully, and it will cure scrofula, salt rheum, boils, pimples, and all blood humors; also dyspepsia, rheumatism, catarrh, and that tired feeling. It never disappoints.

Sick headache is cured by Hood's Pills. 25 cents.

RESOLUTION.

The following is part of a report made on temperance before the Sardis District Conference by L. M. Lipscomb, and ordered by that body to be sent to several different papers for publication:

"Resolved, That we hereby commend and highly appreciate the action of our last State Legislature for the new and substantial aid they rendered to morals and society by the definite and stringent statutes they gave us looking to the suppression and utter extermination of the 'blind-tiger.'"

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 30,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

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You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

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Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing kidney, liver, bladder and uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the CHRISTIAN ADVOCATE who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in the CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and one dollar sizes are sold by all first-class druggists.

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4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
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8. Winter Evening Tales.—Barr.
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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to May, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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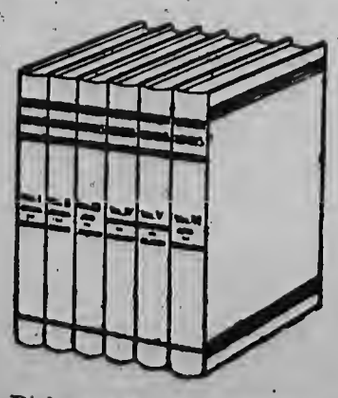
Matthew Henry's Commentary

on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Whitfield: When asked where he studied theology, he replied "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



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Home Circle.

SOME TIME YOU'LL KNOW.

BY EUGENE FIELD.

Last night, my darlog, as yon slept
I thought I heard yon sigh,
And to yoor little orib I crept,
And watched a spsce theraby;
And theo I stooped and kissed your brow,
For oh! I love yon so—
Yon are too young to know it now,
Bnt some time you will know!

Some time, whan lo a darksned place
Whare others coole to weep,
Yoor eyes shall look opon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
Tha patient smile will show—
Yon are too yonog to know it now,
Bnt some time yon will know!

Look backward, theo, loto the years,
And see me here to-night—
See, O my darling! how my tears
Are fallog as I write;
And feel oooa more upoo your brow
The kiss of loog ago—
Yon are too young to koow it oow,
Bnt some time yon will know.

—Selected.

THE FOOL KILLER HAS COME.

"If the fool killer shonld come aronnd, he would find plenty of employment." These words were spoken by a yonth of seventeen who had just walked into the dining-room where the rest of the family were being seated for breakfast.

"He has already come," said the boy's father, "and has so mnch to do that it keeps him busy day and night."

"Why, I have not heard of him in this neighborhood."

"Yon may not have heard of him, bnt he has been here, and very recently. He has secured some promisng victims from onr commnnity, I assnre you."

"What do you mean, father?"

"I mean that the fool killer is variously embodied, he is rather spirit than flesh, and does his work constantly, silently, and with dreadful certainty. He works in those he wonld kill very freqnently, and at the same time works in others the fool's destrnction. You remember that yonng preacher who came here for the Baptist Church last Spring. Well, he was the talk of the conntry for awhile, and he took a case of egotism which made him disgusting. He fell into the hands of some giddy parties, at first, then abandoned his books and his religion, it looked like, ruined himself, and had to leave with few friends behind. My son, the fool killer got him. You know the man who was sent to the penitentiary last week for killing yonng Wilson. That man was well brought up. But he thought he could make a living without working for it. He took to gambling. He went on for years. Among others who were led to gambling by his influence was the widow Wilson's son. Friends faithfully warned the boy. They gambled together and with each other, and last Winter, at two o'clock one morning, that man killed Ned Wilson over a game of cards. Now, he is gone to prison for life. The fool killer got them both. Yesterday, Mr. Mason's store was closed by his creditors. Mason was drunk last night. Only four years ago he moved his store next door to a saloon, and began treating his enstomers to draw trade. Now he is a drunkard and bankrnpt. The fool killer got him. My son, the fool killer is abroad in the land. Many a preacher has fallen a victim to him. Many a doctor, lawyer, merchant, farmer, and mannfactnrer has fallen at his hands. He is like Death, sparing neither age or sex. Look ont for him. He whips people to death. He beats them a long time, and finally beats the life ont of them if he can not beat sense into them. No, sir, yon need not donbt his presence. No one is more here than he is."
—Standard.

CANCER CURED WITHOUT THE KNIFE.

Dr. Hathaway's Serum Treatment Removes All Malignant Growths and Drives the Poison from the Blood and Lymphatic Fluid.

J. N. HATHAWAY, M. D.

Cutting out Cancer does not cure it and can not cure it.

Dr. Hathaway's Serum Treatment does cure it.

Cutting out Cancer simply removes the local, outward manifestation.

Dr. Hathaway's Treatment Kills the malignant germs of the Cancer, removes the poison from the blood and lymphatic fluid and immnnes the system against future attacks.

Dr. Hathaway has treated Cancer successfully nnder this method over eight years; his experience covering a large nnmber of well defined cases has proven this terrible affliction to be perfectly curable IN EVERY CASE WHERE IT CAN BE REACHED BY THE SYRINGE. This includes all outward manifestations, such as the nose, face, head, mouth, lips, tongue and breast, as well as all internal organs that can be reached direct, such as the womb and ovaries. Besides, many Internal Cancers that can not be reached direct may be reached and treated successfully through the agency of the lymphatic vessels and the blood.

A TYPICAL CASE AND CURE.

The following is one of hundreds of like testimonials:

Several years ago there appeared on the side of my face an irritable rough spot. At first there was no attention paid to it, but after a year or two it began to scale off and bleed easily, and another place appeared on the other side. Two years ago they had developed into what the doctors pronounced Cancer. About this time there appeared a growth on my neck which got to be about the size of a hen's egg, and proved to be cancerous. In August, 1896, I began the use of the Serum Treatment, administered by Dr. Hathaway & Co., and in about six weeks all three of the cancerous masses had been removed and healed up.

C. F. HILL.
Duncan, Ariz., June, 1899.

Dr. Hathaway makes no charge for consultation or advice, either at his office or by mail. He will be glad to send free by mail his new book on Cancer and its Cure to any address.

J. NEWTON HATHAWAY, M. D.,
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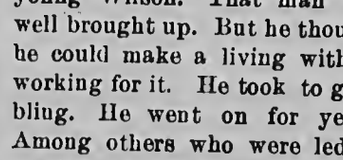
420 E. Main St., MEMPHIS, TENN.

HOW TO KEEP YOUNG.

If we take a little leaf ont of the mind-cnre books, we can have physical rejuvenation throngh a youthful spirit, which mnst find expression. Cast away sadness—for that is hateful to youth—and cultivate instead a real interest in all that is going on, whether in the world abont you or in the great world. Observe a young girl of normal intelligence who has not been "spoiled." Could anything be more striking than her keen, voracions interest, in contrast to the tired apathy of her elders? Keep yonr interest alive, feeding it on catholicity of subjects, as yon value yonr youth; for if certain mental muscles are not nsed, they will atrophy and you will be old, no matter what is the date of yonr birth. Every hnman being you enconnter is the central point of the universe from his or her point of view; how, then, can snch a one escape the interest of others? Every life has its life aims just as vital as yours. Interest yonrself in others and, with no snch intent at heart, yon will find the spirit refreshed.

Away back in nursery days we learn of the little girl who wept in contemplating the bridge she did not have to eross after all; but the lesson did not go very deep, for we keep on worrying until we have lines up and down the forehead and lines across. "The thirty-year marks" they call them, but that is a mistake. Thirty years of worry wonld wrinkle a marble forehead, but thirty years of optimism would keep smooth the most delicate skin. Worry spoils the digestion and brings ill-health, which, in tnrn, rnins beanty. Worry enwraps the mental faculties and prevents them from free exercise, hampering jndgment and shntting ont light. Even those who do it most know these things well, yet still keep on; for not to worry means a condition of spiritnal strength and elevation which is only attained by gradnal process, and everyone has not learned the way. The lines on the face are the expression of "the body's guest." They will come, but who could object to a crinkling aronnd the eyes that make a smile the merrier, or lines about the corner of the mouth that have a kindly meaning? Such lines stamp the face with nndying yonth.—Harper's Bazar.

SUPPRESSED



menses, or irregular monthly periods are wearing out the life of many a girl and woman who perhaps has never heard of

G. F. P.
(Gerstle's Female Panacea.)

Mary A. Hunt, of Harlan, Ark., writes—
Your G.F.P. was recommended to me, so I tried one bottle and it has entirely cured my complaint. It is the best medicine in the world for suffering women and I use it regularly as a tonic. May God bless L. Gerstle & Co., MARY A. HUNT.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE $1.00 A BOTTLE,

Write to our LADIES HEALTH CLUB in charge of ladies exclnsively. Explain all about yonr case and they will advise yon fully on how to regain your health. Address "LADIES HEALTH CLUB," care of L. Gerstle & Co., Chattanooga, Tenn.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. Gerstle & Co., Chattanooga, Tenn.

THE BIBLE IN THE HOME.

Give the Bible the place it ought to occupy in your homes. Enshrine it in power. Let not the daily newspaper, nor the popular magazine, nor the most eminent standard author come between you and the daily reading of God's Word. Some of you, I doubt not, have precions memories of home where the Bible was a reverenced and studied book. You can hear the tones of the father's voice as he read in the morning, and recall the awfulness with which the old prophetic periods were clothed, or the delight with which the precious promises fell upon your ear. You can see a beloved mother garnering strength and courage and consolation day by day from the Psalms and beatitudes. You know the words which were taught you then have clung to your memory, and will be part and parcel of you through all eternity. Now, by all that is sacred in these recollections, by all the love you bear your little ones, by all the terrors of the judgment before which we must all appear and meet the record of our lives, I beseech you to be faithful in your own homes, faithful to God and to those whom God has committed to your care. It will soon be too late. When these children have grown up and gone into their life work, let it not be theirs to say: "I might have been made familiar with the Bible and its blessed teachings, and through the influences of truths thus learned might, perhaps, have been led into an assured hope of eternal life in Christ; but my parents were not faithful, and the Book divine had no honored place in my early home."

You may not be able to give your children wealth, or the inheritance of a great name, or eminent social advantages; but you can leave them the results of fidelity and precious memories of devotion to the holy task of trying to make them know what God says to us in the Old and New Testaments, and what he wants us to believe and to do and to be.—Frederick Noble, D. D., in "The Divine Life of Man."

HUNGRY FOR A HANDSHAKE.

He was sitting in a park. He looked downhearted and despondent. His clothes were dusty, bnt not ragged. There was a look of despair on his boyish face, almost a look of desperation. Some one, noticing his despondent look, sat down by him, saying: "I judge you are a stranger in the city; I want to shake hands with yon."

Only a word, yon see, bnt a bright look came into the young man's face, and he eagerly held out his hand. "Oh," he said, "I'm so hnngry for a handshake. I left my home abont a week ago with the prayers and best wishes of my friends. Times were hard, and it seemed necessary for me to go into the world to make a living for myself. I snpposed there was lots of work for me in this city, bnt I don't think there is anything, and I am discouraged." He bit his lip hard as he said this, and his mouth quivered. "I will try again," he went on to say, "since someone cares enongh for me to shake hands with me."

That handshake was the beginning of his success. Downhearted and discouraged before, feeling that there was no one who cared for him in a great city, his heart was made glad by that simple thing, a handshake, and he took courage and soon fonnd employment.

There are people on every side of us, perhaps not in these exact circumstances, but who are discouraged and depressed, who need a handshake, a friendly word, a kindly interest. As servants of that Christ who went abont doing good, shall we give it?—Union Gospel News.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

IT IS quite generally believed, particularly by large consumers and practical painters, that Pure White Lead is the best paint. It is because of this belief that manufacturers of the so-called White Leads, mixtures of Whiting, Barytes and Zinc, brand them "White Lead," "Pure White Lead," etc., etc. You can avoid these by making sure that the brand is right.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

IN THE HEREAFTER.

Whatever mystery there may be concerning the life which believers in Christ shall live in heaven, we may be sure, at least, that they will carry with them all that is true and divine of their earthly life. The character formed here they will retain through death. The capacity they have gained by the use of their powers they will have for the beginning of their activity in the new life.

So heaven will be a far more natural place than we imagine it will be. It will not be greatly unlike the ideal life of earth. We probably shall be surprised when we meet one another to find how little we have changed. The old tenderness will not be missing. We shall recognize our friends by some little gentle ways they used to have here, or by some familiar thoughtfulness which was never wanting in them. The friendships we began here, and had not time to cultivate, we shall have opportunity there to renew and carry on through immortal years.

Even at the best, human friendships only begin in this life; in heaven they will reach their best and holiest possibilities. There are lives which only touch each other in this world, and then separate, going their different ways, like ships which pass in the night. There will be time enough in heaven for any such faintest beginnings of friendship to be wrought out in beauty.—Selected.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us panse at a time to remember that each one has a stock of cut-and-dry judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, bnt we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, bnt we have no idea what may have been his thonghts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren, in the Potter's Wheel.

It is a high, solemn, almost awful thought for every individual man that his earthly influence will never, through all ages, were he the very meanest of us, have an end!—Thomas Carlyle.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

Address

REV. W. C. BLACK.

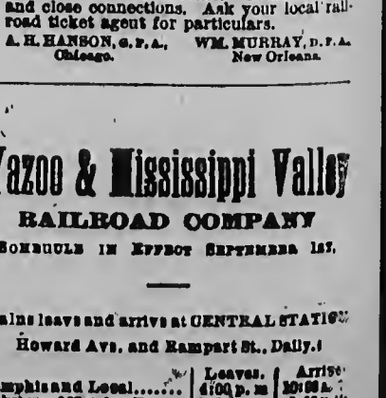
My Price List of Groceries

will save you money. No body asks lower prices than I do, for my qualities, while I know I'm lower than most grocers. I make a specialty of out-of-town trade. Pack goods well; ship promptly. I want your trade. I'll do all it's possible to do, to deserve it. My groceries are reliable. My rates low. Send for price list NOW.

THOS. C. KING, 1401 Dryades St., NEW ORLEANS.

MONEY SAVED

In the end by taking the



and going on a

SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Yazoo & Mississippi Valley RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 1st.

Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive.
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Old Mississippi Sugar Country and the far-famed Yazoo Delta.

Ticket Office, Corner St. Charles and Common Sts.

W. A. KELLOND, Asst. Gen. Pass. Agt. A. H. HANSON, Gen. Pass. Agt.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade-mark. Cylinder tops are etched in the glass—"MACBETH PEARL GLASS"—another trade-mark.

Our "index" describes *all* lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. E. Richardson. Holly Springs, Miss.

T. J. MURRAY,
DEALER IN
STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,
Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

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DELIVERY FREE.
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Suite 303—New Orleans National Bank Building,
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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

McCLENDON—The subject of this notice, Sister HETTIE A. McCLENDON, the wife of Rev. T. H. McClendon, of the Louisiana Conference, was born July 14, 1840, and died at her home on Sicily Island, Catahoula parish, La., March 9, 1900, in the sixtieth year of her age. She was the daughter of the Rev. Thomas L. and Tabitha B. Green, who preceded her to the eternal shore. She was converted to God and joined the Methodist Church when quite a little girl. On the seventeenth of November, 1859, she was married to the Rev. T. H. McClendon. Consecrated to God and his cause from her childhood, her life was spent in his service, and for the good of humanity, until her consecrated spirit winged its way to the pearls of eternal glory.

Sister McClendon loved her Bible, reading some portion of it daily. She read it through nearly every year. Consecrated to God in her childhood, her life regulated by the teaching of God's Word, made her a Christian of much prayer. She loved to communicate with God in secret prayer. It was from God she received strength to overcome the trials of this life, and to strengthen and hold up her husband's hands through the trials of the itinerant life, when the way would seem dark, with a cheerful spirit lighted afresh by a recent communion with God. She would say to her husband: "It is all right; God knows what is best for us. 'All things work together for good,'" etc. She had implicit confidence in the providence of God; she never complained, though her last days were of intense suffering; she was patient in it all, and resigned to the will of God.

Sister McClendon was in the active itinerant service for forty years, going wherever her husband was assigned, cheerfully laboring with him for the salvation of souls. Doubtless she was the instrument in the hands of God in bringing many to Christ. A few years before her death she was called to her mother's home to minister to her dying mother. After the death of her mother she said to her husband, "Go on and preach; I will stay here by the stuff; so, when you can go no longer, there will be a place to call home, until we are summoned to our home beyond the skies."

Sister McClendon was a bright, cheerful Christian; a true friend, a devoted wife and loving mother. Her end was peace. Consecrated from her childhood to God's service, when the message came her armor was bright. She called her husband and children around like Jacob of old, and gave to them her parting advice, sending messages to absent ones. Just before her death she told her husband that Jesus was still with her, and that she would soon join the blood-besprinkled band on the eternal shore; that all was bright. The chariot of fire driving up, she steps in, and was wheeled through the gates of pearl to her home in the city of God, where she awaits her loved ones. C. T. MUNHOLLAND.

BARR—Sister SARAH H. BARR, daughter of Judge Christian Hoover and Mrs. Mary N. Nailer, was born in Pike county, Miss., March 30, 1838; joined the Methodist Church in early childhood; was happily married to Bro. T. C. S. Barr, June 10, 1856, and left this land of the dying for "the land of the living" at 1:30 P. M. on the thirty-first of March, 1900, being sixty-two years and one day old.

These are the salient points in a life whose outline was symmetrical and all the picture lovely. Reared in a Christian home, and afterward wedded to a pious man, it is not wonderful her life blossomed constantly with the "beauty of holiness." She was (and is) the mother of three children. One son died in infancy. Another, Thos. C. Barr, and his sister, Mrs. Mollie Johnson, had the privilege of ministering to her to the last. These and several worthy grandchildren rise up to bless her memory. Much of her earthly life was spent where it came to a peaceful close—three miles northeast of Johnston's Station, in Lincoln county, Miss. Here a host of friends vied with each other in attentions to the sufferer, and attested their love around her honored grave. May all these meet her "where the night dissolves away into pure and perfect day!"

J. P. DRAKE.

Summit, Miss.

RANDLE—Rev. R. W. RANDLE, son of T. S. and S. R. Randle, was born in Bastrop, Morehouse parish, La., Oct. 20, 1874, and died near Alexandria, La., Feb. 21, 1900. His life, except the last two and a half years, was spent in parsonages in Louisiana.

Robert was an obedient, dutiful son. He was converted at a meeting held in Belview Church, Opelousas charge, under the ministry of C. R. Montgomery, who was assisting us in a meeting. His conversion was bright and satisfactory. As the new life entered his soul he felt his call to preach the gospel of Christ, and was licensed at the first Quarterly Conference after his conversion. He commenced the good work at once, and in the Winter of the same year applied to the Louisiana Conference for admission on trial; was not received on account of his age. Not satisfied, he came before the Conference the next year; was admitted on trial and appointed to Jackson Street, Lake Charles, which work he filled with great acceptability; was faithful in all the work, and had a successful year. He was appointed the next year to the Pineville circuit here; also, he made full proof of his ministry. He held on this work some very successful meetings, and did a good work. At the next Conference he was appointed to the Spring Creek circuit, which he served six months, but had to give it up on account of his eyes. His physician told him that he must not study, or he would lose his sight entirely; so he gave up the work and discontinued at the next Conference. He was married to Miss Rosella Wilcox, Jan. 20, 1897. He leaves his wife and little son to mourn his death.

Robert anticipated going back into Conference had he lived, but our heavenly Father saw fit to take him unto himself. He died in sight of heaven in great peace; he rests with the blessed Lord. While we mourn his loss, yet we bow in submission to the divine will, knowing that God doeth all things well. We have the hope of a reunion in our heavenly home. God help us to meet one another there. Pray for us. HIS FATHER.

WEISSINGER—Mrs. G. J. WEISSINGER (nee Kent) was born Jan. 27, 1857; married Jan. 1, 1873, and fell asleep in Jesus, Feb. 15, 1900.

Sister Weissinger became a Christian and a Methodist at an early age, and maintained her Christian integrity to the end of her life. Her God was no far-off sovereign, but a comforting Father; her piety not ceremonial, but real; eternal life not a distant dream, but a present reality with her. Her disposition was sunny, her temper remarkably even, and her patience an example for all who knew her. Her hospitality made her home a welcome resting-place for the weary itinerant. In her home this writer spent the first day of his itinerant life within the bounds of his own charge, and during a pastorate of three years he never heard from her lips a harsh word nor an unkind expression. No stranger went hungry from her door, and no neighbor suffered for help that she could give. "She lived and died a shouting Methodist." A good way to live, a peaceful way to die. Two of her children were waiting on the other side, and six are following on in path of life, led by a Christian father. May the God of all grace keep and comfort them till the great "reunion day!"

J. R. COUNTISS.

GIEGER—Mr. ZACHARIAH GIEGER was born May 1, 1814, and died July 12, 1899. Having chosen a noble lady for a consort, he early gave his heart to God and his life to the church, and he and his wife made the M. E. Church, South, their spiritual home. Having chosen the Lord to be his God, he trained a large family in the way they should go, not leaving them to sow their wild oats. Verifying his word, the Lord honored such efforts, gathered them into his fold, and is making them "the salt of the earth" in their respective communities. Thus are they all blessing the church of their father. He consistently practiced his religion in life's various paths, thereby adorning home, social and business life with the gospel he professed. He delighted to the last in the religious services of the people of God. While languishing upon his last bed of affliction he entered the courts of perfect love by trusting Christ to be his complete sanctifier. He expressed himself as being perfectly ready and willing to meet the Savior, who was his "all and in all." Thus, in spotless raiment, he passed to heavenly glory.

F. L. CROWSON, P. C.

WILKINSON—Mrs. MATTIE E. WILKINSON, daughter of Riley and Permelia Cockerham, was born in 1863; married to A. J. Wilkinson Oct. 7, 1876.

Sister Wilkinson joined the M. E. Church, South, about fifteen years ago, and lived a consistent member until her death. She leaves a husband, four children, and a host of friends to mourn her death. She told those who witnessed her death that she was willing to die. This should be a sweet consolation to her loved ones, that, as the dark angel hovered over her, she calmly expressed herself as being willing to meet her God. Her remains were buried in the family cemetery by her pastor, there to rest till God shall call forth the quick and the dead.

We extend our heartfelt sympathies to the bereaved ones, and may each one strive to meet her in the celestial city, where Jesus has gone to prepare a home for all the redeemed of earth! R. A. IRELAND.

Deafness Can Not be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Observed duties maintain our credit, but secret duties maintain our life.—Flavel.

Let not sinful pleasures prevent godly sorrows.—Mason.

Her Face His Face

Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with

Heiskell's Ointment

the specific for all skin disorders, slight or severe. 50 cents a box.

Heiskell's Soap

Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.

Johnston, Holloway & Co., Philadelphia, Pa.

WINE OF CARDUI

A SURE MEDICINE.

HANDSOM, VA., Dec. 31.

I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Black-Draught have done more for me than anything else.

MRS. CAROLINE EVANS.

McELREE'S Wine of Cardui

It is a mistake to take any and every kind of medicine when you are sick. There is danger in it. Most of the so-called cures for "female weakness" do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the feminine organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

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At This Office.

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AGENCIES THROUGHOUT THE WORLD.

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The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination, with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to May, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of Instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

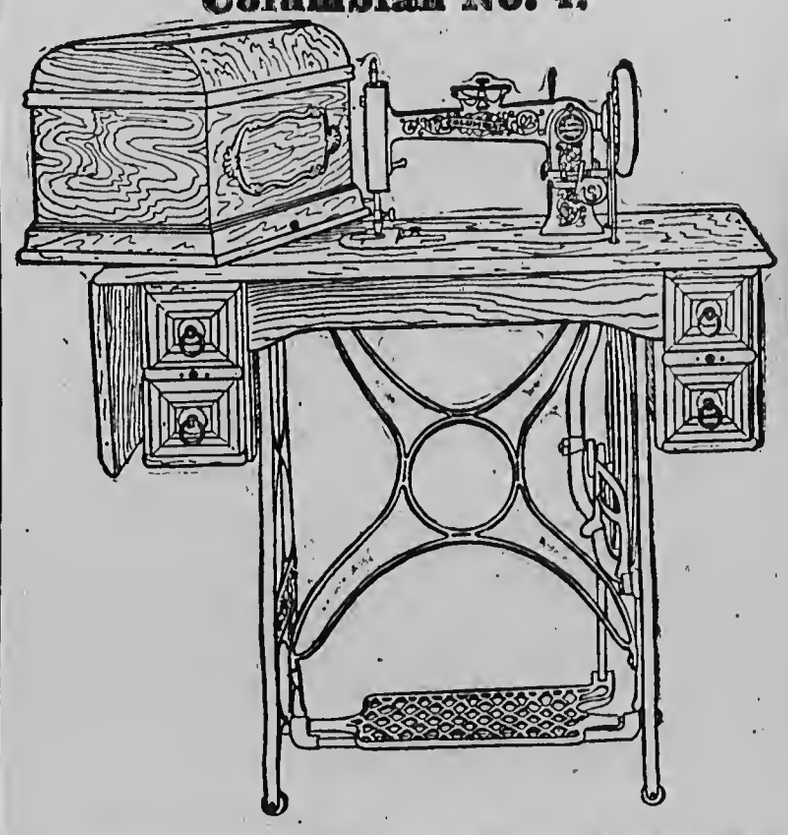
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer One Screw Driver, One Wrench, One Oil Can and Oil, One Gnage Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following extra: 1 Hammer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

D. P. HENSLEE, Doe Branch, Ark.

Dear Doctor Woodard: I write yon a letter to let yon know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,
D. P. HENSLEE,
Doe Branch, Ark.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, bronchitis, consumption, piles, fistula, ulcers, eczemas and all skin and womb diseases. We have cured thousands of afflicted people within the last six years. Many cured by correspondence. Readers having friends afflicted should cut this out and send to them. A book sent free giving particulars about the oil. Address Dr. R. E. Woodard, 502 Main Street, Little Rock, Ark.

NEWS OF THE WEEK.

Enormous numbers of Japanese are coming into this country.

Major General Otis sailed from Manila for the United States on May 5.

The Boers are stubbornly opposing the British advance at all points.

Gen. Roberts has forced a passage of the Vet river after considerable fighting.

A call has been issued for a convention in Honolulu, May 15, to organize the Republicans in Hawaii.

Ex-Secretary of War Endicott died in Boston, May 6. He was a member of President Cleveland's first Cabinet.

The cotton crop report issued by the Houston Post indicates an increase in acreage in Texas of about 10 per cent.

Gov. Wells, of Utah, will issue an appeal for financial aid for the widows and orphans of the Schofield mine disaster.

Gen. Pantelon Garcia, the highest insurgent officer except Aguinaldo, has been captured by Lieut. E. V. Smith, of Gen. Funston's staff.

The Tulane University will erect residences on the campus for its officers and professors. A gymnasium and refectory will also be built.

The army reorganization bill will increase the artillery by 5,478 men at the maximum, and not affect the rest of the establishment numerically.

The fire at the British Columbian mining town of Sandon left 1200 persons homeless. Many fine buildings were blown up in the hope of checking the flames.

Cleveland, Harrison and Olney are possible selections by President McKinley as members of the Permanent Arbitration Board provided for by The Hague treaty.

Cholera is spreading in the famine-stricken district of India. The British government is making ceaseless exertions to relieve the distress of more than 5,000,000 people.

The Right-Rev. Bishop McLaren, of Chicago, occupied the pulpit at St. Paul's Church, this city, on Sunday, and preached an eloquent sermon on the "Knowledge of God."

The Senate will devote the greater part of this week to the consideration of the naval appropriation bill. It is the purpose of the Senate leaders to bring about an adjournment early in June.

Secretary Hay and Lord Pauncefote, the British ambassador, have signed a treaty extending for several months from August next the period of time allowed for the exchange of ratifications of the Hay-Pauncefote canal treaty.

General H. P. Hurst, of Summit, Miss., has entered suit against the United States Government for $150,000, based on a contract made by the Navy Department with him for certain extensions which he states have been infringed by the Navy and War Departments.

A favorable report was made by Senator Money from the Public Buildings Committee, on May 4, on a bill of Senator McEnery for a postoffice building in New Orleans. The amount is fixed at $1,250,000. Senator McEnery will take the first opportunity to bring it up for passage.

The Senate Naval Affairs Committee has reported the naval appropriation bill. As reported, it represents an excess of $2,500,000 over the measure as adopted by the House of Representatives, the principal portion of this increase being due to a grant of $2,000,000 for the Naval Academy, presumably for new buildings.

More than 200 men were killed, and more than a score of others will be crippled for life, as the result of an explosion in tunnel No. 4 of the Pleasant Valley Coal Mines, at Winter Quarters, 200 miles south of Salt Lake, Utah, on May 1. Of 250 men who went to work on the 8 o'clock day shift less than thirty are known to have escaped. The explosion was caused by gas and dust.

One of the last acts of the old City Council, which went out of office this week, was the passage of a stringent milk ordinance which is intended to prevent the sale in this city of unsanitary and adulterated milk. This new ordinance is, without doubt, a sanitary measure of vast importance, and its proper enforcement will, it is felt sure, bring about a material reduction in the death-rate of the city, especially among children.

The long-expected advance on Pretoria by Lord Roberts' army has now commenced in earnest, the dispatches reporting the capture of Brandfort, a place about twenty-five miles north of Bloemfontein, on the railroad. This of itself indicates a forward movement in force; but there are other indications that a general movement has commenced, such, for instance, as renewed activity by Lord Methuen's column in the direction of Kimberly.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For billousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

District Conferences.

MISSISSIPPI.

Forest, at Forest	May 10, 11
Jackson, at Yazoo City	18-20
Meridian	22
Seashore, at Gulf Port	24-27

NORTH MISSISSIPPI.

Columbus, at Brooksville	May 8 11
Winona, at Indianola	17-20
Greenville, at Clarkedale	25-27

LOUISIANA.

Arcadia, at Minden	May 23-25
Baton Rouge	June 5-8
Alexandria	13
Shreveport, at Benton	June 27-July 1
Opelousas, at Opelousas	June 28-July 1

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

Vicksburg District Conference.

PROGRAMME.

Vicksburg District Conference for 1900 will be held in Port Gibson, Miss., beginning Wednesday, June 13, at 9 A. M., and will continue the two following days. The sermon at 11 o'clock, Wednesday, will be preached by W. H. Lewis.

The following will compose the committees required by the Discipline: For License to Preach—L. Carley, C. A. Powell, W. D. Brown. For Admission on Trial—R. F. Witt, H. L. Norton, T. A. Holloman. For Deacon's Orders—L. S. Jones, W. H. Lewis, G. P. McKeown. For Elder's Orders—R. Selby, W. G. Backus, J. G. Cammack.

Reports from pastoral charges will be made on Wednesday. Missionary matters will be considered Thursday, and Sunday-school and Epworth League interests on Friday.

A sermon on missions will be preached at some suitable time by R. Selby. Addresses on Twentieth Century Movement will be made by T. A. Holloman and A. F. Watkins.

The following subjects will be considered and discussed during the Conference: The Present Need of Missionary Effort. Paper by G. P. McKeown. Discussed by W. G. Backus and J. G. Cammack.

Woman's Foreign Missionary Society. Mrs. Scott Phillips.

Woman's Home Mission Society. Mrs E. D. Jones.

Sunday-school Missionary Societies—Their Utility. Paper by W. D. Brown. Discussed by R. F. Witt and J. E. Stewart.

The Recent Ecumenical Missionary Conference in New York City. ——.

How to Secure Good Attendance at Sunday-school. Paper by A. C. Enochs. Discussed by W. E. Harris and H. P. Lewis, Jr.

Success in Sunday-school Work, and How to Obtain It. Paper by E. S. Drake. Discussed by W. W. Ellis and J. R. Jones.

Benefits of the Epworth League. Paper by A. F. Watkins. Discussed by E. L. Brien and T. A. Holloman.

How May Epworth Leagues Be Best Organized and Maintained? Paper by W. H. Lewis. Discussed by R. Selby and L. S. Jones.

How to Reach the Non-Church-Going Population. Paper by L. S. Jones. Discussed by J. R. Bell and Wm. Young.

Is the Church Meeting Success, or Coming Up to the Measure of Duty, in the Saving of Souls? Paper by C. A. Powell. Discussed by L. A. Smith and H. P. Lewis, Jr.

How to Keep Up a Good Prayer Meeting. Paper by R. F. Witt. Discussed by C. C. Evans and L. S. Jones.

The Study and Interpretation of the Bible. Paper by L. Carley. Discussed by A. F. Watkins and R. Selby.

What Special Efforts and Means Are Necessary to Promote Religion among Young Men? Paper by J. T. Drake. Discussed by W. W. Holmes, H. C. Monnger, Philip Crutcher.

Let all Quarterly Conference Records be brought for inspection.

E. H. MOUNGER, P. E.

For a Nerve Tonic
Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

The Lone Star State again suffered from wind and rain on May 7. About $100,000 worth of property was destroyed around San Antonio by a storm, which demolished everything in its path. Bexar county loses $20,000 in the destruction of bridges

MARRIAGES.

GARDNER—GARDNER.—In the parlor of the Pevey Hotel, Forest, Miss., May 2, 1900, by Rev. T. L. Mellen, Mr. James W. Gardner, of Burns, Smith county, Miss., and Miss Kittie Gardner, of Blue Mountain, Miss.

SMITH—STOVALL.—At the parsonage, Vernon, La., April 25, 1900, by Rev. J. H. Brown, Dr. H. A. Smith to Miss Alma Stovall, both of Stovall, La.

Shreveport District Conference.

The Shreveport District Conference will convene June 27 in Benton, instead of Zwolle. This is done at the request of Bro. Howell and his people, circumstances having arisen necessitating their relinquishment of the honor and pleasure of entertaining their brethren this year.

JOHN T. SAWYER, P. E.

Shreveport, La., May 7, 1900.

LOOK! A STITCH IN TIME

Saves blue. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

LITERARY NOTES.

BY W. F. B.

In the May number of Success, Hon. J. B. Foraker and Hon. C. E. Littlefield discuss the timely question, Should Young Men Be Trained for Public Life? Hezekiah Butterworth contributes a story entitled Chun Chun—The Angel Bird, and Edward E. Higgins writes on Possibilities of Street Railroading as a Profession. A European Tour for a Song is the title of an article by J. Lincoln Barrett.

In the April number of Cram's Magazine may be found Prof. Allen's valued series on The Foreign Possibilities of American Commerce, The Taxation of Puerto Rico under Spain, a statement of the anti-expansion feeling in Hawaii, entitled, Two Hawaiian Anti-Expansionists; The World-Conquering English Language, by Anna S. Murray-Aaron, and Recent Decisions of the Higher Courts, by H. L. Priestly. Current history is amply represented by an article in continuation of Editor Murray-Aaron's series on American Expansion, in which he uncompromisingly scores the administration for its indefensible Puerto Rican policy; by the regular instalments of Editor Clare's Anglo-Boer War and The Philippine Insurrection, the former illustrated; New-Born Cuba, by Franklin Mathews—an illustrated account of our recent earnest striving to rehabilitate that island; Chinese Civil Service Examinations, by Rev. Arthur H. Smith, D. D., and A. Logan's pungent In Washington Corridors.

Upward of fifty writers and artists contribute to the May Ladies' Home Journal; consequently, variety is combined with excellence throughout its pages. Mary B. Mullett writes of The Real Thrums of Barrie, Clifford Howard, of The Flower that Set a Nation Mad; Mabel Percy Haskell, of A Famous Boston Belle, and the Rev. Cyrus Townsend Brady continues his experiences as A Missionary in the Great West. Ian Maclaren's article answers the query, Is the Minister an Idler? and Edward Bok writes of early marriage and of domestic science in the schools. Two pages of pictures, Through Picturesque America—the second of a series—reveal the beauties of our country's scenery. The drawings, The American Girl on the Farm, by H. C. Christy, and The Minister at Tea, by A. B. Frost, worthily fill a page each. Fashions for women and for girl graduates, cooking, and, in fact, every phase of home-making, from the Etiquette of Dances and Balls to How to Treat and Keep a Servant, are included in the May Journal.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

South Warren, at Asbury	May 5, 6
Flora, at Livingston	12, 13
Bolton, at Clinton	19, 20
Rocky Springs, at Oak Ridge	26, 27
Meyersville, at Beniah	June 2, 3
Utica, at Bear Creek	9, 10
Hermanville, at Sarepta	16, 17
Anguilla, at Bethel	23
Rolling Fork, at Carey	24
Warren, at Wesley Chapel	30, July 1
Satartia, at Satartia	1

The Vicksburg District Conference will be held at Port Gibson, Miss., June 13, 14, and 15 (Wednesday, Thursday, and Friday).

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Vancleave, at Shiloh	May 5, 6
Coalville, at Poplarhead	12
Bay St. Louis	13
Brooklyn, at Brooklyn	16
Columbia, at Thompson's Chapel	19, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

FOREST DIST.—SECOND ROUND.

Decatur, at Conehatta, Sat. and Sun.	May 5, 6
Preachers' Institute, at Forest, Tues. and Wed.	8, 9
District Conference, at Forest, Thurs. and Fri.	10, 11
Forest, at Homewood, Sat and Sun.	12, 13
Montrose, at Garlandsville, Sat.	19
District High School, at Montrose. Sun.—Tues.	20-22
E. M. F. College, at Meridian, Sun.—Tues.	27-29
Rose Hill, at Pleasant Grove, Sat. and Sun.	June 2, 3
Chunkey, at Spring Hill, Mon.	4
Millsaps College, at Jackson, Sun.—Tues.	10-12
Neshoba, at Ebenezer (N. Bend), Sat. and Sun.	16, 17
Indian Mission, at Siloam, Mon. night and Tues.	18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Mt. Vernon	May 10, 11
Salem	12, 13
Nebo	19, 20
Martin	26, 27
Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Barlow	9, 10
Knoxville	16, 17

W. L. C. HENNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

Binnsville, at Binnsville	May 5, 6
Vimville, at Pleasant Hill	12, 13
Pachuta, at Orange	19, 20
Enterprise, at Stone Wall	20, 21
Middleton, at Mt. Carmel	26, 27
Mathersville, at Salem	Thes., 29
Daleville, at Bethel	June 2, 3
Shubuta, at Shubuta	9, 10

G. A. GUICE, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks circuit, at Mahon	May 5
Byhalia circuit, at Emery	12
Olive Branch circuit, at Oak Grove	19
Ashland circuit, at Wesley	26
Shawnee circuit, at Fountain Grove	June 2
Abbeville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt. Pleasant circuit, at Union	23

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Middleton, at Mt. Carmel	26, 27
Mathersville, at Salem	Thes., 29
Daleville, at Bethel	June 2, 3
Shubuta, at Shubuta	9, 10

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NORTH MISSISSIPPI CONFERENCE.

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Byhalia circuit, at Emery	12
Olive Branch circuit, at Oak Grove	19
Ashland circuit, at Wesley	26
Shawnee circuit, at Fountain Grove	June 2
Abbeville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt. Pleasant circuit, at Union	23

J. W. HONNOLL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Belzoni, at Belzoni	May 5, 6
Rural Hill, at Plattsburg	9, 10
Kosciusko circuit, at Springdale	12, 13
Poplar Creek, at Friendship	19, 20
Chester, at Mt. Nebo	26, 27
Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Burgess, at Forest	May 5, 6
Arkabutla, at Hunter's	12, 13
Courtland, at Center Hill	19, 20
Walls Hill, at Grub Hill	26, 27
Pt. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Pt. Hill, at Lewisburg	16, 17
Tyro, at Liberty	20, 21
Longtown, at Seas Chapel	23, 24

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Belen	May 6, 7
Friar's Point	12, 13
Tunica	13, 14
Evansville	14
Deeson	19, 20
Bolivar	June 2, 3
Gunnison	4
Phalia	20, 21

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona circuit, at Verona	May 5, 6
Okolona circuit, at Bonu's Chapel	10
Aberdeen station	12, 13
Fulton and Smithville, at Smithville	19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Nettleton circuit, at Evergreen	7

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

CORINTH DIST.—SECOND ROUND.

Blue Springs, at Sherman	May 1
Corinth circuit, at Boxes Chapel	5, 6
Kossuth, at Kossuth	12, 13
Mantachie, at Mooreville	19, 20
Marietta circuit	26, 27
Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—SECOND ROUND.

Eizy circuit	May 5, 6
Pittsboro circuit	7
Slate Springs circuit	12, 13
East Grenada circuit	14
Cascilla circuit	19, 20
Charleston	21

R. G. PORTER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus station	May 6, 7
Brooksville, at Soule Chapel	12, 13
Sturges, at Pugh's Mill	19, 20
Lagrange, at Providence	25
Cedar Bluff, at Siloam	26, 27
District Conference	8-11

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona circuit, at Bluff Springs	May 6, 7
Morehead circuit, at Morehead	11
McNutt circuit, at Shell Mound	12, 13
Indianola circuit, at Fairview	16
West circuit, at ——	26, 27
Carrollton circuit, at Edon	June 2, 3

J. H. MITCHELL, P. E.

Mason & Hamlin
Church, Chapel, Lodge, ORGANS School and Home.
THE STANDARD OF THE WORLD.
Catalog free. 146 Boylston St., Boston, Mass.

POTASH gives color, flavor and firmness to all fruits. No good fruit can be raised without Potash.

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

GERMAN KALI WORKS,
93 Nassau St., New York.

It Would Look Better

More homelike, if your lawn were neatly fenced. The HARTMAN STEEL ROD LAWN FENCE with steel posts is most durable, handsome and cheap. Look into the matter. Illustrated catalogue free. HARTMAN M'F'G. CO., BOX 105 ELLWOOD CITY, PA. Or Room 121, 909 Broadway, New York City.

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DRAUGHON'S PRACTICAL BUS. COLLEGES
St. Louis; Nashville, Tenn.; Savannah, Ga.; Montgomery, Ala.; Galveston, Tex.; Fort Worth, Tex.; Little Rock, Ark.; Shreveport, La. Indorsed by merchants and bankers. Best patronized in South. Book-keeping, Shorthand, etc., taught by mail. Begin any time. Address (at either place) Draughon's College.

MAGIC DIP NEEDLE!
For locating Gold and Silver Ore, Lost or Hidden Treasures. (Pictures and testimonials 2 cents.)
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ROSE POLYTECHNIC INSTITUTE
A College of Engineering. Mechanical, Electrical, Civil Engineering; Chemical Courses. Architecture. Extensive shops. Modernly equipped laboratories in all departments. Expenses low. 18th year. For catalog address
C. L. MEES, President, Terre Haute, Ind.

WANTED.

Situation as music teacher by lady of experience. Satisfactory references given. Address, M,
This Office.

FACTS ABOUT PAINT
SUTCLIFFE & CO., Louisville, Ky.,
Publish a book on use, selection and application of paint. It is of great value to anyone having painting to do. Our readers can procure a copy by writing this firm for Book No. 92.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Knox Point	May 5, 6
Logansport, at Longstreet	9
Pleasant Hill, at Beulah	12, 13
Ft. Jessup and Many, at Many	16
Wesley, at Wesley	19, 20
Florien, at Negrete	26, 27
Pelican, at Williams Chapel	30
Leesville	June 2, 3
Mansfield	9, 10
Zwolle, at Bayou Sale	16, 17
Coushatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

ARCADIA DIST.—SECOND ROUND.

Vernon, at Long Straw	May 5, 6
Ruston	6, 7
Gibbsland, at Oak Grove	11
Ellenville, at Ebenezer	12, 13
Haynesville	19, 20
Homer	20, 21
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

District Conference at Minden, May 23 to 8 P. M., 25.

B. T. CREWS, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Natchitoches, at Ragan Chapel	May 12, 13
Montgomery, at Montgomery	19, 20
Bunkie, at Evergreen	23
Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

The Alexandria District Conference will convene June 13.

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington and Chicot, at Chicot	May 5, 6
Indian Bayou, at Indian Bayou	12, 13
Crowley	19, 20
Plaquemine Brule, at Plaquemine	26, 27
Lake Arthur, at Lacassine	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

For Blood, Stomach and Nerves, Take

Hood's Sarsaparilla

It Cures Scrofula, Dyspepsia, Nervousness.

In the Spring the birds are singing
As they build their summer home;
Blades of grass and buds are springing.
O'er the mead the cattle roam.
In the Spring your blood is freighted
With the germs that cause disease;
Humors, boils, are designated
Signals warning you of these.
In the Spring that tired feeling
Makes you every duty shirk—
Makes you feel like begging, stealing,
Rather than engage in work.
But there's something known that will
Man to health and vigor lead.
You will find Hood's Sarsaparilla
Just exactly what you need.

Christian Advocate.

VOL. 47.—NO. 20. NEW ORLEANS, THURSDAY, MAY 17, 1900. WHOLE NO. 2252

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The Washington Presbytery has put itself on record in favor of a new and briefer working creed by adopting by a vote of 25 to 15 an overture to the General Assembly of the Presbyterian Church in the United States of America, offered by Dr. T. S. Hamlin, asking that the preliminary steps be taken to secure at as early a day as possible the preparation of a brief, evangelical, irenic, Calvinistic creed; such creed to be part of the constitution of the church, and to be subscribed by ministers, ruling elders and deacons in place of the Westminster symbols." In a forcible sermon the day before the meeting of the Presbytery, on "Authority: Its Source and Scope," Dr. Hamlin said: "Not from the desire to escape authority, therefore, but from the desire to rehabilitate it and make it the vital thing that it should be in our religion, has sprung the movement that appears to be widespread in our church, and with which I am in heartiest sympathy, for a new, brief, evangelical, irenic creed, that shall set forth the Christian facts without philosophizing about them, and that shall cogently express the living faith of the living church of to-day in our living tongue.' The Westminster symbols are a priceless legacy from our fathers; a coherent system of theology abreast with the best Biblical knowledge of the time that produced them, to be reverently preserved and studied among the historic creeds of Christendom. That in many important particulars they have ceased to be an authority over Presbyterian minds and hearts is abundantly evident. We urgently need a creed that will be such an authority, not because imposed on us from without, but because cordially recognized as being completely true: in harmony with the Divine revelation in the inspired Scriptures, and with the divinely illumined Christian consciousness. To construct such a creed will be a labor of time, patience, prayer, scholarship, faith, devout piety, broad charity, and deep brotherly love. Who doubts that the Presbyterian Church of to-day, intelligent, fair-minded, missionary, spiritual, is equal to this great task? And when it is done, under the guidance of the Holy Spirit we shall have a creed of authority, because setting forth that truth, and only that truth, which is incarnate in the living Christ."

An address prepared by Dr. Charles Dudley Warner, president of the American Social Science Association, which was read by Dr. Joseph Anderson at the opening of the annual meeting of the association, on "The Education of the Negro," has attracted much attention in Washington, and will, doubtless, attract more elsewhere. Dr. Warner contends that the education of the negro has been all wrong; that he has been offered a higher education when what he needed was an industrial education, and that the only way to undo the evil already done is to start over again, and start right. Speaking of negro colleges, Dr. Warner's address said: "Have these colleges, as a whole, stimulated industry, thrift, the inclination to settle down to the necessary hard work of the world, or have they bred idleness, indisposition to work, a vaporous ambition in politics, and that sort of conceit of gentility of which the world has already enough? If anyone is in doubt about this, he can satisfy himself by a sojourn in different localities in the South. The condition of New Orleans and its negro universities is often cited. It is a favorable example, because the ambition of the negro has been aided there by influence outside of the schools. It is my belief that the condition of the race in New Orleans is lower than it was several years ago, and that the influence of the higher education has been in the wrong direction."

A number of Washington ministers, all of whom were personal friends of the late Dwight L. Moody, held a conference this week to discuss the best methods of securing generous contributions towards the memorial endowment fund of $3,000,000 which is to be used to perpetuate the schools founded by Mr. Moody. One of the methods decided upon was to ask every Protestant minister in Washington to make an appeal from his pulpit for contributions to the fund, but this will not be done until Fall.

The seventy-second anniversary meeting of the Washington City Bible Society was held in Metropolitan M. E. Church this week. Among those who spoke were Justice Brewer and Hon. John W. Foster.

Senator Teller, speaking for his resolution of sympathy for the Boers, which is not likely to get beyond the Committee on Foreign Relations, said: "We ought to declare our sympathy for the Boers—a kindly, brave, wise, and Christian people. I have said nothing against the government of Great Britain, and I do not intend to, except to say that I think the best sentiment of Great Britain and the United States is against this war. I believe that if the great and noble woman who presides over England had had her way, there would have been no war."

The Y. M. C. A. gave a reception last night in honor of Mr. H. B. F. Macfarland, the newly appointed commissioner of the District of Columbia, which was attended by many of the most prominent professional and business men of Washington, as well as almost the entire membership of the association, glad to honor their fellow-member. Mr. Macfarland is second vice-president of the Y. M. C. A. and chairman of the Committee on Religious Work, and has been one of the most active workers in the association for years, and great things are hoped from his influence in his new sphere.

Washington, May 0, 1900.

PROGRESS.

Recently more than a score of letters from presiding elders, pastors and laymen have brought encouragement.

Rev. L. L. Pope reports thirty-nine and 65-100 dollars subscribed at Hebron.

Rev. W. R. McAllister has sent sixteen dollars cash from Kosciusko circuit.

Reports to me from District Conferences held are more or less encouraging—some "more," some "less." The Columbus district effected an unusually thorough organization of its forces, under the direction of a competent committee of preachers and laymen. While much has been done and something accomplished, yet the work necessary to success in Mississippi has yet to be performed. No half-hearted service and no perfunctory performance will meet the requirements of this cause. Wise planning, intelligent execution, and strenuous endeavor, are necessary.

I have just mailed to every preacher and Sunday-school superintendent in Mississippi a copy of Bishop Galloway's review article—The Twentieth Century Movement in Methodism. If anyone who reads this communication has not had a copy of that pamphlet, he can secure one by notifying me on a post card.

Special attention is directed to what follows from the Nashville Christian Advocate.

J. R. BINGHAM.

Carrollton, Miss.

ALL TOGETHER NOW!

Methodism—the genuine article—is a very practical arrangement for preaching the gospel and doing all the work of the militant church of our Lord Jesus Christ. All at it, all together, and all the time, is what it means. There is no provision for idlers in this organization. There is a place for every member in the visible church, which is the body of Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love—as saith the Apostle Paul.

Our Twentieth Century Movement is a test of the effectiveness of our Methodism as a working body. The careful reader will call to mind the article on this page of our issue of last week treating this subject with regard to New Testament teaching, and with obvious pertinency to this present time. It suggests by unavoidable implication what our Israel ought now to do. Get all the parts of the mighty organism ready, and then turn on the power. What is the word in season for the whole church is the word in season for each man and woman in it. The Head of the church deals with its membership one by one. This means, as has been well said, that every pastor is under obligation of honor, conscience, and love to do his part as if responsibility for the success of the whole movement depended on him alone.

One dollar each from our church membership of a million and a half of souls will aggregate just $1 500,000, which is the minimum figure named for the Twentieth Century Thank-offering Fund of the M. E. Church, South. Mark you! it is a thank-offering, not a mere "collection" in the ordinary acceptation of the word. This being remembered, it goes without saying that no contributor will feel limited to the minimum named. It is reasonably expected that the $1,500,000 aggregate will be reached. It would be discreditable to our faith to doubt it. It would be a lasting reproach for us to fail herein. No pastor will feel willing to fall below his pro rata according to membership. Possibly here and there may be found a case of extraordinary providential disability that may be invincible.

But not only a million and a half of dollars from a million and a half of church membership, but one dollar at least from each and every individual member is the mark set for us. Its attainment will multiply the blessing accordingly.

"ENCOURAGED AT THE OUTLOOK."

The indomitable Baker, of Matanzas, Cuba, sends us some sad intelligence, coupled with some cheering notes of his work. He says:

"My wife has been sick, and nigh unto death. I have thought two or three times that she would leave me in the last three weeks. I never saw anyone suffer more than she did. The death of her father, coupled with the fatigue, etc., caused an illness which almost proved fatal. But, thank God! she is now improving. Very slowly, to be sure; weak; can't get into a chair from the bed without my help.

"During all this I have missed but one (Wednesday) service; have been in my place three times every Sabbath, and at Sunday-school besides. I sometimes wonder how I have kept up under the strain, but God has been good—yea, more than I have deserved.

"Yesterday (Easter Sunday) was a great day. The morning service was a time of rejoicing. The house was crowded. Some of the ladies of the congregation had brought flowers and decorated the chapel very neatly. I baptized six adults; received two Americans by letter, and one American and two Cuban candidates for church membership. At the close of the sermon we administered communion. Surely it was a heavenly feast.

"I am encouraged at the outlook. Our congregations improve both in quantity and in quality. Baptized yesterday a young man who heard me preach last Spring, and who went away to the country. I sent some Bibles there, and he purchased one and read it, and was converted. He wrote me of it. Last week he rode more than 150 miles to have me baptize him and receive him into the church. Three of the candidates yesterday that I received were men."

Mission Rooms, Nashville, Tenn.

PLAN OF EPISCOPAL VISITATION, 1900.

FIRST DISTRICT—BISHOP A. W. WILSON.

Japan Mission Conference, Hiroshima, July 25, 1900.

Korean Mission, Seoul, Sept. 15, 1900.

China Mission Conference, Shanghai, Oct. 18, 1900.

SECOND DISTRICT—BISHOP J. C. GRANBERY.

Western Conference, Atchison, Kans., Aug. 29 1900

Missouri Conference, Fulton, Mo., Sept. 12 1900.

St. Louis Conference, St. Louis, Mo., Sept. 19, 1900.

Southwest Missouri Conference, Kansas City, Mo., Sept. 26, 1900

Holston Conference, Chattanooga, Tenn., Oct. 10, 1900.

THIRD DISTRICT—BISHOP R. K. HARGROVE.

Western Virginia Conference, Ashland, Ky., Sept. 5, 1900.

Memphis Conference, Martin, Tenn., Nov. 14, 1900.

South Carolina Conference, Chester, S. C., Nov. 28, 1900.

North Mississippi Conference, West Point, Miss., Dec. 6, 1900.

Mississippi Conference, Brookhaven, Miss., Dec. 13, 1900.

FOURTH DISTRICT—BISHOP W. W. DUNCAN.

Montana Conference, Stevensville, Mont., Aug. 30, 1900.

East Columbia Conference, Dayton, Wash., Sept. 13, 1900.

Columbia Conference, Albany, Oregon, Sept. 20, 1900.

Pacific Conference, Oakland, Cal., Oct. 4, 1900

Los Angeles Conference, Phœnix, Ariz, Oct. 17, 1900.

Virginia Conference, Norfolk, Va., Nov. 14, 1900.

FIFTH DISTRICT—BISHOP C. B. GALLOWAY.

Tennessee Conference, McMinnville, Tenn., Oct. 24, 1900.

Arkansas Conference, Fort Smith, Ark., Nov. 14 1900.

Little Rock Conference, Hot Springs, Ark., Nov. 21, 1900.

White River Conference, Jonesboro, Ark., Nov. 29 1900.

Louisiana Conference, Baton Rouge, La., Dec. 12, 1900.

SIXTH DISTRICT—BISHOP E. R. HENDRIX.

Brazil Mission Conference, Sao Paulo, Brazil, July 26, 1900.

Kentucky Conference, Nicholasville, Ky., Sept. 19, 1900.

Louisville Conference, Elizabethtown, Ky., Sept. 27, 1900.

North Georgia Conference, Atlanta, Ga., Nov. 21, 1900.

North Alabama Conference, Decatur, Ala., Nov. 28, 1900.

South Georgia Conference, Cuthbert, Ga., Dec. 6, 1900.

SEVENTH DISTRICT—BISHOP J. S. KEY.

Northwest Mexican Mission Conference, El Paso, Texas, Oct. 11, 1900.

Central Mexico Mission Conference, City of Mexico, Oct. 25, 1900.

Mexican Border Mission Conference, Monterey, Mexico, Nov. 1, 1900.

German Mission Conference, Castell, Texas, Nov. 8, 1900

Indian Mission Conference, Vinita, Ind. Ter., Nov. 15, 1900.

EIGHTH DISTRICT—BISHOP O. P. FITZGERALD.

Alabama Conference, Ozark, Ala., Dec. 5, 1900.

Baltimore Conference, Roanoke, Va., April 3, 1901.

NINTH DISTRICT—BISHOP W. A. CANDLER.

West Texas Conference, Gonzales, Texas, Nov. 1, 1900.

Northwest Texas Conference, Georgetown, Texas, Nov. 14, 1900.

North Texas Conference, Denton, Texas, Nov. 22, 1900.

East Texas Conference, Pittsburg, Texas, Nov. 29, 1900.

Texas Conference, Rockdale, Texas, Dec. 5, 1900.

Florida Conference, Bartow, Fla., Dec. 13, 1900

TENTH DISTRICT—BISHOP H. C. MORRISON.

Denver Conference, Trinidad, Col., Aug. 30, 1900.

New Mexico Conference, White Oaks, N. M., Sept. 6, 1900.

Illinois Conference, Marion, Ill., Sept. 20, 1900.

Western North Carolina Conference, Greensboro, N. C., Nov. 21, 1900.

North Carolina Conference, New Berne, N. C., Dec. 5, 1900

AMUSEMENTS AND SABBATH DESECRATION.

The quadrennial address of the Bishops of the M. E. Church contains the following timely emphatic deliverance concerning amusements and Sabbath desecration:

Whoever watches the daily press can not miss the evidence of shameful degradation in the theater, the concert and dance-hall, and on the race course. And the tendency to great excess also in other comparatively innocent forms of amusement can not escape attention. The seriousness of life seems largely forgotten, its opportunities of usefulness unoccupied, the vigilance necessary for righteousness relaxed, and the love of the passing world gaining in masterfulness.

It is not to be wondered at that every earnest age has tended to reprobate all amusements, as incompatible with the Christian life. The pendulum has often swung toward that extreme of the arc. Here Puritanism and the early Wesleyanism agreed. To their serious spirit all pleasure-taking seemed closely allied to sin. It was easier to forbid than to regulate it. Yet the harder task is undoubtedly before the church to-day. Experience has shown that it is impossible to impose on youthful and immature Christians a law which many a saintly soul, of thoughtful choice, imposes on itself. The attempt to enforce absolute abstention from recreative amusements roots toward unrestrained indulgence. A discrimination between the admissible and the inadmissible is, therefore, imperative. It was an instance of Mr. Wesley's great sagacity that while his personal life allowed no room, and his spirit and tone no desire for diversions, the law which he entered among the general rules of his societies simply declared a general principle by which Methodists were to be governed. They were forbidden "the taking of such diversions as can not be taken in the name of the Lord Jesus."

In this time of excessive and questionable amusements this principle should be often reiterated and strongly emphasized. The peril to the spiritual life of our people is imminent and incalculable. Lovers of pleasure are not likely to be lovers of God. The warrior must not entangle himself with the affairs of this life. Without simplicity, moderation and purity in his pleasures, the Christian can not resist the forces that create an age of triflers and sensualists. So great is this danger that we suggest that it would be profitable to place among the special advices of the Discipline a brief, but cogent statement of the perils which attach to many amusements, of the evils inseparable from others, and of the principles by which the Christian should regulate his choice among and his use of them. The deep interest of the church in this question will appear to you in various memorials from church and individuals, which we are sure will receive your godly consideration.

Obviously there is within the church, as well as in the world without, a serious and rapidly increasing laxity of Sabbath observance. Unnecessary travel, unnecessary work, the Sunday newspaper, social visiting, excursions and amusements, encroach more and more on time which God has consecrated to sacred uses. Hence many among us are weak, and many are dying. The decay of religion is inevitable if the church does not abide in the right use of the holy day. Let us be fully persuaded that a holy Sabbath eminently ministers to holy character, and that without Sabbath sanctity our people will suffer moral decay, our sanctuaries will be deserted, and our ministries will be ineffective. And the interests of the laborer, whether by hand or brain, equally demand the Sabbath rest.

COLUMBUS DISTRICT CONFERENCE.

The thirtieth session of the Columbus District Conference convened at Brooksville, Miss., at 2.30 P. M., April 25 1900: Dr. W. T. J. Sullivan presiding. After eight years' work in other fields of our beloved Methodism, he comes back to us still filled with zeal, and alive to every interest of the church—the right man in the right place.

The evening was given to delegates of Woman's Home and Foreign Missionary Societies of the district. They were presided over by their respective corresponding secretaries—Sisters McMorris and Yeates. Secretary pro tem, Sister E. H. Johnston. Address of welcome by Sister Calines, response by Sister Woodard, and addresses by each of the secretaries, indicated that they had the work well in hand, and that their hearts were in the work. A song by the "Little Helpers," and recitation by Louise Hopkins, stirred our hearts.

Questions for discussion by the Conference—State and Needs of the Work, Missions, Sunday-schools, Education and Twentieth Century Movement, and Epworth Leagues—were arranged beforehand, and the leaders had them well in hand, and they were discussed with much interest and profit to all present. We had excellent preaching every morning and night of the session.

Bro. A. H. George, of Winona district, was a welcome visitor.

W. W. McGruder, F. A. Critz, W. V. Connell, and A. J. Clardy, were elected delegates to the next Annual Conference.

Starkville is the seat of the next District Conference.

Preachers and laymen will ever remember Brooksville's kindness and hospitality to them.

W. V. CONNELL, Sec'y.

Mayhew, Miss., May 6, 1900.

MILLSAPS COLLEGE.

COMMENCEMENT EXERCISES, 1900.

FRIDAY, JUNE 8.

11 o'clock A. M.—Freshman prize declamation.

8 o'clock P. M.—Debate between representatives of the Galloway and Lamar Literary Societies. Subject: "Resolved, That the interest of both countries demand the annexation of Cuba to the United States." Affirmative: W. W. Holmes, L. F. Magruder. Negative: B. E. Eaton, W. L. Duren.

SATURDAY, JUNE 9.

11 o'clock A. M.—Sophomore oratorical contest.

SUNDAY, JUNE 10.

11 o'clock A. M.—Commencement sermon by Rev. E. E. Hoss, D. D., LL.D., Nashville, Tenn.

8 o'clock P. M.—Sermon by Rev. J. C. Morris, D. D., Memphis, Tenn.

MONDAY, JUNE 11.

9 o'clock A. M.—Annual meeting of the Board of Trustees.

11 o'clock A. M.—Senior orations and delivery of medals.

8 o'clock P. M.—Alumni reunion.

TUESDAY, JUNE 12—COMMENCEMENT DAY.

11 o'clock A. M.—Annual address by Senator H. D. Money. Conferring of degrees.

W. B. MURRAH, President.

OUR MISSION.

BY MATTHEW HUNT.

One's chiefest duty here below
Is not the seeming great to do,
That the vain world may pause to see;
But in steadfast humility
To walk the common walk, and hear
The thousand-things, the trifling care,
In love, with wisdom, patiently.
Thus each one in his narrow groove
The great world nearer God may move.
—Exchange.

Communications.

THE BIBLE AS A MEANS FOR THE EDUCATION OF THE PEOPLE.

(Read before the Sardis District Conference, Friday, April 27, 1900, at Hernando, Miss; and published by request of that body.)

This is the subject given partially to me by our presiding elder for discussion. Not education in any special sense, in any particular line or respect; not religious education, not literary or scientific education, but education in its broadest sense—mental, moral, and physical education; the Bible as a means to this is, I suppose, what is meant.

Of course, we all understand what education is; or, better, what it is not. We know, as we are considering it, that it does not mean, as we sometimes speak of it, the filling out of a certain number of years, or of a prescribed course of study in some school or college, or the accumulation of a required or of a vast amount of information on any subject or subjects. This may sometimes involve it, but often does not even approximate what is meant by the word which refers to the capacity to study, to grasp, to acquire, rather than to the accumulation itself.

Many men and women, after years spent in schools and colleges, and who, by memory, or some sort of absorption or receptivity, have appropriated and retained, at least for a time, the jewels of thought which others who know how to think have gathered, who have in writing conclusive evidence of a finished and brilliant career, are almost wholly uneducated. They were led by some mysterious influence through Paradise, and its glory is upon or about them; but they must have been asleep, for they met not the angels, saw not the tree of life and the pavements of gold, nor caught the strain of its celestial melodies.

On the other hand, we sometimes find in some lonely but in mountain or forest—far away from the maddening crowd—man or woman who never saw a school-house, who is unable to distinguish the characters in the alphabet of our mother tongue from Sanscrit, or the hieroglyphics of Egypt or Mexico, who is richly educated. That is, there is the enlarged capacity to think, to resolve, to act, and, consequently, more of development in the one case than in the other. Circumscribed, perhaps limited, but stronger along certain lines than the other is over many lines. But there is no situation without causes or means for producing education. They exist everywhere, in every life—in earth, air and sky, in surrounding objects. Greater in some cases, but everywhere; plenty of cases, but no deserts in this plain.

The trouble is, that all are not sensitive to their existence, subject to their influence; are not developed by them; and the value of any educational force is to be determined by the chances there are of our becoming interested in it, attached to it, to love it. The greater the probability of this occurring, the greater the probability of its power as an educational force. In other words, that which gets closest to us, or us to it, that makes us think most, feel most, act most, educates us most. That which we love most educates us most.

Various causes may operate to establish this condition, this interest. Some existing, inherent desire, some human necessity, may prompt certain inquiries and searchings after knowledge. It may be a created desire arising out of certain associations or promptings, certain environments, but the condition, the interest, must be established to secure the desired result.

To the lover of the wildwood and forest is whispered the secrets—of leafy shades and sunny glens, flower gardens and bird concerts, murmuring waterfalls and hidden lakes, and mysterious mountain shrines where the voice of the Great Spirit is heard.

To the lover of the beautiful the Goddess of Beauty comes and leads him entranced amid her picture galleries and temples, her sunsets and Summer evenings, her visions of beauty by day, and her dreams of fairy scenes and places by night.

Worship at the shrine of Music, and soon there comes to the listening ear sublime melodies and harmonies revealed only to the worshiper.

And so in literature, art and science, in every department of human thought and labor, that which mind and heart seek after, that which they welcome and entertain, expands and develops them in the process; but it is not so where admission is denied, or where an unnoticed entrance and exit, by uninvited guests, occur.

Nature gives us the tragedy of the sky in dark cloud and lurid lightning, or she gives us some scene of great beauty and peacefulness in Summer's sunset or fleecy beauty of cloud; but to some they are significant merely of the coming storm and the necessity for shelter, or that the morrow will be fair and that the flocks can graze the hills in safety; but others see beyond the dark cloud the anger of God at the sinner, and, in the more peaceful scene, a sketch of the beautiful abiding-place he is preparing for them who love him.

Jacob laid him down at night to rest, but lingering beauty of departed day and fast appearing armies of twinkling, watching stars held him long awake, his soul drinking in their beauties and speeding far above him to the source of all beauty, and so, for such responsive ness, God provided for his access to heaven with angelic escort, while the dull shepherds slept amid their herds, as unresponsive as they.

We must not be either ignorant of or indifferent to the educational forces and influences that surround us, if we would have them educate us. We must not walk as one asleep along life's pathway, having eyes and seeing not, ears and hearing not, as hard and indifferent as the rocks on the shore of some southern sea, feeling neither the giant blows nor the soft and warm caresses of its stormy or love-murmuring waves.

With these preliminary thoughts showing what education is, and the conditions most favorable, most forcible, in its obtainment—in substance—that its developing power, educating power, in any case depends upon some desire, some affinity for it, some interest in it, we may now proceed to see how closely the Bible fills these conditions, and thus determine its value as a great educational force.

What place, then, does the Bible hold in the world of educational forces? is the question. It is unquestionably superior to all others. First, because of the superior chance or opportunity to operate. It is the most widely disseminated book, or compendium of learning, in the world. Its possessors are more numerous, it is in more homes, owned by more people, more accessible from these causes, not considering instances of its public use in society, Sunday-school, or church, to civilized people—and I suppose we are only considering it in such connection—than all other books combined. And the stream keeps at the flood, pouring its millions of Bibles into the hands of the people every year. The English Bible Society alone published last year, as I learn from a reliable source, five tons of Bibles, and I doubt if our American Bible Society is much behind it.

Say what we may about the Bible not being read enough—which is admitted, though foreign to this discussion—but its hold upon the masses of the people is unmistakable, and it is the most widely read of any book in existence to-day. Other books may come and go, be read and forgotten, but it is here to stay, and its teachings to abide forever. It is not sought always for proper purposes, but it is sought, and almost invariably, too, with a recognition of its potentiality. A man may seek it not as an honest inquirer after truth, not as one who, dwelling in darkness, seeks in it the light. It may be to equip him for disputations to down some opposing saint or sinner, but when he finds what he seeks, he knows that he has secured that which must be accepted, be recognized as true, thus recognizing and unawares paying tribute to its excellency.

I have been both astonished and somewhat amused in my experience along this line with some of the most wicked men I have ever known, astonished to find that men I thought never read the Bible possess considerable familiarity with its contents, and amused to find that, despite their own disbelief, they used extracts from it as establishing conclusively their contentions on any disputed point. Some may come to read and scoff, and some to read and pray, but all come.

But there is another reason that shows why it is sought and read; another attraction that draws all men to it—a loadstone. There is in all men a natural desire to worship, which is never completely smothered or eradicated from the most wicked lives, and which leads them to seek directly, or through some agency or instrumentality, some knowledge of the Great Being of the universe revealed only in his one treatise to man—the Bible.

Again, there is also the questionings of every mind as to the future state. Decay and death man reads from nature. Friends fall on his right hand and his left. Where have they gone? Nature shows him the fresh, beautiful flower, or the stately oak, and bids him consider them to-morrow. He knows that he is subject to this great law, that there are no exceptions, and that he, too, must pass away—must die. But, shall he live again, and if so, where, and how, and what in the present, if anything, effects the other life? Nature shows him the re-appearance of the flower after a Winter of sleep, and he sees the young oak—no better, no worse—following the dead giant. He learns, too, that nothing that exists is ever really lost, the indestructibility of matter existing always, though sometimes in lower forms and conditions. But Nature, Science, all turn away their heads and are silent to his eager questionings about himself after he shall have slept and been changed.

There is only one source from which flows down through all the ages this one blessed hope, grasped in faith or not at all, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live again."

What a bold, authoritative declaration! None but a God could make it. Find me, if you please, one human soul that has ever lived since this great truth became known to men, that has doubted his own immortality, or resorted to any other source than the Bible as establishing such much-desired fact.

You see that in all this I am not discussing what the Book is to the Christian merely, but what it is to the people, the masses. Few lives are so bad in this age, in my opinion, that they have not been bettered, developed, by its great prophecies, teachings, and promises.

Away out in the wildwood, where sunshine seldom comes, and where it is dark and the snow lies longest, deep beneath the brushwood a little flower plant is lifting its head to meet the Spring-time, and so, away down in the darkest life, grows a little flower of hope, drawing its young life from God's mercy and promises in his Holy Word. It is much read for other reasons.

This is pre-eminently an age of individual inquiry and investigation. Among Christians there is less disposition to receive truth second-handed, to receive as oracular and conclusive the conceptions and conclusions of others, of councils or ministry. To them He speaks, and they love to catch His voice whispered in His love letters to them, and they read them over and over again, and desire no discordant note of other voice therein.

To those not Christians, with them the same rule obtains. Religion they treat as a science, the principles of which are recorded in its great text-book, the Bible, and they study it as they do other sciences in their great love of investigation and desire to know the knowable in all realms of knowledge, of thought.

Take it along any other line of inquiry, investigation, and how attractive it is! The painter finds in it his greatest subjects, and it is a known fact that most of the great masterpieces have as their foundation persons or places in the Bible. And have you noticed the evolution along this line? From God, the terrible punisher of the wicked, in scenes of "The Last Day," "The Judgment"—with sinners hurled into flaming pits—we have, later, the horrible as ascribed to Him in scenes of "The Crucifixion," with its crown of thorns and His pierced and bleeding side; later, this is left for sad, but more peaceful scenes, "The Last Supper," "The Ascension," in which the sadness of separation is shown; later still, and last of all, we have His loving care and providence shown in "The Tender Shepherd," leading his flocks amid the green pastures and beside the still waters, or gathering them safely into the sheep-fold for shelter and rest.

Our great songs and anthems have, too, their inspiration in its themes; and here, too, we have the same growth, great changes in the world-heart. For instance, from "There is a fountain filled with blood," which is not true, scripturally or otherwise, and that cleanness is secured by plunging into that fountain—a fountain of blood shed by the blessed Savior—and that we should be happy in pinning therein, shocking, horrible—not so very old, but a descendant from that same age of blood—we come on down to the same shepherd idea: "Jesus, gentle Shepherd, lead me;" "Jesus, lover of my soul; let me to thy bosom fly" (the refuge or safety song), and, "All to Jesus I surrender" (the song of consecration or perfect love).

What a wonderful book it is! Its children's stories—what can charm them more than the story of Joseph, and his final exaltation and triumph? What interesting legends we have about Job and about beautiful Queen Esther! Do we want love stories full of romance and endless devotion? Isaac and Rebecca, Jacob and Rachel. Interesting biography? Abraham, Isaac, Jacob, Moses, Daniel and Solomon. Strong, constant friendship? Ruth and Naomi, David and Jonathan. What history of ancient times, of Greece or Rome, can compare in thrilling interest with that of the Jews? What stately tread in Isaiah's sentences! What beautiful poems in David! What incomparable logic, blended with choice sarcasm, as that of our Lord in his discussions—for he permitted these—with the learned, critical Scribes and Pharisees!

But I can only pick a gem here and there from this wonderful jewel box. But all these things attract men and women to the Bible—the repository of best, brightest thoughts and sentiments.

In modern application what a solver it is of the problems of the time! One or two: In social life we have wholesale divorces which threaten to disrupt the home life and corrupt society. Listen to the solution: "Wives, be in subjection to your own husbands." "Teach the young women to love their husbands, love their children, to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands." "Husbands, love your wives." (This settles it.) In business circles: It is an age of combinations of labor against capital—brotherhoods, labor unions; of combinations of capital against labor—trusts and combines. Solution: "Servants, be obedient unto them which are your masters, with good-will doing service." "And ye masters do the same things unto them, forbear threatenings." "The wages of him that is hired shall not abide with thee all night until the morning." "Thou shalt not oppress an hired servant." "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

It is an age of fierce competition, in which men, even good men, become very despondent over present and future wants, for bread and raiment. Did not He say, "Be not anxious for your life, what ye shall eat; nor for the body, what ye shall put on"? "Consider the ravens, that they sow not, neither reap; which have no store chamber nor barn; and God feedeth them; of how much more value are ye than the birds." "Your Father knoweth ye have need of these things."

National contests, wars, disturb us. Look forward to that glad time when the principles of this great Book shall govern, when "swords shall be beaten into plowshares, and spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his own fig tree, and none shall make them afraid, for the mouth of the Lord of hosts has spoken it."

But I did not intend to discuss the merits of the Bible; its rules for individual and national guidance; its rules for solving problems in social, business, and political life; the sources of pleasure, aside from its religious testings, to the lovers of the beautiful, the excellent, in literature and art; its logic, its profound philosophy, further than to show that these are attractions that, from many and such divergent sources, draw men to it, so readily accessible to all, and thence deduce the conclusion, first announced, of its almost universal reading by the masses, and its universal potency as an educational force. This, I think, is established.

Now, a few words: Shall we endeavor to extend the influence of this book? If so, by what means? How is it to be brought into fuller play as an educational force? Should it be taught in our public schools, the schools supported by the State? Should not its profound wisdom be found there in the training of those who are to constitute the citizenship and the administrators of the laws of the Republic? Great disputations are along this line in some sections of our country, but they do not exist in our State or section, where there is virtually no opposition to our views on this subject, and where nothing more is needed but some manifestation of popular will on the subject to put it into practical operation. This might require, here and there, some changes as to teachers, but not many, for the importance of Christian men and women in this department of labor is almost universally recognized.

I think it should be used more in Sunday-school work, class work, and that prayer meeting services would be more interesting and profitable if the attendants were converted into a class for Bible readings and comments along arranged lines; and possibly so, to some extent, in the church's Sunday night services.

This is merely suggestive, and I leave it, inviting full discussion by the Conference along all these lines, as well as the more religious aspects of my subject; all that Bro. Lowe, who has it in hand, leaves undisposed of, if anything, and conclude now by saying that our presiding elder must not give me next time such a big subject—one which, in its vastness, its profundity, I realize that I have, at best, only slightly, faintly touched or sounded.

Respectfully submitted, etc.,
N. A. TAYLOR.

THE LOUISIANA CONFERENCE AND THE TWENTIETH CENTURY MOVEMENT.

There seems to be a misunderstanding among the leaders of the movement in Louisiana in regard to the amount that we are expected to raise for this fund, and the error seems to have grown out of the fact that the whole church is assessed at the rate of $1.04 a member.

The following facts show just what is expected of us: The New Century Education, of February, 1899, states that the fund is divided "on the basis of the assessment for foreign missions," not of church membership, and gives as the assignment of the Louisiana Conference for collection, $38,700. We reported to the last Conference a total membership of 27,152; so, instead of being asked for a per capita contribution of $1.04, we are asked to contribute $1.425 for each member. The portion falling to the several districts, then, would be: New Orleans district, $3,500; Baton Rouge district, $8,374; Opelousas district, $5,386; Alexandria district, $4,686; Shreveport district, $5,846; Arcadia district, $7,671; Delhi district, $3,237; if the division is made according to the membership in each, and this seems to be the plan in vogue all over the church.

Now, what has been done towards raising this amount? There was paid to the treasurer of this fund, Rev. Robt. Randle, at the last Conference, $378.34, divided as follows: New Orleans district, $69.64; Baton Rouge district, $67.50; Opelousas district, $21.50; Alexandria district, $15.35; Shreveport district, $148.70; Arcadia district, $22.40, and Delhi district, $33.25. Besides this, there has been pledged in the New Orleans district about $2,500, and about $1,000 in the Shreveport district, that I know of, besides various amounts included in the collection of $2,340 taken by Bishop Galloway at the last session of the Conference, that are to be credited to the other districts.

I think we would be safe in saying that we have at least $5,000 in sight of the $38,700 we have started out to raise. This is not encouraging to our schools, and reflects very little honor upon us as a church or as individuals. If we are to raise this amount, we must be at it, and hard at it, too from now on.

The Baton Rouge, Arcadia, New Orleans and Shreveport districts are organized and at work, and we may soon expect to hear good reports from these sections; but how about the other three districts?

Let us all move promptly, and keep moving until the whole amount is raised.
WM. G. EVANS.

Y. W. C. T. U.

When Miss Belle Kearney was in New Orleans, not long since, giving lectures in the cause of temperance work, she gave a lecture at the Dryades Street Methodist Church, and asked the young ladies to join the good cause, which they did. Through the assistance of Miss Myrtle Shively, Mrs. Zabie, and Mrs. B. F. White they formed a Y., calling it the Mary Read Goodale Y. The young ladies have taken up three lines of work. The Medal Contest Work, with Mrs. B. F. White as superintendent; The Press Work, with Miss Alice Miller as superintendent; The Flower Mission Work, with Miss Julia Haag superintendent. All the plans have been perfected, and the young ladies will start this week to visit those who are sick, and read to those who can not see. These young ladies will do their part in scattering sunshine everywhere they go, for with their beautiful flowers, given with smiling faces and cheerful words, they will brighten the lives of all who come in contact with them. This temperance work is a good cause, and we hope that this organization will be successful.

The officers of this organization are as follows: President, Miss Ernestine Doll; vice-president, Mrs. B. F. White; recording secretary, Miss Alice Miller; corresponding secretary, Miss Edna Doll; treasurer, Miss Edna Keller.

Correspondence.

HOLLY SPRINGS DISTRICT CONFERENCE.

The Holly Springs District Conference met in its thirtieth session at Hickory Flat, Miss., Thursday morning, April 26, at nine o'clock, with Rev. J. W. Hounsell, P. E., in the chair. Religious exercises were conducted by Bro. S. A. Ellis. Bro. D. W. Babb was requested to call the roll, which showed a very full attendance of both preachers and delegates. The writer was elected secretary, and the Conference proceeded with its business. The entire session was harmonious and brotherly love did abound. There was only one preacher absent.

Bro. Bachman was with us a short time, and impressed the Conference with the importance of circulating our literature. He is doing a good work.

Hester Hoskins, lady principal of the Grenada Female College, was a very welcome visitor with us, and delighted, instructed and entertained a large audience with a very eloquent address on knowledge and wisdom. She made a very cheering report of her school, and the work being done by Bro. McIntosh, the president, and his efficient faculty.

T. M. Brownlee was licensed to preach. Rev. T. R. Stronp, from the Missionary Baptist Church, was received into our church, and recommended to the Annual Conference for recognition in elder's orders. Rev. R. W. Evans was recommended to the Annual Conference for admission into the traveling connection, and for deacon's orders. T. J. Wilson was recommended to the Annual Conference for admission on trial.

The Committee on Books and Periodicals offered a resolution looking to the establishing of a Mississippi paper, which was adopted.

The Committee on the Centennial Offering showed that we have a great deal of work to do, that we may be able to report our assessment paid in full.

The preaching, which was done by Bros. R. M. Davis, D. W. Babb, J. Porter, and Dr. Price, was earnest and edifying.

Victoria was chosen as the place for the next meeting of the Conference.
J. A. POE, Secretary.

As the potter, however skillful, can not make a beautiful vessel out of a lump of clay until it is put in his hands, so neither can God make out of me a vessel, unless I put myself in his hands.—Hannah Whitall Smith.

IN MEMORIAM.

PROF W. H. N. MAGRUDER, LL.D.

At his home in Baton Rouge, La., after a short sickness, on March 9, 1900, Dr. W. H. N. Magruder finished his course in the eighty-fifth year of his earthly pilgrimage. He was born Dec. 31, 1815, at "Mt. Ararat," the family homestead, in Jefferson county, Miss. His parents were Capt. Jas. T. and Elizabeth Ann Magruder. They came from Prince George county, Maryland, in the early part of this century with quite a number of their fellow-citizens. The neighborhood where they established themselves was known as the "Maryland Settlement." They were a refined and educated people, and in easy circumstances. Capt. Magruder had been a sea captain for many years before coming to Mississippi. He called his home there "Mt. Ararat," because, said he, "My ark rested here." He was a man of superior intellectual and moral qualities, and his wife was a woman of deep piety and refinement.

Bro. Magruder was the youngest of three children. As a child, he was thought to be physically frail, but mentally precocious. His early training was in the country schools. Among his early teachers was the celebrated S. S. Prentiss. Using all the opportunities accessible, he prepared for college. In those days young men living in the South had to go far from home to secure the advantages of a liberal education. Mr. Magruder made the long and tedious journey on horseback from Mississippi to Washington City, and then by stage to Connecticut. He matriculated in the Wesleyan University of Middletown, Conn. Among his fellow-students there may be mentioned John W. Burruss, his class-mate and most intimate friend, and the now venerable and distinguished Bishop J. C. Keener. After his graduation Mr. Magruder returned to the South. He then engaged in the management of the joint interests of himself, brother and sister, in a cotton planting venture on the borders of Yazoo and Warren counties, Miss.

But this was not to be the life-work of the scholarly young Southerner. In 1839 the original Centenary College was inaugurated at Brandon, Miss. Mr. Magruder was called to the chair of Latin and Greek in this institution in 1840. In 1844 Mr. Magruder moved with the college to Jackson, La., holding his professorship there until 1852. The presidents of the college during his time of service were Dr. Thornton, Judge Hitchcock, Judge Longstreet and Dr. J. A. Rivers. He was connected with Centenary as professor or trustee for nearly sixty years.

In 1852 Prof. Magruder established the Collegiate Institute, which he subsequently moved to Baton Rouge, La., in 1855. For many years he conducted this institution with great ability and success. This was the great work of his life. He was one of the pioneers in educational work of this character in the Southwest. That his work was appreciated found expression in the letters received by him in his later years from students who had been prepared by him for the duties and responsibilities of life.

Prof. Magruder was a man of exact scholarship and a very thorough instructor. His intellectual interests were in the line of classical studies. He was enthusiastic in his advocacy of the classical discipline in college education. About sixty years of his life was devoted to the cause of education. In testimony to his work and great abilities the honorary degree of Doctor of Laws was conferred upon him. In 1889 he was appointed superintendent of the State Institute for the Blind, holding this position until the day of his death.

Of the more personal side of his life Prof. Magruder was greatly loved. Especially was this the case in his marriage. While a student at the Wesleyan University he became acquainted with Miss Mary Bangs, a daughter of the late Rev. Heman Bangs, a distinguished minister of the Methodist Episcopal Church. In 1837 Mr. Magruder returned to the South, and on Nov. 22, of that year, he and Miss Bangs were married in Hartford, Conn. For almost sixty two years they journeyed together to be separated by death for only a few months. Mrs. Magruder was a woman of very strong and noble nature. She was a devoted wife and mother, and sustained her position with grace and adaptation to all the duties devolving upon her. A large family of children were born to them, of whom four sons are still living.

Dr. Magruder was a man of very strong personal attachments. He held his kindred and friends in high personal esteem. His circle of friends was large. In his later years he was charmed to dwell upon the times of his early manhood and middle age, to call over the names of the noble men and women whose lives had touched his own. I recall the names of many distinguished men of fifty years ago often mentioned by him. Among others occur the names of William Winans and Benjamin M. Drake. Dr. Drake was especially honored and beloved as his distinguished friend and brother-in-law.

Dr. Magruder was a member of the Methodist Church from his youth. My impression is that he joined the church at a camp meeting in Mississippi after hearing a sermon by Dr. Winans. He was a most intense Methodist. He was devoted to the church, and was ever ready to exact its position with friend or foe. For many years he was the main support of our church in Baton Rouge, and was identified with that congregation for nearly fifty years. He served as lay delegate in Annual and General Conferences. He took a keen pleasure in mingling with the brethren in the official and social gatherings of the church. His home was always open to the ministry, and often has the pastor been encouraged by the sympathetic hospitality extended there.

His personal characteristics were pronounced. He was sincere and decided in expressing his convictions. He had a great aversion to shams, and greatly appreciated goodness and ability in others. Bro. Magruder said very little about his own spiritual life, but his hope was fixed in Christ as his only Savior.

During the past three years he often spoke to me upon the subject of experimental religion. As the evening of life closed in upon him his mind dwelt more and more upon the importance of the abiding peace and conscious trust in Christ. A few days before his death he gave assurance to an intimate friend of his trust in Christ. When the end was near, and he was speechless, his face caught the attention of his faithful nurse; he looked up and, slightly waving his hand upward, indicated where his confidence and hope rested—in the All Merciful—into whose presence he quietly passed.

His life was busy to the last; only a few days' interval from work to his final discharge from an honorable and distinguished career.

"Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell,
When I embark.

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

F. N. PARKER.

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is delight in him. —F. W. Faber.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind! —Amiel.

FROM THE WORK.

FARMERVILLE, LA.

The second Quarterly Conference for Farmerville charge convened at Pearson's School-house, April 7. We regret that our worthy pastor, H. B Thomason, could not be with us on account of sickness, but Bro. B. T. Crews, our beloved presiding elder, was on hand, and preached us two most excellent sermons, to the delight of all the people. He has won all hearts here, and his influence will be felt by this people long after he has dropped his cross of self-denial and entered on his great reward. The charge made a favorable report, and we are praying for a revival that will touch every phase of the church work.

We hope, during the year, to build a new Methodist Church at this place.

May God bless the good people this year with good health and crops, and may our beloved pastor be so filled with the Holy Spirit that he may carry the blessed gospel and the love of God into every heart and home in this charge!

We greatly enjoy the weekly visits of the CHRISTIAN ADVOCATE; our hearts are thrilled with the glad tidings it brings.

(MISS) CALLIE COMPTON.

April 17, 1900.

[The foregoing letter should have appeared a couple of weeks ago, but was accidentally overlooked.—EDITOR]

AMORY, MISS.

We have just closed our meeting at this place. Bro. M. L. Blanton, of Nashville, did the most of the preaching, and while the results were not all we hoped for, yet we had a good meeting. Our membership received a general uplift. Many good purposes were formed, backsliders reclaimed, and six were added on profession of faith, with the prospect of others; and while we have dismissed seven by letter, we have secured fifteen by letter, making a net gain since Conference of fourteen members. Our salary is paid up to date, and we have treasurer's receipt for about one-third of the amounts asked by Conference, and are taking subscriptions for Twentieth Century Fund, and our League is growing in numbers and interest.

I hear good things from the district. Bro. Woollard is hard at it, and is succeeding. He is much in favor with his preachers and people. I hear that both Wilson, of Aberdeen, and Myers, of Tupelo, are now, or soon will be, engaged in a series of meetings. Bro. Porter, of Aberdeen chronic, was with us on the fifth Sunday, and preached us a clear, strong sermon. Bro. Craddock, of Smithville, gave us another good sermon last night. Our preachers are all well, and at work with energy, faith, and zeal. I, therefore, believe that the Aberdeen district will be up toward the front at Conference.

K. M. HARRISON.

May 7, 1900.

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The engineer misunderstood the signals and there was a frightful railroad collision, with terrible loss of life. The whole country was appalled by that accident.

There is doubtless a far greater loss of life occurring every day, in various sections of the country, for which the only excuse is,—"the doctor didn't understand the symptoms." These cases are not the subjects of special inquest or the country would be aghast at the sacrifice of life to ignorance.

It has been the experience of Dr. R. V. Pierce and his staff of assistant physicians, that ninety-eight out of every hundred persons submitting to their treatment can be cured. People given up by the local physicians, weak, emaciated, with stubborn coughs and bleeding lungs have been absolutely cured by the use of Dr. Pierce's Golden Medical Discovery.

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"Last spring I was taken with severe pains in my chest, and was so weak I could hardly walk about the house," says Mrs. G. E. Kerr, of Fort Dodge, Webster Co., Iowa. "I tried several physicians and they told me I had consumption. I heard of Dr. Pierce's Golden Medical Discovery and I thought I would try some of it. Before I had taken the first bottle I was very much better; I took five bottles of it and have not yet had any return of the trouble."

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DALLAS, TEXAS.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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THURSDAY, MAY 17, 1900.

THE SUNDAY LAW MUST BE PRESERVED.

Indications are not wanting that during the present session of the Louisiana Legislature, which has just convened at Baton Rouge, determined effort will be made by the whisky men of this city, assisted by a few other enemies of the Sabbath, to have the present excellent Sunday law repealed, or, failing in that, to have it so amended as to make an exception of the Crescent City. No other class of tradesmen that we know of deem this statute obnoxious, or are clamoring for its repeal. The general public is well satisfied with the law as it is, while the better class of our citizens, comprising Christians of almost every name and denomination, consider it as one of the most beneficent measures upon the statute books, and regard all attempts to secure its repeal or non-enforcement as treasonable and highly inimical to public order and morality, and to the best interests of the working classes, who are most benefited by the operation of the Sunday law.

No doubt the plea will be made before the Legislature that the Sunday law is frequently violated, and that it can not be enforced. Such an argument, however, is scarce deserving of notice, for, as everybody knows, the law has been well enforced at times, and could be now with little difficulty, even in this city, if the police and city officials would do their duty. Nobody thinks of calling for the abrogation of laws against theft and murder, and other misdemeanors, because of repeated violations thereof.

Furthermore, if the Sunday law is such a failure, as the saloonists would have us believe, why are they so anxious for its repeal? Why are they so persistent in their efforts in this direction?

The cry is raised by some that the Sunday law is religious legislation; that it is an attempt to make people righteous by statute. This, however, is a gross misrepresentation of the case. One of the main objects of the law is to secure for the toiler his right to one day of rest in seven: to give to the masses the inestimable boon of Sabbath surcease from grinding labor and care. While important moral ends are subserved by the Sunday law, it is, nevertheless, a civil measure of no mean value. The need of one day of rest in seven is written indelibly upon man's physical constitution. Hence, to deny man this rest is to deprive him of one of the essentials to physical well-being and happiness, and true civil liberty.

At an enthusiastic meeting of the New Orleans Sunday Rest League, held in the Odd Fellows' Hall one night last week, a strong memorial to the Legislature was adopted, asking that the present Sunday law be not tampered with. This action is timely, and should be followed up all over the State by vigorous work on the part of the friends of the Sabbath. Let such a flood of petitions, letters and memorials pour in from all quarters upon the legislators requesting the preservation of the Sunday law that they will not dare to repeal or modify it. To be forewarned is to be forearmed.

The memorial mentioned above contains the following weighty utterances from men of national reputation:

"'The philanthropist and the Christian,' writes ex-President Harrison, 'may approach the subject from different directions; but whether we regard man as an animal or an immortal, we should unite in securing for him the rest that body and spirit both demand for their best condition and highest good. Those who do not find the divine command in the Book can not fail to find it in the man.'

"And Mr. Justice Fields, late of the Supreme Court of the United States, reminds us that there are very few points on which so many statesmen, scientists and philosophers are agreed as the necessity and value of the weekly rest day. And Cardinal Gibbons says: 'It contributes immeasurably to the restriction of vice and immorality, and the promotion of peace and social order.'"

Why should the Sabbath be given over to the tender mercies of those slaves of greed, the saloon men? How long will these debauchers of manhood have the audacity thus to abuse the patience of the public by trying to abolish the Sabbath, which, as Emerson rightly declared, "is the core of our civilization"? Well has it been said that "liquor and leisure never meet but for mischief."

We do not believe the good people of Louisiana are so morally obtuse and lethargic as to let the saloon men have their own way in this matter. Let the friends of the Sunday law speak out both long and loud.

GAINS OF THE M. E. CHURCH.

The noted statistician, H. K. Carroll, LL.D., who is a member of the M. E. Church, has an exhaustive article in the New York Advocate, of April 26, under the caption, "Our Gains in the Quadrennium," in which he gives some highly interesting statistics, and points out certain important lessons that should be learned therefrom. We quote the following totals, as given for 1899: Ministers, 17,321; churches, 26,988; probationers, 257,956; members, 2,618,015; members and probationers, 2,875,991. During the past four years, according to Dr. Carroll, the M. E. Church has gained 295 ministers, 1605 churches, and 162,369 members, but meanwhile has lost 53,035 probationers, the net gain in communicants for the quadrennium, including both members and probationers, being 109,334. The per cent. of increase—four per cent.—is mentioned as being the lowest with two exceptions, namely, during the Civil War, and in 18-7983, in the last half century. The M. E. Church last year sustained a net loss in communicants of 20,000, or more, but this was entirely of probationers. After showing that the small increase in the last four years is due to the decline in the number of probationers, Dr. Carroll remarks that if the church is to grow, it must have probationers, for these represent conversions. "Conversions," he rightly says, "are to the church what births are to the population of the country—the source, the sole source, of increase."

The gratifying fact is brought out that the mission fields have been the most prosperous, they being credited with more than thirty per cent. of the total increase. Hence, it is evident that the causes, whatever they may be, that are retarding growth in this country, do not operate abroad. It is rather remarkable that the white Conferences of the M. E. Church in the South are mentioned as being the most fruitful in the United States. The Border States, however, are the ones where the growth is largest. After giving considerable attention to financial statistics Dr. Carroll next makes inquiry as to the probable cause, or causes, of the recent small increase in membership of the denomination he represents. As Southern Methodism has lately suffered a similar falling off, which, though not so marked as in the M. E. Church, is nevertheless too significant to be lightly passed over, what the Doctor has to say upon this point is of vital interest to us, as well.....In our opinion, Dr. Carroll has come nearer locating the source of the trouble than any other writer whose utterances upon this matter have come under our notice. We suspect that the disease pointed out is one that also affects all the churches in considerable degree. Says the eminent Dr. Carroll:

"It is true that the present conditions are not unprecedented. Our church has encountered them before. It is also true that they are not peculiar to us; other denominations share in them. But that does not make our failure to secure continuance of healthy growth one whit more tolerable. Ours is the largest of the Protestant Churches, and affects the lives of more people than any other, as Dr. Buckley has said. We must assume that God is not less willing or anxious to save now than he was fifteen or twenty years ago; that salvation is as necessary to men now as it ever was, though they may be less anxious to be saved. The fault, then, must lie with the church. What is it? He is a bold man who assumes to be able to lay his finger on it. I certainly do not claim to be wiser on this point than others. I simply have impressions and convictions, due to what I have observed and learned, and I am going to advance them for what they are worth.

"I have seen various reasons assigned: (1) the decay of the class meeting; (2) discontinuance of the family altar; (3) the decline of the revival spirit; (4) the Disciplinary prohibition of certain amusements; (5) the limitations of the itinerancy; (6) the results of the higher criticism; (7) the prevalence of the commercial spirit. It seems to me that the chief cause of unfruitfulness is not any one of these, nor all of these together, but that it is something back of or beyond them. These are symptoms, for the most part, which tell of a disease. What is the disease? In my opinion it is this:

"Our pulpit does not put sufficient emphasis on the necessity and conditions of a religious life.

"By necessity of a religious life I mean what I understand to be the fundamental truth of the Gospel: That every person to whom the Gospel comes must choose whom he will serve; that to choose and serve God is life eternal, and that to choose and serve Satan is death eternal. To enter upon this religious life men must be born again; they must pass from death unto life. No other way is indicated in the Scriptures. Everyone must enter in at the strait gate. Those who fail to do this, no matter how excellent their lives in many outward respects, can not be saved. I do not mean to say that our modern pulpit does not exhort men to be saved; I do mean that not enough emphasis is laid on the necessity of repentance, faith, regeneration. 'Ye must be born again.' Almost nothing is said as to the fate of those who are not born again. How seldom do we hear the warning, 'Flee from the wrath to come!' It is the dark and dreadful background of the Gospel picture, and can not safely be neglected. Great emphasis is laid on God's love; not too much—that were impossible; but not enough on the result of refusing to accept it.

"The difference between accepting and not accepting this love needs to be presented with more sharpness. Many people have come to believe that if a man lives soberly and correctly in the eyes of his neighbors he is saved, though he may give no evidence of having been born again, may never connect himself with the church, nor have any fellowship with God's people. They comfort themselves with the belief that God saves all but the persistently wicked, whether they repent or not. This idea creates and fosters indifference—indifference in the church to the salvation of the unconverted, and indifference among the unconverted to their own salvation.

"By conditions of the religious life I mean its obligations. Pastor after pastor has said to me, 'There is a lack of sense of obligation or responsibility among church members.' The differences between members of the church and members of the world are often very, very indistinct. The religious life, as formerly inculcated, was a life of devotion, a life of sacrifice. It used to cost something to be a Christian. Because they were professed Christians men and women denied themselves pleasures and indulgences which they deemed inconsistent with their profession. They could not do everything which worldlings did. They were quite content so to deny themselves. It seems far less so in these days. Not that some do not measure up to high standards of religious life, and make loving and willing sacrifice; not that the morals of the age are not better than they used to be; but the tendency is to personal indulgence, the assertion of individual liberty to consult personal desires and live more to self. The feeling is not so much, 'What I ought,' as, 'What I wish.'"

THE INFLUENCE OF THE SECULAR PRESS.

If the prominence and space recently given by the daily papers to accounts of a disgraceful prize-ring contest are a true index to the condition of public morals, then our country is indeed in a bad way. We do not see how any newspaper that devotes large attention to the doings of professional pugilists can be regarded as innocuous and thoroughly respectable.

The press, by its fleeting and extensive reports of prize-ring encounters, is doing no little to encourage and popularize this relic of barbarism. What cares the average metropolitan daily, however, for public morals? What will it not publish in order to obtain filthy lucre and extend its circulation? Yet, despite its frequent venality and disregard of biblical teaching, the secular daily now and then proudly and pretentiously assumes the role of prophet of righteousness, and even dares to tell the pulpit what it should preach! Could anything be more audacious or inconsistent? Not long ago an influential daily loudly proclaimed that considerations of public health should be above a mere matter of dollars and cents! A worthy sentiment that; but how about public morality and sobriety?

A NEW BOOK.

REMINISCENCES. By R. A. Young. 12 mo. 154 pages. Cloth. 1900. Nashville, Tenn.: Southern Methodist Publishing House.

This modest, but meritorious little volume from the pen of the talented and honored Dr. R. A. Young, of the Tennessee Conference, is the author's latest contribution to the book world, and bears the unmistakable stamp of his originality, humor, and intellectual acuteness.

Having had large experience with men and affairs, the author, who has recently reached the allotted three-score years and ten, is well capacitated to write a book of "reminiscences," nor has he failed to give the public something worthy of attention. The writer's connection with the itinerant ministry dates back to 1845, and in the course of his narrative he gives a great deal of valuable and interesting information respecting leading preachers of Southern Methodism and the history of the church. His pen pictures are superb. Many incidents and impressions of foreign travel are given. One seldom comes across a more spicy or entertaining volume. It will be read with peculiar delight by preachers. An excellent likeness of the author appears opposite the title-page. The book is also adorned by a number of portraits of distinguished Southern Methodists.

NOTICE.

MERIDIAN DISTRICT.

Will each pastor on the district please send me at once the full amount paid and subscribed on their respective charges for the Twentieth Century Fund? Let your report embrace total amount, whether reported before or not.

G. A. GUICE.

Meridian, Miss., May 9, 1900.

THE ANTI-CANTEEN LAW.

The Northern Methodist General Conference, last Monday, adopted the following vigorous resolutions anent the nullification of the anti-canteen law:

"We are chagrined, humiliated and exasperated by the puerile and absurd construction placed upon the anti-canteen law, so called, by the Attorney General of the United States, and with all due respect to his exalted station, we record the fact that we are pained and disappointed at the course of the President in accepting as final and satisfactory an opinion without binding force. Such an abuse of power is nullification in its most dangerous form. Upon the President, as commander-in-chief of our army, rests the responsibility for the canteen saloon—an evil which he has ample power to suppress, and which, to quote the Episcopal address, 'is a more deadly foe to the soldier than bullet or tropic heat.'

"We urge upon the President an early exercise of the power vested in him to the end that the authority of the government, instead of being used to place temptation in the soldier's way, shall be used to save him, as far as possible, from the moral hazards incident to military life."

NOTES.

The Southern Baptist Convention will be held next year in the Crescent City.

***

The Holston Conference has raised $50,400 for the Twentieth Century Thank-offering Fund.

***

The commencement exercises at the Woman's College, Oxford, Miss., will occur Tuesday morning, May 22.

***

The pastor, Dr. W. H. LaPrade, began a protracted meeting at Rayne Memorial last Sunday night. It will continue eight or ten days—perhaps longer.

***

The commencement sermon at Edward McGehee Female College, Woodville, Miss., will be preached Sunday, June 10, by the assistant editor of the ADVOCATE.

***

The English Methodists have provided that $250,000 of their Twentieth Century Thank-offering shall be given to the Children's Home under the care of Dr. Stephenson and the Wesley deaconesses.

***

At the State intercollegiate oratorical contest, held in Vicksburg, Miss., May 11, the first prize was won by Mr. J. B. Mitchell, of Millsaps College, and the second by Mr. J. E. Edmonds, of the State University.

***

The press of the M. E. Church speaks very highly of Dr. Hoss' fraternal address, which was delivered before the General Conference on the seventh instant. The address will appear in this week's issue of the Nashville Advocate.

***

To correct a misapprehension, we will state that the Sardis District Conference did not take action in favor of a new paper, but voted down a resolution looking in that direction. The same action was taken a second time after reconsideration and rediscussion.

***

An Epworth League Missionary Rally will be held at Louisiana Avenue Church next Sunday afternoon, at 4 o'clock. An interesting program will be presented, and the young people should not fail to turn out in force. Rev. P. L. Cobb, of Nashville, is expected to be present and deliver an address.

***

A brief note from Rev. M. L. Burton, the zealous and beloved pastor at Enterprise, Miss., says: "We have about recovered from the recent wind and rain. The people suffered very heavy loss, but it is not quite so serious as was at first thought. The church here seems to be doing well in many respects."

***

We are in receipt of a cheery letter from Rev. John A. Miller, of the Louisiana Conference, who went recently to Sour Lake, Texas, for the benefit of his health. After sojourning for a week, or more, at that health resort, he went to Coleman, Texas, a more elevated region, where he is now abiding. He writes that he is improving rapidly, and hopes to be able in a week, or more, to resume work again.

***

The following note from "Gilderoy" will touch the hearts of many of our readers: "Rev. J. M. Hampton, now in his eighty-fourth year, has been stranded in bed for three weeks, and part of the time very sick. He is some better now, and cheerful and happy in the love of God. It is delightful to be here with him, and to see the strength of his faith and the brightness of his hope. His sun elopes to its setting without a single cloud."

***

Says the Nashville Advocate, of last week: "The series of excellent articles by Bishop E. R. Hendrix, recently printed in the Advocate, together with a series which appeared more than a year ago, has been revised and somewhat enlarged, and will soon appear in book form under the title of 'Skilled Labor for the Master.' The book, we trust, will meet with great favor. It will be of incalculable benefit, especially to our young preachers. The book will be ready for sale about the twenty-third of this month."

Dr. James Atkins, our Sunday-school editor, says that while our church was entitled to seventy delegates in the recent Ecumenical Missionary Conference, one hundred and four were in attendance.

***

We have just received a copy of Bishop Candler's book, "Christian Auctor: A Manual of Christian Evidences." A hasty glance into its contents convinces us that it is a book of surpassing merit, and that it is sure to attract wide attention. A more extended notice of it will appear next week.

***

Rev. W. L. Graves, P. C., at Lula, Miss., thus writes: "We have just closed a great meeting at Lula. Rev. O. L. Savage did the preaching. Each service was attended with Holy Ghost power, and the Word cut its way to the hearts of men. The church was revived, and fifteen, or more, sinners converted. A $65[illegible] parsonage debt was cheerfully paid in full, and money is being raised to complete our church. Peace and good-will prevail among our people, and we hope to close the year with great success. We are in good health and cheer."

***

The report of the Epworth League Board for the year ending May 1, 1900, gives the following as the net increase for the year: Senior chapters, 441; Junior chapters, 111—total, 552. The gain in membership has been, in the Senior League, 19,845; in the Junior League, 3[illegible]—total, 23,730. The total number of Leaguers is now 245,175; League chapters, 5,583. It is much to be regretted that the official organ of the League, the Epworth Era, is still short several thousand subscribers of having enough to make it self-sustaining. One of the most gratifying facts reported by the Board is the marked growth of the missionary spirit in the League.

***

The revival meeting which closed on last Friday evening was in many ways a success. Large congregations were present each night, and doubtless a great deal of good was accomplished by the seeds of truth which fell in good ground and will bring forth an abundant harvest. Several valuable additions to our church were the visible result. We feel greatly indebted to Bro. M. M. Black, the efficient assistant editor of the CHRISTIAN ADVOCATE, for laboring faithfully with us during the meeting. Also Dr. LaPrade and Rev. R. H. Wynn, the ex-pastor of this church, each preached able sermons for us.—Algiers Epworth Leaguer.

***

We are glad to learn that our church in Biloxi has recently been favored with a good meeting. The devoted pastor, Rev. V. V. Boone, was assisted part of the time by Rev. W. M. Sullivan, of the Mississippi Conference. Bro. Boone thus writes about the meeting, which closed on the eighth instant, and about his work in general: "The church has been greatly revived. There have been seven accessions; five on profession of faith. We are getting on fully as well as we have reason to expect. I have never been more kindly received anywhere than I was by the good people here. We have a small band of as faithful workers as I have ever known, and also some very delightful young people. I have found Bro. Mitchel exceedingly helpful in all my work—a true yoke-fellow."

***

The quadrennial address of the Bishops of the M. E. Church to the General Conference, which was read on the opening day by Bishop Andrews, is an exceedingly able and edifying document. It touches upon every question of vital interest to Methodism, and gives forth no uncertain sound concerning the evils of the day, and the things for which the church should stand. We regret that we have not space to give it to our readers in full. A tremendous outburst of applause greeted the sentence in which strong denunciation was expressed concerning the "inexcusable miscarriage of the anti-canteen law." The Bishops, in their address recommended either the entire removal of the pastoral time-limit, or a return to the three-years' limit instead of five, as at present. The recommendation elicited stormy applause, which seems prophetic of some sort of change.

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W. H. M. Society, Norfield, Miss	8 50
Total	$86 09

COMMENCEMENT SUNDAY AT EUPORA, MISS.

MR. EDITOR: On yesterday we had Dr. Cooper, of Centenary, to preach our commencement sermon for the graded school at this place, and I can not forbear writing you of the occasion. We had already had a musical and elocutionary entertainment on Friday night, May 4, and on Saturday night we had another short program, and a literary address of great rhetorical merit from Prof. John L. Smith, of Meben.

When Sunday morning dawned with a cloudless sky, and the day expanded to the full beauty of a perfect Southern "Commencement Sunday," we were impelled to the belief that Lowell mistook May for June when he wrote of the perfect days. An immense congregation assembled in the school chapel at 11 A. M. to hear Dr. Cooper. After some fine music the Doctor announced his text, and went straight into his sermon without circumlocution or delay. To say that he was at his best explains it all to those who know his preaching ability. He preached to the edification of the mental man, and the spiritual uplift that he gave our town was tremendous. I have heard a dozen of our most prominent men of all denominations say on our streets to-day that the sermon Dr. Cooper preached at eleven was the finest they had ever heard. He was invited to fill the Baptist pulpit at four P. M., which he did without detracting from the effect and reputation of the morning. The same audience (which, by the way, was our whole population) came out to hear him at the afternoon service.

I write you this for the columns of the ADVOCATE in order that the Centenary folks may see that their president upholds the high record of the Methodist preacher and the dignity of his office wherever he goes.

Yours, R. P. LINFIELD.

Eupora, Miss., May 7, 1900.

He that doubts the existence of mind, by doubting, proves it—Colton.

NOTICE.

To the Pastors and Superintendents of the North Mississippi Conference:

The Conference Sunday-school Board begs to call your attention to Children's Day, just approaching. It is a church institution, and should have more than a perfunctory observance, both for that reason and because of the reinvigorating effect upon the school. Not only our own, but the General Board is dependent upon this source for revenue. For aid in purchasing libraries, helping needy schools, paying the expenses of the members and appointees of the Board in carrying out its plans, every dollar we can get is needed.

Let Children's Day be one of real religious service, and not a disorderly exhibition, to be followed by more or less bad feeling. Let it be orderly, not too long, with plenty of good singing and few long speeches. Have the parents there, and so entertain and interest them that they will come back, and so that the attendance upon the school will increase.

GEO. J. LEFTWICH, For the Board.

Aberdeen, Miss., May 8, 1900.

OPIUM, MORPHINE, FREE TREATMENT.
Cure guaranteed at home without pain. Trial free. DR. TUCKER, 18 Broad St., Atlanta, Ga.

REVIVAL AT CANTON, MISS.

Rev. N. B Harmon writes the ADVOCATE as follows concerning the recent meeting at Canton:

"The Canton protracted meeting, beginning the twenty-first of April and ending the third of May, was indeed a gracious revival. Rev. Percy Rivers Knickerbocker assisted the pastor. When some doubting ones objected to attempting a meeting, saying, 'Nearly every leading evangelist has been here, and it's a failure every time,' my answer was, 'You've never had the Knickerbockers.'

"The sweetness and freshness of his sermons, the beauty of his language, his method of pointing to Christ as now present, and picturing those far-away scenes as occurring to-day, when at the same time you are impressed that, back of it all, the great loving heart of the man agonizes for the lost, make him a power in God's hands to revive the church and bring the lost to Christ. There were twenty accessions—four by certificate."

NOTICE.

DEAR BROTHER: Bro. Geo. Bancroft is dead. You are hereby notified that Assessment No. 23 in the Mississippi Conference Brotherhood is now due, and must be paid within sixty days. If you are suspended, you can be reinstated by paying Assessments Nos. 22 and 23.

Remit to Rev. B. F. Lewis, treasurer, Ellisville, Miss.

B. F. JONES, Sec. Miss. Conf. B'nood.

Hattiesburg, Miss., May 8, 1900.

REVIVAL AT LEESVILLE, LA.

We are in the midst of a glorious revival. Bro. J. J. Smylie is doing the preaching. Forty-five accessions since the meeting started, and equally as many conversions. Twelve joined yesterday (Sunday). Last night we seated over 500 in our new church, and some were turned away, because there was no room. This is a coming place for Methodism in Louisiana.

Bro. Smylie goes from here to Melville. Our brethren could not do a better thing than to engage his services for meetings.

At the children's service yesterday I baptized 20 children.

J. M. ALFORD.

LOOK! A STITCH IN TIME
Savos nino. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

NOTICE.

The Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Durant, Miss., June 7. Delegates will please send their names to Mrs. D. C. Roby, Durant, Miss., at once, that homes may be provided for them.

MRS. T. W. DYE.

Cottage for Rent at Seashore Camp Ground. Delightfully situated on beach, and convenient for bath-house. Comfortably furnished. Screen doors and windows. For terms address
MRS. W. H. GOODALE, 402 Fifth St., Baton Rouge, La.

CHURCH DEDICATION AT STONEWALL, LA.

Methodism is not very strong in this part of DeSoto parish, other denominations being considerably in the majority. We have been treated very nicely, indeed by the people of the Grand Cane charge. The parsonage has been furnished in some measure since we came here, and some repairing has also been done. Much more, however, needs to be done.

Our church at Stonewall has been completed and was dedicated on the third Sunday in April by our beloved presiding elder, Rev. John T. Sawyer, who preached a most excellent and appropriate sermon. By request of the pastor, he presented the Conference claims, and when the collection had been counted we found that the amount raised, in cash and subscriptions, amounted to fifty-seven dollars, being seven dollars over the amount assessed the Stonewall Church.

The people of Stonewall community were delighted over the completion and dedication of their new church, and also over the result of the collection. We have three Epworth Leagues and two Sunday-schools, all doing good work. H. J. BOLTZ.

North Mississippi Conference Board of Missions.

The Board of Missions of the North Mississippi Conference will meet at Winona, Miss., May 22 and 23, 1900, in the Methodist Church, at 9 A. M. The presiding elders and officers of the Sunday-school and Epworth League Boards are earnestly requested to meet with us.

An interesting programme has been prepared. Let every pastor send in a report to the treasurer by that time. We are anxious to make a favorable showing of progress in the work of missions in our Conference.

We hope to have Dr. W. R. Lambuth with us, who is worthy of the cause he so ably represents. Bro. P. L. Cobb will be there.

W. S. LAGRONE.

NOTICE.

To the Preachers of the Alexandria District—

DEAR BRETHREN: Please send me at once the names of the delegates from your charges who expect to attend the District Conference.

Come one, come all; come praying and expecting the Conference to be the occasion of a mighty spiritual uplifting. Bunkie will give you a most cordial reception.

Fraternally, N. J. ROBERTS, P. C.

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The commencement exercises will begin on Thursday, June 7, at 8 P. M., with an entertainment by the pupils of the Primary and Intermediate Departments.

Friday, June 8, 8 P. M.—Elocution class.

Sunday, June 10, 11 A. M.—Commencement sermon by Rev. Jas. L. Pierce.

Monday, June 11.—Class Day. Exercises at 8:30 P. M.

Tuesday.—Alumnæ Day. Exercises at 10:30 A. M. Annual concert, 8:30 P. M. Meeting of Board of Trustees, 9:30 A. M. (A full meeting is earnestly requested.)

Wednesday.—Commencement Day. Conferring of diplomas by the president. Annual address by Col. J. W. Nicholson.

All are invited to attend these exercises. T. S. SLIGH, President of College.

J. L. P. SHEPPARD, Pres. Board of Trustees.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. HENRY G. HAWKINS, Madison, Miss., EDITOR.

At the present writing we are attending the State League Conference at Vicksburg, and have just heard the magnificent address by Dr. Alonzo Monk, of Chattanooga, on the Twentieth Century Thank-offering. He stressed the point that it is a thank-offering, and not an assessment. It is not to be extorted. In the course of his speech we were made to realize the shame that would be on us, if at the end of the year the news flashed over the wires of the world that the Southern Methodists had failed in two years to raise their thank-offering for education.

Thursday morning the Natchez and Vicksburg Packet Company, through its superintendent, Captain Thomas Reper, gave the Leaguers a ride of two hours on the lake and river in the palatial steamer, "St. Joseph." The views were picturesque and historic.

Rev. Geo. D. Parker, of New Orleans, is at the Conference, representing the Tri-State Conference to be held at the Seashore Camp Ground. It is proposed to make that meeting one that shall train workmen in the Leagues that need not to be ashamed. It is a noble enterprise, and some of the best teachers of our land are being secured to guide the workers who go there. Let there be a host in blest accord. There will be one and one-third fare for the round trip and reduced board rates.

President Featheratun, with characteristic enthusiasm, watches and guides the goings of the Leaguers assembled, using the gavel of Tennessee cedar made and presented by blind Joe Ramsey at West Point last year.

Rev. P. L. Cobb, of Nashville, is on hand, representing the foreign mission interest.

At the present writing the committees are diligently at work. The most important of these committees are those on Plan of Work, Nominations, Finance, Tri-State Conference, and Missionary. Much interest is manifest; the League leaders feel that their responsibility for the welfare of the youth of the State is great, and they are anxious to adopt and operate the best plans.

Miss Mary B. Lewis is president of the Crawford Street League, whose guest is the State Conference. She and Pastor Watkins and their committees have provided in an ideal style for the comfort and pleasure of the Leaguers.

Among the visitors is Rev. Mr. Wilkinson, of the British Wesleyan Church. He is a brother of Rev. Richard Wilkinson, of Aberdeen, Miss.

Space forbids a mention of the many interesting features of the Conference—both those that have been and that are to be before the close Sunday night.

The Vicksburg Herald refers to the Rose Social, led by Mrs. G. H. Mathis, of Columbus, as "filled with prayerful reverence, musical joy, mingled with love's messages and other interesting incidents." Sweet, heavenly words like these fit all of the parts of the session.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La., ASSOCIATE EDITOR.

Why don't you send the League editor some news for the column?

Carrollton Avenue League was the first to pay the State League assessment, having sent the State treasurer $1.15 on May 3. Let all the Leagues do likewise in the near future. The treasurer's address is Lake Charles La., and her name is Miss Emma McNeese.

Lake Charles is building a new church and is putting a large and comfortable League room in the building. It is a wise policy that plans for the fullest equipment of our young people for their work. One great trouble in League devotional services held just before the evening service, is the interruption caused by the congregation constantly coming in through the League service.

The Arcadia District League organized a lecture bureau for the purpose of assisting the Leagues to get lectures and addresses from district talent when they want them, and to encourage our home talent to prepare such lectures. The committee appointed to manage the bureau is: Misses Rhinehart and Tooke, and H. R. Singleton. The first lecture under their management will be given by Professor O. B. Staples at Ruston next week. His address on the Philippines is a literary treat of the first quality.

How many have redeemed the promise made to Dr. DuBose at Arcadia? The Era deserves a much better patronage than it gets, and Louisiana should do its share.

This column can only be used for short articles and news items. Stories or long articles should be sent to the editor of the paper.

In our last number of the ADVOCATE I notice a cheering report from our worthy president of the Epworth League at Baton Rouge, La., of which I claim to be a feeble member. I am glad to see this article and know that our League is "yet alive." The inspired apostle in his first letter to the Corinthians (twelfth chapter) writes thus: "Now ye are the body of Christ, and members in particular;" also, "Those members of the body which seem to be more feeble are necessary." This encourages me to express a few sentiments along the line of League work. I believe this to be a great work, and while much is being done, can we not do more? I have often thought, the distribution of tracts (were the plan adopted in our Leagues) might be the means of untold good. Years ago one little tract given by some good woman resulted in conversion after conversion until the number can not be estimated. Eternity alone can tell. Yes, in this way, I verily believe we timid ones, though

"We can not sing like angels,
And we may not preach like Paul;
We can tell the love of Jesus,
We can say he died for all!"

God's love is broad as the universe, and would that we might more resemble our founder of Methodism who said, "The world is my parish," and feel that we are indeed our "brother's keeper." We who profess Christianity should be so filled with love to our fellow-creatures, that our League motto, "All for Christ," should not only be seen upon our topic cards, Epworth Era, etc., but stamped upon our hearts.

Leaguers, think on these things. One has said the most solemn thought is "Personal responsibility to God." This is placed upon everyone of us, and we can not shake it off. Though we feel greatly our insignificance, we each have an influence. God has use for the "lesser lights," and although we may not be able to do much, let us be faithful to duty, and by our prayers, and in every way possible, let us strive to be a "furtherance," and not a "hinderance" to the Gospel. May God bless the Epworth League work!

LEAGUER ABROAD.

NOTICE.

There will be a Union Epworth League Missionary Rally at Louisiana Avenue M. E. Church, corner Louisiana avenue and Magazine, on Sunday afternoon, May 20, at four o'clock. Rev. P. L. Cobb, of Nashville, Tenn., will be the speaker. Special music will be furnished. Leaguers will please attend and bring friends.

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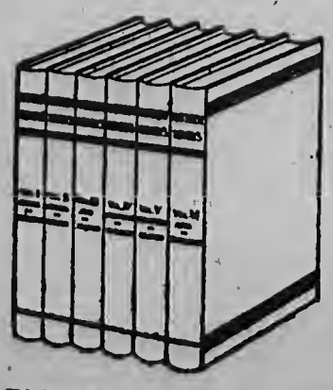

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Home Circle.

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—From the Swedish.

GOOD MANNERS.

Politeness counts heavily in favor of a man in public life. Some men are polite just before election day, but exceedingly uncivil afterwards. In America such men do not long prosper. Lincoln aptly declared that "you can not fool all the people all the time."

When Alonzo B. Cornell was governor of New York, he had a clerk so ungracious in manner that he frequently remained seated while callers at the capitol were obliged to remain standing as they attempted to transact business with him. One day a delegation came from a city in the western part of the State to plead for the life of a condemned man. The governor was seldom known to grant a pardon, but the visitors hoped, at least, that they would be accorded a proper hearing. After the clerk had kept them waiting for two hours in the outer hallway, he admitted them and accorded them permission to state their case to the governor—all standing. The executive refused to interfere, and told his visitors so.

The spokesman of the little party was Grover Cleveland, then a Buffalo attorney. In one year after the trip referred to, he was himself elected governor of the State. When he visited the executive chamber a few days thereafter, Governor Cornell showed him over the apartments, and inquired if there was anything he wished to have done in advance of his inauguration.

"There is just one thing you can do for me, if you will," said Mr. Cleveland, "and that is to remove the clerk who kept me waiting outside so long when I was last here. It may teach him a lesson in politeness." The clerk was removed.

Aaron Burr attained the vice-presidency because of his magnetic and gracious personality, defeating men with twice his honor and ability. Henry Clay was as charming in private as he was eloquent in public.

How many public men have fallen because they have been discourteous to subordinates, to news-gatherers, to voters after election! How many, on the other hand, have climbed to great heights of power and reputation because they paid attention to the civilities of life! People have long memories. They never forgive the slightest affront to their sovereignty. The moment a public man so far forgets the source of his power as to treat the humblest individual with scant courtesy, he places in action an engine for his own destruction. Per contra, let an official be thoroughly agreeable in manner, and genuinely interested in the welfare of persons whom he may never have occasion to "use," and he places in unknown hands cymbals to proclaim his merits. Popular favor is swayed as often by the personal manner of a candidate as by the principles he represents.

American Presidents have been celebrated for their uniform dignity of bearing and consideration for others. In a crowded Washington street car a late President of the United States occupied a seat, when an infirm colored woman came in, carrying a market basket. Nobody else offering her a seat, the chief executive of the nation got up and gallantly helped the negress into his place. General Arthur was one of the most scrupulously polite men that ever occupied the chair of Washington. When he found he could not give a photographer a sitting as agreed, he wrote a courteous note with his own hand, saying he was obliged to leave the capital on business, but would go to the studio upon his return. He did so, and the pictures proved very satisfactory to him. A day or two afterwards the President called in person to thank the photographer for the work.

While President McKinley was still governor of Ohio, he rode in a parlor car one day with a number of men who were of his party. There was only one lady passenger, and she occupied a seat near the rear end. In leaving the car, the governor and his friends passed the lady, who was unknown to them; but, catching sight of her, the governor removed his hat deferentially, and did not replace it until he had left the car. The lady did not know who he was, but remarked to the conductor that that gentleman at least was polite. "Why, of course he is," said the conductor; "that's Governor McKinley."—Success.

STRENGTHENING THE MEMORY.

How to strengthen the memory is an interesting question. I think the best way is to use it steadily, making it serve you by giving it definite facts and events to carry, as a pack horse might on a journey. There are many phases of the problem, some people finding that they can not fix dates in their minds, others forgetting the faces and names of friends, and others still having great trouble in committing anything by rote. Devices of rhymes and associations help some persons, and others simply depend on memoranda, and do not tax their memories at all. As a rule, the more we give the memory to do, however, the more quickly and faithfully it will respond to our wishes. In little children memory is very retentive, because their minds are at the stage when impressions are easily made; you know the line which says that in childhood our minds are "Wax to receive, and marble to retain." So that we should be very careful indeed about what we say, what we do, and what we teach, where the dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations, and the pages of history which the teacher requires to be recited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, with your mind and attention fixed on what you are doing, read phrases, sentences, and formulas over and over, and over and over, and by-and-by you will have them by heart. I have often done this when I have wished to learn a hymn or a poem, and I know that hearing what one is studying assists the mere seeing. Then, having other people in the room, talking and laughing, is very distracting to the attention. Try my method, and report results.—Harper's Round Table.

DOING HER OWN WORK.

In her article on "The lady who does her own work," Mrs. Harriet Beecher Stowe dwells on the value of housework in giving the very healthiest form of exercise, and for the average woman shows it to be far preferable to the work of the masseurs, who, even in those days, more than thirty years ago, seem to have found plenty of patients.

"Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grandmothers knew of?" and then adds: "I will venture to say that our grandmothers in a week went over every movement that any gymnast has invented, and went over them to some productive purpose, too." Here is a hint that women with thin arms would do well to take. It is said to be really a fact that Clara Louise Kellogg, the singer, when a young girl, was much annoyed by the attenuated appearance of her arms when she began to don evening dress at her crowded concerts. Some one recommended a brisk use of the broom, which advice she followed, and soon had a round, plump member as the reward of her labor. If a thin, listless girl, with a dull eye and stare, can by any means be persuaded to try the "broom cure," she will be astonished to find what a beautifier it really is.—Selected.

WORRIMENT A STRANGER TO EDISON.

Two things are unknown to Thomas A. Edison—discouragement and worry. His associates claim that his freedom from these afflictions comes from the fact that he possesses absolutely no nerves. Recently one of his associates had to report to him the failure, in immediate succession, of three experiments involving enormous expenditure of money and labor. But the inventor simply smiled at the recital. The associate, worn out with the nervous strain of his long watch, and disheartened by his disappointment, said impatiently: "Why don't you worry a little about it, Mr. Edison?"

"Why should I?" was the inventor's reply. "You're worrying enough for two."—Ladies' Home Journal.

WHAT WHISKY DOES.

Chauncey Depew says: "Twenty-five years ago I knew every man, woman and child in Peekskill, N. Y. And it has been a study with me to mark boys who started in every grade of life with myself to see what become of them. I was up last Fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that everyone of those that drank is dead; not one living of my age. Barring a few who were taken by sickness, everyone who proved a wreck and wrecked his family did it from rum and no other cause."—Exchange.

PAY PROMPTLY.

An important point in building up a business is to get a reputation for prompt pay. That's a big advertisement in itself. If you can pay cash for everything you buy, you'll get the best, and you'll get it cheaper than the thirty or sixty days' man could. People will be glad to deal with you, are sure to talk favorably of you, and you'll get plenty of first offers or "options" on goods that credit men would not be asked to buy. The big businesses that have been built up in this and other countries were chiefly started and managed on the above lines.—Printers' Ink.

A beautiful anecdote is told of Wendell Phillips, the famous American orator, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town, his friends entreated him not to return to Boston.

"The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home."

To which he replied: "But at the other end of them I shall find Anne Phillips."—Exchange.

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A little girl told a friend who was visiting her father that her brothers set traps to catch the birds. He asked her what she did. She replied, "I prayed that the trap might not catch the birds." "Anything else?" "Yes," she said, "I then prayed that God would prevent the birds getting into the traps;" and, as if to illustrate the doctrine of faith and works, she continued, "I went and kicked the traps all to pieces."

This reminds us of the story of the boy who, when his father had prayed earnestly that God would feed the hungry, said: "Why don't you answer that prayer yourself? You've got enough wheat in the granary and potatoes in the cellar to feed all the poor people about here." Let us show our faith by our works.—Christian Leader.

If you wish your children to be respectful to you, then you should make a point of being respectful to them. The boys and girls who are always spoken to in a harsh, rough tone of voice naturally fall into the habit of responding in the same way. Parental dignity and authority may be asserted with the utmost firmness, and yet without coarseness or arrogance. In fact, it can not be well asserted in any other way. A rude father or mother is likely to have rude sons and daughters.—St. Louis Advocate.

There is one dreadful evil overspreading the whole land, which makes havoc of our workingmen—the evil of intemperance. Unless you make distinct and positive efforts against it, you will be neglecting an evil which is eating out the very heart of society, destroying domestic life among our working classes, and perhaps doing greater injury than any other cause that could be named in this age.—Lord Archbishop of Canterbury.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

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Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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OBITUARIES.

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CUNNINGHAM—Mrs. BETTIE CUNNINGHAM, wife of Madison Cunningham, was born on the twenty-sixth day of February, 1843, and died in March, 1900. She joined the M. E. Church, South, when about ten years of age, and no one was a more devoted and consistent member during her life. She was active in all church work, but it was in the Sunday-school that the beauty of her exalted Christian character shone with the brightest lustre. She loved to teach the children, and impress them with the sublime truths uttered by the meek and lowly Nazarene. Her faith in our risen Christ was simple, but intensely earnest and deep. It was no mere lip service that she gave the Master, but from the innermost depths of her heart she worshiped him. Her life was one of consecration to the service of her Lord. In the neighborhood where she lived no one will be more missed. The seed she has sown in the hearts of her friends and loved ones will bring forth much fruit to the glory of God, and her Lord will give her a crown of many jewels. She cared nothing for the world, but was rich in faith, and left a legacy to her husband and child that will never perish, but will grow brighter and more beautiful day by day.

Our sister was ill only a short while. She realized that dissolution was near at hand, but it gave her no anxiety or uneasiness. Her mind was clear and her faith strong up to the last moments. After placing those she loved in the hands of that God in whom she had so long trusted, she passed over the river and entered the realms of eternal bliss.

Let all the readers of this memoir emulate her example, and death will possess no sorrows that heaven can not heal. Such a life is a sermon that should be an inspiration to all that knew her, and one that speaks more than language can express. We hope to meet her again where partings are no more.

"In the Christian there is no death;
The stars go down to shine upon some brighter shore;
But bright in heaven's jewelled crown
They shine forever more."

F. P. J.

MULLIN—Mrs. MARY LEDBETTER MULLIN (nee Watton) was born in Lebanon, Tenn., Jan. 17, 1821. She professed religion and joined the Methodist Church in early life, and was ever a consistent and valued member of that communion. In 1842 she was happily married to Robert Mullin, who preceded her only a few years to the mansions above.

Sister Mullin was a splendid character. She was a loyal and devoted Methodist, but was not a sectarian. It was said of her that no harsh criticism ever fell from her lips against even the outcast and supposedly worthless. She could always find something to place to the credit of everybody.

Sister Mullin enjoyed the good-will and esteem of a large circle of acquaintances, and especially was she regarded with fondness by the young people. The poor never went from her door but with blessings on their lips for her, for she was the soul of charity. Her home life was beautiful. Her devotion to her husband and children was such as to hold their hearts' love to her above all else. Her children rise up and call her blessed. Such a life was not lived in vain.

Our dear sister was suddenly called home. Only a few moments before going to her room she was talking playfully with the members of the family, though complaining some of a pain in her arm. On reaching her apartments, attended by her loving and thoughtful daughter, Mrs. Cora Griffin, and getting ready to retire, she said, "Cora, catch me," and gently supported in her bed, the spirit of the noble woman was ready to ascend the heavenly heights, for she spoke not a word, a gasp or two, and the life had fled. We all mourn the loss of one so joyous, so true, so good, but our loss is her gain. We hope to see Sister Mullin, with an unbroken home circle, some day.

T. W. DYE.

MADDEN—Mrs. P. A. MADDEN (nee Conley McGuire) was born in Madison county, Miss., March 12, 1840, and died Oct. 21, 1899. Her parents moved to Biloxi, Miss., in 1843, and thence to Pearlington in 1847. In the year 1851 a Methodist Church was organized at the latter place by a young preacher sent out by the Mississippi Conference. Sister Madden became a member. Her fidelity to the church was above the ordinary, having been constant in the faith and love to the end. She often talked about her future state, and was a great lover of the gospel. When she was not able to attend church she always wanted to know the text used, and would search the Scripture in connection with same. Within the last three years previous to her death she was reading her Bible through the third time consecutively. Her devotion to her husband and children was beautiful. Self-sacrificing in her attention to the sick and suffering caused her to contract a disease that made her an invalid for the last several years of her life.

Sister Madden was twice married; first to F. D. Conley in 1857, who died in the first part of 1865. The second time she was married to J. H. Madden in 1867. A husband, two daughters and one son remain to mourn her loss. May they imitate her worthy example, and at last get home to heaven, where there will be no more broken ties!

H. W. LEDBETTER, Pastor.

ALLEN—WILLIAM P. ALLEN was born in DeSoto county, Miss., Oct. 31, 1851; was married to Miss Ellen Mobley the twentieth of April, 1875, and died, after a lingering illness, at home, Jan. 31, 1900.

It is not fulsome eulogy to say that a purer, better man than Wm. P. Allen never lived in the community where he was reared. His name was a synonym for honor; his word was his bond.

In early life he joined the M. E. Church South, and, though quiet and unobtrusive in his manner, yet his influence was always thrown on the right side of any question at issue.

As a citizen, he was patriotic; as a neighbor, he was generous, lending a helping hand; as a father and husband, he was kind and loving; as a Christian, faithful and true.

There was no dying testimony, no farewell word spoken to his loved ones; but there was no need of this. His life had been a benediction to the home circle, and his faith in God never faltered on any contested field. He was patient, though the pain was great. No murmur ever escaped his lips. The Lord's appointment was his servant's honor.

Such a life is a rich heritage to companion and children, who mourn his going away, for the void can not be filled for them. They will join their loved one some sweet day.

T. W. DYE.

WILKINSON—Mrs. ADDIE R. WILKINSON, wife of James L. Wilkinson, and daughter of Rev. James E. and Elizabeth Jagers, was born Feb. 5, 1853, and died March 25, 1900. She joined the M. E. Church, South, when but a child, and lived a consistent member until her death. Being the mother of eleven children, her life was full of domestic cares. To say that she loved life, and was devoted to her family and friends, is but to say that she appreciated God's best gifts to men. She was a kind neighbor, a faithful wife and mother, and a friend to the needy. We can of a truth say her death creates a painful vacancy in her home and among her many friends.

To her bereaved husband and children her death carries with it every mitigating feature of which such a bereavement is susceptible. Strive to meet her in heaven, where sickness, sorrow, pain and death are felt and feared no more.

R. A. BRELAND.

HARPER—ROY HARPER, infant son of J. H. and Ella Harper, was born Feb. 13, 1900, and died April 8, 1900.

Roy was a sweet babe, the pride of his fond parents and grandparents, whose hearts were made glad by his life, only to be made sad by his early death; but since our Savior has said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," we bow with humble submission to the will of God. He has gone to be with God, and now waits with beckoning hands for parents and grandparents left behind.

To the bereaved I would say: Let the little voice calling from the other shore encourage you amid the battles of life, and increase your love for God.

B. H. SHEPPARD, P. C.

BRUNSON—THOMAS H. BRUNSON, infant son of J. W. and Mattie Brunson, was born Sept. 18, 1899, and died April 9, 1900.

Sleep on, Tommie; you are at rest.
Jesus has taken you; he loved you best.

D. C. FARMER.

Buckatunna, Miss.

CHEW—Died at the residence of his grandmother, Mrs. W. P. Barton, near Memphis, Tenn., April 12, 1900, GEORGE, son of R. F. and Amelia Berlon Coew, aged three years and six months.

L. B. FREEMAN.

Deafness Can Not be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

A man once complained very bitterly because he had to work so hard on account of Adam's sin. He knew that he would not have been so foolish. A rich friend offered to give him home and board so long as he would eat alone and not touch a certain covered dish that was on the table. It was not long before he peeked under the cover, when out leaped a mouse. He was told to go to work for his living, for he was no better than Adam. Exchange.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

We give advice, but we can not give the wisdom to profit by it.—La Rochefoucauld.

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on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with

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HEISKELL'S BLOOD AND LIVER PILLS

Purify the blood and tone the system.

Price 25 Cents per Bottle.

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Office in COMPANY'S BUILDING, Cor. Common and Carondelet

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to May, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

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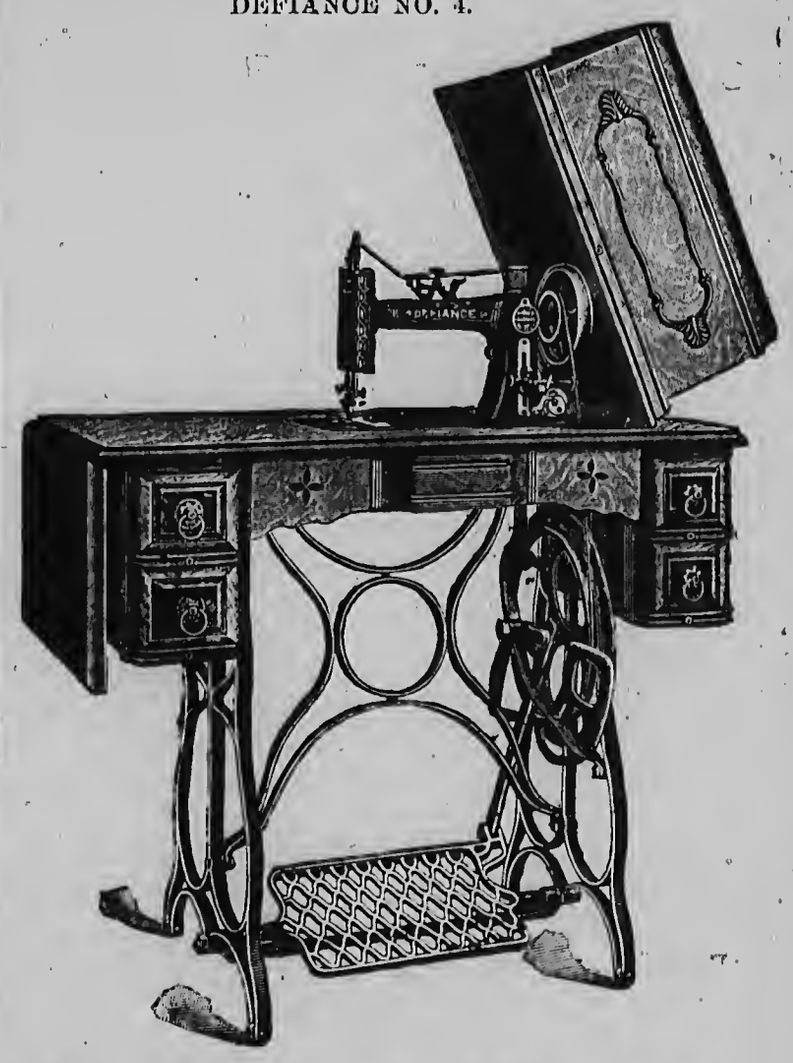

The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler, 1 shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider, 1 Foot and Slide, 1 Thread Cutter, 1 Feller (one piece), 10 Needles, 8 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, 1 Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

NEWS OF THE WEEK.

Admiral Dewey was given an ovation by the citizens of Knoxville, Tenn., on May 14.

The first letter mailed at the United States postoffice at the Paris Exposition was addressed to President McKinley by Commissioner Peck.

The Southern Presbyterian Church will hold its regular annual session in the Central Presbyterian Church in Atlanta, beginning Thursday.

The United States pavilion at the Paris Exposition was formally handed over to Exposition officials on May 12. The ceremony attracted a large assemblage.

A great crowd gathered in Synod Hall, Edinburgh, to hear Rev. T. De Witt Talmage. A second discourse was delivered to a large assemblage of those who could not gain admission.

Prof. Pettie's work last Winter in Egypt at Abydos and other points virtually added 1000 years to written history, authenticating the heretofore almost mythological first dynasty.

Gen. Roberts on May 12 has entered Kroonstad without opposition. This gives the British control of the Orange Free State. President Steyn has transferred his seat of government to Lindley.

By the terms of the naval appropriation bill, passed by the Senate on May 14, the Secretary of the Navy is directed to purchase five Holland torpedo boats at a price not exceeding $170,000 each.

After the adjournment of Congress President and Mrs. McKinley will go to their Canton home to remain the greater part of the midsummer, and will visit Poland Springs, Me., during August.

A delegation from the Citizens' Protective Association has called on the Mayor and tendered him all the aid possible in the establishment of a permanent Isolation Hospital in New Orleans.

The street car strike on the Suburban Company's lines in St. Louis was settled on May 14. It is believed the differences between the employees and the Transit Company are also nearing settlement.

Admiral Endicott, who was in the city on official business, has left the city for Washington. A wet dock for the temporary storage of war vessels has been suggested in addition to the new dry dock at Algiers.

John Arbuckle, who forced and maintained for years the disastrous cut rate war against the sugar trust, is credited with being behind the complaint that will be filed against the American Sugar Refinery Company in the chancery court at Trenton, N. J., seeking to make it disclose its business.

It is rumored that the Transvaal Raad, in secret session, has resolved to order all residents, irrespective of nationality, to assist in the defense of the republic, in accordance with the terms of the amended military law. It is said the Boers recognize that they are now in the last extremity, and all sorts and conditions of men are being commandeered.

On Saturday the United States Senate decided, by a close vote, not to authorize the construction of an armor plate factory. The result of this vote will bring Congress face to face with the alternative of either paying the price asked by the armor plate factories for armor plate, or putting a stop to further building of armored ships until the armor plate matter is settled.

Lord Roberts, after a march which is regarded as worthy of being ranked with his famous march to Kandahar, has thus covered another stage of his campaign—a stage which, although successful and without the mistakes and misfortunes that characterized the earlier stages, leaves the Boer forces quite intact, not having lost a gun and having lost very few men. Experience has taught the critics to be chary of expecting result of Boer demoralization.

A long siege of Pretoria has become a remote contingency. A series of rear-guard actions, with constantly retreating forces, are taking place, and then by June, or perhaps earlier, peace, and occupation. Such is the average forecast in England of the struggle in South Africa. Maybe it is altogether too optimistic, but the present success of the British arms and the evidence of their well-defined plans and excellent organization forms much excuse for optimism.

The last act of the Ancient Order of Hibernians just before adjournment in Boston was the adoption of a long resolution. The present war in South Africa was alluded to at some length, and words of sympathy with the Boers were unanimously adopted. The recent utterances of Lord Salisbury in regard to the people of Ireland were strongly condemned. The vote of the convention was also with great unanimity against any alliance with England or with any other nation.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,
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Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, billousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

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Publisher Morning Call.

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Situation as music teacher by lady of experience. Satisfactory references given. Address, M.,
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District Conferences.

MISSISSIPPI.

Jackson, at Yazoo City	May 18-20
Meridian	22
Seashore, at Gulf Port	24-27
Vicksburg, at Port Gibson	June 13-15

NORTH MISSISSIPPI.

Winona, at Indianola	May 17-20
Greenville, at Clarksdale	25-27

LOUISIANA.

Arcadia, at Minden	May 23-25
Baton Rouge	June 5-8
Alexandria	13
Shreveport, at Benton	June 27-July 1
Opelousas, at Opelousas	June 28-July 1

For Abuse of Alcohol
Take Horsford's Acid Phosphate.

Dr. E. B. DAVIS, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking, and insomnia."

MARRIAGES.

CRIST—DOWDEN.—At the residence of the bride's father, Natchitoches, La., March 8, 1900, by Rev. R. S. Isbell, Mr. Lawance Crist and Miss Rosanna Blanche Dowden, all of Natchitoches, La.

RAGAN—JONES.—At the residence of the pastor, Natchitoches, La., May 2, 1900, by Rev. R. S. Isbell, Mr. Wm. A. Ragan, of Clarence, and Miss Lillie M. Jones, near Natchitoches, La.

MCNAIR—LAIRD.—At the home of the bride's parents, near Bassfield, Miss., April 23, 1900, by Rev. R. L. Webb, Mr. Charles N McNair, of Mt. Olive, Miss., and Miss Amanda Laird.

BLOUNT—CALHOUN.—At the home of the bride's parents, in Mt. Olive, Miss., May 6, 1900, by Rev. R. L. Webb, Dr. W. N. Blount, of Williamsburg, Miss., and Miss Olive Calhoun.

MCGILVERAY—COLMER—At Powell, Miss., May 6, 1900, by Rev. R. L. Webb, Mr. W. C. McGilveray and Miss Doris Colmer.

STEWART—FLURRY.—At Sancier, Miss., March 29, 1900, by Rev. E. R. Davis, Mr. L. R. Stewart and Miss Emma Flurry, both of Wiggins, Miss.

BARNARD—BENRY.—Near Angnilla, Miss., May 2, by Rev. Geo. P. McKeown, Mr. E. G. Barnard to Miss Mary Henry.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Oshy, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and they applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my check and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

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When answering advertisements please mention the ADVOCATE.

ADVANCEMENT OF SCIENCE.
Even Bright's Disease Is No Longer Regarded as Hopeless.

If you are suffering from kidney, bladder or uric acid trouble, and have despaired of getting help, you should try Swamp-Root, the great kidney remedy. Every reader of CHRISTIAN ADVOCATE may obtain a sample bottle free by mail, so you may test it for yourself and fully realize the truth of what your friends and fellow citizens say as regards its marvelous efficacy and worth.

Dr. Kilmer's Swamp-Root has been tried and tested by thousands who stand high in this community. It is not recommended for everything, but if you have kidney, bladder or uric acid trouble it will be found just the remedy you need. It brings back the rosy flush of health and strength: it is a purifier and rebuilder, and is a boon to the weak and ailing.

To be confronted suddenly with the knowledge that Bright's disease had hold of one was, at one time, equivalent to hearing a death warrant read: but to-day, thanks to the discoveries of science and the researches of Dr. Kilmer, no case is entirely hopeless. Even those in advanced stages have been rescued and life prolonged by Swamp-Root.

This great remedy is purely vegetable and contains nothing that could harm the most delicate child. It is pleasant to take and the regular fifty-cent and one-dollar sizes are sold by all druggists.

Send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., and a sample bottle and a book telling all about Swamp-Root and its wonderful cures will be sent to you free.

Conference Board of Missions, Louisiana Annual Conference.

REPORT OF TREASURER

Received for foreign missions from

Rayne Memorial, Rev. W. H. LaPrade	$ 50 00
Felicity Street, Rev. J. F. Foster	53 70
Florein, Rev. S. S. Holladay	15 00
Amite, Rev. T. J. Upton	7 85
Franklin, Rev. W. W. Drake	28 60
Burgundy Street Sunday-school, for Key West	5 00
Tchonpitoulas and Gonidsboro, Rev. P. H. Fontaine	2 50
Mansfield, Rev. J. L. P. Sheppard	106 00
Farmerville, Rev. H. B. Thomason	10 00
Red River circuit, Rev. E. Wilson	60 00
Plaquemine Brulee, Rev. M. Hebert	4 00
Gansville, Rev. H. M. Banks	8 50
Total	$357 15

DOMESTIC MISSIONS.

Red River circuit, Rev. E. Wilson	$ 21 00
Mansfield, Rev. J. L. P. Sheppard	34 00
Plaquemine Brulee, Rev. M. Hebert	2 00
Grand total	$414 15

W. B. THOMSON, Treas.,
231 S. Rampart St., New Orleans.
May 12, 1900

LITERARY NOTES.

BY W. F. B.

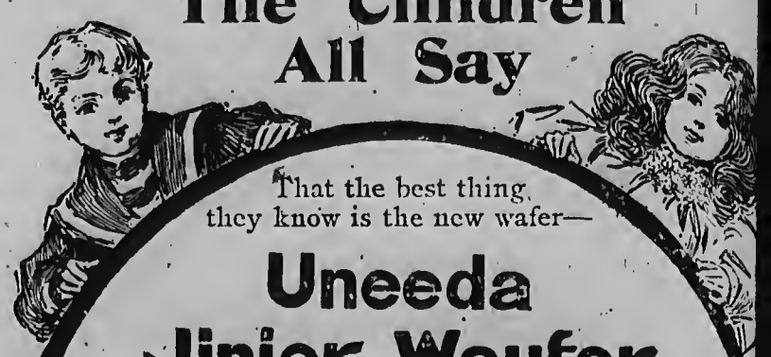
The June number of The Delineator contains several articles of general interest to women. American Women at the Paris Exposition is illustrated with seventeen portraits. Founders of Women's Colleges contains ten portraits and valuable biographical matter. Clinton Ross, the well-known litterateur, contributes a clever revolutionary story, The Perfidy of Bess Doane. Among the practical household articles is one on Housekeeping in Apartments and Flats. The regular departments of Social Observances, Practical Gardening, Girl's Interests, Club Women and Club Life, and House Furnishing, are interesting and valuable for practical women.

Among the twelve striking papers in the May Forum may be mentioned Mr. Clark's article on British Policy toward the Boers; The Constitution and the Flag, by Hon. Charles Denby, late United States Minister to China; Uncle Sam's Legacy of Slaves, by Henry O. Dwight; The Approaching Presidential Campaign, by Henry Litchfield West; The Hay-Pauncefote Treaty, by Henry Wade Rogers, of Northwestern University, Illinois; The United States and the Future of China, by Hon. William Woodville Rockhill, the well-known writer and diplomat, late Assistant Secretary of State; and Journalism in Japan, by T. T. Nakagawa, secretary of the Japanese Legation at Rome.

In the American Monthly Review of Reviews, for May, the special features are a sketch of the Hon. Charles H. Allen, the first governor of Puerto Rico, by Henry Macfarland; sketches of Generals Joubert, Cronje, Botha, and other military leaders of the Boers; an account of the methods used in fighting the plague at Honolulu and throughout the world; an intimate account of the home life of the late R. D. Blackmore, the author of Lorna Doone, by R. W. Sawtell. In The Progress of the World the subjects of Admiral Dewey's candidacy, the government of Puerto Rico and Alaska, the recent strike epidemic, the Carnegie reorganization, the opening of the Paris Exposition, the Queen's visit to Ireland, and the South African campaign, are editorially treated.

The American Illustrated Methodist Magazine, for May, contains, among others, an article on The General Conference of the M. E. Church, by Levi Gilbert, D. D. The eleventh chapter in the Famous Hymn Writers series deals with the personality of Thomas Ken, Bishop of Bath and Wells. Ken's name will ever be associated with the Protestant service as the author of the Doxology. Robert McIntyre, the well-known Chicago preacher, contributes an attractive poem entitled, When the Gold is on the Willow. The fifteenth chapter of The Illustrated History of Methodism has for its subject The Episcopate on Its Trial. It deals mostly with Francis Asbury, his personality and labors. Sermons on Canvas is a beautifully illustrated article. In it the author calls attention to the fact that almost all of the world's greatest paintings are closely associated with the Christian idea. A timely and interesting article, Chicago Methodism, is contributed by D. D. Thompson, of the Northwestern Christian Advocate. It gives a comprehensive account of the growth and development of the church in the city of Chicago, and is illustrated with portraits of the men who have been instrumental in bringing Methodism to the place it now occupies in that city.

The Children All Say



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Bolton, at Clinton	May 19, 20
Rocky Springs, at Oak Ridge	26, 27
Mayersville, at Beulah	June 2, 3
Utica, at Bear Creek	9, 10
Hermanville, at Sarepta	16, 17
Anguilla, at Bethoff	23
Rolling Fork, at Caroy	24
Warren, at Wesley Chapel	30, July 1
Satartia, at Satartia	1

The Vicksburg District Conference will be held at Port Gibson, Miss., June 13, 14, and 15 (Wednesday, Thursday, and Friday).

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND

Columbia, at Thompson's Chapel	May 19, 20
Hattiesburg	21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

FOREST DIST.—SECOND ROUND.

Montrose, at Garlandsville	Sat., May 19
District High School, at Montrose. Sun.-Tues	20-22
E. M. F. College, at Meridian	Sun.-Tues 27-29
Rose Hill at Pleasant Grove	Sat. and Sun June 2, 3
Chunkey, at Spring Hill	Mon.. 4
Millsaps College, at Jackson	Sun.-Tues 10-12
Noshoba, at Ebenezer (N Beuel)	Sat. and Sun 16, 17
Indian Mission, at Siloam	Mon. night and Tues 18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Nobo	May 19, 20
Martin	26, 27
Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Barlow	9, 10
Knoxville	16, 17

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

Pachuta, at Orange	May 19, 20
Enterprise, at Stone Wall	20, 21
Middleton, at Mt Carmel	26, 27
Mathersville, at Salem	Tues.. 29
Dalaville, at Bethel	June 2, 3
Shubuta, at Shubuta	9, 10

G. A. GUICE, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City	P. M., Thursday.. May 17
Silver Creek, at Silver Creek	26, 27
Lake City, at Lodi	June 2, 3
First Church	Wed.. 6
Canton	Thurs.. 14
Tranquil, at	16, 17
Camden, at Thomastown	23, 24
Steen's Creek, at Harriaville	30, July 1
Brandon and mission	7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. B. Holroll, F. M. Williams. Deacon's Orders J. A. B. Jones, W. D. Dominick, N. B. Harmon. Elder's Orders G. H. Thompson, Dr. J. A. Moore, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bayou Pierre, at Sweet Water	May 19, 20
Pearl, at Lenoir's	26, 27
Adams, at Pisgah	June 2, 3
McComb City	3, 4
Topisaw, at Pleasant Grove	9, 10
Hazlehurst	16, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Galatia	30, July 1
Mt Carmel, at Santee	7, 8
Providence, at Bahala	14, 15
Westville, at	17

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Wesley, at Wesley	May 19, 20
Florien, at Negrete	26, 27
Pelican, at Williams Chapel	30
Leesville	June 2, 3
Mansfield	9, 10
Zwolle, at Bayon Scie	16, 17
Coushatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

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ARCADIA DIST.—SECOND ROUND.

Haynesville	May 19, 20
Homer	26, 27
Valley, at Spring Hill	26, 27
Gansville	June 2, 3
Arcadia, at Tulip	9, 10

District Conference at Minden, May 23 to 6 P. M., 25.

B. T. CREWS, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at Montgomery	May 19, 20
Bunkie, at Evergreen	26
Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

The Alexandria District Conference will convene June 13.

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Crowley	May 19, 20
Plaquemine Brule, at Plaquemine	26, 27
Lake Arthur, at Lacasine	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Port Wilson, at Clio	May 19, 20
Ponchatoula	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Plagal	22-24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Mandeville	May 20
Rayne Memorial	27
Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

DELHI DIST.—SECOND ROUND.

Winnsboro, at Magnolia	May 18-20
Bonita, at Bartholomew	25-27
Tallulah	June 1-3
Lake Providence	8-10
Waterproof, at St. Joseph	15-17

J. M. HENRY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Oxford station	June 2, 3
Water Valley—Wood Street	9, 10
Water Valley: Main Street	12
Paris circuit	16, 17
Toccopola circuit	23, 24
Oxford circuit	25
Grenada circuit	30, July 1
Grenada station	7, 8
Water Valley circuit	14, 15
Minter City	21, 22
Charleston circuit	28, 29
Coffeeville circuit	Aug. 4, 5
Ellzy	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	25, 26
Cascilla	

District Conference at Oakland, July 26-29.

R. G. FOSTER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Fulton and Smithville, at Smithville	May 19, 20
Tremont circuit, at Mt. Pleasant	26, 27
Aberdeen circuit, at New Hope	31
Quincy circuit, at Antioch	June 2, 3
Nettleton circuit, at Evergreen	7

On this round Question 17 will be called Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

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Sets of Teeth from ..... $5.00 to $50

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The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,

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Makes Pure Blood

Christian Advocate.

VOL. 47. NO. 21. NEW ORLEANS, THURSDAY, MAY 24, 1900. WHOLE NO. 2283

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FORGIVE ME NOW!

Wait not the morrow, but forgive me now;
Who knows what fate to-morrow's dawn may bring?
Let us not part with shadow on thy brow,
With my heart-hungering.

Wait not the morrow, but entwine thy hand
In mine, with sweet forgiveness full and free;
Of all life's joys I only understand
This joy of loving thee.

Perhaps some day I may redeem the wrong,
Repair the fault—I know not when or how;
Oh, dearest, do not wait—it may be long—
Only forgive me now.

—The Academy.

A PASTORAL LETTER FROM THE BISHOPS.

To the Ministers and Members of the M. E. Church, South:

DEAR BRETHREN: We, your chief pastors, feel moved to address you concerning the Twentieth Century Thank-offering, which is now engaging the attention of our church in common with other Christian bodies, and especially with all the Methodist bodies of the world.

It is a good thing to give thanks unto the Lord, and praise is comely for the upright. Thanksgiving well becomes the people called Methodists, who, during the eventful century now so nearly ended, have received from Almighty God such signal manifestations of the divine favor. From the smallest and feeblest beginnings in the eighteenth century they have become a great host to the praise of the glory of his grace who hath blessed us with all spiritual blessings in heavenly places in Christ. Surely he hath not dealt so with any people. They have seen the glory of the Lord and the excellency of their God.

Our own branch of Methodism has received abundant and peculiar blessings. Through appalling difficulties our God hath brought us out into a wealthy place. The blessing of the Lord hath made us rich. But we do not believe he hath blessed us, caused his face to shine upon us, that the gifts of his love may be used to gratify selfishness or to nourish pride. Through his mercies he hath called us to gird ourselves for the increased responsibilities which now rest upon us, to the end that as far as in us lies, his way may be known in the earth, his saving health among all nations.

Accordingly the twentieth century proposal has been brought forward by order of the General Conference assembled in the city of Baltimore, Md., May, 1898. It calls for a thank-offering from every member, with a view to raising not less than $1,500,000 for the support of the educational work of the church. We earnestly commend to all our people this most important and timely movement. In what better way can we express our gratitude to God for his blessings to our fathers, and for his mercies to ourselves, than by a thank-offering devoted to the making of ampler provision for the education of the children and youth of the church in both the home and foreign fields, who must inevitably meet opportunities and responsibilities such as have confronted no former generation? How better can we transmit to posterity—not only unimpaired, but enhanced—the rich inheritance which we have received from the past?

Upon the purity and power of Protestant Christianity depends the redemption of the world, and much of its purity and power rests upon the character of the education prevalent in the United States during the next twenty-five years. If that education shall be secular and faithless, moral standards will be lowered, evangelical zeal will be quenched, Christian liberality will be arrested, and missionary enterprise will be paralyzed. And let us be well assured that education will be both secular and faithless, except the Christian churches make it otherwise. In view of their numbers and influence, upon the Methodists is imposed no small part of the duty of seeing to it that the education of the people is not of a sort to lead to the doom of the nations who forget God. It is, therefore, in no spirit of sectarian bigotry, but from motives of both piety and patriotism, that we exhort all our ministers and members to give their cordial and generous support to this great movement. Its influence will not be confined to our own communion, but will extend to other Christian bodies, and will tend to quicken zeal, and to enlighten public opinion in furtherance of that Christian culture upon which the future of our own and all lands so greatly depends.

In this connection we beg to remind you that the time is short during which this work must be done. The next six months will determine the fate of this movement, and both the reputation and character of the church are involved in its success or failure. Being, with one exception, the largest Methodist body in the world, the success or failure of our church in this matter must be conspicuous and influential. Moreover, the reaction of victory or defeat upon ourselves will be very great. If impelled by the inspiration and momentum of this world-wide movement, we now go forward to success, the event will mark the beginning of a new and glorious era in the history of our educational institutions. If, on the other hand, we submit to failure, when can we hope for an hour more favorable in the near future for strengthening these institutions?

We are convinced that the success or failure of this inspiring movement is largely in the hands of the pastors of the churches. Pastoral faith and zeal are forces quite equal to the achievement of the great object proposed. Nothing else can accomplish it. We appeal, therefore, to these captains of the Lord's host for the leadership required in this momentous hour.

We rejoice to report that gifts and subscriptions amounting to about $900,000 have already been secured, although a large majority of the members of the church have not yet responded to the call. We are most happy to observe throughout all the Conferences a deepening interest in this great enterprise. By every token the fullest success is within our reach. Only let there be no longer delay in any pastoral charge, and presently the high end which we have set before our faith and effort will be accomplished.

In what has been said touching the collection of the proposed thank-offering, we have not lost sight of the higher spiritual results contemplated by this movement. We call for a revival in every church and a thank-offering from every member. Nor do we admit that there is conflict or competition between these objects. Covetousness is an ever-present peril to our people. Nothing so hinders the spiritual life of the church as the covetousness which in godless greed hoards, or in luxurious worldliness wastes, the treasure so sorely needed for the extension of the kingdom of our Lord. We can not reasonably hope for any profound or extensive revival of scriptural religion until this covetousness is repented and renounced. What can be better adapted to produce such penitence than calling for thank-offerings in view of God's mercies to our fathers and to their children? The word of the Lord cries against our sin: "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We invert the divine order, and confuse the principles of the divine government, when we condition our repentance upon his blessing being given in advance.

Surely, if our people come to reflect upon the glorious things of the past, when God's candle shone upon our heads, and when, by his light, we walked through darkness, they will repent of having left their first love, and will return from all their backslidings. The holy memories of prodigals who have wandered away will, when touched by the Divine Spirit, impel them to seek again the father's house.

There is in this movement the possibility of a great revival to both preachers and people. It calls for a re-study of Methodist history. Will not our cold hearts, when they touch again the remains of our triumphant fathers, revive and stand up, as did the Moabite when he was let down into the sepulcher of Elisha and touched the prophet's bones? It requires a re-reading and renewed preaching of the staple doctrines of Wesleyan theology. Will not the Holy Spirit honor his truth, as in the former years, and cause our souls to burn within us while he talks to us by the way?

"We beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Let his goodness lead us to repentance, that his salvation may draw nigh.

In conclusion, we recommend that the week preceding Sunday, July 8, be observed in all our churches as a week of prayer and self-denial, that the God of our fathers would mercifully visit us with the power of his Spirit, reviving his people and saving sinners. On that day let the people bring thank-offerings, praying that their gifts may be graciously accepted and blessed to the furtherance of the divine kingdom in the earth. In thus naming a particular day, however, it is understood that it is not proposed to terminate the movement at that time, but that it shall continue to the end, according to the provisions of the plan unanimously adopted by the last General Conference.

"And now, brethren, we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

JOHN C. KEENER,
ALPHEUS W. WILSON,
JOHN C. GRANBERY,
ROBERT K. HARGROVE,
WILLIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
OSCAR P. FITZGERALD,
WARREN A. CANDLER,
HENRY C. MORRISON.

A SPECIAL PROVIDENCE.

BY BISHOP J. C. KEENER.

The visible and the invisible are the two departments of the universe that the Son of God solves and reveals as one—the true Kosmos.

It is on this dim horizon that infidelity, skepticism, materialism, agnosticism, and all anti-theistic theories flourish. Creation is doubted; immortality, the existence of Angels, Providence, Revelation, Heaven, Hell, all are set aside as incomprehensible, as mere mental, insubstantial visions, which must at last dissolve as a chimera and vanish forever.

Fortunately for us, the Son of God has stated the truth dramatically, as well as by formula. He came into the world to this end. The world then, as now, was full of unbelief. Visiting the temple daily, surrounded with casuists astute and fierce, disputants, learned Scribes, self-satisfied Pharisees, priests and Levites, he made the revelation that he had a conscious existence before he came into the world—the only man that ever made such a claim. And also that he was sent into the world by God the Father; that he was the I Am of the burning bush; that he had essential being before Abram was born. He came to the synagogue and to the temple that all might have full access to him, and, if possible, refute or confirm these truths by reason, by all natural, moral or intellectual tests. This proffer was accepted to the full, and gave birth to those marvelous chapters in St. John which, more than any other part of the gospel, reveal the deep things of God, the power of God, and the history of the presence of the Son of God on earth.

It was in the line of these subtile controversies that those who farmed the income of the temple approached the Savior, through Peter, for his poll tax, and also for his tribute to those representing the Roman Government. The poll tax was 37½ cents—half a shekel. It was the atonement tax, levied for the base of silver under the tabernacle, which consisted of one hundred silver ingots, with one hundred sockets. (See Exodus xxxviii, 27.) It was due but once in a life-time. The amount for Peter and the Master would be 75 cents. The point, doubtless, was whether One who claimed to be King of kings and Lord of lords, and heir of all things, could consistently, with such inherent right, pay tribute. Could one to whom all tribute was due pay tribute? It was a small thing in itself, but the tribute of an arrow-head was enough in evidence of an acknowledged fealty. In this dilemma, so adroitly conceived by his foes, the Savior answers by a miracle. He reveals himself as the Lord of the floods, of all creature life, and one capable of exacting tribute from the universe. Then from the sea-depth he collects the precise sum due by Peter and himself, a single coin, from the mouth of a fish, and pays it to the temple treasury. The coin was a Greek imperial stater, worth exactly seventy-five cents.

The various steps of the Savior's ordering, in securing this money, leave no room for accident. They display the minutest mastery of the universe. All is made tributary to him who is now paying tribute. His omniscience searches the sea; his omnipotence segregates the fish, in whose mouth lies hidden the half ounce of silver. He sends Peter for it; he is to cast a hook, and the first fish which he shall take will have the stater in its mouth—the amount wanted for both.

Nor was this all. He anticipates Peter, tells him as soon as he enters what has happened, and says: "What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee." (Matt. xvii, 27.)

This occasion brought out the sublime assertion of his Sonship that, as Son of a King, no tribute to his Father was due from him, who was Lord of all. And this he proves by a miracle of the sea. A disciple was made the vehicle of his attributes. He will pay this tax out of the wealth of the Godhead; out of "The fish of the sea, and whatsoever passeth through the paths of the seas." (Ps. viii, 8.) It is evident that with God nothing that he has made is small, nothing large. Under his eye the ocean is as a bubble on the wave. Islands are as dust in the balance, and animalculæ as a comet. At his word the stars were created and came forth as fire-flies out of the dark.

In such a universe there is no room for chance, because man is face to face with God at its every conceivable point. His presence scatters all darkness from all depths, and fills the lowest fathoms of the sea with the glory of the throne. There is no dead spot anywhere—all is thought, all is law, all is a Person. Chance, as held by unbelievers, is the absence of law, but substitute for it, which they accept in place of God, and all responsibility. Chance and fatality were the two governing principles of atheism among the ancients, as now with agnostics. Under the indefinable idea of "luck," myriads of men have a superstitious fear that a superior force, an unchangeable fate, controls all the events of life. It is the spectre of unbelief, the ignis fatuus of those who wander far off, away from the truth, and remain in the wilderness of doubt. Whereas not a sparrow falls but he sees it; not a groan is uttered by the prisoner but he hears it; all the hairs of our heads are numbered, our wants remembered, our daily bread measured, as manna from heaven. In him we live who is Lord of the harvest, who feeds the lion and the raven when they cry for food.

"Plato said there was no difference between the rejection of a special Providence and atheism; that a God like that of the Stoics, who cared only for the great matters of the world, and was indifferent to the persons, the conduct and the fortunes of individuals, was one in whom none could rest or believe, and was tantamount to one who really had no place in the government or in the thoughts of men, and was disregarded by all."

Nothing "has happened" this past year. Every storm or disaster—the arrow by day, the pestilence by night—all is a part of God's tender and thoughtful mercy toward us. Doubtless many have questioned God as never before, and were ready to die rather than "bear all things" from his hand. But the isolated, individual sorrows of life are often the gracious occasion of God's entrance to the heart, because he is then enquired after and his voice is then heard, "Let not your heart be troubled." Drive away your complaints; recognize that he is by you, in your house, in your bed-chamber, in the deep night, in the glowing morn. He knows your boys and your girls by name; he will not leave you nor forsake you. It will be a great grief to us, at the end, that we have spent so much of life in complaint that might have been spent in thanksgiving. Be cheerful. "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job xiv, 15.)

He comes very near to us when he shares our tax bills. The natural and the spiritual world met in his person—the one miracle that engrossed all miracles. The interpenetration of a divine sight and a divine power into all the affairs of men must be set forth, and must be received. The clothing of the forest, the color of the lily, all pass under his fatherly eye. No power of evil can so secretly come against us but he is at hand for our defense. Every sweet babe in its night-clothes is safe under the curtain of his gracious protection. It is this, all this, or nothing; there is no middle ground. "It would be strange indeed," said Socrates, "if there should be mind in us and mind nowhere else in the universe." In our attempt to fathom the vast ocean of law and beauty which stretches away on all sides of us, we are but as swallows skimming the water, and now and then barely tipping it with our wings. The sky and its countless hosts, the sea and its myriad tribes, the earth and its various harvests, confound and overwhelm our thought. We are to ourselves, in power and duration, but as the short-lived butterfly, nourished by flowers as frail as itself. All the generations that have preceded us have left behind them only the dew on the fields and the stars in the sky.

But is there no voice coming to us from all this silence and invisible presence, which carry forward the generations of life, the motion of the spheres, and which has so long presided over worlds, harvests, and men? Will he never show himself? Is there no record in all the past of his visitation to man? If the one Infinite Majesty were to speak, there could be no mistaking that it was he. What depth and height of word! What fullness of wisdom! What beauty of holiness! What mighty volume of thought! Enough to nourish the minds of men for ages! More precious than rubies those lips! And how long could he be held to our entertainment? A day? a month? a year? Then would all other intelligences of the universe murmur, "That He was gone to be guest with a man that is a sinner."

Carrollton, La.

—Texas Christian Advocate.

Commencement Exercises Centenary College.

Sunday, June 3, 11 A. M.—Commencement sermon by Bishop Warren A. Candler, LL.D.

Sunday night, June 3, 8 P. M.—Y. M. C. A. sermon by Bishop Candler.

Monday, June 4, 10 A. M.—Literary address by Bishop Candler.

Monday, June 4, 4 P. M.—Contest for the Pharr medal. Contestants: Henry Harper, H. M. Hair, B. B. Taylor, Walter Maryman, J. W. Walker, and William Nelson.

Monday night, June 4, 8 P. M.—Contest for the faculty's Freshman medal. Contestants: J. T. Nabors, W. L. Doss, L. O. Clark, C. A. Holcombe, Ellis Cooper, Frank Vaughn, Thomas Maryman.

Tuesday, June 5, 10 A. M.—Meeting of the Union Literary Society.

Tuesday, June 5 4 P. M.—Meeting of the Franklin Institute.

June 5, 8 P. M.—Contest for the McGehee medal. Contestants: A. J. Price, I. W. Cooper, Jr.: L. H. Walker, S. M. Brame, W. D. Cline, and R. O. Randle.

Wednesday, June 6, 10 A. M.—Graduating exercises. Senior class: A. A. Bernard, R. G. Holcombe, Miss Carrie Schwing, Miss Willie Schwing, J. H. Slaughter, and I. D. Wall, Jr.

We extend a cordial invitation to the public to attend our exercises.

I. W. COOPER,
Pres. of Centenary College.

MILLSAPS COLLEGE.

COMMENCEMENT EXERCISES, 1900.

FRIDAY, JUNE 8

11 o'clock A. M.—Freshman prize declamation.

8 o'clock P. M.—Debate between representatives of the Galloway and Lamar Literary Societies. Subject: "Resolved, That the interest of both countries demand the annexation of Cuba to the United States." Affirmative: W. W. Holmes, L. F. Magruder. Negative: B. E. Eaton, W. L. Duren.

SATURDAY, JUNE 9.

11 o'clock A. M.—Sophomore oratorical contest.

SUNDAY, JUNE 10.

11 o'clock A. M.—Commencement sermon by Rev. E. E. Hoss, D. D., LL.D., Nashville, Tenn.

8 o'clock P. M.—Sermon by Rev. J. C. Morris, D. D., Memphis, Tenn.

MONDAY, JUNE 11.

9 o'clock A. M.—Annual meeting of the Board of Trustees.

11 o'clock A. M.—Senior orations and delivery of medals.

8 o'clock P. M.—Alumni reunion.

TUESDAY, JUNE 12—COMMENCEMENT DAY.

11 o'clock A. M.—Annual address by Senator H. D. Money. Conferring of degrees.

W. B. MURRAH,
President.

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.—Anon.

THE LESSON OF CONTENT.

BY PRISCILLA LEONARD.

Never fret yourself to see
All the things that others have;
Take your lot contentedly.
It is better to be brave.
Cheerful, self-reliant, strong,
Craving naught by God denied,
Than to join the restless throng,
Sated, yet unsatisfied.

Never fret yourself to do
More than lies within your power;
Let your work be always true,
Steady, patient, hour by hour.
It is better far to build
Good foundations, slow and sure,
Than to rear in haste unskilled
Towers whose strength is insecure.

—Exchange.

Communications.

GEORGE STUART IN VICKSBURG.

The Methodists of Vicksburg have recently closed an interesting protracted meeting, in which the pastor was assisted by the Rev. George R. Stuart, of Cleveland, Tenn., and Charlie D. Tillman, of Atlanta, Ga.

While the effort did not result in the sweeping revival so much needed in Vicksburg, the good accomplished was so evident and widespread as to make the meeting the most successful held in our city for many years, and one of the best in its history.

It lasted fifteen days, during the last ten of which the evangelist and his associate were with us, and the religious interest, evident from the beginning, widened and deepened from service to service until, at the closing service on Sunday night, the magnificent congregation that crowded the new church seemed stirred to its depths by a sense of the presence of the spirit of the Lord.

It is always difficult to marshall the results of such a meeting; but results are the things for which we labor, and it is well that there should be an enumeration of the visible evidences of the good accomplished. There was the finest popular singing that this writer ever heard. There is no question as to the importance of good popular music in a revival meeting, both as an attraction to the irreligious and a source of inspiration —a means of grace—to the believer, and much of the power of the Vicksburg meeting was due to the fine music.

Charlie Tillman is worthy of unqualified endorsement. His clear, sweet voice is an inspiration, his kindly and considerate spirit seemed equal to the strain of any provocation, and his management of his large choir and the congregation was admirable.

There was a very widespread evidence of personal interest in religion, as shown in the large number who confessed their sins and declared their determination to live better lives; there were many who professed conversion; there were a score, or more, who told of the newly erected family altars in the home.

Forty persons have been received into the Methodist Church since the close of the meeting, and there are about twenty more of adult applicants for membership. Besides these, there are at least fifty children of the Sunday-school who have expressed their wish to unite with the church, and whom it is our purpose to receive into the church on the fourth Sunday in this month. It will be seen from the above that more than a hundred persons will unite with the Crawford Street Church as the result of this meeting. Add to the above the indefinite, but very evident and very important item—the spiritual uplift to the church—and some idea will be had of the success of the meeting.

This report can not close without a more special reference to the lovable man and brilliant preacher around whom the popular interest of the meeting mainly gathered. George Stuart is gracious and cordial in social intercourse, and graceful and strong in the pulpit. He is clear in his convictions, and very honest in his declarations of them. He is a student of human nature, and has learned his lesson well. The sunniness of his nature makes him attractive to the young, and the mature respect him for his strength. He is somewhat unconventional—but not injudicious—in his deliverances. He has no fad that I could discover, but he has a passion for persuading people to "cease to do evil and learn to do well."

George Stuart is a safe man. Whatever may be the objections, fanciful or real, to the evangelists as a class, no pastor need fear to welcome the coming of this man among his people, and, if necessity should compel the ten days' absence of the pastor, he may return, knowing that nothing but good has resulted to the people whom pastor and evangelist alike love.

George Stuart should not be invited to hold a meeting in the church, for the house will not be big enough. He should have prepared for him a tabernacle or tent, into which the crowds may come, and when you invite George to come, you should not fail to have Charlie come with him.

The presence of Mrs. Stuart during our Vicksburg meeting, due to a visit to San Antonio, Texas, for the benefit of her little girl, was a great pleasure to our people, and her skillful and willing services added much to the excellence of the music.

A. F. WATKINS.

THE GROUND OF OBLIGATION TO SUPPORT MISSIONS.

(The substance of this article was spoken before the District Conference of the Columbus district, North Mississippi Conference, and a copy asked for by said Conference for publication in the ADVOCATE.)

1. Our relation to God. We are his creatures, preserved by his power and provided for by his abounding mercy and grace. He has a purpose in all this, and that purpose is, that we may glorify him in our bodies and spirits, which are his. But how may we do this? By learning and doing his will. As concerning ourselves Paul says, "This is the will of God, even your sanctification" (I. Thess. iv, 3). As to the human family he "will have all men to be saved, and to come unto the knowledge of the truth" (I. Tim. ii, 4). He created man a holy and happy being; by his own act man made himself a sinful and miserable being. Now God is seeking to restore him to holiness and happiness. This is the meaning of all the promises, prophecies, types and shadows of the Old Testament. "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. iii, 16). Our first and most binding obligation is to make this fact known to the world. We are "workers together with him" to this end.

2. Our relation to Christ. Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke xix, 10). This was the only object of his coming; so that all that he was as the Son of God and the Son of man was appropriated to the accomplishment of this purpose; and this was the purpose of all that he said, did, and suffered. In that memorable prayer for the disciples, recorded in the seventeenth chapter of John, he clearly states the relationship of all believers to himself and the Father. He says: "As thou hast sent me into the world, even so also have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Could relationship be more clearly and definitely stated? The Father and the Son were one in providing the plan of salvation; we are to be one with them and one with each other in carrying it out. Hence the commission: "Go ye, therefore, and teach all nations. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world" (Matt. xxviii, 19, 20). This commission was not to the twelve alone. In the first place, they could not reach the whole world and every creature in it; but the work was to be continued to "the end of the world." In the next place, the responsibility was not only on those who were to "go," but was to be shared also by those who were to stay. Hence the church at Antioch was to separate Barnabas and Saul for the work wherennto the Holy Ghost had called them, and they sent them away. We have no means of learning how near the church came to discharging its duty in supporting these men. Paul tells the Corinthians that he robbed other churches to do them service; that when he was with them and wanted the brethren who came from Macedonia supplied him (II. Cor. xi, 8, 9). He writes to the Philippians that while he was in Thessalonica they sent once and again to his necessity (Phil. iv, 16, 17). They that preach the gospel shall live of the gospel, but the living is to come from them who know and appreciate the gospel and not from those who are ignorant of it.

3. Our relation to humanity. The gospel teaches that we are to do unto others as we would have them do unto us. This is the very essence of Christianity. She would be a selfish bride who would sit and feast upon the luxuries prepared by her groom without offering to share the same with other invited guests. The church is the bride of Christ, and the gospel feast is as much for the outside world as for her; and history teaches that the church which disregards this fact, both in theory and practice, soon dies itself for want of the bread and water of life. The church which lasts, grows and prospers at home is missionary in spirit and practice.

4. Our relation to personal salvation. The first impulse of a truly converted soul is to praise God for what he has done, and the second is to tell it to others. And in exact proportion to the completeness and consciousness of this salvation will be the desire, the disposition to tell it to others. The Psalmist promises the Lord that if he will create in him a clean heart, renew within him a right spirit, restore unto him the joy of salvation and uphold him with his free Spirit, that then will he teach transgressors his ways, and sinners shall be converted unto him. That kind of religion makes preachers, missionaries and earnest and liberal workers in the church. Such are the facts constituting the ground of our obligation to support missions.

J. D. CAMERON.

Macon, Miss.

DISTRICT DOTS.

It is wonderful with what apparent ease some people find out things—make great discoveries! Some persons travel right along the edge of a great discovery all their lives, and never get to it. Others stumble along in a harum-scarum sort of way, and the first thing you know, they have found out something, and they awake in the morning, and, lo! they are famous forever. For a number of years I have been trying to find a modern equivalent for St. Peter's word, "virtue," which he uses in the fifth verse of the first chapter of his second epistle. I knew he could not mean virtue in its modern sense. The word "bravery" did not seem to me to contain all the meaning the apostle wished to convey. There seemed to be also something lacking in the word "courage." Least of all did I think the word "stubbornness" would do, though a good many appear to have adopted that word. So I finally quit thinking about it. Now the other day I was reading the Epworth Era, and the editor, as if it were the easiest thing in the world to do, gave me the modern equivalent for St. Peter's word "virtue." He read and published the passage this way, "Add to your faith, backbone." Now, I am satisfied I can make it plain to the hundreds of people in our district who are sadly in need of just that thing. Of all the pitiful people, the most pitiful are the wishy-washy, unstable souls who are professing to follow Christ. Unstable people never do accomplish anything great or good neither for themselves nor for others. I think it would be a good thing if everyone of our preachers would make and preach a rousing sermon on the Era's text, "Add to your faith, backbone."

Having quoted from the Epworth Era leads me to say further that I find it a fine paper for our young people, and was astonished a short time ago to receive from the publishers a notice that they were losing money in publishing it, and calling upon us to make special effort to extend its circulation so as to make it self-sustaining. This ought to be done easily, and will be done if all our preachers will make a special effort to this end. As it is now conducted, the Era is worthy of the support of every Methodist in the land. It is one of our "institutions," and everyone of us has solemnly promised to "support the institutions of the church." I fear the preachers are too often forgetful of Paragraph 128 of the Discipline. In view of what Christ has taught, what a sad comment it is on the frailty of natures that we let go by unimproved so many opportunities for doing good to our fellow-men! If I understand the teaching of Christ, he tells us that what we do for our fellow-men is the measure of our love for him! If Christianity means anything, it means devotion to the cause of humanity, because Christ loved that humanity and died to redeem it. So it seems strange that any Christian should fail to make use of any opportunity of doing good, and in that fail to exhibit to the world the sincerity of his love for Christ.

I have been interested in a communication to the Nashville Christian Advocate, of March 29, by Rev. P. L. Cobb, on the subject of "Domestic Mission Problems." I have long thought that we were not working our home fields as successfully as we might. It has been demonstrated time and again that there are many preachers who can not successfully do mission work. And yet some of these very preachers are appointed year after year to do mission work, and year after year they fail to make a success. Then, we have kept works on the mission list for ten or fifteen years, and they are apparently as far from being self-supporting as when we began to help them. I do hope some of our wise men will take up this subject, and study it, and tell us the best way to succeed in our home mission work. It is a poor economy that wastes mission money as we are constantly doing.

One of our preachers said to me the other day, "We are complaining about the falling off in the acquisition of new members, but if the Lord should deal with the church now as he dealt with it in the days of Ananias and Sapphira, it would be as if a cyclone had swept over it from one end to the other." If that is so, then it is time for the church to get down on her knees before God, and open the old Book at the fifty-ninth chapter of Isaiah, and "weep and lament and mourn," and cry to him for mercy. Of all the sins in the catalogue, lying is the most abominable.

P. E.

THE HOLY SABBATH.

The time has come for Sabbath lovers to do something that will result in such laws as are necessary for the protection of this holy day. Some may think of one thing and some another that should be done in order to such an end, and likely all will concede that preaching on the subject is very, very necessary; but the question arises, How are we to preach to the great numbers that never attend church? And also, How are we to preach so as to convince those who only attend church occasionally? Many are the difficulties that appear when we begin to study about this matter seriously, but, thanks to our God, there is a possibility for us to gloriously triumph, and, therefore, let us dream of nothing but decided success.

Now, what must we do in order to accomplish what we desire and what must be done in order to avert the impending wrath of our insulted Lord? We must preach on the subject of the Sabbath often, and that, too, in a way to bring conviction to all who may hear us who are not scriptural in their belief on this subject. We must talk on the subject in our pastoral visits, and in our social intercourse with the people generally. We must pray daily to God to help the people to see this matter in its true light and to become willing to his will in the same. We must write on the subject in the religious and secular papers. We must circulate such literature as will give needed information on the subject. We must talk on the subject to our children at home and also to our Sunday-schools. We must organize Sunday Leagues in every community, for if we wish to be sure of success we must organize and continue organized, for without organization we can not hope for much, and in order to make Sunday Leagues what they should be, we must strive to enlist everybody, and in the regular meetings of same we must have earnest and spicy talks, papers, speeches and earnest prayers with a faith that believes that "all things are possible to him that believeth."

Let us not delay organizing, but organize at once, and thereby gain an irresistible strength before the next Legislature. We must vote only for men for the Legislature who are not only in sympathy with us, but who are heartily and actively with us in this cause. Let us mean business and success and we shall succeed. "All things are yours" (I. Cor. iii, 21), says Paul, and what more can we ask if we will do our part? Let us be sure to do our part. Let us organize at once. Let us see who will organize first. We purpose to organize next Sabbath, the Lord permitting.

ISAAC L. PEEBLES.

Correspondence.

LETTER FROM BRO. SCURLOCK.

MR. EDITOR: As I can not write to all my brethren of the Louisiana Conference, I send you a letter for your very readable paper, that all of them may read it. I love my brethren of my Conference, and would be delighted, if I could, to greet each one in person, commune with them in the social circle and at the altar of the church, and with them, from the pulpit, declare the words of eternal life. They are self-sacrificing laborers, devoted to the cause of Christ, and faithful to their ministerial vows at the altar. Many of my co-laborers have already crossed the river, and are enjoying the blessedness of the eternal world. Sometimes, when I look over the past, and call up the names of those who have already entered the pearly gates, the attractions for heaven become brighter and stronger to my earnest and waiting soul. Now and then this contemplation brings with it a degree of loneliness which makes me feel that I am left to battle on without their prayers and tears until the end shall come. But I am not alone. No, no; God is with me, the blessed Savior is with me, and the Holy Ghost is with me. In my lonely walk, in my trials and in my battles, I find the Savior precious to me; more precious than tongue can tell. The religion of Christ is adapted to every character, and to every condition in this life. "My grace is sufficient for thee."

I am almost a stranger in a strange land. I only knew three persons here before I came. These have been friends to me in this, my time of need. Their kindness to me has endeared their persons and their names to me for the remainder of this fleeting life. A friend in need is a friend indeed. In this case I have found it so. Bro. F. G. Hocutt and wife, and Dr. Tolson, have placed me under the greatest obligations, which I cheerfully acknowledge, whether I am ever able to repay them or not. A true friend—not one from sinister or pecuniary motives—is what we need in our extremity. I have made the acquaintance of several persons, who seem to be kind and obliging, and I have no doubt if there should be any necessity for it, they would also prove friends. But I am out off from my brethren for the time being, but I feel that they have a deep interest in me, and that they pray for me daily, that I may recover and enter again the ranks of the itinerants, and march forth with them to battle for Christ and his kingdom.

My physician in New Orleans advised me to come to this place for my health. The climate here being purer, and having less dampness in it, he said, was better adapted to my restoration than the city. Having the greatest confidence in his judgment, I accepted the advice with cheerfulness, and came, arriving here on the tenth of April. The weather much of the time was bad, and not calculated to improve me much. Since the clouds, the cold and the rains have passed away, a change for the better is not only perceptible to myself, but to all who saw me when I came. My strength has increased greatly, and my color indicates a better condition of the body. My physician here tells me that I am improving rapidly, and he ought to know, as he has the best of opportunities on which to base his judgment.

I can not write advisedly with regard to church matters. The Methodist, the Episcopalians, the Presbyterians and the Catholics all have churches for the whites. How many the colored people have I am not informed. The Methodist have services twice a month, and to that church I have gone once, as the pastor has only preached one Sunday since my arrival. I have attended the Presbyterian Church once, at which time there was the installation of the pastor. I liked the charges to the pastor and the congregation. The Catholics seem to have a larger following than any other religious body. The Methodist pastor, Rev. F. G. Hocutt, is repairing his church; putting it in fine condition, and rendering it quite attractive. It occupies the most eligible locality in the town, and when completed will be very attractive.

The town of Covington has about two thousand people in it. It is well located, and embowered in trees of many kinds. It has a great many boarding-houses open to the accommodation of any and all visitors and invalids for the Summer, at a good round sum. Board is not cheap, by any means, and those who come for the season must expect to pay their prices. It is claimed that it can not be furnished any cheaper, as house rent and food is so dear that those who take boarders can not afford it. A close calculation must be made before one can make any engagement. Abita Springs is only three miles away, Claiborne Hotel half a mile and Mulberry Grove mile and a half. Many people in the country take boarders. I see many old people here; the climate favors longevity. The place has communication with the city both by rail and schooner.

J. F. SCURLOCK.

May 11, 1900.

The Christian Life.

EXPERIMENTAL KNOWLEDGE OF GOD.

The knowledge of God is gained as the knowledge of man is gained by living much with him. If we only come across a man occasionally and in public, and we see nothing of him in his private and domestic life, we can not be said to know him. All the knowledge of God many professing Christians have is derived from a formal salute which they make to him in their prayers, when they rise up in the morning and when they lie down at night. While this state of things lasts, no great progress in the Christian life can possibly be made. No progress would be made, even if they were to offer stated prayer seven times a day instead of twice. But try to draw down God into your daily work; consult him about it; ask him to bless it; do it as to the Lord, and not unto men; refer to him in your temptations; seek a refuge under the shadow of his wings until the tyranny of temptation is overpast; go back at once to his bosom when you are conscious of a departure from him, not waiting until night to confess it, lest meanwhile the night of death should overtake you, or, at best, you should lose time in your spiritual course. In short, walk hand in hand with God through life (as a little child walks hand in hand with its father over some dangerous and thorny road), dreading above all things to quit his side, and assured that, as soon as you do so, you will fall into mischief and trouble; seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to him in varied expressions of devotion as the various occasions of life may prompt, adoring him, thanking him, resigning your will to him many times a day, and more or less all day; and you shall thus, as you advance in this practice, as it becomes more and more habitual to you, increase in that knowledge of God which fully contents and satisfies the soul.—E. M. Goulburn, D. D.

Many who are born into opportunities for signal usefulness refuse to embrace them. The pleasures of the world absorb all their energies, and they devote their time to frivolous pursuits. Their lives, which might be singularly useful, are devoted to pleasure. If anyone has the hardihood to suggest that they owe an obligation to God as well as to their humble brethren, they wax impatient and declare that they are of age, and do not care to receive either advice or instruction concerning the ordering of their lives. They forget the old maxim, which ought ever be kept in mind by those who, possessing superior advantages and opportunities, are thereby endowed with the chance to serve their fellows—"Rank confers obligation." It is a tragic spectacle, the sight of men and women capable of helping and blessing a community, frittering away their time in idleness and selfish enjoyment. What sort of an account will they be able to render at the final judgment?—Exchange.

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—Frederick W. Robertson.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

WINONA DISTRICT MEETING OF THE W. H. M. S.

Near Maryland, Miss., on the bank of Roebuck Lake, in a beautiful grove, has recently been erected a little gem of a church. The ladies composing the W. H. M. Society of McNutt charge are to be congratulated on their success in building this church. There, on May 5 were assembled a small, but faithful band of workers to hold the district meeting for the societies, both Home and Foreign, in Winona district. Mrs. Ben L Jones, the efficient district secretary of the W. F. M. S, presented the work of that society in this district, and presided over the morning session. Reports—some verbal, some written—were heard from most of the societies in the district. While all had their difficulties to contend with, we think the tendency is onward. Mrs. Jones told us of the death of the Bible woman, Dolores Rio, in Laredo, whom we had been supporting several years. She has only exchanged the cross for the crown. We presume her place will be filled as soon as the missionaries can find another to take it.

The ladies of the surrounding community had prepared an elegant luncheon, which was served in the grove. After thus refreshing ourselves, we assembled for the session of the Woman's Home Mission Society. The district secretary, Mrs. E. T. Buckley, of Carrollton, not being able to attend, had requested Mrs. J. B Stone to act in her stead, which was done.

The society of McNutt charge reported the building of the church as their work—a work alike creditable to Mrs. Ben Jones as president of the society, and to each member as an individual worker. For years the congregation has worshiped in the old court-house at McNutt. This is beautifully situated, and is still the home of the faithful pastor, Rev. John Ritchey, and his family. But it has served its day and generation, and they hope in the near future to have a home for the pastor right near the church.

After hearing the various reports and announcing the names of two new societies—one at McAnerney, the other at Itta Bena—Mrs. Stone read an account of the meeting of the H. M. Board at New Orleans, gleaned from the daily papers.

Throughout the entire meeting the monotony of business routine was broken by beautiful recitations and songs by the children and choir.

In the evening an interesting program was rendered. Mrs. Jones presided. A paper on "Our Twentieth Century Offering" had been prepared by Mrs. H. T. Cunningham, of Vaiden, by special request. This was read by one of the young ladies, Miss Mary Cayce. Mrs. Stone read a paper called 'Recollections of Some Missionaries." Committee on Resolutions read their report. A resolution was presented and adopted, that our next meeting be held in conjunction with that of the District Conference.

Miss Frances Gardner, of Moorhead, returned missionary from Japan, was introduced to the audience, and gave a few words of greeting. Bro. Ritchey's talk was full of encouragement to the ladies in their different lines of church work.

Sunday morning the worthy superintendent of the Sunday-school kindly gave way, and Miss Gardner for an hour gave us an account of the progress of Christianity in Japan. The children were not alone in their appreciation of this talk; we all enjoyed it. Then followed a sermon by Bro. Ritchey. His theme was Abraham, the father of the faithful—the friend of God—the model missionary, who went out, he knew not whither. He told of Abraham's faith—his victory over self—his consecration of all he had to God, and of the result: "And God prospered Abraham in all things." This service closed the meeting.

We have attended many meetings, but, all things considered, this was one of the most interesting to all concerned, and, we trust, may prove a blessing to the noble little band who so royally entertained it. Personally, we feel very grateful to Bro. and Sister Ritchey and Miss Mollie and Mr. and Mrs. Jones for the many courtesies showered upon us in their home, and we shall long remember our visit to McNutt and beautiful Sunnyside. MRS. J. B. STONE.

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FROM THE WORK.

VICTORIA, MISS.

The itinerant wheel at last Conference rolled us from the southeast border to almost the northwest corner of our Conference, to the pretty little village of Victoria. We are domiciled in a comfortable parsonage, on a beautiful lot of two acres, having associated with it a little gem of a church. The people received us quite cordially. We have been in almost every home in our membership, and know nearly every person in our bounds. Two of our quarterly meetings have been held by that sturdy presiding elder, J. W. Honnoll, who is by no means a novice.

Our work presents an encouraging outlook. We have five splendid prayer meetings, the interest in which is increasing, and four Sunday-schools. All the arrangements are made to commence holding Children's Days next Sunday (the second Sunday in May), to continue in consecutive order to the first Sunday in June. We have assessed us for Conference collections $175; have in cash $91.25—the remainder secured in good subscription except $9. A people who work more harmoniously with the pastor we have not found. Nearly half of the amount assessed for ministerial support has been paid. We are endeavoring to get the regular collections out of the way, in order to give proper attention to the Twentieth Century Thank-offering. We hope to do something creditable and substantial for this sacred call. With it we expect a gracious revival. In fact, we are having it now. All the interests of the church are reviving. We report many new subscribers to the NEW ORLEANS ADVOCATE. Success to it. Our next District Conference will be held in Victoria.

D. W. BABB

May 9, 1900.

BAY ST. LOUIS.

We close to-night a meeting of ten days' duration. The meeting was held under a large canvas tent. The preaching was done by Rev. T. J. Norsworthy. We had good interest and encouraging congregations from the first. Much good has been accomplished. Quite a number professed conversion, and many church members have been greatly revived. Twelve persons have applied for membership in our church. One comes to us from the Presbyterian Church; four by certificate. When you consider that seventy-five per cent. of the popniation of this place is Roman Catholic, and Methodism almost the only representative of Protestantism, such a meeting, with such results, is cause for rejoicing.

Rev. W. W. Simmons, our presiding elder, held our second quarterly meeting last Sunday, the thirteenth. He filled the pnipit at 11 A. M. in Bay St. Louis, and preached to an interested and interesting congregation five miles south of town at 4 P. M. same day. We had a good Quarterly Conference at 8 A. M, Monday.

Since the beginning of this year we have raised the money to wire our church for electricity, which cost $36, and paid $57 on a debt of $350 to the Board of Church Extension. We are well cared for by this kind people. We believe the Lord's cause is prospering in our midst. I am not given to reports in the paper, but think it will interest some to know that there is much to do on this coast, and that much can be done.

R. D, NORSWORTHY.

May 16, 1900.

THE MEETING AT CANTON, MISS

Praise to our Savior shall resound for the "glad tidings" we joyously give from Canton. What a pleasure to write how God has blessed our church and city through the preaching of our pastor, Bro. Harmon, and the Rev. Percy Knickerbocker!

Bro. Harmon conducted the meeting a week previous to the coming of Bro. Knickerbocker, preaching twice a day to large congregations. The logical, forceful and spiritual sermons of this truly consecrated man of God gave us a spiritual uplift, and prepared our heart to receive the message to be delivered by Bro. Knickerbocker. This gifted young man preached in the power and demonstration of the Holy Spirit. How our hearts burned within us! We felt a flame of "sacred love" rekindled under the inspiration of his earnest, persuasive, gentle and eloquent reasoning. In his soul-searching sermons he revealed the Eternal as the God and Father of us all, and the Judge over all. Especially did it seem that he had brought a message to the young people—the hope of our churches. With a heart young and aglow with divine fervor, with tenderness and exquisite pathos, he told them the sweet story of "Jesus and his love." At the same time he warned them to flee from the wrath to come, and the doom that awaited the unsaved. These appeals found a responsive chord. Many hearts were made receptive, and God sent his reviving power and baptized them with his Spirit.

What an impressive and beautiful picture was given on last Sabbath morning, when our beloved pastor administered the rite of baptism, and received twelve young converts into the church! Solemn and sacred the hour when, kneeling around the altar, they each partook of the Lord's Supper, by this act consecrating themselves to a life of service in his vineyard. The music of the choir, conducted by Mr. J. A. Bell, by its sweetness touched many hearts, and contributed to the successful results. Twenty were added to the church.

Out from the meeting goes a fragrance that has been blessed of God, and will be wafted into eternity. The church was always filled to its utmost capacity with eager and attentive listeners. Regretful expressions welled from each heart when they found the time had come to close this precious meeting.

We feel grateful to this consecrated young man for his labors among us. His coming was a benediction to our community. May his ministry be blessed with an outpouring of the Spirit of God, and the work of the Lord ever prosper in his hands! And we pray that the graces and gifts, so largely developed in him, may grow more and more unto the perfect day. X X X.

Canton, Miss., May 10, 1900.

"To-morrow, and to-morrow, and to-morrow,
Creep on in petty space from day to day
And all our yesterdays have lighted fools
The way of dusky death."

Procrastination is the thief of health as well as the thief of time. There are few things in which procrastination is so much indulged as in letter writing. We mean to write, but "to-morrow and to-morrow creep on" and we neglect it. This is bad enough when the correspondence is social or business in its character, but when it concerns the vital issue of health it is infinitely worse.

This touches *you*, if you are one of the women who have felt inclined to take advantage of Dr. Pierce's offer of a consultation by letter, *free*. You have studied the evidence which shows how other women have been cured. You cannot doubt but that Dr. Pierce's Favorite Prescription does cure diseases peculiar to women; irregularity, ulcerations, inflammations, bearing-down pains. You cannot doubt it, because of the force of the testimony of hundreds of thousands of weak women made strong, and sick women made well, and you mean to write—to-morrow.

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DALLAS, TEXAS.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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THURSDAY, MAY 24, 1900.

THE DETHRONEMENT OF SELF.

Light is not more opposed to darkness than is the spirit of Christ to the spirit of selfishness. The life of Jesus was the only perfectly unselfish life that the world has ever seen. Not the slightest taint of self-love or self-pleasing can be detected in his matchless example. Not a single instance can be pointed out in which he fell short of the noblest altruism. Even while hanging from the cross and enduring its awful agonies, he manifested the greatest concern for the welfare of others. To the penitent thief by his side he spoke words of peace and pardon. To the women who were lamenting him he said, "Weep not for me, but for yourselves and your children." To the beloved disciple he committed the future care of his mother, Mary, who was weeping before the cross. It is impossible to conceive of a more self-disinterested life, of a more perfect ideal of benevolence and unselfish love. As some one has strikingly said, "Jesus gave mastery to ministry and supremacy to service."

The holiest lives are those which resemble the example of Jesus, not simply in purity, but also in self-abnegation and in beneficence To be truly Christ-like is to be perceptibly meek and self-forgetful and self-denying. This does not mean that it is not a part of our sacred duty to make provision for our wants and for those dependent upon us, but it does signify that the rights, the needs, and the welfare of others must be given a large share of our attention. The bane of the world to-day is that such vast multitudes are lovers of self and lovers of pleasure more than lovers of God and their fellow-men. The natural desire of man is for self-gratification and self-exaltation. The world regards self-enjoyment and self-advancement as the supreme good. But such a spirit is utterly antagonistic to the teaching of Him who "pleased not himself," and whose chief joy was in doing good.

Says the distinguished English divine, Rev. F. B. Meyer, with much truth: "Self is the pivot around which the natural man revolves. It is the essential principle of every sin, and has been ever since that first sin, in which Adam preferred what was pleasant to the eyes and good for food, and calculated to make him wise to the will and word of God."

The subjugation of self, the eradication of selfishness, is the one great purpose which Christianity has in view both as regards the individual and as regards society. The regeneration of society will never be accomplished until "all men's good shall be each man's rule." While we who have put on Christ are to reckon ourselves dead to sin and to self, our souls will be in great peril if we imagine that the struggle with self and with Satan is over. The self-principle is astoundingly subtle and pervasive. It suddenly reappears oftimes just when we are about to congratulate ourselves that it has taken leave of us forever. The man who is surest of having mastered himself, and of being free from all taint of selfishness, is the one most likely to be betrayed by the reassertion of the old sinful self-principle, which, to quote again from Mr. Meyer, "we detect in moods and dispositions where we never expected to discover it. It puts off filthy rags, and attires itself in the somber garb of humility or religious zeal. It takes a foremost place in acts of self-denial and devotion. It multiplies its activities. It glories in its unobtrusiveness. It congratulates itself on its conquests and growing perfection. And all the while, in its self-complacency, it shows that it is a mere mimicry of that genuine holiness which is the direct product of the Holy Spirit." How important, then, that we should take heed, lest, in an unsuspecting moment, we give place to the evil spirit that dominates the unregenerate.

The most unselfish lives are ever the happiest. None are so subject to disappointment and vexation of spirit as those who care for nothing save their own interest and pleasure. As Fenelon has forcefully said, "Whoever will labor to get rid of self, to deny himself, according to the instructions of Christ, strikes at once at the root of every evil, and finds the germ of every good." The only way by which we can effectually dethrone self is to yield ourselves fully to Christ, and to renew that consecration day by day, so that his love completely and constantly fills our souls.

We thoroughly agree with Mr. Sheldon in the following utterance, which appeared several weeks ago in the Topeka Capital during the time it was being conducted as a Christian daily. Said he: "Selfishness is at the bottom of all the world's trouble. There is not a social wrong, not a ruined home, not a tangled condition of life anywhere that does not have for its real cause a selfish life. The greatest need of the world is to get rid of this horrible selfishness. It is the sin of all generations. And as fast as it is taken away by the power of Christ as he is allowed to come into the daily life, so fast will the life of men on earth become the happy, strong, beautiful life that God loves to have it."

WORTHY OF IMITATION.

For the sake of the stimulus which it may afford to Leaguers everywhere to "go and do likewise," we invite attention to the work of the Epworth League of First Church, Jackson, Miss. During the quarter ending May 1 the members of this League who serve in the "Charity and Help Department" made one hundred calls on the sick, and visited thirty strangers. They distributed fifty-five garments to the poor. They furnished provisions, medicines, etc., to seventy-six persons in need. And although a large part of the money expended was paid out for nurses for the sick, which is always expensive, yet with such skill have the finances of the department been administered that the cost has been only $65. And the good work is still going on. Who can measure the beneficent results of work like this? The results, which can be statistically tabulated, are insignificant in comparison with those moral and spiritual results that lie beyond the reach of the statistician's art.

What a benediction are such ministrations to those who are groaning under a load of poverty and misfortune almost beyond their strength! A friendly call, a sunny smile, a cheery word—who can estimate their influence in the dismal abodes of affliction and want? Blessed is the pastor who has such helpers. Blessed is the church which has thus learned to follow the example of the Good Samaritan. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

DEATH OF GEN. GILMORE.

In the death of Gen. J. Y. Gilmore, who passed away at his home in this city, on Wednesday, the sixteenth instant, New Orleans has lost one of its purest, most useful, and highly esteemed citizens. He was at the time of his death Major-General of the Louisiana Division, United Confederate Veterans, and also editor of the Sugar Planters' Journal. He was a devoted Methodist, as well as a most exemplary Christian, having united with the Rayne Memorial Church in 1894, and has ever been true to his vows. He left a wife, three sons and one daughter to mourn his loss. Their grief is shared also by a wide circle of friends.

The commencement sermon of Belhaven College will be preached by Dr. W. B. Murrah. Rev. R. Wilkinson will deliver the literary address.

NEW BOOKS.

The Southern Methodist Bi-monthly Review for May-June is, without doubt, a magnificent number. Following is the table of contents: (1) "Church Unity: How Far Practicable?" By Herbert Cushing Tolman, professor of Greek in Vanderbilt University. (2) "St. Anselm of Canterbury as the Type of Early Scholasticism Judged on the Basis of his Treatise, 'Cui Deus Homo.'" By Rev. Robert T. Kerlin, of the Missouri Conference. (3) "Our New Educational Policy." By J. H. Reynolds, professor in Hendrix College, Arkansas. (4) "In His Steps." By John F. Bonnell, M. A., professor in Emory College. (5) "The Fourth Gospel and Its Author." By J. C. Calhoun Newton, D. D., of the Virginia Conference. (6) "A Story of Wayfarers and Homeless Men." By B. W. Arnold, Jr., Ph.D., acting professor of History and Political Economy in Emory College. (7) "The Relation of God the Son to God the Father." By the Rev. Jas. A. Anderson, of the Little Rock Conference. (8) "Wanted—A Newspaper." By the Rev. R. F. Bishop. (9) "Academic Criticism." By Henry Snyder, M. A., professor of English in Wofford College.

In the editorial departments a number of live and important topics are discussed, and much valuable information is given concerning missions and recent books. The article by Bro. Bishop, in which the need of cleaner, more wholesome daily papers is graphically set forth, is one of the most timely and suggestive that we have seen on that line. We wish it could be read by every layman in Southern Methodism. All of the articles are highly meritorious, and afford the thoughtful reader a rich feast. Specially noteworthy is the paper by Prof. Reynolds on our new educational policy, and also the one by Prof. Arnold telling about tramps and homeless men. The layman or the preacher who does not take the Review is no small loser thereby.

CHRISTUS AUCTOR: A Manual of Christian Evidences. By Warren A. Candler, D. D., LL.D. 12mo. 253 pages. Cloth. Price, $1.25. Nashville, Tenn.: Southern Methodist Publishing House.

This new volume from the pen of our versatile and gifted Bishop Candler is a fresh, scholarly, and able presentation of the credentials of Christianity, and is destined to take high rank in the field of apologetic literature. While not an elaborate treatise, it covers the whole ground of Christian evidences thoroughly and satisfactorily, and is all the more valuable by reason of its conciseness. In the marshalling of facts and in the elucidation of the arguments involved in demonstrating the truth of the Christian religion, the author evinces striking originality of method, irresistible power of logic, and complete mastery of the subject.

On account of recent archæological discoveries in Bible lands, and the claims of certain scientists and higher critics of the present day, there is eminent need of a more modern setting forth of Christian evidences than is found in a good many standard works upon this subject. Bishop Candler, perceiving this deficiency, has endeavored to remedy it in some measure, and remarks in the preface with great pertinence: "The older writers have seemed to take too much for granted, and, besides, since their days the field of controversy has been entirely changed. Not a few of the modern writers, on the other hand, have appeared to grant too much, and to make concessions to rationalism which may be justly regarded as betrayals of the truth."

This is undoubtedly a faith-strengthening, doubt-dissipating book of extraordinary value, and is calculated to convince truth-seeking skeptics and unbelievers as well as to greatly edify the disciples of Jesus. It is splendidly adapted to class-room work, and ought to be given a place in the curricula of all our higher institutions of learning. Both laymen and preachers will find it a brain-nourishing and enjoyable book. It is sure to prove wonderfully helpful to young ministers, especially. The book is attractively printed and bound, and is written in the clearest and tersest of English.

Rev. L. M. Lipscomb, the energetic pastor at Coldwater, Miss., sends us the cheering news that his charge has paid $95—its entire assessment for foreign missions.

SOUTHERN STUDENT CONFERENCE.

The seventh annual Southern Student Conference will be held in Asheville, N. C., June 15 to 24, inclusive. This meeting is a Conference of the leaders of College Young Men's Christian Associations throughout the South for training in Bible teaching, and in methods of developing religious work and missionary interest in college. It is held under the auspices of the Student Department of the International Committee of Young Men's Christian Associations. The use of the buildings and grounds of the Bingham School has been extended to the Conference by Col. Robert Bingham.

The daily program of the Conference consists of platform meetings for the deepening of the spiritual life, normal Bible classes, missionary institutes for the discussion of methods of creating and fostering missionary interest in college, conferences for the discussion of methods of promoting Christian work among students, and life-work meetings on the mountain-side at sunset for the presentation of the Christian callings that need college men. The afternoons will be devoted to athletics under the direction of a committee of athletes from the leading universities of the South. Walking trips and excursions will be taken to the finest points of view.

Among the prominent leaders of Christian thought and work who have been secured as speakers are Mr. Robert E. Speer, of New York; Rev. Charles R. Erdman, of Germantown, Pa.; Rev. E. C. Dargan, D. D., of the Southern Baptist Theological Seminary at Louisville, Ky.; Dr. Walter R. Lambuth, Secretary of the Foreign Mission Board of the Methodist Episcopal Church, South; Rev. R. G. Pearson, D. D., of Asheville, and Rev. Carl E. Grammer, D. D., of Norfolk, Va. Mr. C. K. Ober, Field Secretary of the International Committee, will preside at the Conference.

Bible classes will be taught by Mr. F. M. Gilbert, of Boston, and Mr. Augustus Nash, of Cleveland, Ohio. The College Conferences will be directed by Messrs. H. M. McIlhany, Jr., George Gleason and H. P. Anderson, Secretaries of the Student Department, while the missionary interests will be in charge of Mr. F. P. Turner and Dr. C. W. Ottley, Secretaries of the Student Volunteer Movement for Foreign Missions.

Last year fourteen States were represented by over two hundred delegates from sixty-eight different institutions. It is expected that the attendance this year will be even greater. A rate of one fare for the round trip has been granted by all railroads in the South.

In connection with this Conference there will be held a Conference for city and town Young Men's Christian Association workers, who will participate in the platform meetings with the student delegates, but will have separate sessions for the discussion of methods of work. This will be in charge of C. K. Ober and C. L. Gates, Field Secretaries of the International Committee, assisted by various Southern State and local secretaries. It is expected that secretaries, officers and other workers of the Young Men's Christian Associations throughout the South will attend this Conference.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The attitude of this government towards the peace envoys from the South African republics, who arrived in New York this week, and will shortly come to Washington, was freely discussed at yesterday's Cabinet meeting, and a member of the Cabinet says the sentiment shown was to be as liberal toward the envoys as the diplomatic proprieties will permit, and not to raise any unnecessary technical points against them. Just what the status of this delegation is, is as yet unknown at the Department of State. Publication of their address to the people of the United States led the officials to suppose that they have no diplomatic credentials, as it would be a violation of diplomatic etiquette for the diplomatic representatives of other countries to take part in agitation and public demonstrations in the United States, as these delegates have announced their intention to do. If they come merely as a delegation of citizens of the Orange Free State and the Transvaal Republic, they will be courteously received by the Secretary of State and by the President. If they have official credentials as representatives of those governments, the matter will be complicated, and their official reception somewhat doubtful. It is the intention of our officials to be as cordial as circumstances will permit, but to do nothing that can be construed as a violation of neutrality.

Mr. Clark's voluntary resignation of his seat in the Senate removed the necessity for the adoption by the Senate of the resolution reported unanimously from the Committee on Elections, declaring him not entitled to the seat he has occupied since the opening of Congress. Most of the senators would have been pleased with this ending of the unfortunate case, had it not been followed by Mr. Clark's appointment to the vacancy.

Fourth Assistant Postmaster-General Bristow left Washington today for Havana, where he will take full charge of the entire Cuban postal system, and conduct a rigid investigation of the irregularities which have caused such a scandal, and which, it is feared, will result in a loss of American prestige with the Cubans that will do much harm. After four hundred years of it the Cubans expected peculation on the part of Spanish officials, and were a little suspicious of American claims of honesty in the administration of public affairs.

Rev. Charles S. Wilson, who was the first white missionary to Uganda, Central Africa, and who is now a resident of Jerusalem, has been telling Washington audiences some of his wonderful African experiences. He went to Uganda with two other missionaries. His two companions were murdered, and he worked for a year and a half alone, the only white man in that section of the world. To-day, in the villages about Lake Nyanza, upon the shores of which he worked, there are 500 churches, with thousands of members—all converted heathen. He predicts that within ten years every human being in the world will have heard the gospel.

Senator Daniel made a short speech while the Naval Appropriation bill was under consideration, in which he stated a platform, in a few words, that might with appropriateness be adopted by the Christian statesmen of America. He said: "This is a peaceful nation, and I would preserve in the hearts of our people the conservative doctrine that would keep it a peaceful nation. The object which leads me to vote for liberal appropriations for the navy is simply that we may have necessary weapons of defense, and not that we may have a vast navy, which shall go about the world seeking whom we may devour."

Rev. James McNaughton and Mrs. McNaughton, for a period of years connected with American missionary work at Smyrna, Turkey, are visiting Washington relatives.

Mr. Eugene Stock, of London, England, who attended the recent Missionary Conference in New York City, delivered an address on foreign missions in Washington this week. Of missionary work in general he said: "What use was it for God to suffer death and again live, if the people are not to be told of it? This telling is the missionary labor. Every man in the world has a claim to hear about Christ, and he must hear it from those who know." Referring to the disposition in some quarters to slur at foreign missionary work, Mr. Stock said: "A little while ago one of your great daily newspapers said that no follower of the Mohammedan religion had ever been converted to Christianity. One of the greatest honors of my life was when I was permitted to shake the hand of a Mohammedan divine who had renounced his faith and accepted the Word of God as the living truth. One of his friends had been converted to Christianity, and thinking to save him from this, the Mohammedan official sought to write him letters refuting the truths of the Christian religion. He secured a New Testament in his own language, and began to read the Scriptures of Luke, and was himself converted to Christianity."

Washington, May 16, 1900.

Bishop Galloway returned on Wednesday, the sixteenth instant, from Chicago, where he took in the General Conference of the M. E. Church. Our brethren across the line made good use of him in the pulpit and on the platform.

NORTH MISSISSIPPI CONFERENCE NOTES.

The meeting in Winona resulted in much good. There was a revival in the church, and twenty added to the membership by profession and eleven by letter. Grenada has had a successful meeting, in which the pastor was assisted by Rev. J. B. Culpepper. A goodly number professed conversion and the church was greatly revived. Grenada College shared largely in the blessing. We regret that Rev. H. D. Estes has been compelled by failure of health to give up his work, Tunica circuit. His place is being supplied by Bro. B. C. Trigg, a student in Millsaps College.

Rev. H. C. Pittman writes hopefully and cheeringly of his work on Charleston circuit. One new church is completed, several are being repaired, and financial reports are gratifying.

In this age of book-making it is gratifying to us to know that our own great Publishing House is keeping in the procession. Two new books have recently been issued that deserve and should have a place in the libraries of all our preachers and people, to-wit: "Japan: The Country, Court and People," by Rev. J. C. C. Newton ($1); and "Christus Auctor: A Manual of Christian Evidences," by Bishop Candler ($1.25). The former is a very attractive and interesting book, brimful of matter concerning Japan, that is of concern to all who are interested in the Christianization of that great country. The latter is indeed a great book which our preachers and others should possess and read as soon as possible. I shall be pleased to send it postpaid to any address for $1 only.

This writer enjoyed very much his meeting with the Forest District Conference at Forest. Bro. Mellen and his preachers are a body of noble fellow-laborers. They know how to treat a connectional worker with courtesies and helpfulness. A Sabbath at Morton with Bro. Linfield and his people was spent with pleasure and profit.

The Winona District Conference, held at Indianola, has just adjourned. Bishop Galloway addressed a large audience last evening on the Twentieth Century Movement. H. W. Whitnell, W. G. Harbin, T. H. Lipscomb and H. H. Estes were licensed to preach, and the three first named were recommended for admission into the traveling connection. J. R. Bingham, A. H. George, R. Thayer and J. B. Streater were elected delegates to the Annual Conference. It has been an occasion of spiritual refreshing and sweet fellowship to those present. Three pastors were absent, and but few laymen were present. Bro. Sanders purposes continuing the meeting through next week with the assistance of Bro. M. L. Blanton. May it result in great spiritual good to the church and community!

G. W. BACHMAN.

Winona, Miss., May 19, 1900.

NOTES.

President Chambers has kindly sent us a cordial invitation to attend the exercises of the forty-second annual commencement of Whitworth College, the program of which will be found in another column.

***

The Epworth League Missionary Rally, held at Louisiana Avenue Church last Sunday afternoon, was a well-attended, enthusiastic, and highly enjoyable service. Rev. P. L. Cobb, of Nashville, was on hand, and delivered an exceedingly impressive and instructive address on missions.

***

The Methodist congregation at Crowley, La., last Sunday voted their pastor, Rev. P. R Knickerbocker, leave of absence for three months in order to give him opportunity to take a trip to Europe, and possibly to the Holy Land. He expects to leave New York, June 6 During his absence his place will be filled by Rev. C. B. Duncan, of Missouri.

***

We are in receipt of an invitation to attend the marriage of Miss Elise Ahrens, daughter of Dr. and Mrs. J. B. A. Ahrens, of New Orleans, to Dr. John Thomas Crebbin. The happy event will take place at 7:30 P. M., June 5, 1900, at the residence of the bride's parents, No. 3464 Constance street. The ceremony will be performed by the bride's father. The bride is a bright, highly cultured, and most estimable young lady, and the groom, who has just received a medical diploma from Tulane University, is fortunate indeed to capture so splendid a prize. We extend in advance our heartiest congratulations and wish them a life of unalloyed happiness.

THE PIANOS AND ORGANS

Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.

JUNIUS HART, - 1001 CANAL.

India Famine Relief Fund.

Previously acknowledged	$86 00
Epworth Kemper (Miss.) circuit, forwarded by R. L. Phillips	3 50
Friend, Meridian, Miss.	75
Total	$90 34

AN APPEAL.

The Epworth League Board, at its recent sitting, having carefully looked into the interests of the League Department, finds it prospering in a satisfactory way, except that the circulation of the Epworth Era, the League organ, is far below what it should be, and far below the financial needs of the League Department, the sole support of which is the subscription patronage of the League paper. Twenty thousand subscriptions are needed to make the Era and the League Department self-sustaining.

We now earnestly appeal to our pastors and Leaguers to make an immediate and thorough canvass in the interest of the extension of the Era's circulation. The League has brought a great blessing to our young people, and has proven a helpful force in every part of our church work. The necessity for an immediate and thorough canvass in every League in the church is, therefore, earnestly asked by this Board. A great interest of the church and the spiritual well-being of our hundreds of thousands of young people are involved in the faithfulness with which this call is met.

We are very faithfully yours in the work,

W. A. CANDLER, Pres.;
J. W. NEWMAN, 1st Vice-Pres.;
W. T. McCLURE, 2nd Vice-Pres.;
J. M. BARCUS, 3rd Vice-Pres.;
H. M. DUBOSE, Sec'y-Editor;
THOS. B. KING,
E. H. RAWLINGS,
W. F. McMURRAY,
R. E. ALLISON.

Nashville, Tenn., May 2, 1900.

Corinth District Missionary Institute.

The Missionary Institute and Sunday-school Convention of Corinth district met in Iuka, May 8 and 9. There were but nine of our preachers present. It, however, was one of the most delightful and interesting Conferences I have ever had the pleasure of attending. Our much-beloved presiding elder was in the chair from first to last, and presided to the great delight of all present. He has as many qualifications for a presiding elder as any man I ever saw. Bro. Young is no surface man. He goes down to the tap-root of things. While he puts all necessary stress upon the finance side of the work, he puts great emphasis upon the spiritual side also. He evidently loves his preachers and people, and makes them feel that their sorrow shall be his sorrow and their joy shall be his joy. He has, undoubtedly, found his way into the hearts of all the people of Corinth district—the land of his nativity. W. R. WILLIAMS.

Booneville, Miss.

REPORT FROM FANNIN CHARGE.

Earnest Moor, a young man well known by several of our preachers, has been quite sick with small-pox. Now, after five weeks, he is improving slowly, and Aunt Caroline, his faithful cook, has the dreadful disease. Many earnest prayers have gone up in behalf of both of them. Aunt Caroline, for many years, has been a faithful friend to the occupants of the parsonage, which is located just across the street from her house. Though the dreadful disease is so near us, we are not afraid. Our trust is in God; our faith is well founded; we will follow our Guide and fear no danger.

So far I have met all my appointments, except when extreme cold and rain interfered. Our congregations are good. Our Sunday-schools are doing well. Our people are growing in liberality, and promise to do better, in a financial way, than formerly. We have some splendid people on this work, but, my! how family prayer and our church papers are neglected. Our people are simply charmed with Bro. Holloman, our faithful presiding elder. His preaching helps us. H. P. LEWIS.

"SAFE BLIND, SAFE FIND" Fortify yourself now by purifying and enriching your blood and building up your system with Hood's Sarsaparilla and you may expect good health throughout the coming season.

All liver ills are cured by Hood's Pills. 25 cents.

INDIAN MISSION.

Dear Brethren and Sisters—Friends of the Indian Mission in Mississippi: I want to appeal to you again in behalf of the mission. The mission is growing. We now have three missionaries—one white and two Choctaws—under the supervision of our faithful and efficient presiding elder of Forest district, Bro. T. L. Mellen, and now, as the work enlarges, we need more land and about two new church buildings. The Indians are not educated to feel the need, nor are they able to build the churches, or buy the land; so, if it is done, we, the friends of the mission, must do it, and you may be sure Bros. Mellen and Donnell will use it to the best advantage, and it will be secured to the M. E. Church, South. So there is no danger of your money being lost. I think it is as needy a cause, and as worthy an object, as you could possibly give your money to.

Now, brethren and sisters, think of this poor, destitute, wandering people, and then the garden of Gethsemane and the cross. The five bleeding wounds received on Calvary ought to plead for this poor, destitute people. Will they not?

Brethren and sisters, let's furnish what money is needed for this worthy purpose, and let's do it at once. Please, when you lay this paper down, write to me at once, enclosing me a contribution for the mission. Send all you can. Make your gift so large to this and other missions and worthy objects that you will feel it. Make the hands of your pocketbook sore. They will be no sorer than were the hands of Him who was nailed to the cruel cross for you and me. Send, send, send at once. Send by money order, registered letter, or otherwise, to me at Lorman, Jefferson Co., Miss. Mrs. R. A. Harris, of Oak Ridge, Warren Co., Miss., has sent me $1, and some brethren promised at Conference to send a contribution. Please be prompt. A. D. MILLER.

Lorman, Miss., May 18, 1900.

NOTICE.

MR. EDITOR: Please announce that the Woman's Missionary Society of the North Mississippi Conference will hold the next Annual Meeting at Durant, Miss., June 7-10, 1900. Our local president, Mrs. D. C. Roby, would like to have the names of all who expect to attend.

We have applied to the various roads for reduced rates, and most of them will grant the request. Let everyone coming to Durant on this occasion get a certificate every time a ticket is bought, showing the fact of purchase, date and cost of ticket. Get such certificate from each road traveled over. N. G. AUGUSTUS.

Durant, Miss., May 18, 1900.

Mansfield Female College.

The commencement exercises will begin on Thursday, June 7, at 8 P. M., with an entertainment by the pupils of the Primary and Intermediate Departments.

Friday, June 8, 8 P. M.—Elocution class.

Sunday, June 10, 11 A. M.—Commencement sermon by Rev. Jas. L. Pierce.

Monday, June 11.—Class Day. Exercises at 8:30 P. M.

Tuesday.—Alumnæ Day. Exercises at 10:30 A. M. Annual concert, 8:30 P. M. Meeting of Board of Trustees, 9:30 A. M. (A full meeting is earnestly requested.)

Wednesday.—Commencement Day. Conferring of diplomas by the president. Annual address by Col. J. W. Nicholson.

All are invited to attend these exercises. T. S. SLIGH,
President of College.

J. L. P. SHEPPARD,
Pres. Board of Trustees.

Forest District.

To the Preachers in Charge in the Forest District, Mississippi Conference, M. E. Church, South—

DEAR BRETHREN: Let me know at once the amount of cash and the amount of subscriptions to the Twentieth Century Thank-offering Fund contributed in your respective charges last year and this year up to date. Do not add the cash and the subscriptions together. Keep the two items distinct in your reports to me. Prompt attention, brethren, if you please.

Yours faithfully,
T. L. MELLEN, P. E.

May 17, 1900.

If you Lack Energy

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

Attention, Opelousas District.

The College of Bishops, in the Pastoral Letter issued in the Nashville Christian Advocate, of May 17, "recommend that the week preceding Sunday, July 8, be observed in all our churches as a week of prayer and self-denial, that the God of our fathers would mercifully visit us with the power of his Spirit, reviving his people and saving sinners. On that day (July 8) let the people bring their thank-offerings, praying that their gifts may be graciously accepted and blessed to the furtherance of the divine kingdom in the earth."

Let every pastor, the Official Boards co-operating, make preparation to carry out this recommendation, and carry it out in the right spirit, and then we shall see "the pleasure of the Lord prospering" in our district. A week may be well spent in prayer and self-denial when we remember "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." I am sure if the pastors and officers of the church will co-operate in the work and "apply all diligence" during that week to succeed for the sake of the glory of our Lord, our Twentieth Century apportionment will be collected and all the other collections and salaries will be paid in full, and revival fires will be kindled on every charge to the saving of sinners and the upbuilding of saints.

Brethren, let every one prepare to keep the week set apart, so that when the time arrives, we may be able, without distraction, to give the time ungrudgingly, and expend our energies honestly and faithfully and prayerfully in carrying out the recommendation of the College of Bishops.

C. W. CARTER, P. E.

East Mississippi Female College.

COMMENCEMENT EXERCISES.

WEDNESDAY, MAY 23.

8:15 P. M.—Kindergarten, Primary and Preparatory Departments.

THURSDAY, MAY 24.

8:15 P. M.—Concert by Vocal and Stringed Instrument Departments.

SUNDAY, MAY 27.

11 A. M.—Commencement Sermon, Rev. F. S. Parker, Baton Rouge, La.

MONDAY, MAY 28.

10 A. M.—Annual Meeting of Alumnæ Association.

8:15 P. M.—Elocution and Physical Culture Exercises.

TUESDAY, MAY 29.

10 A. M.—Piano Recital (College Chapel).

10 A. M.—Annual Meeting Board of Trustees (College Parlor).

8:15 P. M.—Annual Concert.

WEDNESDAY, MAY 30.

10 A. M.—Class-Day Exercises.

8:15 P. M.—Graduating Exercises. Address by Prof. Dabney Lipscomb, A. M., University of Mississippi.

J. W. BEESON, President.

Forest District.

To the Preachers in Charge and the Assistants in the Bounds of the Forest District, Mississippi Conference, M. E. Church, South—

DEAR BRETHREN: Now is the best time to prepare and preach the educational sermon required by Paragraph 135 of the Book of Discipline; observe Children's Day; take the educational collection, and gather the facts needed to fully answer Question 17, Paragraph 86. Let no one be in default in these matters.

Yours faithfully,
T. L. MELLEN.

NOTICE.

Delegates to the Woman's Home Mission Society, which meets at Como, Miss., May 26-29, must secure a certificate from local agent that he has collected full fare, in order to get reduced rates on return ticket. The railroads have agreed to give one and one-third fare, provided there is an attendance of fifty. Let every auxiliary in North Mississippi have a good representation.

MRS. ANNETTE B. GLADNEY,
Rec. Sec.

May 15, 1900.

W. F. M. SOCIETY.

The North Mississippi Conference of the W. F. M. Society will convene in the M. E. Church, South, at Durant, Miss., Saturday, June 9, 1900. A large delegation is expected, as it is the intention of the Conference to entertain two or more returned missionaries.

Write at once to Miss Cecile Ramsey, Durant, Miss., in reference to entertainment, etc.

MRS. M. I. HOSKINS,
Pres. W. F. M. S.

NOTICE.

Meals will be furnished all visitors to the commencement exercises at Centenary College at the uniform rate of 25 cents per meal, in the Pharr Hall.

ROBT. W. VAUGHAN, Mgr.

Jackson, La.

Brodie's Liver Pills

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

AND ALL

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

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I. L. LYONS & CO., Prop's,

NEW ORLEANS.

For Sale at a Bargain.

The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

T. J. MURRAY,

DEALER IN

STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,

Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

FOR RENT.

Cottage at Seashore Camp Ground. Four rooms and hall, furnished. Apply to J. A. Woodville, 136 Carondelet St., or Mrs. W. Bieker, Seashore Camp Ground, Biloxi, Miss.

WANTED, TRAINED NURSE,

As matron of E. M. F. College. Must be between 25 and 45, and a true Christian, deeply spiritual, full of the Holy Ghost. Address

J. W. BEESON, President,
Meridian, Miss.

TYPEWRITERS FOR SALE.

Writers of all makes for sale on easy terms—terms that others charge for renting. Machines from $15 up, at $5 profit (others make $25 to $35), $3 to $5 a month.

J. W. B., Pastor M. E. C., S. Box 95, Brookside, Alabama.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

Whitworth College Commencement.

PROGRAM.

TUESDAY, MAY 29.

8 p. m.—Exercises of the Primary and Preparatory Departments.

FRIDAY, JUNE 1.

8 p. m.—Debate between the Literary Societies. Address by Rev. A. F. Watkins, of the Mississippi Conference.

SATURDAY, JUNE 2.

8 p. m.—Anniversary of the Alumnæ Association.

SUNDAY, JUNE 3.

11 a. m.—Baccalaureate sermon by Rev. J. E. Carpenter, of the Mississippi Conference.

3 p. m.—Exercises of the Epworth League.

7:30 p. m.—Sermon before the Epworth League by Rev. J. M. Morse, of the Mississippi Conference.

MONDAY, JUNE 4.

9 a. m.—Annual meeting of the Board of Trustees.

10 a. m. to 4 p. m.—Art levee.

11 a. m.—Contest in elocution for gold medal.

8:30 p. m.—Grand concert.

TUESDAY, JUNE 5.

10 a. m.—Address by Hon. R. H. Henry, of Jackson, Miss. Delivery of medals and diplomas. Announcements.

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OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$293,157,627 64
To beneficiaries of deceased members	304,591,283 42
Total paid to members, both living and dead	$597,748,910 06
And now holds for the security of its present members	277,617,325 36
Paid to and invested for its members	$765,366,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles, New Orleans, La.

Managers for Louisiana and Mississippi.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss., EDITOR.

The Epworth Leagues of our great State are now beginning a new year, with the brightest prospects of any year in their history.

Prof. H. A. Hayes, of West Point, Miss., our new president is eminently qualified for the high position to which the Leaguers of the State have called him. He is a young man, full of energy, and a natural leader; so we may expect in him safe and successful leading.

Hon. V. E. Pollard, of Greenwood, Miss., our newly elected first vice-president, is a young attorney of high culture and deep spirituality. We may be sure that the spiritual part of the Leagues will have a spiritually intellectual leader.

Miss Dudley Jones, of Greenville, Miss., our new second vice-president, is a young lady who has no superior in our State in all lines of service in our Zion. She is now in the Scarritt Bible and Training-school, which will help her in this very work.

Mrs. Sophia Stephens, our third vice-president, is, from all account, the woman for the place. She lives at Lake, Miss.

Miss Josie Critz, of West Point, Miss., is well known to the Leaguers of the State, she having been for a number of years in her place at the State and District Conferences, as well as a most successful worker in local League department. She is our new State recording secretary and treasurer.

Miss Vic Thompson, of Tupelo, Miss., needs no introduction by this editor. She has been identified with the League work since we had such an organization. We may expect the same faithful work from our corresponding secretary this year that she has given us in the years past.

Miss Annie Estelle Boothe, of Sardis, Miss., was re-elected State Junior superintendent in recognition of the fact that this important office could not be better filled, though search might be made in every nook and corner of the State. We may expect her former faithful service continued.

Let each of these officers have the hearty co-operation of every Epworth Leaguer. They can not succeed without such co-operation.

Now, officers and Leaguers are introduced to each other. Begin your work at once. No League should try to exist another week without the aid of that indispensable paper, The Epworth Era. No League can do half so well without it as with it. So don't delay. Get it and read it.

This editor very earnestly requests that every Leaguer shall contribute to make this department of the work succeed. Let this office hear from you frequently.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La., ASSOCIATE EDITOR.

Commencement Day is near, and many of our members will soon step out into the world for themselves. Stick to the Epworth League, for the older you grow the more will you need what it gives you.

Let no League think of disbanding for the Summer. That is the finest time for work, for you haven't much else to do; certainly nothing more important.

Don't count too much on numbers. A splendid League can be carried on with six or eight members. If you have no one to take the lead, select one most promising and most likely to be with you for some time, and send him or her to the Tri-State Conference in August. The business of that Conference is to train a leader for you. But, of course, they can't do that if you have no one there.

Ruston Junior League is a live institution. They were organized on Jan. 7, 1900, with 25 members, and now have 55. Within two months of their organization they had built a neat fence around the church, and have pledged themselves to contribute $100 to the new parsonage. Their devotional meetings on Sunday afternoon are well conducted and interesting, and every time a business meeting is announced they flock to it in drover. The treasurer collects dues from each member monthly. They hold elections quarterly, so everyone can have a turn at being officers. And then, too, the election is the part they all like best. The present officers are: Stella Henderson, president; Fannie Proctor, Lena Turrentine, and Epsie Bond, vice-presidents; Edith Cann, secretary; and Sallie Colvin, treasurer. The pastor attends their meetings and superintends their work.

The districts that fail to organize are the ones which will fall to the rear of the procession, and stay there. Two or three live Leagues in a district, well organized, can soon arouse enthusiasm on the subject all through the district, and soon double the number of Leagues and increase vastly their own interest. Then that district is in position to try the Holston, or some other plan, to bring up the Conference collections in full. We hope to be able soon to announce that all the organizers have gone to work, with a view to fully organizing the State. If we will do it, we can do it, and we can put Louisiana up with the best of the Conferences in League work.

SPECIAL NOTICE.

To the Leaguers of Louisiana and Mississippi—

Please remit to me at your earliest convenience all money subscribed at the recent session of your Conferences for the Tri-State League, to be held at Seashore Camp Ground, Aug. 1-9, 1900.

MARGARET E. BANCROFT,
Treas. Tri-State League,
50 South Broad St., Mobile, Ala.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (now improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

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You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

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Owing to excellent work and satisfactory prices, this firm has a large and constantly increasing practice. It includes among its patrons leading professional and business men.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's **Swamp-Root** is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.

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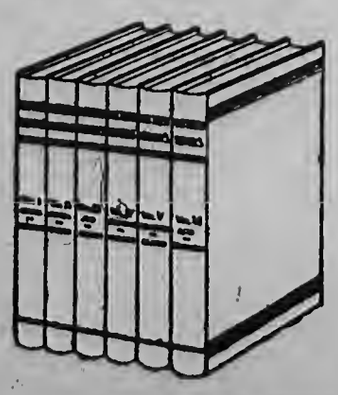

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Home Circle.

I KNOW NOT WHY.

BY S. J. METCALF.

I know not why dark clouds aronnd us
Often gather all the way,
Bnt I know that Jesus loves us.
And he leads to brighter day.

I know not why loved ones have gone,
Held for awhile in death's cold embrace,
But I know Jesus lives forevermore,
And they shall behold His face.

I know not why less joy than sorrow
Is the lot of some to bear,
But I know if we are faithful,
We shall all His glory share.

I know not why earth's choicest favors
Oft seem showered on the faithless ones,
But I know all things are ours,
When the King of glory comes.

—World's Crisis.

LEARN TO EXPECT A GREAT DEAL OF LIFE.

An infinite benefit comes from forming the habit of expecting the best of life for oneself. Do not go abont with an expression of discontent on your face, giving everybody the impression that the good things of this world were intended for some one else. Practice the art of stretching your mind over great expectations. In this way yon will broaden yonr position. If yon learn the art of expecting great things for and from yonrself, yon are more likely to prepare yonrself for great things. A sort of discontent has led to all the great things which have happened from the time of the earliest Hottentots to that of the Lincolns and the Gladstones.

No one can accomplish anything great in this world who is contented with little, who is confident that he was made for little things, or is satisfied with what happens to come in his way.

A man who expects great things of himself is constantly trying to open a little wider the doors of his narrow life, to extend his limited knowledge, to reach a little higher, to get a little farther on than those aronnd him. He has enongh of the divine disposition within him to spur him on to nobler endeavors. He looks to get the best of the things offered to him.

That most delightful character, John Burroughs, tells ns of a woman who complained that no birds ever came to her orchard, while he counted a score or more there. This was because he loved birds and was looking for them, and found them, while she did not care for birds, and hence rarely saw them. "Yon must have birds in your heart, Madam," said this great natnre-lover, "before yon can find them in the bushes."—Success.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expressiou. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beanty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—Scottish Reformer.

THE BIBLE IN THE HOME.

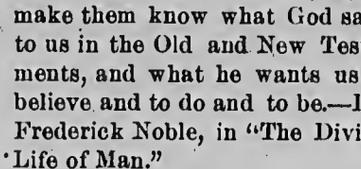
Give the Bible the place it ought to occnpy in your homes. Enshrine it in power. Let not the daily newspaper, nor the popular magazine, nor the most eminent standard author come between you and the daily reading of God's Word. Some of you, I doubt not, have precious memories of home where the Bible was a revereuced aud studied book. Yon ean hear the tones of the father's voice as he read in the morning, and recall the awfulness with which the old prophetic periods were clothed, or the delight with which the precions promises fell upon your ear. You can see a beloved mother garnering strength and courage and consolation day by day from the Psalms and beatitudes. You know the words that were taught yon then have clnng to your memory, and will be part and parcel of you through all eternity. Now by all that is sacred in these recolleetions, by all the love you bear your little ones, by all the terrors of the judgment before which we must all appear and meet the record of our lives, I beseech you to be faithful in your own homes, faithful to God and to those whom God has committed to yonr care. It will soon be too late. When these children have grown up and gone into their life work, let it not be theirs to say: "I might have been made familiar with the Bible and its blessed teachings, and through the influences of truths thus learned might perhaps have been led into an assnred hope of eternal life in Christ; but my parents were not faithful, and the book divine had no honored place in my early home."

You may not be able to give your children wealth or the inheritance of a great name, or eminent social advantages; but you can leave them the resnlts of fidelity and precious memories of devotion to the holy task of trying to make them know what God says to us in the Old and New Testaments, and what he wants us to believe and to do and to be.—Dr. Frederick Noble, in "The Divine Life of Man."

GENIUS.

"I never do a thing thoroughly," Mary said to me the other day. She had jnst been competing for a prize in composition. "I read my composition only once after I wrote it, and I never practiced it in the chapel at all." She was naturally far more gifted than Alice, who was her principal competitor. Alice wrote and rewrote her article, and practiced it again and again. The day came. Alice read her composition in a clear, distinct voice, without hesitation or lack of expression. It was condensed and well written. Mary's could not be heard beyond the fifth row of seats, and was long and uninteresting. Alice won the prize. One remembered and the other forgot that trnth so trite, but so aptly pnt by Carlyle: "Genius is an immense capacity for taking trouble."—Christian Observer.

INFLAMMATION



of the womb with its frightful pain and suffering is quickly cured by

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(GERSTLE'S FEMALE PANACEA)

Try this remedy. No matter if everything else has failed G.F.P. will cure you.

My daughter, Mrs. Matilda Embry has suffered almost constantly since her child was born. Finally she commenced the use of your G. F. P. (Gerstle's Female Panacea) and two bottles cured her. It has cured several women around here, so we have ordered two dozen bottles more of it.
Threlkel, Ky. MRS. W. J. EMBRY.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

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If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.

THE COST OF A BOY.

It would be a good thing for all boys, and girls, too, to get some idea—in real figures—of what their parents do for them. P. B. Frisk gave a lectnre on the cost of a boy. He computes that at the age of fifteen a good boy, receiving the advantages of a city life, will cost, counting compound interest on the sum invested, not less than five thousand dollars. At twenty-one he will not cost any more unless he goes to college, when it will cost nearly twice as much. A bad boy costs about ten thousand dollars at twenty-one, if he does not go to college. If he does, it costs as much more. And when a man has put out ten or twenty thousand dollars into a boy, what has he a right to expect of him? What is fair? Is it fair for the boy to work himself to death, to run, jump, play ball, or do in snch a way as would disable or break him down? Is it fair for him to despise his father and neglect his mother? Is it fair for him to ruin himself with drink, defile himself with tobacco, or stain himself with sin? Some of us have put about all of our property into boys and girls, and if we lose them, we shall be poor indeed; while if they do well, we shall be repaid a hundred-fold. Boys, what do you think about the matter?—Exchange.

CURE FOR WEARINESS.

There is nothing which will give a change for rest to the over-tired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God, which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength—Anna C. Bracken, in Harper's Magazine.

Another fault in young people is lack of respect for their superiors in age. This fault is largely the fruit of conditions peculiar to this generation. There have been many changes and improvements in nearly everything in this country within the last half century. It is a very common remark that children now have much better advantages than their parents had in childhood. The country is blessed with better schools, supplied with more improved methods, and enlightened by far better facilities for gathering and disseminating information now than it was a few years ago. This is calculated to breed egotism in young people if they are not carefully guarded against that danger. It develops not only undue confidence in themselves and respect for their own ways and wisdom, but also a degree of contempt for aged people who missed advantages in their childhood which every boy and girl now enjoys. When this fault is fully developed, it manifests itself in uncomplimentary remarks of boys and girls about aged people being old fogies, behind the times, out-of-date, and all that sort of thing. All this makes a sort of breach in feelings between the old and the young which is unfortunate and very dangerous to both classes. No boy or girl of refined feelings and good breeding will ever use an expression that is not kind, gentle, loving, and respectful when referring to old people. It is very ugly manners in a young person to say or do anything which will impress old people with a feeling of humiliation on account of advantages they missed in childhood. Whenever a disposition to do such a thing crops out in a boy or girl, some gentle, loving friend or parent ought to take the young one aside and talk with tears in eyes and pathos in voice about the ugliness of the fault and the danger of the tendency.—Youth's Advocate.

SUGGESTIONS TO MOTHERS.

Children should be accustomed as soon as possible to sleep in a dark room. Unless they have learned to be afraid of it, the darkness is soothing to the nerves, and the rest is more profound and refreshing than when there is the unconscious stimulation of light. It is particularly desirable for children of a nervous temperament that light should be excluded, yet it is most often the nervous, sensitive child whose imagination has been filled with fears of the shapes the dark may hide. Silly tales told by cruel servants or mischievous brothers, thoughtless speeches of the elders, stories half understood and brooded over, make the kindly darkness a terror to many an unfortunate child. The mother should try by every means in her power to remove these fears. The child who is subject to them should never be forced to stay alone in the dark. Much gentle persuasion and reasoning appeals to common sense and the example of older persons will be necessary before they are overcome, but patience will conquer them at last.—American.

A PIECE OF HIS MIND!

Abraham Lincoln said a great many wise things, but perhaps he never gave better advice than at one time to Secretary Stanton. Mr. Stanton, it seems, was greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need another invitation. It was a bone-crusher that he read to the President. "That's right," said Abe, "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln, "send it! Why don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do!"—Christian Work.

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MONEY SAVED

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and going on a

SUMMER OUTING

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YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

DOUGLAS—JAMES H. DOUGLAS was born in the north of Ireland, June 8, 1815; came to America on a visit in 1834; located at Satartia, Yazoo county, Miss., after he decided to stay in America; settled at Franklin, Holmes county, Miss., in 1836; was married in 1840 to Miss McClusky, who died five years afterward, leaving two daughters, Mrs. Pope and Mrs. Pickens, now living in Texas. In 1847 he married Miss Augusta Wade, by whom he had nine children, two sons and two daughters surviving. In 1849 he went to California, staying two years. His home was three miles south of Richland, from 1847 to 1892. Removing to Durant, Miss., he made his home there till the death of his wife—March 31, 1896. Meantime his home has been with his son, Mr. Wm. Douglas, near Goodman. January 7, 1900, he died at the residence of his son, Mr. Hamilton Douglas, in Yazoo county. January 9, 1900, he was buried at Durant, Miss. He was a pure man all his life; a faithful churchman, steward and recording steward as long as he was able to serve; Sunday-school superintendent, thirty years; master of his lodge, fourteen years. He was stainless in character, cheerful in heart, full of love for men and faith in God; a servant of men, a king in purity and usefulness. He lived in Holmes county sixty-four years with a stainless record. Honored, trusted, revered, loved, he was a faithful witness to the power of the gospel to save from sin. A long, pure, consistent life made him a notable man for the power of his life and influence. A man more loved, trusted and revered the writer has never known.

N. G. AUGUSTUS.

Durant, Miss.

MOORE—FRANK CHARLES MOORE was born in Marshall county, Miss., Dec. 27, 1853; professed religion in 1873 or '74, and joined the Methodist Church; was happily married to Miss Mattie E. Crook, Dec. 18, 1878, and died at his home near old Wesley Chapel, Marshall county, where he had spent almost all of his life, March 11 1900.

Bro. Moore left us at a time when it seemed he was most needed. Six manly boys and one little girl certainly need the guiding hand of a wise and loving father in assist a feeble mother in finishing their character for heaven. Again, he had just ripened into a very helpful church character. Dr. Kelsey, the old stand-by of Wesley Chapel, died last year, and it looked as if we could not give up Bro. Moore. How selfish we are! God knew best. May his mantle fall on his noble boys!

Bro. Moore was taken violently sick, and all good physicians and loving friends could do could not arrest the disease. His mother tells me that he said he wanted to live for his family's sake, but it was all right if God saw proper to take him.

Bro. Moore will be missed. He was a prosperous, aggressive citizen in all that it takes to build up a good community; a faithful attendant at church; led in our music; was liberal to the enterprises of the church; a devoted husband, a good father. He leaves, in addition to his own family, an aged mother, brother, and two sisters, to mourn their loss. May they all get to heaven! D. W. BANN.

ADAIR—WM. THOMAS ADAIR was born in Catahoula parish, State of Louisiana, Nov. 16, 1878, and departed this life Feb. 11, 1900. He was converted and joined the M. E. Church, South, in 1894, under the preaching of Rev. Robert Davis, and ever afterwards lived a consistent Christian life. He was a dutiful and obedient son, and was never more happy than when doing the will of his parents.

Bro. Adair was a loyal Methodist, and while his church was shaken with dissension, which drove some from our communion, he could not be driven about by every wind of doctrine, but stood firm, and would not go with the disorders. He was a shining star in his church and community. We can not understand why this blooming youth was thus "snatched away by death's resistless hand," but we put our trust in Him who doeth all things well. It did not take a long life to purify the gold of his character, but thus early was he taken, a fit jewel to decorate the crown of his Master.

H. N. BROWN.

BARBER—Miss MOSSIE BARBER, the beautiful, rosy-cheeked young lady of seventeen summers, and daughter of H. H. Barber and wife, was attacked eight or nine months ago with that unrelenting disease, consumption, against which she fought with all the heroic womanhood she could muster, until forced to yield to the disease, which terminated in death the twelfth of April, 1900.

Miss Mossie made a bright profession of religion two or three weeks before her death, and we received her into the church in the midst of the home circle, and many loving friends. Certainly the services were delightful. We felt as if the angels were waiting around to accompany the redeemed spirit home. She was so patient in her sickness; said so many loving things to her family and friends about her going home, telling them good-by. She leaves a doting father, loving mother, and a number of brothers and sisters, to regret her untimely death. She goes out from a host of friends, as was attested on the day of her burial, as well as by their kindness all through her sickness. May the Lord reward them, and comfort her grief-stricken parents, brothers and sisters, and finally save them in heaven! D. W. BANN.

P. S.—All of Marshall county, Miss.

SIRMAN—Died in Sabine parish, La., Dec. 3, 1899, ELIZABETH J. SIRMAN.

Sister Sirman was born in South Carolina, Feb. 10, 1814, making her at death eighty-five years nine months and twenty-three days old. She joined the M. E. Church at the age of sixteen years, and ever after lived a consistent member of the same. She believed in the doctrines of our church, and was ever found, when able, in her place to listen to the preached Word of God. For a long time before her departure she had been confined to her room, but she never forgot to talk of the goodness of God. The writer of this never failed to stop in passing by and talk with Grandma Sirman, and the last time I ever saw her I preached for her, as she lay upon her bed, by special request, and as I bid her farewell she said, "Meet me in heaven."

Thus another good woman has crossed over the Jordan of death to reap her reward, which, I have no doubt, is a bright one. She leaves a host of relatives and friends to mourn their loss, but we weep not as those who have no hope. We expect to meet Grandma Sirman again in the sweet bye-and-bye.

JOHN FRANKLIN.

GRIFFITH—Little GERALD, son of J. D. and Mrs. Mattie O. Griffith, death claimed as his victim the twelfth of March, 1900.

Little Gerald was just climbing the twelfth step of the ladder of his first year, lacking only nine days reaching his first mile-post; but this tender bud in the early spring-time of life was taken from its mother's bosom and carried to the friendly arms of Jesus, for "of such is the kingdom of heaven."

Weep not, bereaved ones; earth's nursery was no longer accounted worthy of your little boy, but the great Florist claimed him as his own, and transplanted him on the other shore, to bloom forever in the sonlight of God.

THOS. J. O'NEIL.

MRS. HESTER ANN TWINAR.

This venerable matron fell asleep in Jesus on Saturday, April 7, 1900, at her home on Short Creek, a few miles south of Yazoo City, Miss. She was born in Claiborne county, Miss., March 26, 1827, but her parents moved to Yazoo county while she was a child, so that almost her whole life was spent in the neighborhood in which she died. She joined the Methodist Church more than fifty years ago, and was a member of Short Creek Church almost, if not quite, from the beginning of its existence. She was a good woman, widely and favorably known, and her funeral, which was held on Sunday afternoon, April 8, at Short Creek Church, was attended by a large number of sorrowing friends. She leaves a husband and five children. May they all meet her some sweet day in a better world!

W. B. LAWIS.

Yazoo City, Miss.

TEMPLE—Resolutions passed by the Woman's Missionary Society:

Whereas, God, in his all-wise and mysterious providence, has seen fit to remove from our midst our friend and co-worker, Mrs. ALICE TEMPLE, who had endeared herself to us by her bright, cheery disposition, that carried sunshine and gladness into our homes; therefore, be it

Resolved, That in the death of Mrs. Temple our society has lost a most zealous worker, the Methodist Church one of its most loyal and faithful members, and the community a valuable friend and neighbor.

Resolved, That she loved her church and God's people, often expressing a desire to become a more useful laborer in the Master's vineyard.

Resolved, Her many friends can testify to her noble Christian character. She was not very demonstrative, but lived a simple, consistent life.

Resolved, That we bow in humble submission to the will of our God, "who doeth all things well." Her life's work has ended, her sufferings and sorrows are over, she has passed over the river and is resting in the sunlight of God's smiles.

Resolved, That we tender to her bereaved husband and family our deepest sympathy in this sad hour.

Resolved, That a copy of these resolutions be sent to her husband and father and brother, Rev. W. A. Freeman, pastor of the Hernando Street Methodist Church, Memphis, Tenn.

Resolved, That a copy of these resolutions be spread upon the Minutes of our society.

Resolved, That the Durant News and NEW ORLEANS CHRISTIAN ADVOCATE are requested to publish these resolutions.

Miss FANNIE OWEN,
Miss CECILE RAMSEY,
Committee.

Deafness Can Not be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Many graceless hearts are like children's tops, which will go no longer than they are whipped.—Flavel.

Chin Pimples are local in nature. They yield readily to Common Sense Treatment.

HEISKELL'S OINTMENT is a specific for Pimples, Freckles, Tetter, Eczema and all skin disorders. 50 cts. a box.

HEISKELL'S SOAP clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.

JOHNSTON, HOLLOWAY & CO., Philada., Pa.

WINE OF CARDUI

WOMEN WHO WORK.

ST. LOUIS, MO., Aug. 12.

Though only 19 years old, I suffered from pains and female trouble two years. Last spring I got so bad I had to quit work. I had to support myself, and could not afford a high-priced doctor. I got one bottle of Wine of Cardui and that made me feel better. Have now used several bottles and am well. My mother used the Wine for Change of Life and was greatly relieved.

MISS MARGARET WALSH.

McELREE'S Wine of Cardui

Many girls and women find it necessary to earn their own living in various kinds of employment. Their work is often so hard and confining that the health breaks down. Their delicate constitutions are unfitted for tiresome tasks. Weakness nearly always makes its appearance in the peculiarly delicate womanly organs. Constant standing on the feet, and coming and going at the beck of a superintendent or foreman, induces falling of the womb, leucorrhœa, headache and backache. The pay of women workers is often so notoriously small that when sickness comes they have no money to engage skillful physicians. To them Wine of Cardui is truly a blessing. It cures them of their ills at a small cost, and they can act as their own physicians. No doctor can do as much for "female troubles" as Wine of Cardui.

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

WINE OF CARDUI

JOB PRINTING
-- All Kinds --
AT THIS OFFICE.

LIVERPOOL and LONDON and GLOBE Insurance Company.

AGENCIES THROUGHOUT THE WORLD.

Office in COMPANY'S BUILDING, Cor. Common and Carondelet

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to May, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of Instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hammers, four different widths up to ¾ of an inch. One Binder and One Thread Cutter.

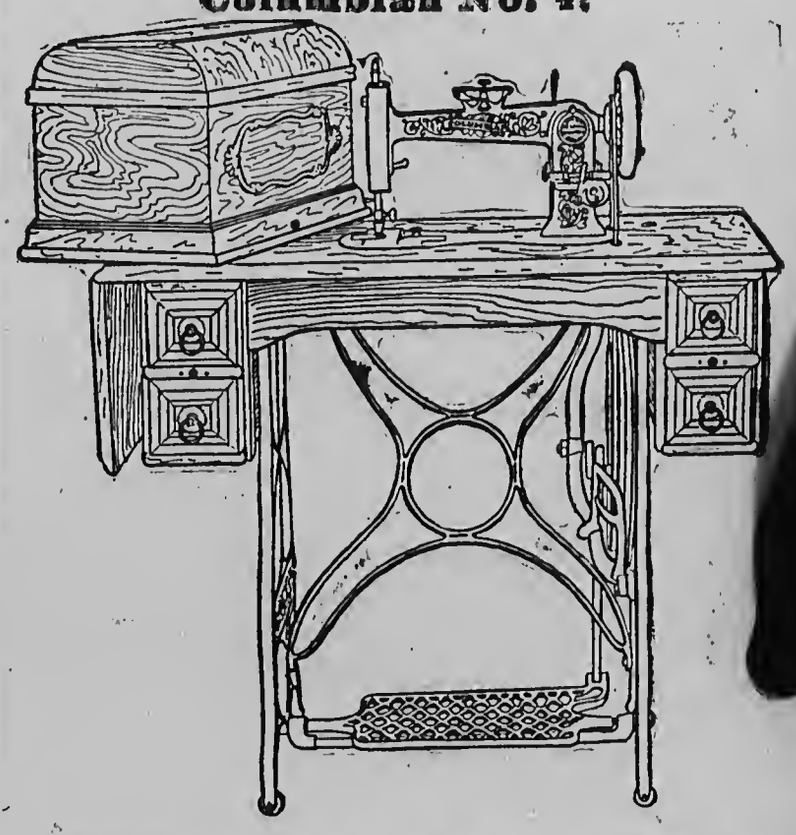
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories. One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Guage and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK, 512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

Mason & Hamlin
Church, Chapel, Lodge, **ORGANS** School and Home.
THE STANDARD OF THE WORLD.
Catalog free. 146 Boylston St., Boston, Mass.

NEWS OF THE WEEK.

The British relief column entered Mafeking on May 16.

The fight between local ice dealers has driven the product down to 8 cents per hundredweight.

The Boer peace delegates have been invited by the Knoxville (Tenn.) City Council to visit that city.

A statue of William Ewart Gladstone was unveiled in the Central Hall of the House of Commons on May 19.

The Russian war debt has been canceled. In the past eight years 742,000,000 rubles, equivalent to $571,340,000, has been paid.

William Wright Heard is now governor of Louisiana. He was inaugurated at Baton Rouge, on May 21, with most imposing ceremonies.

A dispatch to the Daily Mail from Lourenzo Marques says the entire Boer force around Mafeking, including the guns, was captured by the British.

It is reported that over 300 volunteer officers have tendered their resignations rather than serve another rainy season in the Philippines, but that the resignations have all been refused.

Rear Admiral Ahmed Pasha, chief engineer of the Turkish navy, is in this country to study navy architecture; possibly, he announces, with a view to buying an American cruiser.

The fight between the United Brotherhood of Carpenters and Joiners and the Allied Building Trades League of Philadelphia, which was begun nearly three weeks ago, has been officially declared off.

The San Francisco Board of Health has declared that bubonic plague exists in that city. There are no cases now, but six deaths have occurred in the past three months. Precautions are being taken.

The Peace Bureau created by The Hague Conference has decided to appeal to the twenty-five countries signing the convention to join in an offer of mediation between England and the Transvaal.

The strike of the St. Louis street railroad employees has resulted in bloodshed. One boy was killed and three men and a girl wounded on May 21. Riots were frequent all over the city during Monday.

Rev. George C. Lorimer, pastor of Tremont Temple Baptist Church, of Boston, and for many years a leading Baptist clergyman of Chicago, has been invited to accept the presidency of the Columbian University of Washington.

The Queen has telegraphed her congratulations to Field Marshal Lord Roberts and Col. Baden-Powell, eulogizing the gallantry of the troops, and making sympathetic inquiries concerning the women and children of Mafeking.

Commandant De Wet offered to surrender to the British with 1000 Burghers on condition that they were not sent to Cape Town or St. Helena. The condition was not accepted, and reply was sent to him, saying that he must first submit.

The Transvaal government had decided to apply to Lord Roberts for a cessation of hostilities with guaranteed safety to all colonials in the Boer armies. Krueger opposed this proposition, and the women in Pretoria urged that the fight be carried on.

Assistant Surgeon A. S. Lloyd, of the United States Marine Hospital at Chicago, has been ordered to San Francisco to assist in the work of preventing the spread of bubonic plague. Assistant Surgeon Amesse, of Detroit, has left for Honolulu on a similar mission.

Three more Mississippi counties have acted on the Democratic State Executive Committee's order for a primary to select Presidential electors and National Convention delegates. Landerdale and Lowndes ordered the primary, while Montgomery has left the matter to a mass meeting of citizens.

The Kentucky gubernatorial imbroglio, which, at one time, threatened that State with a bloody and most ferocious political internecine war, has been settled peacefully by the highest judicial tribunal in this country. The case in point has been decided in favor of Beckham, who succeeded Goebel, the Democratic nominee, who was assassinated some time ago.

French papers are indignant because a representative of the Paris Matin, after going all the way to St. Helena to interview Crouje and his fellow-prisoners, was not even permitted to land, but was ordered to take his vessel out of the harbor. The general appears to be thriving in exile. Since his surrender he has gained thirty pounds of the forty he lost in his recent campaigning.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and $1 bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.
MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.
MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

District Conferences.

MISSISSIPPI.

Seashore, at Gulf Port.....May 24-27
Vicksburg, at Port Gibson.....June 13-15

NORTH MISSISSIPPI.

Greenville, at Clarksdale.....May 25-27
Grenada, at Oakland.....July 26-29

LOUISIANA.

Arcadia, at Minden.....May 23-25
Baton Rouge.....June 5-8
Alexandria.....13
Shreveport, at Benton.....June 27-July 1
Opelousas, at Opelousas.....June 28-July 1

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

MARRIAGES.

JOYNTON—HILLS.—In Amite City, La., May 10, 1900, by Rev. Thos. J. Upton, Mr. Wm. J. Joynton and Miss Ella Hills, all of Amite City.

MILLSAPS—BONNER.—At the residence of the bride's mother, April 8, 1900, by Rev. T. H. King, Mr. T. H. Millsaps and Miss Myra Bonner.

McREE—MILLSAPS.—At the residence of the bride's father, Browns Wells, Miss., April 19, 1900, by Rev. T. H. King, Mr. F. M. McRee and Miss Mary Millsaps.

TRIGG—PRESLEY.—At the Methodist Church in Many, La., May 2, at nine o'clock, by Rev. J. S. Sanders, Mr. T. D. Trigg, of Noble, La., to Miss Sallie Presley, of Many, La.

PAYNE—BYLES.—At the bride's home, near Many, May 2, at 8 o'clock P. M., by Rev. J. S. Sanders, Mr. J. M. Payne and Miss Alice Byles.

McCLELLON—HAMMETT.—At the Methodist Church in Zwolle, La., May 16, 1900, at 8:30 P. M., by Rev. J. S. Sanders, Rev. J. F. McClellon to Miss Rossie L. Hammett

PHILLIPS—SCARBROUGH.—At the residence of Mr. L. A. Kelley, Enpora, Miss., May 17, 1900, by Rev. J. F. Evans Mr. L. B. Phillips to Miss Theodosia Scarbrough, all of Enpora, Miss.

BURGESS—FULLILOVE.—At the residence of the bride's mother, Mrs. Thomas P. Fullilove, near Shreveport, La., May 16, 1900, by Rev. Robert J. Harp, Mr. J. Walton Burgess, of Chandler, O. T., to Miss Lucy Caroline Fullilove.

GRANBERRY—BARNES.—At the residence of the bride's father, Bro. Alonzo Barnes, May 17, 1900, by Rev. Isaac L. Peebles, Mr John M. Granberry to Miss Lora E. Barnes, all of McComb City, Miss.

WAGNER—DIVINE.—At the residence of Bro. Willis, McComb City, Miss., May 10, 1900, by Rev. Isaac L. Peebles, Mr. O. W. J. Wagner to Mrs. Mittie W. Divine, all of McComb City, Miss.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and they applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 B. Main St., Cleveland Block, MEMPHIS, TENN.

LITERARY NOTES.

BY W. F. B.

In the Woman's Home Companion, for May, there are many excellent stories, including a serial by Mrs. Burton Harrison and the opening chapters of a Summer romance, called The Confessions of a Camper. A clever dissertation of managing burglars is given by John Kendrick Bangs in The Idiot at Home papers. In this number, also, Madame Sembrich, the famous prima donna, offers valuable advice to parents on the training necessary for the girl aiming to become a singer. The finely illustrated article, Social Life in the United States Army, by Mary Breckenridge Hines, affords a comprehensive and entertaining glimpse into the private lives of Uncle Sam's soldier-boys.

The leading article in Appletons' Popular Science Monthly, for May, gives an interesting account of The Coming Total Eclipse of the Sun of May 28. It is fully illustrated with maps and diagrams. Prof. F. H. Bigelow, the author, is the Professor of Meteorology at the United States Weather Bureau at Washington. The second of Professor Shaller's articles on the negro question is published in this number. Senator George Chahoon contributes an attractive natural-history sketch under the title, The Birds of the Adirondacks. Prof. F. W. Clarke's valuable article, giving a popular account of the advance of chemistry during the nineteenth century, is concluded in this number.

Health-Culture, for May, opens with an article discussing The Food Value of Flesh Meat, by Dr. W. R. C. Latson, in which it is shown that meat is not an essential article of diet. Dr. James H. Jackson talks of the usefulness of pain as an evidence of wrong conditions. Dr. Charles E. Page offers some sensible suggestions on Summer Comfort and Health, and another sensible article is, Bicycling and Beauty, by Mary Sargent Hopkins, with some sensible suggestions for riders. Under the title of A Proposed Novelty in Theological Education, James Leonard Corning, Sr., suggests that a knowledge of health and hygiene should be made a part of the clergyman's education.

McClure's Magazine, for May, gives an intimate, vivid presentment of General Lawton as a man and a soldier, with special reference to his Philippine campaigns, in an article by his close associate in the Philippines, Prof. Dean C. Worcester. An article by Professor Simon Newcomb tells all about the time and course of the total eclipse of the sun which is to occur on May 28, and also what astronomers have previously learned by such eclipses, and what they hope to learn by this one. Dr. Watson ("Ian Maclaren") writes of the relations of Jesus to the Samaritans and Pharisees, and of the social feud between these two classes. The paper is fully illustrated by C. K. Linson, four of the illustrations being in color. There are good short stories by Conan Doyle, Robert Barr, Clinton Ross, Tighe Hopkins, and Charles Warren.

Frank Leslie's Popular Monthly, for May, is a Springtide number. A Klondiker's Diary, from Seattle to Dawson City, pictures step by step the hard road traveled by the gold-seeker in Alaska. Joaquin Miller writes upon the thoughtful and poetic side of life in a Klondike cabin. Ramon Reyes Lala writes about the fierce Moros, natives of our newly acquired territory of Sulu, in the Philippine Islands. Captain W. P. Moffet pays an appreciative tribute to Dr. Jose Rizal, the martyred Filipino poet, novelist and patriot. English Royalty and the Fashions, by Mrs. E. C. Clarke, gives an intimate and authorized account of what is worn by Queen Victoria, the Princess of Wales, and other royal ladies. Bret Harte's inimitable story, How Reuben Allen Saw Life in 'Frisco, heads the short fiction. Other contributions in the current number of this magazine are: Women in Club Life, by Jennie June Croly; May Parties Hereabouts, by Roselle Mercier; Bird Mimics, and Others, by J. Oliver Nugent.

WANTED

Situation as music teacher by lady of experience. Satisfactory references given. Address, M,
This Office.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

When answering advertisements please mention the ADVOCATE.

Corinth District Conference.

Corinth District Conference, at Booneville, Miss., opens June 27. The first day will be given to the Woman's Foreign Mission and Home Mission Societies, with special services at night. Second day will be given to Sunday-school interests, with special programme.

The committees are: For Deacon's and Elder's Orders—H T. Gaines, D. C. Foust, B P. Fullilove.

For License to Preach, and for Admission on Trial into the Traveling Connection—H S. Spraggins, W. R. Williams, A. J. Foster.

Recording stewards will please see that the Quarterly Conference Records are on hand. W. M YOUNG, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Bolton, at Clinton.....May 19, 20
Rocky Springs, at Oak Ridge..... 26, 27
Meyeraville, at Beulah.....June 2, 3
Ulca, at Bear Creek..... 9, 10
Hermanville, at Sarepta..... 16, 17
Anguilla, at Bethel..... 23
Rolling Fork, at Carey..... 24
Warren, at Wesley Chapel.....30, July 1
Satartia, at Satartia..... 1

The Vicksburg District Conference will be held at Port Gibson, Miss., June 13, 14, and 15 (Wednesday, Thursday, and Friday).

E H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND

Columbia, at Thompson's Chapel.....May 19, 20
Hattiesburg..... 21

District Conference at Gulf Port, May 24, 25, 26 and 27.

W. W. SIMMONS, P. E.

FOREST DIST.—SECOND ROUND.

Montrose, at Gariandsville.....Sat..May 19
District High School, at Montrose. Sun.-Tues.....26-22
E. M. F. College, at Meridian..Sun.-Tues.....27-20
Rose Hill, at Pleasant Grove..Sat. and Sun.....June 2, 3
Chunkey, at Spring Hill.....Mon.. 4
Millsaps College, at Jackson..Sun.-Tues.....10-12
Neshoba, at Ebenezer (N. Bend)..Sat. and Sun..... 10, 17
Indian Mission, at Silemu..Mon. night and Tues..... 18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Nebo.....May 19, 20
Martin..... 26, 27
Jefferson Street.....June 3, 4
Wesley Chapel..... 2, 3
Barlow..... 9, 10
Knoxville..... 16, 17

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

Pachuta, at Ornoge.....May 19, 20
Enterprise, at Stone Wall..... 20, 21
Middleton, at Mt Carmel..... 20, 27
Marthasville, at Salem.....Tues.. 20
Daleville, at Bethel.....June 2, 3
Shubuta, at Shubuta..... 9, 10

G. A. GUICE, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City.....P. M., Thursday..May 17
Silver Creek, at Silver Creek..... 26, 27
Lake City, at Lodi.....June 2, 3
First Church.....Wed.. 6
Canton.....Thurs.. 14
Tranquil, at ——..... 16, 17
Camden, at Thomastown..... 23, 24
Steen's Creek, at Harrisville.....30, July 1
Brandon and mission..... 7, 8

Missionary Institute at Yazoo City, beginning 9 A. M., Thursday, May 17, and District Conference, 9 A. M., May 18-20. Bishop Galloway will preside at District Conference.

All members of the Conference are earnestly requested to arrange to remain over Sunday. Local preachers and applicants will remember to be on hand.

Committees: Admission on Trial—G. M. Hull, T. B. Ottrell, F. M. Williams. Deacon's Orders J. A. H. Jones, W. D. Dominick, N. H. Harmon. Elder's Orders G. H. Thompson, Dr. J. A. Moore, J. D. Crymes.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bayou Pierre, at Sweet Water.....May 19, 20
Pearl, at Lenoir's..... 26, 27
Adams, at Pisgah.....June 2, 3
McComb City..... 3, 4
Hazlehurst..... 9, 10
Mt Carmel, at Sanlee..... 16, 17
Tylertown, at Holmesville..... 23, 24
Caseyville, at Galatia.....30, July 1
Topisaw, at Pleasant Grove..... 7, 8
Providence, at Hahala..... 14, 15
Westville, at Jones' Branch..... 17

H. WALTER FEATHERSTON, P. E.

Brookhaven, Miss.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Wesley, at Wesley.....May 19, 20
Flnrien, at Negreto..... 26, 27
Pelican, at Williams Chapel..... 30
Leesville.....June 2, 3
Mansfield..... 9, 10
Zwolle, at Bayou Scie..... 16, 17
Coushatta, at Brownsville..... 23, 24

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at Montgomery.....May 19, 20
Hunkie, at Evergreen..... 23
Melville.....June 2, 3
Columbia, at Boscoe..... 9, 10
Jena, at Trout Creek..... 16, 17
Winfield, at Atlanta..... 23, 24
Dry Creek.....30, July 1

The Alexandria District Conference will convene June 13.

J. D. HARPER, P. E.

ARCADIA DIST.—SECOND ROUND.

Haynesville.....May 19, 20
Homer..... 20, 21
Valley, at Spring Hill..... 26, 27
Gansville.....June 2, 3
Arcadia, at Tulip..... 9, 10

District Conference at Minden, May 23 to 8 P. M., 25.

B. T. CREWS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Sturges, at Pugh's Mill.....May 19, 20
Lagrange, at Providence..... 25
Cedar Bluff, at Siloam..... 26, 27
District Conference..... 6-11

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

West circuit, at ——.....May 26, 27
Carrollton circuit, at Edon.....June 2, 3

J. H. MITCHELL, P. E.

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FACTS ABOUT PAINT SUTCLIFFE & CO., Louisville, Ky., Publish a book on use, selection and application of paint. It is of great value to anyone having painting to do. Any readers can procure a copy by writing this firm for Book No. 92.

GRENADA DIST.—THIRD ROUND.

Oxford station.....June 2
Water Valley—Wood Street..... 9
Water Valley—Main Street.....
Pails circuit..... 16
Tocopola circuit..... 23
Oxford circuit.....
Grenada circuit.....30, July 2
Grenada station..... 8
Water Valley circuit..... 11
Minter City..... 21
Charleston circuit..... 28
Coffeeville circuit.....Aug 4
Ecru..... 11
Pittsboro..... 18
East Grenada..... 18
Slate Springs..... 25
Cascilla.....

District Conference at Oakland, July 26-28.

R. G. PORTER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Fulton and Smithville, at Smithville..May 19
Tremont circuit, at Mt. Pleasant..... 26
Aberdeen circuit, at New Hope.....
Quincy circuit, at Antioch.....June 2
Nettleton circuit, at Evergreen.....

On this round Question 17 will be called. Let all the pastors have a written report, telling what has been done, and how much subscribed and collected on the Twentieth Century Education Fund.

W. W. WOOLLARD, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch circuit, at Oak Grove..May
Ashland circuit, at Wesley .....
Shawnee circuit, at Fountain Grove..June
Abbeville circuit, at Cambridge.....
Randolph mission, at Algoma.....
Pontotoc circuit, at Ebenezer.....
Mt. Pleasant circuit, at Union.....

J. W. HONNOLL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Poplar Creek, at Friendship.....May 19, 20
Chester, at Mt. Nebo..... 26
Ackerman, at McCool.....June 2
Ethel..... 9
Louisville..... 16, 17

T. W. DEE, P. E.

SARDIS DIST.—SECOND ROUND.

Courtland, at Center Hill.....May 19, 20
Walt Hill, at Grub Hill..... 26, 27
Pt. Grove, at Shiloh.....June 2, 3
Cockrum, at Independence..... 9, 10
Pt. Hill, at Lewisburg..... 11, 12
Tyro at Liberty..... 20, 21
Longtown, at Seas Chapel..... 23, 24

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Deeson.....May 13, 14
Bolivar.....June 2, 3
Gunnison.....
Phalia..... 30, 31

J. W. DORMAN, P. E.

CORINTH DIST.—SECOND ROUND.

Mantachie, at Mooreville.....May 19, 20
Marietta circuit..... 26, 27
Burnt Mills circuit.....June 2, 3
Jacinto circuit..... 9, 10
Belmont circuit..... 16, 17
Booneville circuit..... 23, 24

W. M. YOUNG, P. E.

The Blood at this season craves and welcomes the purifying and vitalizing properties of Hood's Sarsaparilla. This grand medicine wonderfully cures Scrofula, Salt Rheum, Blood Poisoning, Boils, Pimples and all other complaints caused or promoted by impure blood.

No Appetite—"I could eat no breakfast and scarcely anything during the day. Since taking Hood's Sarsaparilla I am hungry all the time. Hood's has cured my pimples, and improved my general health." Gertrude Stoddard, Peterson, Iowa. Remember

Economy and strength are characteristics peculiar to Hood's Sarsaparilla, the great blood purifier. A single bottle contains 100 doses and will last a month, while others average to last but a week or fortnight. Hood's Sarsaparilla has an unequalled record of perfect and permanent cures.

SMALL DOSES LARGE RESULTS

Hood's Sarsaparilla
Never Disappoints

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.
Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

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Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up
Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50
Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (Rev. J. [illegible], Editor and Manager.

Boston Dental Company,
ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

Christian Advocate.

VOL. 47.-NO. 22. NEW ORLEANS, THURSDAY, MAY 31, 1900. WHOLE NO. 2284

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Secretary Hay made a public explanation of the reasons this government had for refusing the request of the Boer envoys that it should stop the war in South Africa by intervention, in which he said: "The President sympathizes heartily in the sincere desire of all the people of the United States that the war which is now afflicting South Africa may, for the sake of both parties engaged, come to a speedy close; but, having done his full duty in preserving a strictly neutral position between them, and in seizing the first opportunity that presented itself for tendering his good offices in the interests of peace, he feels that, in the present circumstances, no course is open to him except to persist in the policy of impartial neutrality. To deviate from this would be contrary to all our traditions, and all our national interests, and would lead to consequences which neither the President nor the people of the United States could regard with favor." The President received the Boer envoys very cordially as private individuals, and had a short talk with them, and that probably ended the mission of the envoys, so far as the Federal government is concerned. The Senate, by a vote of 36 to 21, defeated a resolution to extend the courtesy of the floor of the Senate to the envoys during their stay in Washington. Senator Hoar explained that he voted against the resolution, not from lack of sympathy for the Boers, but because he thought the adoption of the resolution would be an official recognition of the envoys, and that would be an encroachment upon the diplomatic field, which belonged to the executive branch of the government.

The Boer envoys attended the morning services at the First Presbyterian Church, Sunday, and at the close were invited to the pulpit platform, where they held an informal reception, most of the congregation remaining to shake hands with them. Rev. Donald C. McLeod, pastor of the church, preached a sermon expressing strong sympathy for the Boers, in which he said: 'I think everyone here this morning feels that this conflict has gone as far as it ought. Surely a way can be seen to an honorable peace. The great powers of the earth should act as arbitrators, and see that justice is done. If the strong is to triumph solely because it is strong, what a rebuke it will be for the Christian nations of the earth! As a strong man should take up his burden, so should the strong among nations assume the obligations that come with their strength. They should not cringe and cower before their duty. God speaks when man refuses to raise his voice, and he will right the wrongs and work out the destiny of those who are strong in the faith. Let them go bravely forward with courageous hearts and a firm belief in the wisdom of God who reigns in heaven and upon the earth."

Rev. James Hyde, pastor of the Argyle Square Church, London, England, preached at the New Church, Sunday morning, on "Character."

Dr. J. E Rankin, president of Howard University, preached the baccalaureate sermon in the university chapel, taking his text from Jer. xlv, 5: "Seekest thou great things for thyself? Seek them not."

Dr. Merrill E. Gates, formerly president of Rutgers and Amherst Colleges, occupied the pulpit of Dr. Wallace Radcliffe, who attended the Presbyterian General Assembly in St. Louis, Sunday morning, preaching on "Peace in the Heart a Power in Life," with his text from Isaiah xxvi, 3, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

Hon. W. S. Chambers, of Alabama, who was Chief Justice of Samoa under the joint protectorate of the United States, Great Britain and Germany, delivered an address from the pulpit of Mt. Vernon Place M. E. Church, South, this week, on "Methodism, in Relation to Important Public Questions of the Day."

It is generally regretted that there should have been four dissenters in such an important decision as that of the United States Supreme Court in the Kentucky case, upholding the State courts and confirming Mr. Beckham's right to the governorship of the State. While a decision by a bare majority of the court carries just as much legal authority as one that is unanimous, a decision that is supported by more than a bare majority certainly has a greater moral effect.

A resolution providing for the adjournment of Congress on June 6 is now before the House Ways and Means Committee, and will be reported to the House and adopted, but it is likely to be amended by the Senate, making adjournment a few days later.

The trustees of Columbian University express regret that Dr. George C. Lorimer, pastor of Fremont Temple Baptist Church, of Boston, should have declined the presidency of the university, which was recently tendered to him.

The State Department has issued a warning to the public to beware of all advertised schemes which hold out inducements to American heirs to estates in England and to fortunes awaiting heirs in the Bank of England, and emphatically declares them all to be fraudulent. There are no great estates in England unclaimed, and there are no large deposits in the Bank of England awaiting claimants.

Washington, May 23, 1900.

THE JACKSON DISTRICT CONFERENCE.

The undersigned was requested by a resolution adopted by the Jackson District Conference, which convened at Yazoo City, May 17 19, to write up the proceedings of that body for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

The Conference was called to order, after appropriate religious exercises, at nine o'clock A. M., by the presiding elder, Rev. T. B. Holloman. The entire day was devoted to holding a Missionary Institute, and the following prearranged program was carried out: "The Bible in Missionary Work," H C. Brown and J. D. Crymes; "Schools and Missions," H. G. Hawkins and W. B. Lewis; "Financial Plans in Missions," N. B. Harmon and C. F. Emery; "Epworth Leagues and Schools in Missions," J. A. B. Jones and J. D. Ellis; "Woman's Work in Foreign Missions," G. M. Hull and J. N. Ware. All were present and participated except Rev. H. G. Hawkins, who was detained by sickness. The papers and addresses were interesting, and seemed to be enjoyed by the fairly large congregation. Rev. W. C. Black, D. D., who was announced to preach at night, was unavoidably absent, and Rev. C. F. Emery preached in his place.

The District Conference proper was called to order at nine o'clock A. M., Friday, by the presiding elder, and after religious exercises Rev. H. C. Brown, who had made such a capital secretary of the Missionary Institute, was unanimously elected secretary of the Conference, with Rev. G. M. Hull, assistant.

The roll was called, and the following answered to their names: Revs. G. H. Thompson, J. A. B. Jones, W. A. Terry, J. N. Ware, C. F. Emery, N. B. Harmon, F. M. Williams, J. D. Ellis, H. C. Brown, G. M. Hull, T. B. Cottrell, J. N. Tucker, W. B. Lewis, W. D. Dominick, J. D. Crymes.

The following delegates answered to their names: Rev. J. F. Robinson, C. L. Dickerson, Rev. E. L. Langford, C. L. Ray, Wm. Hemmingway, T. P. Barr, H. C. Lampkin, L. A. Magruder, N. A. Mott, A. H. Courts, W. S. Field, Julius Crisler, E. L. King, Robert Tate, A. M. Johnson, J. R. Elliott, J. L. Singletary, L. W. Ellis, W. H. Ewing.

Rev. W. B. Lewis in a few happy remarks gave the Conference a hearty welcome to Yazoo City.

A communication from Dr. H. M. DuBose was read calling attention to the general prosperity of our League work, setting forth the advantage of taking up the League Reading Course, and urging the necessity of extending the circulation of the Epworth Era, which is not self-sustaining. Also a communication from Rev. W. T. Griffin urging pastors and Sunday-school superintendents to organize their Sunday-schools into missionary societies, as required by the Discipline.

The presiding elder called for reports from the various charges, and careful inquiry was made into every item required by the Discipline. Space will not admit of a detailed account of these reports, which showed, on the whole, a marked advance along some lines of the state of the church over that of last year, and revealed a healthy and gratifying condition of the affairs of the district under the present efficient administration. There have been some gracious revivals in some charges, and others would have reported the same but for the prevailing epidemic of small-pox.

The best report was made by the Yazoo City Church, which is enjoying a phenomenal degree of prosperity. All its financial claims have been met to date, and still there is a balance in the treasury. The utmost harmony prevails, the church is being repainted and refitted, the spiritual condition is at high tide, and the only specter in the distance is the fact that three years hence they must have another pastor. The present incumbent is justly held in the highest esteem by all classes of citizens.

Dr. J. B. Fearn, our medical missionary to China, was introduced to the Conference. He gave a most interesting account of his labors, and urged the church to meet the imperative demands that confront her in that vast and important territory.

Rev. W. T. Griffin, agent of the Mississippi Orphans' Home, was also introduced, and gave a most gratifying report of the condition of this noble institution. Everywhere he is receiving a most cordial welcome, and his appeals in its behalf are meeting with liberal response. With his genial address and other splendid qualifications, Bro. Griffin is emphatically the man for his place.

The licenses of the following local preachers were renewed: Revs. H. G. McGowan, A. S. Cameron, Claude M. Simpson.

The following resolutions were offered and adopted:

By C. F. Emery: That we use every means in our power to raise, as a minimum, an amount equal to one dollar per member throughout the district for the Twentieth Century Thank-offering.

By W. B. Lewis: That we endeavor, by every legitimate means, to raise every dollar of all the assessments on the district this year.

By G. H. Thompson: That we rejoice in the gracious revival recently at Millsaps College, and endorse the resolution passed by the Annual Conference looking to the location of a church near the college.

By J. A. B. Jones: That Rev. W. D. Dominick be recommended for readmission into the Annual Conference in elder's orders.

By F. M. Williams: Thanking the citizens of Yazoo City for their kind hospitality, and the presiding elder for the courteous and efficient manner in which he had conducted the deliberations of the Conference.

The various committees made their reports.

A communication was read from Mr. John A. Young, proprietor of the Greensboro Nurseries, Greensboro, N. C., offering to the trustees of the parsonages of the M. E. Church, South, in the State of Mississippi, ten dollars' worth of nursery stock of his selection, seventy-five cents to be first remitted to cover cost of packing, goods to be delivered f. o. b., and freight or express charges to be guaranteed by donee at place of destination. A resolution was adopted thanking Mr. Young for his generous offer, and that mention of this be made in the report of proceedings in the NEW ORLEANS CHRISTIAN ADVOCATE.

The preaching during the session was done by the following: Revs. W. T. Griffin, G. H. Thompson, J. D. Crymes, N. B. Harmon, W. A Terry.

Steen's Creek was selected as the place for holding the next District Conference.

The following were elected delegates to the Annual Conference: T. P. Barr, J. F. Robinson, J. L. Singletary, N. A Mott. Alternates: J. R. Elliott, H. C. Lampkin.

The Committee on Public Worship made the following announcement for Sunday: At the Methodist Church at 11 A. M., preaching by Bishop C. B. Galloway; at 4 P. M, love-feast conducted by Rev. J. F. Robinson; at 8 P. M, rally in behalf of the Twentieth Century Movement conducted by Bishop Galloway.

At the Presbyterian Church at 11 A. M., preaching by Rev. C. F Emery.

At the Baptist Church at 11 A. M, preaching by Rev. H. C. Brown.

At Bennett's Chapel at 4 P. M, preaching by Rev. G. M. Hull.

At the M. E. Church (colored), preaching at 4 P. M. by Rev. T. B. Holloman, and at 8 P. M. by Rev. C. F. Emery.

Conference adjourned at 6 o'clock P. M., Saturday, with benediction by Rev. F. M. Williams.

More than one thousand dollars was raised Sunday night for the Twentieth Century Thank-offering.

C. F. EMERY.

Jackson, Miss., May 22, 1900.

THE WINONA DISTRICT CONFERENCE.

The Winona District Conference met in thirty-first annual session at Indianola, Miss., May 18. Rev. J. H. Mitchell, P. E., was president, and Rev. W. H. Sanders was host. Each performed his duties to the entire satisfaction of the Conference. The weather was pleasant, and the hospitality of Indianola was perfect. The only drawback was the great number of absentees. Of ninety members of the Conference, only thirty were present. How can a pastor who refuses to attend upon and support this institution of the church, or who appoints a meeting of his own to conflict with his District Conference, complain if his members show a like disregard of and contempt for meetings arranged by himself? I venture the assertion that such a pastor will be loudest and longest in his complaints at such indifference. If the attendance of laymen in other districts of the North Mississippi Conference be no better than in the Winona district, then the Annual Conference should legislate on this subject. There is no good reason for burdening the record with, say, seventy-five names, when only fifteen or twenty attend the sessions. Some radical resolutions were adopted on this failure to attend, and the presiding elder was requested to read them in every Quarterly Conference.

The Sunday-school Conference met on Thursday. Bro. Mitchell had prepared a suitable program, but on account of the absence of a majority of those appointed, only a remnant of it could be given. Mr. R. V. Pollard, of Greenwood, made a splendid address on "Preparation for Teaching." H. H. Estes organized the Conference into a Bible class, and taught the lesson for May 13, showing how that should be done; not omitting the collection, which amounted to six dollars and forty-two cents, and was added to the Twentieth Century Fund. R. Thayer taught a class of girls in the Intermediate Quarterly. W. O. Harris illustrated the manner in which the superintendent should conduct the school. Miss Daisy Lester read a paper on the library and the librarian.

The work of the District Conference was taken up on Friday morning. A very thorough investigation of the condition of the work was made. Excellencies were commended, defects pointed out, and remedies suggested. A good part of one session was devoted to a free exchange of views on personal and family religion. There were heart-searchings and earnest inquiry, which must result in lasting good, if we be not "like unto a man beholding his natural face in a glass."

The Conference, by formal resolutions unanimously adopted, pledged to raise the entire assessments ordered by the Annual Conference, and at least one dollar per member for the Twentieth Century Thank-offering. Eight charges reported twenty-seven hundred twelve dollars and seventy-seven cents subscribed to this fund, of which thirteen hundred thirty-two dollars and ninety-seven cents have been paid. Plans were laid for a thorough canvass of each charge. The representatives of one station and of one circuit feel hopeful that each will add five hundred dollars to what they reported to this Conference, which will make a total of thirty-seven hundred dollars, to say nothing of the amounts to be secured by the four charges not reported, and additional amounts from others. (Let Bro. Woollard and the Aberdeen district take due notice.)

Bishop Galloway cheered and helped us by his presence and wise counsels on Friday. He addressed an audience that taxed the capacity of the church on Friday night, in the interest of the thank-offering. The address convinced, confirmed, and inspired us. The audience responded with a voluntary offering of one hundred eighty-two and 10-100 dollars.

There was a prayer meeting of thirty minutes preceding Saturday morning's session, and preaching each day and night. The preaching was done by Jno. Ritchey, T. W. Lewis, R. A. Burroughs, J. C. Park, W. E. M. Brogan, J. H. Mitchell, and M. L. Blanton, and was profitable. The love-feast was a spiritual meeting.

The Conference was favored by the presence and counsels of M. L. Blanton and Joe M. Ramsey. Rev. W. T. Griffin represented the Orphans' Home, and Rev. T. Y. Ramsey, Grenada College.

License to preach was granted to each of the following-named persons: Henry W. Whitnell, Walter Gray Harbin, Thos. H. Lipscomb, and H. H. Estes; and all except the last-named were recommended to the Annual Conference for admission on trial into the traveling connection.

J. R. Bingham, R. Thayer, A. H. George, and J. B. Streater were elected delegates to the Annual Conference, with J. B. Small, H. H. Estes, and W. T. Johnson as reserve delegates.

The Conference voted in favor of a Mississippi paper.

Black Hawk was chosen as the place for the next session of the District Conference. SECRETARY.

THE LEGISLATURE AND ELSE.

MR. EDITOR: Baton Rouge has some signs of life just now, especially in the neighborhood of the State House. Just prior to the meeting of the Legislature, it was interesting, if not pleasant, to see the enterprise of the saloons and club-rooms. They were for several weeks busy giving new coats of paint, cleaning up, beautifying, and laying in new stocks, as though they expected a season of unusual prosperity, which, from outside observation, they have only partially realized. It is claimed by those who have observed for years the gatherings of this important body, that the change in the personnel has been considerable and favorable. The predominance of young men is noticeable. The increased numbers who attend the Protestant Churches, and the general moral tone of both Houses, gives hope to the good people, and sends terror to those who had hoped to repeal the "Sunday Rest law," or take a backward step in the public morals of the State.

The inaugural ceremonies were well attended, orderly, and unusually impressive. There is one part of these ceremonies that is always a surprise to us. Just why those in charge of these occasions will hold on to the old custom and heathenish practice of the so-called "inaugural ball" we are not prepared to understand or appreciate. This class of people are exacting and even persistent in their demands. They care but little for the moral or religious sentiments of the community, or of the governor. They have their way, and their time; but, all honor to President Boyd, of the State University, they got one check and well-deserved set back.

The ball was held at the new auditorium of the university. In the afternoon the managers sent up a cartload of liquors, with a request that it be stored away till the time for serving. President Boyd returned it to the senders, with the information that the rules of the university prohibited the bringing of any liquors on the grounds. The cart came again, but was returned with a positive declaration that the rule would be strictly enforced. This act is bitterly condemned by the few who drink, but most highly commended by all good and right-thinking people. The patrons of the university—fathers and mothers whose boys are in that student body—will not complain; nor will the governor be mad about it. It will not hurt the university or diminish its large and increasing patronage; nor will it lessen its influence and usefulness in the State.

One of the great and complex problems confronting the incoming administration is that of inaugurating a new convict system. If the Legislature will give the authority for the appointment of the commission asked for, and leave them with power to act in conjunction with the administration, we shall soon have a system sufficiently humane without making the State's prison an Immigration Bureau; reformatory in character instead of being a school of vice and hot-bed of crime.

Upon the whole, the outlook for the State was never brighter. The new State officials are all in, and addressing themselves to the arduous tasks now before them. Both Houses of the Legislature will get down to business, and we shall see what we shall see.

Yours truly, E. N. EVANS.

Baton Rouge, La., May 22, 1900.

Twentieth Century Movement in the Baton Rouge District.

MR. EDITOR: The Twentieth Century Thank-offering is being brought before the people of the Baton Rouge district by our energetic presiding elder, F. S. Parker, and his corps of workers. It has been my privilege and pleasure to be with Bro. Parker at Deerford on the sixth, and with Bro. H. W. Rickey at Amite City on the thirteenth. At both these places, although the waters had done much damage, especially at the latter place, the giving, I think, was a good beginning, and indicated that, as prospects improved, the people would realize the expectation of the great Educator by handing to their pastors an amount that will meet the one dollar per capita, or more. At both these places we found the pastors, Bros. Benton and Upton, in good favor with their people, and rejoicing in the Lord. ISAAC D. WALL.

Clinton, La., May 16, 1900.

GROWING SOULS.

BY SUSAN COOLIDGE.

How does the soul grow? Not all in a minute;
Now it may lose ground, and now it may win it;
Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks sunnily, now gropes benighted;
Led by discouragements, taught by disaster;
So it goes forward, now slower, now faster,
Till, all the pain past, and failure made whole,
It is full-grown, and the Lord rules the soul.
—Exchange

Correspondence.

LETTER FROM "GILDEROY."

I am just home from a long trip over the eastern half of the Grenada district, across Yalobusha, Calhoun, Webster and Grenada counties, and well into Chickasaw and Montgomery counties. When the other fellow is on a district, the districts are too small; and when this fellow is on, they are too large. The standpoint from which one views any subject makes a great difference.

Some of the circuits in this part of this district cover as much territory as some of the central districts in our church. The hills are sparsely settled, and the people live along the creeks and branches, where the land is level and fertile. They have to be hunted up in order that the gospel may be preached to them. This is a white man's country. There are comparatively few negroes in it. One-half—perhaps two-thirds—of the white women work in the field regularly. In some sections of our country every field hand has six months to fill and six backs to clothe, but this is not true of the country over which I have just been traveling. Most of the consumers are producers. They earn their bread by the sweat of their faces. The people are poor, but they manage to live comfortably, and the majority of them are out of debt. The rule is to grow all the meat, grain and molasses they need at home. Many of them spin and weave most of the cloth they use. The homespun blankets and counterpanes are comfortable, and some of them beautiful. Now and then you find a man who is pretty full-handed, and, generally, he is close-fisted. As a general rule, the more a man gets of this world's goods, the tighter he holds to it. Few give as the Lord hath prospered them.

The provision made for the support of the ministry in this section is not liberal, and yet the average farming man, who grows his living at home, thinks the preacher ought to get rich on the salary he gets. The preacher has to buy all that the farmer grows on his farm. It takes time to get him to count up the worth of his corn, meat, meal, soap, milk, butter, sorghum, chickens, eggs and wood. These things are the big end of one's living. "Oh! but," says the farmer, "I make my own milk, butter, chickens and eggs at home." The preacher has to buy a cow and chickens to start on. At the end of the year, when the preacher has to move and can't wait, that same farmer will generously give him about one-fourth of the cost price for his cow and chickens, and for the pigs, if he has them. "But," says the farmer, "we make our soap at home." That is wise, and the preacher would do so, too, but he has no soap grease. He has no land, and no time to grow corn and sorghum cane. The farmer cuts and hauls his own wood, but the preacher has to buy his wood. It takes time, patience, and an abundance of good humor, to go into all of these details, but it has to be done. The uplifting and enlargement of men is slow work. It takes time. It can not be done in a day, week, month, or in a year. When an assessment is once made, it is very difficult to have it increased. There may be an increase of one hundred members and of one hundred thousand dollars in the financial ability of a charge, but they want the assessment for the support of the preacher to remain as it was. The preacher plants a vineyard, but he is not allowed to eat the fruit thereof; he tends the flock, but must not drink the milk. In this way the increase in many of our churches is prostituted to unholy purposes. It is an increase of numbers, and of nothing else.

On this trip I have been to four quarterly meetings, and not one of the preachers has received as much as one hundred dollars since last December. These four pastors have families ranging from one wife and two children to one wife and eight children. I need not say they are hard pressed to live. However, they are cheerful and hard at work, looking for the good time coming next Fall, when the next crop is marketed. The faith of these holy men seems to be to them the substance of things hoped for; anyway, they are living upon it.

Perhaps things would have been better in this territory but for a scourge of measles all Winter and Spring. This has kept the people at home, and has greatly interfered with all church work. One charge has had the small-pox in every neighborhood, and the excitement has been great. The pastor has had to be careful where he went, and he had to make a good report of himself where he did go. He is just now beginning to have congregations, and one neighborhood is greatly wrought up over a new case of small-pox. The pastor has gone round and round, and has visited all the families and all the sick where he dare go.

The preachers are laying all their plans for a full round of protracted meetings when the crops are laid by. We are stressing the general collections and the Twentieth Century Thank-offering. GILDEROY.

May 17, 1900.

LOCAL PREACHERS' MOVEMENT IN MISSISSIPPI.

DEAR BRETHREN: I come to you with a message in the interest of souls. We claim to be loyal men to our great church, her doctrines and Discipline. And beyond all questions we have our duties to perform in the salvation of sinners. Shall we stand back in idleness, and absolutely do nothing, comparatively, on account of false supposition that our church law has been so changed that local preachers are debarred from doing their Master's work? Shall we believe the erroneous idea that is being circulated of late that "local preachers are a thing of the past"? Neither statement is correct, as can be clearly shown from both law and facts governing the matter. Any local preacher who will turn to our Book of Discipline and read the law for himself can see at once that the duties of local preachers are now just as they have been for a long time. Yet, many, if not a majority, of our dear brethren in the local ranks are laboring under impressions concerning our "new law," that are almost altogether imaginary.

I admit that misinterpretations put upon Par. 301 have crippled to a great extent the usefulness of many of our most godly local preachers. But everything we hear going in the air is not law. The General Conference aimed at fair dealing with us. Par. 301 applies to all of our ministers alike—whether itinerant, local preacher, or laymen. So far as the writer is concerned, that was a law of his conscience long before he ever saw it in our Discipline. Local preachers are under exactly the same law to-day they were years ago, when their voices were heard in revival meetings in the disconnected and out-of-the-way log school-houses in the rural districts.

Since our local preachers, as a rule, have discontinued their former zeal in saving souls, our membership has decreased. And this is one of the causes of our loss of revival power in late years. Our local preachers have quit the work of saving souls as in other days, and have left it all for the pastors to do, and the pastors have so many other things to look after that they do not give sufficient time to the saving of sinners. The salvation of souls has not been put into the hands of any one class of ministers. Every man has his calling to fulfill. When the time comes that I can not do my conscientious duty as a loyal local minister in the church I love, I shall step out.

As to "local preachers being a thing of the past," is a statement that is not according to facts, as reference to our Annual Conference journals show. The Minutes of the North Mississippi Conference for 1899 show that we have 122 local preachers in our own Conference. Under the supposition that the Mississippi Conference has an equal number, we have about 244 local preachers in the State. To this number and class of godly men I address this message:

Dear Brethren: We claim to be loyal ministers of the gospel of Christ. Let us put on the whole armor of God, and cry, "The sword of the Lord," and of the local preachers. What are we doing to clear our skirts of the blood of souls at the bar of God? What are we doing to aid our pastors in bringing about a revival in our respective charges? What are we doing for Cuba and other mission fields? What are we doing for the Twentieth Century Movement? What are we doing for the circulation of our church papers and other good literature? Shall we answer all of these questions by saying, "The new law hinders us"? There is no law to this effect whatever. This impression is on the minds of not a few (Par. 119), which, at first reading, is liable to convey the idea to the minds of some that the pastor has charge of all the services to be held in his pastoral charge, when it has no such meaning, from the simple fact that it contains no such language. But it makes it the duty of the pastor "to control the appointment of all services to be held in the churches in his charge." This is as it should be. For how could a man be "preacher-in-charge" with authority less than this? Now, compare this law with Paragraph 168, which says: "It shall be the duty of local preachers to aid the preacher in charge of the circuit, station or mission to which they belong, in supplying the people with the ministry of the Word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform. He may then draw up a plan by which their labors shall be regulated, and they (the local preachers) shall be authorized to form new congregations"—"receive members into the church," and "report such congregations and members to the preacher in charge," etc.

Now, where is the ground of excuse, under the law, that a local preacher has for not saving souls? I know, of course, that the writer holds revivals with pastors, and some call him an "evangelist," and since the term is good English, and scriptural, I have no objections to it. I have the same right to preach the gospel of Christ anywhere on the globe that any other preacher has, so long as I am true to my church. This everybody knows. But this message is from the standpoint of a local preacher to others of the same official relation. And the motive that calls it forth is from a deep desire to encourage a forward march on the part of one of the best class of men in our church. God bless our local preachers! As an attempt to move them to greater and more consecrated efforts in the salvation of souls, I offer for their prayerful consideration the following resolutions, to-wit:

"Resolved, 1. That we, the local preachers in the State of Mississippi, recognize the great need of a genuine revival of old-fashion religion in all of our pastoral charges throughout our entire State, and that we feel a deep desire to see sinners of all classes converted to God.

"2. That, as the Mississippi band of local preachers, we unite and agree to begin on the third Sunday in July (1900), and spend a while every day in secret prayer and supplications to God for an enduement of power on ourselves, and for each other, and for a general revival and the conversion of sinners in all of our congregations in the State. And that we will begin on the same date to make greater efforts by preaching revival sermons, and making public and personal private appeals for the conversion of souls.

"3. That, as our church law declares and recognizes us authorized ministers and constituted helpers of our pastors, we will be more diligent in complying with Par. 168 wherever practicable, and make special efforts to build up neglected and waste places among the poor within the bounds of pastoral charges where we hold membership—and elsewhere as we may be employed by those in authority. This includes those poor churches and school-houses that have been left off of circuits and missions.

"4. That we will, each and all of us, secure one or more subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE; and, as far as our ability and influence goes, we will do our best to help our pastors collect all of the regular claims and assessments upon our church for this, the closing year of the nineteenth century."

Now, brethren, I have no doubt but that a united, consecrated, loyal action of this kind on the part of the local preachers in connection with the labors of our pastors would result in the conversion of thousands of souls and the greatest revival Mississippi ever had. Let every local preacher who is willing to join the prayer and work union as above stated, write me a card to that effect at once at Corinth, Miss.

May God bless you all!

W. D. BASS.

IMPRESSIONS OF THE ECUMENICAL MISSIONARY CONFERENCE.

I deem it one of the greatest privileges of my life that I was permitted to attend the recent notable missionary conference in New York City. The attention of the ADVOCATE readers has been called to the many distinguished speakers and the grandly appropriate missionary music which thrilled the listener at the Ecumenical Missionary Conference. But I wish to give a few of the special impressions made upon me by this crowning event of the nineteenth century.

First, the scene itself. Thousands of people gathered from the various points of the compass, representing personally the different tribes and nationalities of earth, constituting a magnificent personnel of cheerful faces, glad hearts, and joyful souls—all fired with a living faith in the best outlook the world ever saw. Hundreds—perhaps, at times, thousands—were turned away from Carnegie Hall; meetings being held also at ten or twelve other places. To see the multitudes crowding to the doors, and begging for entrance to get the latest and most reliable news concerning the spread of the gospel to "the uttermost parts" of the earth, was a sight that increases our faith in the ultimate and complete triumph of the gospel.

Second, the unity of the body in believing that Christ is the leader of the church, and all in all for personal salvation and Christian development; that he is the Son of God, the Son of man; that through him from the Father must come the Holy Spirit to save the sinner and guide the believer; that the more entirely we surrender ourselves to him, whether at home or abroad, the greater will be the prosperity of the church.

Third, the Word of God was emphasized as the direct revelation from the Father to man. The Book was noticeably revered and wholly accepted. No "higher criticism" was offered or intimated. The Holy Bible, now translated into more than four hundred languages and dialects, was ably and earnestly held up as the mind of Jehovah—as the fountain text-book in the church of Christ.

The missionaries evidently see the need of sending out the Scriptures and getting the heathen to read them. They understand and appreciate the essential benefit the missionary cause has derived from the Bible Societies. They should be well supported. The missionaries practically live federation. They dwell together in unity. They do not confuse the people among whom and for whom they labor by heated discussions on the doctrines and creeds of the various churches. Their idea is to win souls to Christ and edify his followers.

We should imitate them at this point. They are a noble, earnest, consecrated band. How wise it would be for us who labor in the whited harvest of the home field to emulate their Christly spirit and example! J. M. WYATT.

West Point, Miss., May 16, 1900.

FOREST DISTRICT CONFERENCE, MAY 10 AND 11, 1900.

Pursuant to the appointment of the presiding elder, the Forest District Conference convened in Forest, Miss., at 8:30 A. M., May 10, 1900. All the itinerants except three answered to "roll call," and are the session closed a goodly number of local preachers and laymen were present. The pastors were all cheerful, well-dressed, and showed indications of having been well fed, though some of them are of the lean kind. With the exception of the writer, it would be difficult to find a better-looking and more jolly crowd than the preachers of the Forest district. The laity, as well as the clergy, seem much enthused over the progress of the work of the church. There were many expressions of determination to keep full pace with the forward march and the current demands of our Lord's coming and growing kingdom. The routine business of the Conference was dispensed with in a careful, yet expeditious manner. The papers read exhibited evidences of deliberate preparation. The discussions were very general and friendly. The sermons were replete with intellectual and spiritual food. The singing seemed blended into the symphonies of heaven. Surely the prayers ascended to a throne of grace, for the Lord deigned to meet with us, and his Spirit fell upon the people. There must have been rejoicing in heaven. I know there was in the Forest Church. There was a beautiful manifestation of mutual interest and brotherly love; indeed, "prominence was given to religious exercises." The financial reports show a considerable advance over last year, notwithstanding the District Conference was held much earlier this year than last. There is an upward tendency in the spiritual state of the church. More women are being enlisted, new women's auxiliaries are being formed, additional Epworth Leagues are being organized, with an increasing enrollment, and the payment of larger contributions; a greater number of Sunday-schools are being organized into missionary societies; more territory is being occupied. We are, in fact, "enlarging the place of our tents, and stretching forth the curtains of our habitations, and lengthening our cords, and strengthening our stakes."

THOS. J. O'NEIL, Sec.

CORINTH DISTRICT MISSIONARY INSTITUTE AND SUNDAY-SCHOOL CONFERENCE.

The Corinth District Missionary Institute and Sunday-school Conference was held at Iuka, May 8-10, 1900. The attendance was small. Some of the preachers were sick, and the busy season prevented the most of the laymen from attending.

The first day was devoted to the discussion of missionary topics. Much interest was manifested in these discussions, and wise plans were laid to secure the entire assessment for this year. The pastors are pushing the work, and we confidently expect to report every dollar at Conference. Bro. Rogers will report Corinth circuit paid in full by District Conference. Bro. Williams will do the same for Booneville circuit. Good news also comes from Bro. Frost at Kossuth. We have no direct report from the other brethren, but they, doubtless, are doing as well.

The second day was devoted to Sunday-school work, and at night the Woman's Foreign Missionary Society and Home Mission Society had a very interesting service. The papers read, the beautiful recitations by the sweet little girls, together with the charming music by a well-trained quartette, were inspiring to all present.

Bro. Gaines and his good people gave us a royal welcome, and we came away feeling stronger in spirit, and more fully realizing the honor conferred upon us in being permitted to work in the service of our Lord.

J. M. BRADLEY, Sec.

A RESOLUTION ANENT THE TOBACCO HABIT.

The following resolution was passed by the New Orleans District Conference, which was held in the Carondelet Street Church in March, 1900: "That we hereby petition the next session of the Louisiana Annual Conference to recommend to the Committee on Admission to report negatively upon any applicant for admission into our traveling connection who is a habitual user of tobacco, and who will not promise to refrain from the use of the same."

Should other brethren desire to bring a similar resolution before their District Conferences, they will thus give the laymen an opportunity to express themselves.

P. O. LOWREY.

The Christian Life.

YOUR BESETTING SIN.

1. The sin you do not want to be reproved for.
2. The sin you are readiest to defend.
3. The sin your thoughts run most upon.
4. The sin which leads you captive the easiest.
5. The sin you find the most excuse for.
6. The sin which offenest beclouds your spiritual sky.
7. The sin which causes you remorse of conscience the most frequently.
8. The sin which makes you doubt your entire acceptance with God.
9. The sin you are most unwilling to acknowledge you possess.
10. The sin you are most unwilling to give up.
11. The sin you are all the time trying to persuade yourself is an infirmity.
12. The sin which must be laid aside in order to enjoy full salvation.
13. The sin which is as dear as a right eye, but which must be given up.—Selected.

A HANDSOME SOUL.

One day a boy who was taking his first lesson in the art of sliding down hill found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady; "there's no harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied; "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty!" exclaimed the lad as the lady passed on.

"Who? that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is old, and her face is wrinkled."

"I don't care if her face is wrinkled," replied the other; "her soul is handsome, anyhow."—Zion's Herald.

Jesus sought not his own pleasure while he tarried here in the flesh. Indeed, pleasure, as the world understands the word, was not in his vocabulary. That which gave him supreme felicity was the return of man to the way of righteousness. That way he came to make plain, so plain that no one need mistake it. His disciples ought to be like him in aim and aspiration. It should be their meat and drink to do the will of God. In these Summer months there should be renewed consecration and deeper anxiety on behalf of those whom Christ came to save, but who are yet indifferent to the solicitations of the Spirit and the prayers of the church.—Central Advocate.

Nothing is more inconsistent than to accept atonement through our Lord Jesus Christ, and then deny the possibility of working out the purpose of the atonement in individual cases. We must believe either that the atonement is powerless to save all men from all sin, or that any man who wills may be cleansed and made full partaker of its benefits. The idea that sin must necessarily remain in man as long as he is in the body is repugnant to reason and Holy Scripture. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—Nashville Advocate.

No man can resolve himself into heaven. If the water in the well is poisoned, you do not try to remedy it by taking out the pump. We are naturally all bad. Who in this audience would be willing to have his heart photographed, with all its real thoughts and passions brought to light? I have no use for the man who thinks he is so good that he wants a little harp all for himself when he gets to heaven. "My husband is so good," say some foolish wives, "he lacks only one thing—he is not a Christian." Well, all a dead man lacks is one thing—life.—Moody.

The great St. Teresa is reported to have said: "The love of God does not consist in shedding tears, nor in experiencing sweetness and tenderness of heart, but in truly serving God in justice, strength, and humility." That sets a great truth in a bright, clear light. Tears have their place, and so of sweetness and tenderness, but neither nor all of them can substitute the true service of God.—Central Methodist.

If there are obstacles in the way of the approach of a human spirit to God, it is certain that they are in the spirit. Human approach to God is quite easy; wonderfully so when the difference in rank is remembered. That a weak, sinful being should have such ready access to one so great and perfect is the most remarkable of facts. Yet it is true, and all that the world has of goodness and joy it owes to this fact.—Pittsburg Advocate.

THE GIFT OF THE HOLY GHOST.

Your correspondent (J. A. Parker), in the ADVOCATE, of May 3, makes a deliverance on the snbject at the head of this article, in which he comes short, I think, of the Bible teaching on this important matter. In Mark xvi, 15, 16, we learn that the apostles were to go and preach the gospel to every creature. "He that believeth and is baptized" (confesses Christ) 'shall be saved: bnt he that believeth not shall be damned." This charge is found in nearly the same words in Matt. xxviii, 19, 20. This was all after his resnrrection. Just before his ascension he 'commanded them that they shonld not depart from Jernsalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John trnly baptized with water; bnt ye shall be bapt'zed with the Holy Ghost not many days hence. . . . Ye shall receive power after that the Holy Ghost is come npon you" (Acts i). The gift, the baptism, the endnement, specially meaning an endowment of the anctnons power to "preach the gospel to every creature." It has ever been with Methodists to seek this divine nnction and commend this power. We esteem it needfnl in preaching the gospel to any sinner, as well as "to every creature." I will here postniate that this "baptism of the Holy Ghost" is as essential to the development of Christian character in the "creature" after he is preached to, as in the preacher.

Listen to what the prophet Joel says (ii, 28, 29): "And it shall come to pass afterward that I will ponr out my spirit npon flesh. And your sons and your danghters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids I will pour out my spirit in those days." In this prophecy all flesh can not be less extensive than "every creatnre" is under the ministry of the apostle; but more than that, it specifies different characters: Old men, young men, sons and danghters, servants—men servants and handmaids. This prophecy of Joel, Peter quotes when preaching to the mnltitnde on the day of Pentecost, and adds in connection, "The promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (ii, 39). Peter said on the day of Pentecost that Joel's prophecy is fulfilled.

This was not, as some imagine, confined to that day, bnt we read of it five years afterwards, when Peter was justifying himself for preaching to the Gentiles. Cornelius, whose prayers and alms had gone up before God, had sent for him that he—Cornelius—might hear words of him. Peter said: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; bnt ye shall be baptized with the Holy Ghost" (Acts x, 44; xi, 15, 16). This brings the Gentiles under the same relation to the gift of the Holy Ghost with those who received it on the day of Pentecost. Then more than twenty years after Pani fonnd some disciples at Ephesus and asked them: "Have ye received the Holy Ghost since ye believed? And they said nnto him, We have not so much as heard whether there be any Holy Ghost. And he said nnto them, Unto what then were ye baptized? They said, Unto John's baptism. And Pani said, John verily baptized with the baptism of repentance, saying nnto the people, that they shonld . . . believe on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Pani laid his hands npon them the Holy Ghost came on them" (Acts xix, 1-6). No snch gift or baptism of the Holy Ghost had ever been given before as fell on the day of Pentecost. It was not meant to begin and end there, bnt, as promised, it was meant for "all flesh," for "every creature," was a promise to us. "And your" (onr) "children and to all that are afar off, even as many as the Lord our God shall call." After, and on another occasion, the shaking was repeated (Acts iv, 31), but the noise and the shaking were ontside circnmstances, nowhere named in any promise. They were filled with the Holy Ghost, not with wind and noise. They were baptized with the Holy Ghost. The tongues of fire fall in the same line.

The subjects of this first baptism on the day of Pentecost formed a promiscnous assembly. After the ascension of the Lord Jesus the company with him at the time returned to Jerusalem. "And when they were come in they went up into an upper room" (the eleven apostles.) "These all continued with one accord in prayer and snpplication, with the women and Mary the mother of Jesus. . . . The nnmber of the names together being abont a hundred and twenty." (Acts i, 12-15)

J. D. NEWSOM.

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RESOLUTIONS.

Resolutions adopted by the Forest District Conference at Forest, Miss., May 11, 1900:

"Whereas, The amount of Conference collections apportioned to us by the proper authorities of the church is within the ability of our district to easily meet; And, whereas, We feel it our duty to pay these claims; therefore, be it

"Resolved, That we solemnly pledge ourselves, as pastors and laymen, to do our best to secure the full amount apportioned to our several charges.

"Resolved, That we begin at once, and by public appeal and private solicitation impress on our people the privilege and duty of paying these claims.

"Resolved, We will see that every member is asked to contribute—not asking the rich only, but also the poor; the young as well as the old."

"Resolved, That we, the pastors of the several charges of the Forest district, are in hearty sympathy with the Twentieth Century Educational Movement.

"Resolved, That we will appoint a committee, as suggested by the General Board of Education, in our several charges to assist in making a thorough and faithful canvass, and making personal solicitations for contributions."

FROM THE WORK.

AMITE CITY, LA.

Amite City has been made a station since the last session of the Annual Conference, and in the four months of station life is meeting all the demands of its new position.

1. The young ladies have had the out-houses and fencing of the parsonage premises nicely whitewashed, and furnished the paint for painting the interior of the parsonage.

2. The entire amount for all the Conference collections (and a considerable margin besides) has been subscribed by the congregation, and very nearly 50 per cent. of amount for the Twentieth Century Thank-offering has been secured.

3. The parsonage larder is pretty well supplied with the necessities and good things of this life, as the result of a very delightful pounding on the eighteenth, which was the seventieth birthday of the pastor.

4. The stewards, too, are constantly looking after the financial interests of the pastor, and, I have no doubt, have collected more for ministerial support to date than has heretofore been collected from the entire circuit up to this time of the year, and the prospect now is that this new station will report all the collections in full at Conference.

5. The congregations are good and very attentive, and we hope for a glorious revival.

THOS. J. UPTON.

May 22, 1900.

NATCHITOCHES AND ELSEWHERE.

Natchitoches is beginning to wake up from her long sleep, and is now getting on quite a boom. The citizens of our city have voted the necessary tax, and we will soon have waterworks and electric lights, thus putting ourselves abreast with our more highly favored cities. The necessary machinery is on hand, and work has begun.

Our Normal College is in high favor with the people. A very large number are of pupils attending the present session, while quite a number will graduate and receive their diplomas during the commencement exercises, May 27 to 31. Rev. J. H. Spearing, Shreveport, La., will deliver the commencement sermon.

Our church here and elsewhere on the work, is doing well, and more interest is manifested in church work by the members than for many years previous. We have now one of the neatest and best-appointed parsonages in the Louisiana Conference. We moved in on the eighth instant, and thus closed a leakage in our finances of one hundred and twenty dollars per annum (quite a saving to a preacher who has to live on a small salary).

Our people and we have formed a mutual admiration society, and are getting along on the best of terms. The new parsonage, preacher and wife were severely pounded on last Friday afternoon, but we stood the ordeal with heroism, and were determined never to be put out of humor by any such treatment. The fact is, we invited a repetition of the offense. We are just now getting to that point where we can do our best work in the vineyard of the Lord on this charge.

Mrs. I. has been afflicted with muscular rheumatism since the twenty-sixth of December, last, and is not yet able to walk, but bears her affliction with patience and resignation. Her general health otherwise is as good as it has ever been. She seems to be slowly, but gradually improving.

The writer had the pleasure of preaching the commencement sermon of the Colfax High School, on last Sunday, the twentieth instant, in the Methodist Church, Colfax, La. We also preached at night. The congregation, morning and night, was large and appreciative. The Colfax High School is presided over by those two successful educators, Profs. H. B. Hines and W. S. Patrick, who have made a fine impression on the community, and have won a high place in popular esteem as educators. There were about one hundred pupils in attendance the present session, and the future prospect for this school is very encouraging.

Colfax is a lovely location for a thriving town, and now that the Red River Valley railroad is being pushed rapidly to completion, the leading citizens of Colfax are astir to build up every interest of the town and community. The town will soon build a handsome ten-thousand-dollar college-building, thus inviting pupils from all directions.

Our pastor, Rev. H. S. Johns, is in high favor with his people, and seems to be on rising ground. With the assistance of Bro. J. H. McNeely and other leading citizens, he has a parsonage well in hand; a beautiful two-acre lot donated, and, I think, nearly all the lumber on the ground. The building, I am told, will be pushed to completion.

R. S. I.

The door that Dante saw had this inscription over it: "Despair of hope, all ye who enter here." When man despairs of hope he drains the very dregs of despair.

There are certain forms of disease to which medical ignorance and popular superstition have given the title of "Hopeless." That very fact handicaps the sufferers from such diseases by robbing them of the courage to try to regain health. This is particularly true of lung diseases. As soon as disease fastens on the lungs, the victim sits down, makes his will, and awaits his fate. He wouldn't act that way if he were bitten by a tarantula or a rattlesnake. He'd fight then for his life. But he is under the influence of the ignorant and superstitious, that write "Despair of hope" over the door of such diseases as by neglect or unskillful treatment may end fatally in consumption.

There is a new inscription for that doorway of disease, made by rubbing out the first two words and leaving it: "Hope all ye who enter here." What! Can there be hope for the sufferer with the constant cough, flushed face, burdened breathing and emaciated body? The record says "yes." Ninety-eight out of every hundred cases in which Dr. Pierce's Golden Medical Discovery has been used have been permantly cured. "Golden Medical Discovery" positively cures weak lungs, bronchitis, obstinate lingering cough, bleeding of the lungs and kindred ailments, which, if neglected, find a fatal ending in consumption. It contains no alcohol, whisky or other stimulant.

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical.

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THURSDAY, MAY 31, 1900.

THE ART OF ILLUSTRATION.

The art of illnstration is one that shonld be assidnously cnltivated by every minister of the gospel, nnless he be specially gifted in that direction, and by every Sunday-school teacher. Other things being eqnal, the pnblic speaker, whether politician or preacher, who knows how to illnmine his discourse and enforce his words by means of appropriate illnstrations, will always command attention, and be listened to with eager interest. The nnmerons attractions with which the modern pnlpit has to compete in the cities of onr land render it donbly imperative for the man behind the sacred desk to make his discourse as attractive as possible. While the principal aim shonld not be to tickle the fancy of the hearer, and win popular favor, wisdom wonld snggest that considerable attention be paid to ornamentation and illnstration, both as a means of gaining the ear of the pnblic, and of impressing the trnth npon the hearer.

It is not enongh that a sermon be thonghtfnl and scriptnral. It shonld also possess snch charm as to make the hearer forget abont ontside things, and make him realize the snpreme importance of spiritnal interests. No preacher shonld be content to let his hearers feel that he is merely "a-bnmmin' away." Yet, in spite of nnmistakable earnestness on his part, congregations not infreqnently become listless, either because the preacher deals too mnch with abstractions and generalities, or because he presents trnth in snch a matter-of-fact, nnembellished form as to make it repellant. However mnch of a metaphysician a preacher may be, when he comes to face his congregation and give instrnction to men and women who are battling with the perplexing problems of real life, he shonld gnard against talking abstractions, discnssing nnsettled qnestions, and nsing technical langnage. The fact is, that in preaching to children and to the majority of adnlts it is well-nigh impossible either to interest or instrnct them without the employment of illnstrations of some kind. Sermons are of no benefit, except in an indirect way, to those who are not drawn to hear them; nor are they of mnch advantage to the listener who fails to be impressed. The drawing preacher, in most instances, is the one who calls his imagination into play, who "thinks in pictnres," who presents truth in a concrete form. An important and never-ceasing fnnction of trne preaching is that of giving the facts and trnths of the gospel a new setting, so that they will stir the feelings and move the will. So, then, the minister who seeks to be a snccessfnl "fisher of men" will nse every legitimate means to make his discourses winning and helpfnl. Of the two faults, sensationalism is preferable to dnlness, though both shonld be avoided. The manner in which trnth is presented is next in importance to having something to say.

A young divinity stndent, on asking a certain professor connected with the institntion he was attending how he might improve his style in preaching, received the following excellent advice: "If yon will pinck a few feathers from the wings of your imagination, and stick them in the tail of your judgment, you will preach better." With what telling effect some speakers employ a figure of speech, an illnstration drawn from natnre, as an incident from life!

A few preachers, in their eagerness to catch the ear of the mnltitnde or to make np for lack of real study, will deliver sermons that are a little more than a string of anecdotes. Snch a mistake is, of course, to be shnnned by the wise. Heaven deliver ns also from the minister who is gnilty of the mischievous folly of esteeming prettiness of style above persnasiveness and spiritnal power!

As the Christian Herald pertinently remarks: "You say that all Snnday-school teachers and all evangelists and all ministers mnst bring their illnstrations from the Bible. Christ did not when he preached. The most of the Bible was written before Christ's time, bnt where did he get his illnstrations? He drew them from the lilies, from the ravens, from salt, from a candle, from a bnshel, from long-faced hypocrites, from gnats, from moths, from large gates and small gates, from a camel, from the needle's eye, from yeast in the dough of bread, from a mnstard seed, from a fishing-net, from debtors and creditors. That is the reason mnltitndes followed Christ. His illnstrations were so easy and so nnderstandable."

THE RECENT ECLIPSE OF THE SUN.

Great preparations were made by the astronomers previous to the recent solar eclipse for the taking of accnrate observations and photographs of the sun dnring its temporary obscnration. A total eclipse of the sun is one of the most impressive and awe-inspiring of all celestial phenomena, and is always looked forward to both by the popnlace and by the stndents of the heavens with feelings of the deepest interest. Snch an eclipse fnrnishes astronomers a splendid opportnnity to obtain more exact information concerning the nature of that remarkable and beantifnl phenomenon, the sun's corona, concerning the peculiar shadow-bands noticeable at snch a time, and also enables them to test the accnracy of their predictions concerning the time of its occnrrence, and hence concerning the correctness of astronomical calcnlations in general. Jnst how far the expectations of the astronomers were realized in the present instance, jnst what information they were able to obtain, has not yet been made pnblic. It is well-nigh certain, however, that some very important and interesting resnits were obtained.

What a grand tribnte to the exactness of mathematical science and to the invariability of natnre's laws was the vast ontlay of labor and money made by the scientists in preparing for the rare astronomical event which has just occnrred. In no other branch of science is there need of greater accuracy than in astronomy. A mistake of a hair's breadth in measnring the size of an angle will lead to a most serious error in calculating the distance and magnitnde of a heavenly body. Hence no other instrnments exceed in delicacy those which explore the heavens. So well are the laws which regnlate the movements of the stars and planets nnderstood that astronomers are able to calculate the precise date of an eclipse decades and centnries beforehand. We are informed that solar eclipses seven minntes in dnration will occnr in India in 1955, and in Africa in 1973, the longest for a thonsand years. In regard to the recent eclipse one astronomer remarked beforehand: "I shall be disappointed if it fails by so mnch as the fraction of a second." Nor was there a moment's delay in the appearance of the snblime spectacle. The great clock of the heavens moves with the most perfect regnlarity, as well as the most amazing velocity. Says Bishop H. W. Warren: "Onr real landmarks are not the pillars we rear, bnt the stars millions of miles away. All onr standards of time are taken from the stars; every railway train rnns by their time to avoid collision; by them all factories start and stop." It is by their aid, as we know, that every ship is steered across the trackless waters of the sea.

In view of snch marvelous and nnchanging regnlarity in the movements of the swift chariots of the sky, which, though their tracks are bewilderingly intermingled, race along noiselessly and secnrely from age to age, can we escape the conviction that they are nnder the control of an all-wise and all-powerfnl Being, who is the Creator of all things and the Snpporter of the nniverse? Can snch evidences of order, and power, and harmony, be attribnted to an nnintelligent, impersonal force? Well has it been said, "The nndevont astronomer is mad." The heavens and the Scriptnres nnite in declaring that "the worlds were framed by the word of God," and that it is his power that nphoids all things. Every new discovery in astronomy only serves to give fresh emphasis to the trnth so beantifully expressed by the poet Addison concerning the sun and the stars:

"In reason's ear they all rejoice
And utter forth a glorious voice,
Forever singing as they shine,
'The hand that made ns is divine.'"

AT PORT GIBSON.

Last Saturday, the twenty-sixth instant, the assistant editor took a rnn np to Port Gibson, Miss., where, on the following day, he preached the commencement sermon before the faculty and stndents of the Port Gibson Female College. The services were held in the spacious and beantiful auditorinm of the Methodist Church, which was filled well-nigh to overflowing with deeply attentive and cultured listeners. The weather was perfect, and the occasion inspiring, bnt the sermon, we fear, was a disappointment. At night we taxed the patience of the good people of Port Gibson with another sermon.

Under the excellent management of President L. S. Jones and his talented wife, onr school at Port Gibson is taking on new life, and is doing splendid work. About fonrteen hnndred dollars has been raised and expended dnring the session in improvements of various kinds. The bnildings have been repainted, new fences erected, electric lights pnt in, and the rooms renovated, so that now everything about the college has a bright and attractive appearance. The grounds are delightfully shaded, and lovely as a picture. Three bright young ladies were to receive their diplomas last evening. We regretted exceedingly our inability to stay throngh the commencement exercises, bnt dnties connected with the ADVOCATE forced us to leave on Monday morning.

GENERAL CONFERENCE NOTES.

Dr. J. M. Bnckley was re-elected editor of the New York Advocate, which position he has occnpied for more than twenty years. He refnsed to let his brethren elect him Bishop.

Though the question of removing the prohibitive paragraph in the Discipline bearing npon worldly amnsements was warmly debated, the Conference refnsed either to amend or abolish it.

Dr. J. F. Berry has been re-elected editor of the Epworth Herald. He received a very flattering vote for Bishop, but in order to help break the deadlock, he arose and magnanimously requested his friends to cease voting for him for that office.

The General Conference just closed was nndonbtedly a record-breaker in regard to innovations. Not only did it adopt eqnal lay representation, bnt, amid thnnderous applanse, a motion was passed on the twenty-second instant providing for the admission of women to a seat in the body.

On the twenty-third instant the General Conference of the M. E. Church, by a vote of 433 to 238, abolished the pastoral time limit, which has heretofore been regarded as one of the most essential and valuable features of the Methodist itinerant system. Hereafter the preachers will simply be appointed annually by the Bishops, with no restriction as to the number of years they may remain in any one place.

On last Monday the Conference was the scene of a heated debate over the majority report of the Committee on Temperance, which contained a clause severely arraigning President McKinley for his course in regard to the army canteen. The minority report, from which condemnation of the President was eliminated, and to which an amendment was added appealing to the President to nse all his influence to promote the passage of the anti-canteen bill now before Congress, was finally adopted by a large vote.

After a protracted deadlock the General Conference of the M. E. Church succeeded on the seventeenth ballot in electing two new Bishops, namely: Dr. David Hastings Moore, who for a nnmber of years has been editor of the Western Christian Advocate, published at Cincinnati; and Dr. J. W. Hamilton, of New England. Both are said to be men of great ability and fine character, and it is thought that a wise selection has been made. The two additional missionary Bishops are Edwin Wallace Parker and Frank Wesley Warne, who have been assigned to India and Malaysia respectively.

ECUMENICAL CONFERENCE REPORT.

The Ecnmenical Conference on Foreign Missions is over, and is pronounced on every hand the greatest missionary assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the report of the Conference, its character, the extent to which it is circnlated, and the manner in which it is nsed. As to the report itself, it is now in the hands of a special committee, who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan incindes three parts: 1. The story of the Conference; its inception, organization and condnct, and its place in the history of missions. 2. The contribntion of the Conference, the papers, addresses, and discnssions. 3. Appendices, incinding the complete program, the organization and roll, a list of missionary societies, a snmmary of missionary statistics, a carefnlly prepared bibliography of the best missionary books, and an index.

The report will be pnblished in two volnmes of about five hnndred pages each; paper, printing and binding of the best. Originally, the price for the two volnmes was fixed at $2.50; advance snbscribers to receive it for $2. The finds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the committee to reduce the price from $2 50 to $1 50, and to advance snbscribers from $2 to $1 for the two volnmes. They will be ready for delivery early in the Fall. Snbscriptions accompanied by the money may be sent to the Pnblication Committee, Ecnmenical Conference, 156 Fifth avenne, New York. Checks should be made payable to Edwin M. Bliss, chairman.

A NEW BOOK.

THE PASTOR'S HELPER: A Complete Ritual for the Various Duties Connected with His Office. Arranged for the Baptist, Congregational, Methodist Episcopal, Unitarian, and Universalist denominations. By Rev. N. T. Whitaker, D. D. Full leather, Flexible covers, gilt edges, $1.50; cloth, Flexible covers, red edges, $1. Boston: Lee & Shepard, publishers.

Every minister needs a concise manual for ready gnidance in the dnties of his office. This complete and convenient manual is the ontgrowth of snch a need by one who has given many years to pastoral work, and who is peculiarly well qnalified to prescribe what is the fitting manner for the discharge of ministerial dnties. The distinctive forms for the several denominations named can be relied on as being those fully authorized, and incinde forms for marriage, funeral and baptismal services, together with forms for the ordinance of the Lord's Snpper and reception of members; also all church letters, incinding transfer of membership, license to preach, and letters missive. The book concludes with an admirably complete digest of parliamentary law. The volnme is gotten np in the best possible manner, and is easily carried in the pocket. It is recommended by the highest authority in the several denominations for which it is arranged, and should be the companion of each pastor and stndent in their churches and seminaries.

THE ECUMENICAL CONFERENCE.

The great body which met recently in New York City to confer about missions was, in its proper sphere, no doubt, the most important assembly ever convened in Christendom; and that, not because of any personal superiority in its constitnency (though it might not suffer by comparison in this respect with other bodies of Christian men), bnt because it was composed chiefly of men and women from almost all parts of the world, met to report progress in the spread of Christ's kingdom and to enqnire how best to obey the last and great command of the world's Redeemer—to go and preach his gospel to every creature.

If Christ is King of kings, and Lord of lords, then his messengers are sent on the very highest errands. Christ, when about to leave the world, said not to his apostles, Hold councils and fix the creeds of the churches; bnt he said to them, Go into all the world and preach the gospel. As Dr. Strong maintained in the first regnlar session in Carnegie Hall, Christ is the sole and the sufficient authority for missions, and the preaching of Christ is the end and object of all Christian missions. Christ is head over all things, and the nniverse is being administered by his righteous wisdom.

The snbjects discnssed were of great interest and importance, and the papers prepared and read were of a high order; some of very great excellence. Of those which I heard, Canon Edmnnds, on the Translations of the Bible; Dr. W. T. Harris, on the Place of Education in Christian Missions, and Dr. Angell, on the Relation of Governments to Missions, impressed me most.

The Conference was great not only in importance, bnt in size. No one anditorinm could hold the crowds that came at every meeting. Thonsands were tnrned away, even though they had tickets, simply because there was not a seat vacant within the Hall. Carnegie Hall, where the chief meetings were held, will seat 3500 on the main floor and half as many more on the fonr tiers of galleries. Some speakers could be heard in every part of the Hall with ease, others with difficnlty, and some could scarcely be heard at all. The program was a fnll one and embraced a large variety of topics. The following list of names will afford some idea of the lands and mission fields embraced in the snrvey nndertaken by the Conference: China, Japan, Korea, Assam, Bnrma, Siam, India, Ceylon, Oceanica, Malaysia, Hawaii, Anstralasia, Philippines, Turkey, Persia, Syria, Arabia, Egypt, Africa, South America, Central America, West Indies, Mexico, North America, Greenland, and Hebrews in all lands.

Woman's work in many lands was earnestly and appreciatively discnssed, while Medical Missions were shown to be of great and growing importance in every part of the world of missions.

The Missionary Exhibit was well worthy of inspection, showing the tools, inventions, fabrics, arts, and the style and grade of life among many peoples where the missionaries labor.

Few, if any, topics discnssed were of greater importance than that of self-snpport in foreign missions. The prejndices of the heathen against all foreigners are, as a rnle, inveterate, and in many instances deadly. To this honr they are killing the missionaries in China. To reach them with the gospel it mnst be preached by a native, not by a foreigner. Never till they begin to spread it among themselves will it spread for any permanent good. Hence, how to make a mission in any foreign connitry self-snpporting as soon as possible is a qnestion of the very highest importance to the success of missions in general.

The Conference was wholly deliberative, and had no power to pass laws. A nnmber of native Christians from heathen lands were present, as fruits of the work of the missionaries.

Another topic of high importance which received dne attention was that of interdenominational comity in occnpying mission fields. Any conflicts between the representatives of the God of peace mnst be incomprehensible to the heathen. The Conference wisely and, no donbt, profitably discnssed the principles involved in the qnestion, How to avoid conflict with one another in mission fields. Indeed, the Conference itself seemed to me to be a most impressive object-lesson in Christian comity. To see the representatives of scores of differing churches and of a hnndred missionary societies meet in a great concocation and greet each other as brethren, cordially recognizing each other as co-workers in the vineyard of a common Lord, and bidding each other God-speed in the Master's work—this was a sight almost nnprecedented, giving assnrance of a new and mighty advance in the spread of Christ's kingdom. The co-operation of Protestant Christendom in missionary work means the speedy conquering of the world for Christ.

W. L. C. HUNNICUTT.

The Epworth Leagnes of onr church raised $20,000 for missions last year.

NOTES.

The postoffice address of Rev. P. D. Hardin has been changed from Chapman, Miss., to Light, Miss.

***

Bishop Galloway preached the commencement sermon last Sabbath at Wesleyan Female College, Macon, Ga.

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The date of the Baton Ronge District Conference is July 5-8, inclusive, and not Jnne 5-8, as was announced in last week's paper.

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The Y. M. C. A. sermon of the Centenary College commencement will be preached, Snnday evening, Jnne 3, by Rev. J. M. Henry instead of by Bishop Candler.

***

The General Assembly of the Southern Presbyterian Church, dnring its recent session in Atlanta, decided to raise a Twentieth Century Fnnd of $1,000,000 for educational pnrposes. Five years will be allowed in which to complete the work.

***

First Church, Jackson, Miss., has made arrangements to pnt in a new heating apparatns at a cost of about six hnndred dollars. Repairs and improvements to the amonnt of about five hundred dollars will be pnt upon Epworth Hall within the next thirty days.

***

The protracted meeting at Rayne Memorial is still in progress, and the interest therein, we are glad to say, seems to be deepening. The gifted pastor, Dr. LaPrade, is preaching some exceedingly forceful and searching sermons, which are deserving of crowded honses, and which can scarcely fail to be productive of good resnlts.

***

A card from Presiding Elder W. M. Young informs ns that Rev. W. D. Bnrroughs, of the North Mississippi Conference, is in snch bad health that he has gone to Castilian Springs to seek restoration. He is a young man of promise, and his flock are mnch concerned about him. The prayers of the church are asked for his recovery.

***

Three or fonr Snndays ago Rev. P. R. Knickerbocker, the popular pastor at Crowley, La., secured in cash and subscriptions for the Conference collections and other causes the sum of $500, which pays np everything in full. He expects to leave New York for his trip to Enrope on Jnne 6, and will return about the middle of September.

***

Rev. W. D. Bass, in a recent letter, says: "Bro. Browning and I closed a revival of great power in Sidon, Miss., last night (May 23). A nnmber of the prominent citizens of the town were received into the church. There were twenty accessions in all. This means more for the cause of Christ and for Methodism in the Delta than can be pnt on paper."

***

A letter from Dr. W. T. Beall, dated Edwards, Miss., May 24, says: "On the twenty-first instant Bro. C. A. Powell was taken very ill while down town, and had to be borne home on a litter. I was called to him by telephone, and reached him at 5 P. M. on the twenty-second instant. I found him somewhat revived, bnt in a very feeble condition." We are deeply pained to learn of Bro. Powell's continued ill health and serious condition, and earnestly hope that there will soon be a change for the better. Let united and fervent prayer be made for the recovery of this faithful servant of God.

***

The National Committee on Federation of Churches has its office headquarters at 83 Bible House, New York City. Throngh its secretary, the Rev. E. B. Sanford, D. D., it desires to enter into correspondence with ministers and laymen in every part of the connitry, who are interested in the work of bringing our Evangelical Protestant Churches into closer co-operative relations, that thns their essential nnity may be manifested in practical plans to meet the social, moral and spiritual needs that demand the attention of all the churches. The committee are prepared to furnish information to those who desire to learn of methods and plans for the organization of local federations.

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JUNIUS HART, - 1001 CANAL.

A WORTHY CAUSE.

DEAR FRIENDS: Now that the hot days are approaching and our people are leaving for their Summer homes, do they realize, that they might, before they leave, give one bit of comfort to the poor of their city? Would it not add to their comfort and pleasure to feel that they have helped to relieve, in a measure, the poverty and heartaches of the poor in New Orleans?

There is a class of children in our city far more to be pitied than orphans: far better that they were, so our asylums could shelter and protect them. These little waifs of humanity, so numerous in our city, are God's children. For these we propose to have our usual Waifs' Outing in June, and the stay-at-home King's Daughters will give their attention to this work all Summer.

The really deserving poor are seldom reached, for, alas! in many cases, they suffer in silence in great contrast to the ones who blazon their troubles to the world. The King's Daughters propose to have an ice fund, a luxury appreciated by the sick. Committees will be formed to take charge of outings for tired mothers and their little ones. The poor, lame and blind will be taken for a day in the country. Those who toil seldom know what it means to have a day of pleasure, to be taken away from the drudgery and pain and to rest for a few hours in the country.

Work of this description will be carried on during the hot days. You who are going away, or you whom God has blessed, will you not contribute to this work? Will you not aid us and make your own Summer happier by the thought that you have given pleasure to others?

At the end of the Summer a statement of all donations received and all disbursements will be published.

Asking for your co-operation and donations,

Yours I. H. N.,

SOPHIE B. WRIGHT,
State Secretary.

New Orleans, May 26, 1900.

A DOCTOR WANTED.

A good place to board. A young man preferred. Salary ranging from $1800 to $3000. A good community and good society. For particulars address Rev. J. H. Bass, Fearn Springs, Miss., Winston County.

Notice.

All delegates and visitors to the Woman's Foreign Missionary Society, to be held in Durant, June 9 to 13, will be granted reduced rates on all railroads communicating with that point. Delegates must get certificates from agents who sell them tickets, as upon this plan only will reduced rates be granted. Delegates going over K. C., M. and B. R. R. must purchase tickets to Holly Springs. Do not fail to get certificates from every railroad over which you pass.

MISS ELLA GRIDER,
Sec'y W. F. M. S.

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Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

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REVIVAL AT WINONA.

Winona has been visited with a gracious revival. For ten days large congregations assembled at the handsome new church, filling the auditorium in the day and crowding both auditorium and Sunday-school room at evening services. Business men closed their houses and everybody went to the meeting.

Bro. Joe M. Ramsey, of Viola, Tenn., did the preaching and did it to the satisfaction of all. God used him and blessed the Word he preached to us.

The church was greatly blessed. Many who were "nominal professors" became earnest Christians. Many who were members of the church knelt at the altar and found peace. Many who had never claimed Christ came mourning and left comforted. It was an old-fashioned "mourners' bench" and "shouting revival," and its work will abide. "Hatchets were buried;" old differences forgotten; denominational lines lost sight of, and all the people blessed.

Have received 32 members into the Methodist Church, organized a Senior League with 57 members, added 15 to Junior League, and strengthened every department of the church.

We give God the praise.

J. C. PARK, P. C.

Winona, Miss., May 25, 1900.

Of Interest to Teachers.

MR. EDITOR: Please let it be known that we need a principal, an assistant, and a music teacher for our Forest District High School at Montrose, Jasper county, Miss. Applications should be filed on or before July 5. Information can be had by addressing Mr. A. A. Breckinridge, secretary Board of Trustees, Montrose, Miss. Applicants must be Christians and members of the M. E. Church, South; apt to teach, and well recommended. A married man is preferred for the principalship.

T. L. MELLEN, P. E.

Forest, Miss., May 24, 1900.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system: Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

Notice.

The twenty-first annual session of the Woman's Foreign Missionary Society of the Mississippi Conference will convene in Central Methodist Church, Meridian, June 23-27. All auxiliaries are requested to send delegates. All ministers and members of the Mississippi Conference are especially and cordially invited to attend.

ADDIE V. MARSHALL,
Pres. W. F. M. S., Miss. Conf.
MOLLIE MCQUEEN,
Recording Secretary.

Notice.

The ministers and laymen are cordially invited to attend our commencement exercises from June 3 to 6. The attendance promises to be the largest in many years. The friends of the college who have endowment notes in the hands of the treasurer will confer great favor by remitting the interest at once.

I. W. COOPER,
Pres. of Centenary College.

Jackson, La., May 24, 1900.

Notice.

Delegates to the annual session of the W. F. M. Society, Mississippi Conference, which will convene in Meridian, June 23-27, are requested to send their names at the earliest possible date to Mrs. D. E. Phillips, Meridian, Miss.

NOTICE.

Will the pastors in the Jackson district please send to me the amounts subscribed and that paid on the Twentieth Century Fund? Dr. Hammond asks me for the same.

T. B. HOLLOMAN, P. E.

May 22, 1900.

SHREVEPORT DISTRICT CONFERENCE.

The Shrevoport District Conference will convene in Benton, La., at 7 P. M, of Wednesday, June 27, 1900. The Conference sermon will be preached by Rev. M. G. Jenkins, of Mooringsport, La. Special subjects will be discussed as follows:

3 P. M, Thursday—Sunday-schools. Conducted by Rev. James E. Danson.

3 P. M., Friday—Epworth Leagues. Conducted by Rev. Wm. G. Evans.

3. P. M., Saturday—Twentieth Century Movement. Conducted by Rev. Robt. P. Howell.

3 P. M., Sunday—Missions. Conducted by Rev. J. B. Williams.

Preaching at 11 A. M., and 8 P. M., each day.

Love-feast at 9. A. M., Sunday, led by the Rev. Thos. S. Randle.

The District Committees are as follows:

Twentieth Century Movement—J. T. Sawyer, J. L. P. Sheppard, W. G. Evans, R. P. Howell and H. W. Bowmar.

License to Preach—J. B. Williams, H. J. Boltz and S. S. Holladay.

Admission on Trial—J. S. Sanders, J. F. Patterson and M. G. Jenkins.

Deacon's Orders—J. M. Brown, J. E. Denson and T. S. Randle.

Elder's Orders—R. J. Harp, W. T. Bolling and J. O. Bennett.

Quarterly Conference Records—Elton Wilson, J. M. Alford and G. D. Purcell.

Public Worship—J. T. Sawyer, J. M. Brown and Dr. B. Wise.

JOHN T. SAWYER, P. E.

Shrevsport, La., May 23, 1900.

REVIVAL AT MELVILLE.

We have just closed a good meeting here at Melville. Bro. J. J. Smylie was with me for ten days, and did the preaching. The church here had been in a miserably backslidden condition for some years, and out of a membership of about seventy there were very few who had experienced regeneration. Bro. Smylie's preaching was personal and powerful, and every sermon was a message of truth that moved the people. With boldness he turned God's searchlight—the gospel—into the sinner's heart, and exposed him to himself and to the world. The fruit consisted in the reclamation of backslidden members and the conversion of sinners. There were fourteen added to the church on profession of faith. I commend Bro. Smylie to our brethren as a strong and faithful preacher, whose ministry is a fruitful one.

J. W. LEE.

Melville, La., May 24, 1900.

REV. JAMES A. IVY.

At a meeting of the congregation of the Third Presbyterian Church, New Orleans, held May 20, 1900, the following paper was presented and unanimously adopted, and a copy ordered to be transmitted to Mr. Ivy, to-wit:

"Whereas, The Rev. James A. Ivy, who has so kindly and ably filled our vacant pulpit for the last six months, has notified the session that this is the last Sabbath in which he can officiate for them, owing to his removal to Mer Rouge, La.; And, whereas, We desire to put on record some appreciation of his loving labors in our midst; therefore, be it

"Resolved, 1. That we tender our sincere and heartfelt thanks to the Rev. James A. Ivy for the scriptural and soul-stirring sermons that he has delivered unto our people, and in otherwise filling the pulpit so acceptably.

"2. That this church and congregation will ever treasure his noble sacrifice in coming to our aid and preaching for us the unsearchable riches of Christ's love; and feel sad to think that we will hear his loving voice no longer in turning sinners to repentance and pointing them upward to their heavenly Father.

"3. That our prayers and good wishes will go with him to his new home, and we beseech the heavenly Father to bless him and his in their future lives, and to cause his choicest blessing to shine upon them."

GEORGE BATTALORA,
Sec. of Congregational Meeting.

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FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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"I give your 'Combination' Bible my commendation and endorsement without one qualifying word."—Bishop Scarborough, Trenton, N. J.

"It should be in the hands of every clergyman."—Bishop Leonard, Cleveland, O.

"One of the most valuable forms in which the Holy Bible has been presented to the public."—Bishop Clark, Providence, R. I.

"Unique in plan, extraordinary in scope and exceptional in value. The arrangement of the two editions is most helpful."—Bishop Huntington, Syracuse, New York.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

"The Combination and self-pronouncing features make it the most practically useful Bible that has ever been published."—Bishop Spalding, Denver, Colo.

"The handsomest and most serviceable edition of the Holy Scriptures that has come under my notice. The Bible Helps contain all that is essential."—Bishop Ninde, Detroit, Mich.

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"It deserves a place in every home."—Bishop Vincent, Topeka, Kan.

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Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

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Forest District.

To the Preachers in Charge in the Forest District, Mississippi Annual Conference, M. E. Church, South—

DEAR BRETHREN: The pastoral address of our General Superintendents is commended to you for prayerful reading and consideration. Read it from every pulpit in your respective charges. Heed its godly admonitions, and do not fail to observe the first week in July as therein directed, and let Sunday, July 8, be observed as a grand rally day at whichever church, or churches, you may lead in worship on that day. All together, brethren beloved in the Lord!

Yours faithfully,

T. L. MELLEN, P. E.

WANTED, TRAINED NURSE,

As matron of E. M. F. College. Must be between 25 and 45, and a true Christian, deeply spiritual, full of the Holy Ghost. Address

J. W. BEESON, President,
Meridian, Miss.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss., EDITOR.

At this writing the editor is attending the Greenville District Conference at Clarksdale, Miss. A committee has been appointed to investigate the Epworth League work. That committee has presented, in substance, the following report: On investigation your committee finds that there are five Epworth Leagues in the Greenville district, with a membership of about 171. There are Leagues at the following places: Greenville, Cleveland, Friar's Point, Tunica and Hollandale. Some of the Leagues are very active, and doing fine work. The local League at Greenville deserves special mention in this class. We note with regret that the greater part of our Leagues are inclined to ignore the Charity and Help and Literary Departments. We urge that the League shall be worked in all its departments. We have reason to hope for marked improvement in this work during the present year. We rejoice to read the following concerning Gov.-elect Heard, of Louisiana:

"But, on the contrary, it is believed he will veto a repeal of the Sunday law. Mr. Heard is a stanuch Baptist, and comes from a parish where a Sunday law is unnecessary, because no one would dare open Sunday in the face of a public sentiment; almost puritanic, even were there no law against it. He is apt to prove a stumbling-block in the way of the Sunday law repealers."

No Epworth Leaguer can afford not to be a constant reader of the Epworth Era, the best paper in Southern Methodism for young people. Let clubs be organized. It can be secured at 75 cents a copy, in clubs of ten. The last issue is worth at least half this amount.

Epworth Leaguers are opposed to the violation of the Sunday law and liquor law, and, in fact, they are opposed to the violation of any law.

Mississippi has never had in its previous history such a profitable Conference as was our last held in Vicksburg. It was a season of practicable methods.

We have theory enough now: let us have the theory put into practice.

Your editor is extremely anxious to hear from the workers in different parts of the State. Send reports of District League Conferences and other successful meetings. We shall be glad to have different workers to prepare papers of subjects of their own choosing bearing on this work. Send your communications to the editor at Arcola, Miss.

Now, altogether for the victory. "We can if we will."

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La., ASSOCIATE EDITOR.

Monroe and Arcadia have both had fine revivals this month, and the Leagues there have been greatly blessed thereby. Many Leaguers have been converted, and others more perfectly consecrated—more "All for Christ." And, after all, the best school of instruction for Leaguers is a genuine revival of religion.

The Crowley Epworth League is up and doing. The officers are: A. P. Holt, president; Misses Etta Thomas, Carrie Hayes, and Mayme Dunn, vice-presidents; Miss Winnie Hayes, secretary; and J. V. Carter, treasurer. Miss Mamie Carter is chairman of the Quiet Hour and Tenth Legion, and Mrs. J. T. Nixon, junior superintendent. The Quiet Hour and Tenth Legion are two new features we have found very helpful to the spiritual life of our members. The first requires its members to devote at least fifteen minutes daily to Bible study, while the latter requires that its members give at least one-tenth of their income to the Lord. This encourages systematic giving among them. We have socials monthly that furnish healthful entertainment for our young people. Our prayer meetings are led by different members. We try with success to get every member to take some part. Our Charity and Help Department does efficient work in aiding the rich and poor. We have a wide-awake junior superintendent, who is keeping the children interested and enthusiastic in their work. We are trying to live up to our motto: All for Christ, and Christ for all.

A. PERCY HOLT.

LEAGUERS, ATTENTION.

We want to urge every president in our Conference to hold monthly the missionary prayer service as outlined in the Era. Ask for a free-will offering from your members for missions, payable in weekly subscriptions. Louisiana Avenue League raised $100 in that way last year without any trouble. The Senior League at Baton Rouge, using the same method, has already secured pledges amounting to $45.39—$11.39 more than last year. A few cents every week can be given by every Leaguer, and it will be found that the results of such systematic giving are great and far-reaching. We have adopted the Holston Plan, which means that our Conference collections must be paid in full. It becomes your duty, my duty, to aid in this work.

MAY GOLDSBY SMITH,
First Vice-Pres. La. Leagues.

There ought to be a State League officer at each District Conference this Summer to represent the State League, and plead for district organization where there is none.

CHOICE Vegetables will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

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6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to June, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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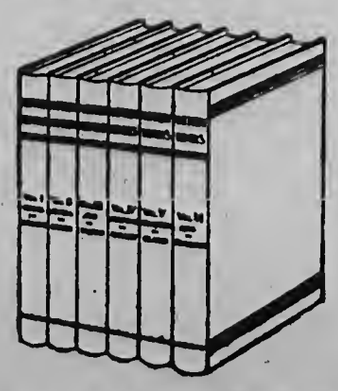
Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



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Home Circle.

WHO LIKES THE RAIN!

"I," said the dock, "I call it fun,
For I have my little red rubbers on;
They make a cunning three-toed track
In the soft, cool mud, Quack! Quack!"

"I," cried the dandelion, "I,
My roots are thirsty, my buds are dry;"
And she lifted her little yellow head
Out of her green grassy bed.

"I hope 'twill pour! I hope 'twill pour!"
Croaked the tree-toad at his gray bark door;
"For with a broad leaf for a roof
I am perfectly weather-proof."

Sang the brook: "I laugh at every drop,
And wish they never ceed to stop
Till a big river I grow to be,
And could find my way to the sea."
—Our Young Folks.

WHAT A GIRL OUGHT TO KNOW.

Boys, as well as girls, ought to know human nature for one thing. It is of equal importance to both, but we prefer to speak mainly of girls just now. No one will ever know human nature perfectly. The prophet has said, "The heart is deceitful above all things, and desperately wicked; who can know it?" At the same time there is a degree of knowledge open to all which is sufficient to bring a girl out of a dangerous, unsophisticated state into a good understanding of people, which would prove a safeguard of untold value.

There is strange ignorance of the opposite sex on the part of many girls, which seems almost inexplicable, when we consider that God has set mankind in families, and that the family is the first and most important institution in the world. It would seem that it should be instituted with the greatest care, the greatest forethought, the greatest knowledge, and yet the opposite is eminently true. In the absence of knowledge, creations of the imagination, conclusions not based on truth, often become fixed in a girl's mind, which no amount of belated information can change one iota. This is especially true after the affections are placed upon a self-created idol. Such an idol can not easily be shattered. Even the mother jeopardizes the love of her child when she waits till all of the chances are against her, and a battle is on upon which is staked the happiness of her child and her own before she begins to teach that "all is not gold that glitters." There is a long procession of mothers wending their way to the grave, with hearts already dead within them, because each witnesses the misery of a daughter she would gladly have died to save, but she is now powerless to help or to hinder. It is too late. The die is cast, and the girl has lost. Her innocence, her natural charms, her trustful heart, her unsophisticated, beautiful, believing self, charmed the vampire, and once sucked within the circle of his influence, she was lost. She had no more knowledge of the relentless evil which would consume her than the moth has of the flame that strikes out its little life, unlike the human heart that lives on, though scorched with pain. It is the chief delight of many a mother to rear such an innocent creature, apparently unconscious that her innocence is a degree of ignorance which amounts to a crime, to be laid at the mother's door.

Mothers are satisfied with "hoping" about things that should be rendered certainties, so far as is within the range of possibility. If a daughter were promised the opportunity of choosing the most costly and artistic vase from a collection of good and bad ones, her mother would put her in training at once, that she might make her fortune by her choice. She would speedily become a connoisseur in ceramics; but the same mother will fold her hands and "hope" the ignorant little thing will choose the right companion for life when she knows scarcely a single sign of what is base or deceitful. If young people studied humanity more, there would not be so many unhappy marriages, nor so much crime in the world. They should be taught human nature in its entirety, the bad there is in it as well as the good. One can not be a judge of beauty without knowing something of the ugly as well; he can not teach ethics unless he recognizes the bad as well as the good; he can not rightly appreciate or deal with truth unless he also knows the false. If a girl knows nothing of the ugly, the bad, the false in human nature, nothing of the signs of evil, she is left as helpless as a babe in the highest concerns of life.

It does good people no harm to expose the bad. It rather helps to secure for them the appreciation which is their due. It is too often the case that the girl prefers the fast young man, not because she really prefers the evil, if she only knew it, but for other reasons, and because she does not know the stamp of wrong-doing. As well might one believe that beads and trinkets will not beguile the savage out of his land, that candy and gaudy playthings will not tempt a child to go with a stranger, that the mirage will not deceive the uninformed, as to believe that the sweet tale of love will not beguile the unsophisticated maiden, even though it come from the lips of a black-hearted villain. Knowledge is the only cure. It is fortunate beyond measure to be born into a home where love abounds—love and truthfulness—but it is unfortunate not to know that there is something else in the world. How are girls to know it? By instruction from the lips of father and mother, and by the written word, tested by their own observation—and it must be known in time.

Tragedies are enacted daily because mothers deliberately prefer to let their daughters take the risk. Within a few months a young man of fine physique and once handsome face, but of grossly immoral character, married an elegant, good girl in one of the Southern States. "During the engagement she was told of his horrible life," our informant writes, "but she would not believe one word against him." It was too late then to begin her education, and not to be expected that she would receive another's dictum upon so important a subject and one hitherto unknown to her. She married him, and when she awoke to the enormity of his sins she became insane, and again and again attempted her own life. Her sister, a minister's wife, cared for her, and reason returned. But disease had fastened upon her, and her husband treated her wish to see him once more before she died with contempt. Melancholy enwrapped her in its folds, and the anniversary of her wedding day saw her despairing death. Might not this girl have been so taught from childhood that a young man so fallen could not have deceived her, though he did not live in her home town and she did not see him often? We believe she could.—Union Signal.

START AT THE BOTTOM.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" said the man of millions.

"I would like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out he remarked to his waiting companion: "You can go in and 'leave your address.'"

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called the superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron.

One week passed, and the president, meeting the superintendent, asked:

"How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never looked at the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery-stable, washing harness and carriages.—Selected.

ALCOHOL NOT NEEDED IN MEDICINE.

A recent issue of the Minnesota Good Templar contains the following statement from Dr. Hutchinson, who was formerly Grand Chief Templar of Minnesota. Dr. Hutchinson has been practicing medicine in Kansas for several years: "I can give you one item which ought to be of interest to temperance workers everywhere. I am demonstrating that liquors are unnecessary as a medicine, and that the physician who can not get along without prescribing them in his practice merely advertises his own ignorance. I have now entered upon my third term as physician to the State Reformatory. We have now had over 550 inmates. I have had absolute control over them medically for over four years; have made over 5,000 prescriptions, and have not found it necessary to prescribe liquor in a single instance. In fact, we do not keep it at the building. There have been only four deaths in the four and one-half years—three from consumption and one from internal hemorrhage. Can the whisky-prescribing doctors show any better record? I do not use it in my private practice, and out of hundreds of cases of pneumonia and typhoid fever treated in the last eleven years I have lost only two. Any other doctor who does not use liquor ought to do as well."

A CHILD'S LOVE.

A lady friend is intimately acquainted in a family in which there is a sweet, bright little boy of some five years, between whom and herself there has sprung up a very tender friendship. One day she said to him:

"Willie, do you love me?"

"Yes, indeed," he replied, with a kiss.

"How much?"

"Why, I love you—I love you up to the sky."

Just then his eye fell upon his mother. Flinging his arms about her and kissing her passionately, he exclaimed: "But, mamma, I love you 'way up to God."—Selected.

BARE FEET ARE SHOD.

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go up town to-day and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was, you would know just what size to give me."—Selected.

A mother had taught her little girl to pray for her father when she offered up her petitions to the Lord. Suddenly that father was removed by death.

Kneeling in her sorrow at her mother's side for an evening prayer, the child hesitated, her voice faltered and, glancing into her mother's eyes, she sobbed:

"Oh, mother, I can not leave him out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers."

How sweetly this child honored her father by her tender love!—Selected.

Christ did not give instruction upon the minor details of moral conduct, he did not prohibit this and commend that, but he announced seed-thoughts out of which correct moral conduct should grow; comprehensive principles in the light of which subordinate questions of right and wrong might be determined.—Recorder.

BOSTON DENTAL COMPANY.

Owing to excellent work and satisfactory prices, this firm has a large and constantly increasing practice. It includes among its patrons leading professional and business men.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address The Illustrated Youth and Age, Nashville, Tenn.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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In the end by taking the

and going on a
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To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.
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IN MEMORIAM.

If we measure life by its deeds, by its tender memories, by the lofty ideals, by the devotion to principles, by an incorruptible name—Henry C. Newsom lived in the true sense. If success consists in fidelity to duty, love of home, of friends, of country, of the church, of God—Henry C. Newsom reached the highest pinnacle of success. He was great, if the wealth of giving ourselves constitutes greatness. He lived for his home, his friends, and his country. Few men have ever served the country more faithfully. Twenty years in politics, and yet not a whisper or a shadow of suspicion on his unsullied name. In stormy times of State, when men were fighting for the moral welfare of State, Henry C. Newsom was the leader. Money, position, power, had no power to swerve him from the path of duty. He spurned a vote by compromising a principle—he would have invited death rather than do it.

Jesus could have given as much faithful service to the church. In succession he answered the roll-call of one hundred and forty Quarterly Conferences. The answer came from a heart which loved the pastor, the people, and was in sympathy with every movement for the betterment of humanity. He was often a delegate to the Annual Conferences, and the fellowship of his brethren was his delight. He possessed a positive nature. You knew his opinions on all important questions. It never once occurred to him to take a middle ground on any question. He endeavored to shape his opinions by the Ten Commandments and the Sermon on the Mount. His experience in divine things was fervent and pronounced. An intense experience describes his religious life. Christ was his personal friend, who walked and talked with him each day. Prayer and benevolence reached a high tide in his life. His life had its sorrows. Now and then death would take away a friend or loved one. Then, temporal prosperity did not always attend his pathway; yet his faith in God made a rainbow on the clouds, and the hope of the eternal morning, when all mists shall clear away, cheered this faithful pilgrim.

From Sept. 22, 1850, to Feb. 11, 1900, we find the record our brother made, and it is a record of honor, fidelity, and Christian triumph.

"Faith sees the bright, eternal doors
Unfold, to make his children way;
They shall be clothed with endless life,
And shine in everlasting day."

I. W. Cooper.

AVERY—In the last hours of Jan. 25, 1900, Irena Tecona Avery, one of the most sorely tried children of God that I have ever known, passes from this world into eternal rest and reward. She was born Nov. 15, 1800, and almost the whole of her morn than thirty-nine years of earthly pilgrimage was spent in Yalo. When a child she gave her heart to God, and she never retracted the offering. In Oxford, Miss., the gifted Col. L. Q. C. Lamar was her Sunday-school teacher, and she ever spoke of him with sincerest affection. There, in the age of twelve, she fell a victim to rheumatism, and for more than two years her naturally frail body was drawn and tortured by this fearful disease. For a year she could not walk except with the aid of crutches. Then she greatly missed her Sunday-school, and when she was too unwell to attend, would creep out to the fence and wistfully watch the other children on their way. She never fully recovered from the effects of rheumatism, and twenty years ago, at Natchez, she was pronounced a hopeless consumptive. Then, some years ago, in the same city, her heart was found to be diseased. So one organ after another became involved till, as her physician said to me some days before her death, there was not a sound organ in her body. But, as one trouble after another was discovered, it was to her trusting heart but the enlargement of God emphasis of the Savior's offer of comfort and strength, and she but leaned the harder on "the everlasting arms." There was no murmuring at his providences. Did they not bring her more of his presence and more of his grace? That was ample compensation for all. So, patiently, sweetly she endured, waiting longingly for the time when the Father would say, "It is enough." Some weeks before her death, when suffering unusual pain and she thought to be the last, she said to her mother, "The end is very near, and I'm so glad!" Her longing to be of service to her King and his cause was beautiful and inspiring, and it grew more intense as she neared the end. She little realized of what service she was. She thought herself debtor to everyone. But God only knows the magnitude of the world's debt to those strong souls whom he has called to pass through the surging fires, that the sustaining power of the grace of Christ may be manifest. Surely these are they of whom it is said, "There are last that shall be first." H. M. Ellis.

SHAFFER—Mrs. Louisa Colingsworth Shaffer, whose maiden name was Russell, was born in Georgia, near the South Carolina line, in 1818. When quite young her parents moved to Perry county, Ala. She was married and came with her husband to Oktibbeha (now Clay) county, Miss., where she died March 3, 1900, in the first home of her married life. She was the mother of nine children, with forty grandchildren, to cherish her memory on earth. Her husband, Mr. Shaffer, died in 1855, leaving her to nearly forty-five years of life's pilgrimage in widowhood. She professed religion and joined the Methodist Church in her fifteenth year, and was a steadfast member to the day of her death, having "walked with God" seventy-three years. In her home life, as well as in public worship, God was acknowledged. Her house was always open to the visits of the preacher, and many a weary itinerant has found resting-place beneath her roof. On account of the feebleness of old age, in some way, while alone in her room, she fell into the fire, and was badly burned. When rescued, she was unconscious. After some applications she was partly resuscitated, and knew her condition. She said to her son, "Jack, I am burned to death. Do not pray for me to get well. I would rather die out of this misery, and go to my home in heaven." She did not talk much, but gradually weakened through several successive days, and quietly fell asleep in Jesus.

J. D. Newsom.

Cedar Bluff, Miss.

GREENWOOD—Mrs. Alice A. Greenwood (nee Otts) was born in Green county, Ala., April 21, 1845. At the age of two years she came with her parents to Louisiana, residing most of the time since in Claiborne parish. In 1865 she was married to Mr. F. C. Greenwood. Having no children of their own, they assumed the care of and brought up several others. About April 1, 1900, she left her old home and friends for Clinton, Mo., to join her husband, where they intended making their future home. But our Father so often orders otherwise than we plan. It was so in this case. Rather feeble in health, she contracted pneumonia, and after suffering for a week, on April 15 (Easter Sunday), with her sky clear, and waving back to her devoted husband "victory," passed from this to the life beyond, which she had lived for and ever kept in view from childhood, when she gave herself to God and the Methodist Church. She had lived the life of the righteous; she died his death. We laid her to rest April 18 in the cemetery at Homer, La., to await the resurrection of the just.

To her husband, brothers, sisters, and host of friends, we would say: She is not dead, but sleepeth. Look up; you will meet her again, and talk of the sorrows and joys of this earth life, as you walk with her along the banks of the river of life eternal.

Her former pastor, W. F. Henderson.
Homer, La.

ARD—On March 6, 1900, the death angel entered the home of our esteemed Bro. and Sister A. W. Ard, of West Feliciana parish, and claimed for its own Master F. C. Ard, their youngest son. He was a very gentle, sweet-spirited, interesting, and lovable boy; just the age to bring sunshine and happiness to the home. He was a great favorite of the family, and those who knew him loved him. He gave promise of being a very useful man, had he lived; but God has use for him in another land—the beautiful home of the soul. A chair has been made vacant in his earthly home, but he occupies another in heaven, where he will grow and mature with kindred spirits throughout the ages, and be ever ready to welcome to his new home the now bereaved parents.

May the parents and loved ones so live that in the home above they may be an unbroken family around the throne of God!

His pastor, G. P. W.

BATTON—Mrs. Martha Ellen Batton (nee Gness) was born Sept. 13, 1865, and died April 2, 1900. She was married to J. F. Batton, and the result of this union was ten children, eight of whom are living. She was a consistent member of the Methodist Church, and has certainly gone to a good reward. Our brother and his children are sorely bereaved, but we commend them to the grace of God to sustain them in the day of trouble.

C. McDonald.

Tyrus, Miss.

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A great deal of time is contracted in opportunity, which is the flower of time.—Whichcot.

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A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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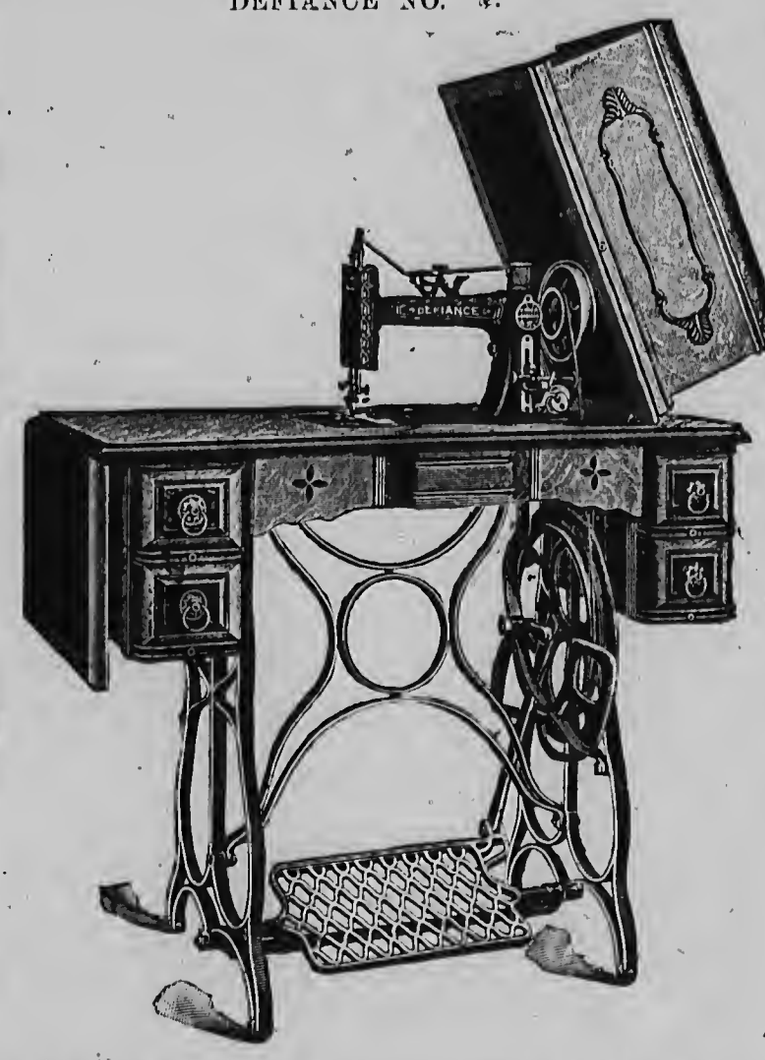

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Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

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The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter, 1 Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the Advocate free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

Rev. W. C. Black,
512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

"Cleanliness is Next to Godliness."

If you would be really clean, begin with your blood. A mottled skin cannot be washed away, eruptions will continue unless the blood is pure. Hood's Sarsaparilla cleanses the blood by disintegrating and dissolving the bad germs. Hood's is the royal road to real cleanliness, both inward and outward.

Impure Blood—*"My face would be covered with scabs from impure blood, but ever since I have taken Hood's Sarsaparilla, my blood seems to be perfectly pure and I am strong and in good health." J. Hartstenn, 760 Grand Street, Brooklyn, N. Y. Get only Hood's, because*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

NEWS OF THE WEEK.

Gen. Hamilton has invaded the Transvaal, having crossed at Wonderfontein Drift.

Sixty-six buildings, covering the water front, and five blocks were burned at Apalachicola, Fla.

A United States revenue office is to be established in Honolulu. The internal revenue laws go into effect in Hawaii, June 14.

Dr. Talmage preached on Sunday in St. James' Hall, London, which was crowded. After the service he addressed an overflow meeting.

The Panama Canal Company has received orders from Paris to resume work on a large scale. Many mechanics and laborers are being engaged.

Spanish shipmasters in the Philippines have asked the American authorities for protection. They fear native crews and want soldier guards furnished their steamers.

The Senate agreed to the investigation of postal and other Cuban irregularities by the committee on Cuban affairs. The committee was authorized to visit Cuba if necessary.

The four newly-elected Bishops of the Northern Methodist Church were consecrated at the Chicago Auditorium, on Sunday, in the presence of an audience of 3,000 people.

The coal famine in Germany continues and is sharply felt. The newspapers are advocating the nationalization of the coal mines, in order to prevent exportation of German coal.

The government corral at Manila has been quarantined. There are four suspected cases of bubonic plague among the teamsters, who are living in filthy dwellings, which will be burned.

President Krueger, according to a special dispatch from Newcastle, has issued a proclamation asking the Transvaal burghers to notify him whether they desire to continue the fight, or to sue for peace.

Mr. Bailey has introduced a bill in the House giving the President authority to increase the duties on imports from Germany 10 per cent., should the German Empire place prohibitory duties on American meat products.

The fresh fruit from Los Angeles, Cal., for the Exposition has been received at Paris in perfect condition after traveling 8,000 miles in cold storage. The consignment consists of lemons and oranges, and amounts to two carloads.

Archbishop Keane, of the Catholic University at Washington, who is endeavoring to raise $1,000,000 needed to endow chairs in the institution, has secured about one-fifth of the sum in St. Louis, Chicago, Kansas City and Milwaukee.

The total eclipse of the sun occurred, to the minute, as predicted. Throughout the total eclipse shadow line there was ideal weather for scientific observations, and government and many college and observatory stations took a large number of photographs.

Lord Roberts has wired the war office that there is urgent need of more rolling stock, and the Daily Express asserts that contracts have been placed in the United States for fifty locomotives and many cars, the British manufacturers being unable to fill the orders with requisite speed.

The latest advices from Lord Roberts state that his army on Saturday was fifty-one miles from Johannesburg and seventy-seven from Pretoria. The Boers will make a final stand at the Gats Rand Mountains. President Krueger for the first time admits that the situation is very grave.

The Methodist General Conference at Chicago refused to criticise President McKinley for his attitude in regard to Attorney-General Griggs' interpretation of the anti-canteen law, but called upon him to use his influence to secure the passage of the new anti canteen law now pending before Congress.

The bill practically placing an embargo on American meats has passed the German Reichstag, and, instead of providing more liberal than originally outlined, it was even more rigorous, if anything. According to the new law, American meats are excluded from Germany, owing to the burdensome restrictions placed on the trade.

Wu Ting Fang, the Chinese minister, appeared before the Senate committee on appropriations Saturday and protested against giving Commissioner Powderly administration of the Chinese exclusion act, as proposed by the pending bill. This is the first time in history that the representative of a foreign power has personally appeared before a committee of Congress in regard to legislation affecting his country.

Lord Roberts' northern advance force steadily continues, and the Transvaal hills have been sighted. General French has secured an excellent flanking position on the northwest. There is something irresistible about this advance. The troops have been splendidly handled, and the Boers, completely outmaneuvered, have been forced to abandon their positions at the first approach of the British flanking force, which has made a determined resistance at the Vaal.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and $1 bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.
MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

NOTICE.

The Preachers' Meeting for the Holly Springs district will be held at Red Banks, Wednesday, July 4; the District Missionary Institute on the fifth.

SUBJECTS.

Is Regeneration a Perfect Work?—M. D. Fly, S. A. Ellis.
Does Regeneration Remove Depravity?—R. M. Davis and T. J. Wilson.
What Is Depravity?—J. W. Price and J. A. Poe.
Should We Reprove from the Pulpit?—G. W. Strickland and D. M. Floyd.
Shall We Rebaptize Those Dissatisfied with Their Baptism?—M. H. Honnoll and J. H. Holder.
Peculiar Doctrines of Methodism—A. W. Langley and W. W. Bott.
The Preparation of Sermons—B. C. Gray and J. R. Wilson.
Importance of Pastoral Work—G. W. Evans and T. R. Stronp.
Importance of Promptness—J. W. Poston and J. T. Creasy.

SECOND DAY.

Can the Heathen Be Saved without the Gospel?—M. D. Fly.
Why Send the Gospel to the Heathen?—James Porter.
How to Raise All Our Assessment for Missions—D. W. Babb.

J. W. HONNOLL.

If you have Smoked too Much Take Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

District Conferences.

MISSISSIPPI.

Vicksburg, at Port Gibson.....June 13-15

NORTH MISSISSIPPI.

Corinth, at Booneville.....June 27
Grenada, at Oakland.....July 26-29

LOUISIANA.

Alexandria.....June 13
Shreveport, at Benton.....June 27-July 1
Opelousas, at Opelousas.....June 28-July 1
Baton Rouge.....July 5-8

The Woman's Board of Missions of the Congregational Church has under its control about 130 missionaries, over 30 girls' boarding-schools, nearly 300 day-schools and about 160 Bible women. The total contributions last year amounted to $110,000.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and they applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 B. Main St., Cleveland Block, MEMPHIS, TENN.

LITERARY NOTES.

BY W. F. B.

In the May number of Cram's Magazine is a very timely article by Rev. Mr. Westervelt on the Plague in Honolulu, with graphic illustrations, some of which were taken while the all-purifying fire in the infected region was in progress. Prof. Allen's series on Our Foreign Trade and Its Possibilities gives many interesting points as to the immediate outlook for the extension of our foreign commerce; A. Logan's In Washington Corridors are spicy in their criticism of men and events at the nation's capital.

The May number of Self-Culture Magazine is, as usual, full of good things. It opens with an attractively illustrated article on Our National Cemeteries, where sleep many of the notable dead of the era of the Civil War. The political articles comprise, besides the usual Washington Notes, and, among the editorials, a pointed comment on Admiral Dewey's Political Aspirations and a summary of recent happenings in the war in South Africa, an instructive paper on The Clayton-Bulwer and Hay-Pauncefote Treaties, and a reminiscent article, by a member of the Confederate Congress, on The Hampton Roads Conference. Other subjects of current moment are those that deal with The Present Crisis in the Established Church of England, The Literary Palate of the American People, American and English Schoolboys, and the seasonable papers, Around the May Pole, Some New Bird Friends, Banana Culture, Frog-Lore, and The May of the Old Ballad.

Success Follows Failure.

Plaquemine, La., May 25 1900.—Joseph L Bourg, of this place, who for several months was very nervous, and had pains in the body and limbs, and who tried medicines of various kinds with unsatisfactory results, has been greatly improved in health by Hood's Sarsaparilla.

New Choir Music

"Light of Life." No. 10,547 (.10), by C. W. Greene. This is an easy, melodious hymn-anthem of three pages, opening with a duet for the soprano and tenor, and closing with a chorus.

"As Moses Lifted Up the Serpent." No. 10,521 (.10). "Crossing the Bar." No. 509 (.10), by Geo. B. Nevin. The former is an anthem opening with a baritone recitative, which is answered by the chorus. The latter will please those who are looking for a good setting of the familiar words by Tennyson.

"Holy, Holy, Holy." No. 10,552 (.12), by H. J. Storer. A six-page anthem for Trinity-tide or general use. It is a dignified, churchly composition; the alto has a pleasing solo, a page in length, and the chorus is varied and interesting throughout.

"Sun of My Soul." No. 10,553 (.12), by W. F. Sudds. The composer has given the familiar words of John Keble an unusually good setting in this hymn-anthem. The third verse is a solo for the tenor, and the fourth, the chief feature of the composition, is a duet for the soprano and tenor. It is melodious, and free from difficult passages.

Oliver Ditson Company, publishers, Boston, Mass.

In New York's New-Rich Society.

"A salient feature of the reign of the new-rich is the habit of estimating a man's success in life solely by the money he has acquired," says Mrs. Burton Harrison in this week's issue of The Saturday Evening Post. "There are gatherings of society in New York where, if the question were asked about a fellow-citizen, 'Has he been successful?' the answer would be in the negative had the person inquired about not accumulated wealth. No matter whether he had served his country as a soldier, statesman or philanthropist, had led the youth of his generation as a college president, had been an educator of the people in school or pulpit, had achieved wide renown as a jurist, had written a great book, had held multitudes enthralled by his poetry, had painted noble pictures, had advanced science or surgery, had created a leading newspaper or magazine! Nothing of all this tells. He is not a 'success,' because he has not piled up dollars to flaunt in the world's face!"

Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, has deeded his farm, valued at $20,000, to Central College. He reserves the right to use the income of the farm during his lifetime.

Says the Wesleyan: "Major E. W. Halford, paymaster of United States Army, with headquarters in Atlanta, is one of the most active League workers in Atlanta."

The bitterest tears shed over graves are for words left unsaid and deeds left undone.—Harriet Beecher Stowe.

The City Council of Minneapolis, Minn., has passed an ordinance against wine-room attachments to saloons.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at Wesley	June 16, 17
Okolona station	18
Tupelo station	24, 25
Prairie circuit, at Palne's Chapel	30, July 1
Buena Vista circuit, at Asbury	7, 8
Montpelier circuit, at Palestine	11
Amory and Nettleton, at Amory	14, 15
Okolona circuit, at Grady's Chapel	21, 22
Shannon circuit, at Troy	27
Verona circuit, at Chesterville	28, 29
Tremont circuit, at ——	Aug. 4, 5
Fulton and Smitaville, at Andrews Chapel	7
Aberdeen station	12, 13
Aberdeen circuit, at ——	18, 19
Quincy circuit, at ——	22
Nettleton circuit, at ——	25, 26

District Conference at Strong's Station, June 28–July 1, inclusive. A full programme will be published soon.

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 3, 4
Starkville station	10, 11
Macon	24, 25
Shuqualak, at Center Valley	29
Winstonville, at Hashuqua	30, July 1
Crawford, at Shafer's	7, 8
Columbus circuit, at Flint Hill	14, 15
Hebron, at Center Point	29
Brooksville, at Exprairie	21, 22
Tibbee, at Mayhew	28, 29
Columbus station	Aug. 5, 6
Cedar Bluff	0
Starkville circuit, at Lebanon	11, 12
Sturges, at Bevel Hill	17
Lagrange, at Big Creek	18, 19

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—SECOND ROUND.

Bolivar	June 2, 3
Gunnison	4
Phalia	20, 21

J. W. DORMAN, P. E.

CORINTH DIST.—SECOND ROUND.

Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

GRENADA DIST.—THIRD ROUND.

Oxford station	June 2, 3
Water Valley Wood Street	9, 10
Water Valley Main Street	11
Paris circuit	16, 17
Tocopola circuit	23, 24
Oxford circuit	25
Grenada circuit	30, July 1
Grenada station	7, 8
Water Valley circuit	14, 15
Minter City	21, 22
Charleston circuit	28, 29
Coffeeville circuit	Aug 4, 5
Etzy	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	20
Cascilla	25, 26

District Conference at Oakland, July 26-29.

R G PORTER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Shawace circuit, at Fountain Grove	June 2
Abberville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt. Pleasant circuit, at Union	23

J. W. HONOLL, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Ackerman, at Wolcool	June 2, 3
Ethel	9, 10
Louisville	16, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Pt. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Pt. Hill, at Lewisburg	16 17
Tyro at Liberty	20, 21
Longtown, at Sens Chapel	23, 24

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Mayersville, at Beulah	June 2, 3
Utica, at Bear Creek	9, 10
Hermanville, at Sarepta	16, 17
Anguilla, at Bethel	23
Rolling Fork, at Carey	24
Warren, at Wesley Chapel	30, July 1
Satartia, at Satartia	1

The Vicksburg District Conference will be held at Port Gibson, Miss., June 13, 14, and 15 (Wednesday, Thursday, and Friday).

E. H. MOUNGER, P. E.

FOREST DIST.—SECOND ROUND.

Sand Sun	June 2, 3
Chunkey, at Spring Hill	Mon., 4
Millsaps College, at Jackson	Sun.-Tues., 10-12
Neshoba, at Ebenezer (N. Bend)	Sat. and Sun., 16, 17
Indian Mission, at Silcum	Mon. night and Tues., 18, 19

T. L. MELLEN, P. E.

NATCHEZ DIST.—SECOND ROUND.

Jefferson Street	June 3, 4
Wesley Chapel	2, 3
Barlow	9, 10
Knoxville	16, 17

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Lake City, at Ludi	June 2, 3
First Church	Wed., 6
Canton	Thurs., 14
Tranquil, at ——	16, 17
Camden, at Thomastown	23, 24
Pecan's Creek, at Harrisville	30, July 1
Brandon and mission	7, 8

T. H. HOLLOMAN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Pisgah	June 2, 3
McComb City	3, 4
Hazlehurst	9, 10
Mt Carmel, at Santee	16, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Galatia	30, July 1
Topisaw, at Pleasant Grove	7, 8
Providence, at Bahala	14, 15
Westville, at Jones' Branch	17

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Leesville	June 2, 3
Mansfield	9, 10
Zwolle, at Bayou Scie	16, 17
Coushatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

The Alexandria District Conference will convene June 13.

J. D. HARPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Ponchatoula	June 8-10
East Feliciana, at Olive Branch	15-17
Wilson, at Plagah	22 24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Arthur, at Lacassine	June 2, 3
Grand Chenlere, at Grand Chenlere	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

DELHI DIST.—SECOND ROUND.

Tallulah	June 1-3
Lake Providence	8-10
Waterproof, at St. Joseph	15-17

J. M. HENRY, P. E.

Oven never baked a daintier morsel, hostess never served a more tempting bit, guest never tasted a more gratifying sweet, than

Uneeda Jinjer Wayfer

At all grocers

Of course you eat Uneeda Biscuit

National Biscuit Company

OPIUM Morphine, Cocaine and drug habits treated on a positive guarantee. No cure, no pay. D. R. Richardson, Holly Springs, Miss.

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HARTMAN STEEL RAILROAD PICKET FENCE

fills completely all fence requisites as to beauty, strength and durability. Specially designed for lawns, cemeteries, school grounds, &c. Looks best and lasts longest when built with our steel posts. Illustrated catalogue free. HARTMAN M'F'G CO., BOX 105 ELLWOOD CITY, PA. Or Room 121, 809 Broadway, New York City.

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Is grocery money earned. Are you save it when you buy here?

Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving too.

The Price List shows the littleness of prices; the goods speak most eloquently of their qualities.

The combination wins.

Send for Price List now.

I especially solicit out-of-town trade.

KING'S, DRYADES ST., NEW ORLEANS

OPIUM WHISKY and other drug habits cured in 30 days. Sanatorium treatment. Book and particulars FREE. B. M. WOOLLEY, M. D., Atlanta, Ga.

When answering advertisements please mention the ADVOCATE.

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.
Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

Christian Advocate.

VOL. 47. - NO. 23. NEW ORLEANS, THURSDAY, JUNE 7, 1900. WHOLE NO. 2285

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

There is considerable official anxiety in Washington on account of the situation in China, where the "Boxers," an anti-foreign society, are committing all sorts of outrages, including the murder of missionaries. Minister Conger several days ago made a request of the Department of State for protection, and the American legation is now guarded by a force of marines from the U. S. S. "Newark," which is at the Taku forts, on the Pei-Ho river, which is as near to Pekin as the vessel can go. This government is following, and will continue to follow, its usual policy of non-interference in local disturbances in China, but it will take whatever steps that may be necessary to protect Americans and American interests, if the Chinese government should fail to do so.

The Senate Committee on Privileges and Elections has unfavorably reported the joint resolution providing a constitutional amendment for the election of United States Senators by direct vote, and at the same time favorably reported Senator Hoar's preventative for Padlocks in the election of senators—a bill amending the law for the election of senators, so that after failure to elect by a majority in six ballots, a plurality of members of the Legislature shall elect a senator.

Justice Barnard, of the Supreme Court of the District of Columbia, this week imposed a fine of $100 and costs upon E. G. Siggers, for contempt of court, in failing to obey an order of the court forbidding him to represent himself as successor to the late law firm of C. A. Snow & Co., which, not having gone out of business would have no successor, or as in any other way connected with that firm. In imposing the fine Justice Barnard said it would, doubtless, humiliate the memory of Mr. Siggers to such an extent that he would not again forget that an order of the court was made for some purpose, and meant what it said.

The Senate Judiciary Committee has made practically an adverse report on [illegible] resolutions proposing constitutional amendments by reporting them back to the Senate, with the recommendation that their consideration be indefinitely postponed. Among them ware the following: That no money of the United States should be appropriated for the aid of any institution or undertaking which is wholly, or in part, under sectarian control; giving Congress exclusive authority to regulate marriage and divorce throughout the United States, and authorizing Congress to impose a tax on incomes.

Senator McMillan, chairman of the District of Columbia Committee, this week favorably reported a bill exempting from taxation the property of the Young Men's Christian Association. This is a very important measure for the association. Its becoming a law will add materially to its resources, and, consequently, to its good work.

Washington will, unless present plans miscarry, very shortly have one, or more, branches of the "Expansion Army of the M. E. Church"—a movement which has the endorsement of the Bishops and Missionary Secretaries. The organizers contemplate the enrollment in the United States of 500,000 volunteers, who will enlist for ten years, each volunteer pledging himself or herself to give $1 per year during that period for the purpose of sending missionaries to the inhabitants of the islands recently brought under the control of the United States. The pledge also includes a promise not to allow this gift to detract from interest in or contributions to other great benevolent enterprises of the church, making this $1 a year a free-will offering for the salvation of those for whose liberty so many Americans gave heroic service, and in not a few instances their lives. The Bishops and Missionary Secretaries, in approving this movement, requested that the pastors of all churches in the denomination act as recruiting officers for the army. When 25,000 names are enrolled the payment of the first dollar will be due, and payable to the pastors upon call of the Missionary Secretaries. The inaugurators of the movement estimate that there are 500,000 members of the M. E. Church who can and will willingly give $1 a year for ten years without reducing their contributions for other church purposes. If that estimate proves to be correct, the denomination will have a missionary fund to be proud of, and that will undoubtedly enable it to do grand work in our island possessions.

Rev. R. P. Williams, in an annual sermon to the Knight Templars, made the following prediction: "I look forward to the time when we shall have to draw our swords against religious intolerance and oppression, just as our ancestors enlisted under the banner of the cross for the relief of their suffering fellow-Christians in the far East. The conditions which aroused their enthusiasm and added fuel to the flames of their ardor even now exist in the East, where the profession of Christianity is attended with great dangers, and the holy places of our faith are in the possession of the unspeakable Turk, the arch-conspirator, whom, from motives of policy, Christian Europe does not expel to the wastes of Asia, whence he came."

Washington, May 30, 1900.

EAST MISSISSIPPI FEMALE COLLEGE COMMENCEMENT.

MR EDITOR: As one of the Visiting Committee, it was my privilege to attend the commencement exercises of E. M. F. College from Saturday until Monday night. Bro. Mellen, Dr. Parker, of the Louisiana Conference, and myself arrived at Meridian on the same train, and were met at the depot by Prof. Besson and carried up to the college, arriving in time to get a splendid vegetable dinner supplied from the college garden. Bro. Beeson assigned us to separate rooms in the college, and entertained us in a truly brotherly style. I found Dr. Parker a scholarly, consecrated Christian minister, worthily wearing the mantle of his now sainted father, Bishop Parker, and my association with him was truly a benediction to my soul. The commencement sermon delivered by him on Sunday was one that will not soon be forgotten, and was listened to from beginning to end with marked attention by, I believe, the largest audience I have ever seen assembled in Central Church. (He also preached a fine sermon for us again on Sunday night.) The college girls, in their white uniforms, marched from the college to the church, and occupied seats reserved for them in front, and gave close attention to the sermon throughout, and, I trust and believe, were greatly benefited by it.

The exercises Monday night, rendered by the elocution and physical culture classes, were truly entertaining, and reflected great credit both upon the teachers and pupils. The audience in the college chapel was packed to overflowing. Quite a number of Methodist ministers were present, among whom was Bro. Burton, the other member of the Visiting Committee.

I was truly sorry that my trip to the Reunion of the old Confederate soldiers in Louisville, Ky., prevented my remaining through the remaining exercises of the commencement; but Bro. Burton remained, and, I have no doubt, will report through the ADVOCATE.

I found the college in truly a flourishing condition—marvelously so to me, having been connected with it as trustee for several years in its earlier history. I have ever been the warm friend of the college from its beginning in 1869, and I am truly rejoiced to see its prosperity. It was leased to Bro. Beeson some three or four years ago, and his success I attribute largely to the blessing of God upon the institution under his management, for he seems to be a man of great faith and abundant prayer. During his presidency the college has enrolled six times its largest number of boarders of any previous year of its existence, and nearly trebled its total enrollment.

From what I saw and learned of the college, I regard it as one of the best and most flourishing institutions of learning in the South. For thoroughness of work, religious advantages, careful and conscientious oversight of pupils I do not think it is surpassed anywhere in the South. Taking religious training into account, it surpasses any college it has been my pleasure to visit, and I feel sure that Christian parents and all others may safely risk their daughters in this college without any fear of their religious life deteriorating. Thank God for Christian education and for Christian teachers! Total enrollment of pupils this session has been 361; music pupils, 242; elocution pupils, 47; art pupils, 15; vocal pupils, 46; teachers and officers, 30; graduates, 12; boarding students in college, 185; in the city, 30; total number from a distance, 215. The health record in the college this session has been fine. They use artesian well water, and I really fell in love with it during my short stay.

I would be glad to say more, but space forbids. IRVIN MILLER.

May 30, 1900.

E. M. F. COLLEGE.

REPORT OF THE COMMITTEE ON THE STATE OF THE E. M. F. COLLEGE.

To the President and Members of the Board of Trustees of E. M. F. College, Meridian, Miss.—

Your committee on the state of the college beg leave to submit the following report:

We have heard with much gratification the report of President Beeson as to the work done during the session just closing. The school has not only overflowed, but filled the annex to its uttermost capacity. There have been 185 boarders within the walls of the college, 30 in the city, making a total number of boarders 215, while the total enrollment reached the gratifying figure of 361. The musical department exceeds anything in the South, so far as we know, as to enrollment, numbering 242 pupils, and is equal to the best in character and thoroughness of work. The president announces it as his purpose to still further raise the course, having already added one year to the course and another department of work, viz: the Department of Domestic Science. A young lady specially preparing for the work will assume charge of this department. It is with intense satisfaction we note the recognition being accorded this school by the colleges and universities of the United States. Her graduates are admitted for special post-graduate courses in Wellesly, University of Chicago, University of Mississippi, Vanderbilt University, and other high institutions with advanced standing without examination. The first two schools mentioned having no special interest in our Southern institutions is of itself unanswerable proof of the high grade and thoroughness of work being done here.

We owe it to our Southern institutions of learning to publish to the world this flattering recognition accorded East Mississippi Female College. Nor can we relegate to a second place the spiritual influence at work. Ninety of the boarders have made a profession of salvation since the opening of school. This is an average of ten per month, or more than one for each of the Sabbath services throughout the entire session. As God can not make a mistake or be deceived, we can only conclude that our eternal Savior is with our work. To him be all the praise.

J. R. ENOCHS,
B. F. LEWIS.

Meridian, Miss., May 29, 1900.

REPORT OF THE COMMITTEE ON THE COLLEGE PROPERTY OF THE E. M. F. COLLEGE.

To the Trustees of the E. M. F. College—

We, your committee, make the following report on college property:

We find the building in good repair. We find from account of the president he has spent of his private means $756.92 in permanent improvement on buildings and grounds since the last annual meeting; has erected four new music-rooms, president having purchased all the furniture and furnishings of the college, including pianos, desks, apparatus, bed-room, dining-room and kitchen furniture. We note with pleasure he has replaced the old furniture with new; has also added several new pianos, apparatus, etc. We note the excellent sanitary condition of the grounds, buildings, etc. We are pleased with the quality and unlimited quantity of pure water that is pumped daily from the deep well bored by the president on the college ground. It, doubtless, adds much to the fine health record and physical appearance of the student body. We find the college has so increased in attendance, the college building does not meet the demands for room. The president has partly supplied this demand by procuring additional building as an annex. The college is yet crowded for dining-room capacity; also needs more recitation-rooms, as well as dormitory.

Respectfully submitted.

T. C. HARMON,
J. E. WATTS,
W. H. ORMOND.

Meridian, Miss., May 29, 1900.

WOMAN'S COLLEGE COMMENCEMENT.

This institution was founded in 1838 by the M. E. Church, and was chartered as a college in 1854, at which time it passed into the hands of the Cumberland Presbyterians. The new management began one year ago under a new charter and a new name, with the purpose of being really and truly, as the name implies, a "woman's college." When we take into consideration the fact that the school had to be organized and started again almost "de novo," the year's work just closed has been marked with phenomenal success—almost, if not quite, without a parallel in the history of Southern colleges. Eighty-nine boarding pupils have been in attendance, with a large patronage from the town of Oxford. The work done in all departments has been highly gratifying. The plan of having the advanced classes in physics and chemistry attend the lectures and experimentation on these subjects once each week at the university has worked perfectly. The university students have given the management no trouble at all.

Special mention should be made of the Conservatory of Music. One hundred and sixty pupils have received instruction in the various branches of music, requiring the attention of five teachers. The graduating class numbered thirteen, and ten other young ladies were awarded department diplomas.

Dr. W. B. Palmore, of the St. Louis Advocate, preached the sermons, and completely captured the school and the entire town of Oxford.

"The Model Woman and Her Sphere" was the subject of Mr. J. E. Holms' address to the class. Mr. Holms is a rising young attorney of Oxford, and by his effort on this occasion he has won for himself the highest praise as one of the most eloquent and thoughtful young men in the State.

All the closing exercises were pleasing and successful. The majority of the faculty will be retained, and others of like high grade will be added to the teaching force, and all will be ready for work when the next session opens, Sept. 12.

J. W. MALONE, Pres.

THE FOREST DISTRICT HIGH SCHOOL.

This institution has just closed a very satisfactory session under the principalship of Rev. O. H. Wingfield.

The commencement sermon was preached May 20, at 11 A. M., by Rev. W. B. Murrah, D. D., president of Millsaps College. The Doctor was at his best, and those who know him understand what that means. The sermon was strong, eloquent, comprehensive, and accompanied by the Holy Ghost. At night he gave us an eloquent and unique discourse on the subject of Christian education, which elicited many favorable comments from our people.

The redoubtable and indefatigable presiding elder, Rev. T. L. Mellen, was with us, and on Tuesday, at 11 A. M., delivered the annual address, which was one of depth, breadth, and thickness, and, in our estimation, could not be excelled. No one who listened to him would have thought for a moment that the principal took snap judgment, and used him as "a chinker."

The pupils all acquitted themselves well, and reflected credit both on themselves and on the institution.

The healthfulness of the locality, together with the moral and religious atmosphere which pervades Monrose, makes it one of the most desirable places for the location of a high school to be found anywhere; and if the Methodists of the Forest district would come to its support, we could make it the best high school in the State. What say you, brethren?

W. W. MORSE, P. C.

June 1, 1900.

BRAINS AND BEAUTY.

On Sunday morning, in Oxford, Miss., we were greeted by one of the most interesting and appreciative audiences we have ever addressed. There were not more than 1,000 present, but we have never seen an audience of its size combining so much brains and beauty. The population of Oxford is not more than 3,000, composed largely of educated people, who have located their homes here to educate their children in the State University and the Woman's College. We were called to this pleasant service of preaching the commencement sermon of the Woman's College by President Malone.

The day was ideal and idyllic. The profusion of flowers was a surprise to eyes accustomed to the later seasons further North. The platform was splendidly adorned with the rarest and richest of semi-tropical flowers. One side of the audience was a charming sea of rosy cheeks and flashing eyes, whose snow-white gossamer garments looked as if they were woven from the ocean's spray. The other wing of the audience was the professors and students of the State University. The body, or intermediate section, was filled with the hospitable, high-bred citizens and visitors of Oxford. We congratulate Dr. Standifer, in whose home we were so delightfully entertained, in having such an inspiring pastorate.

The Woman's College has a great future, having now 160 students in its musical department. Oxford being so much higher and healthier than other parts of the State, this school will eventually surpass all other girls' schools in the State. The teachers and pupils will do a very wise and gaurous thing in sending President Malone to Europe and the Paris Exposition this Summer. Many other schools and churches are making a great mistake in not doing likewise with their presidents and pastors.

We will long remember our delightful visit to the Athens of Mississippi.

W. B. P.

Oxford, Miss.

Selections.

A LESSON FROM THE ECLIPSE.

The astronomers will, doubtless, derive many interesting results from their observations of the total eclipse of the sun. But the lesson for the South in the event is not astronomical, but educational.

Great men and great instruments were sent from every part of the world to observe this striking phenomenon in the heavens, but the South had no great instrument of its own. The black line of eclipse rested on our territory, but there was a wider and darker belt brought conspicuously into notice, viz.: our educational eclipse. Our people hung around Siloam and Thomaston and other points as curious observers of the astronomers from abroad. They had no instruments of their own with which to participate in this great work, and so they did the staring.

Our section must have impressed the distinguished scientists from abroad as being fearfully behind the rest of the world—behind even "the wild and woolly West." California, a region won from Mexico by Southern soldiers, sent the Lick observers with their splendid equipment, but not a Georgia institution had a decent instrument to offer.

The event has set in the very heavens the destitution of our colleges and the shameful stinginess of our men of means. All the world witnessed our disgraceful lack of adequate educational plants.

Surely the occasion ought to emphasize the importance of our Twentieth Century Movement. That movement has not come too soon. It ought to mark the beginning of a better era. It is high time that our people were aroused to a realization of their situation. Let every preacher, and every layman who does really appreciate our humiliating condition, speak earnestly and often to others until all the people are awake to the urgent need of doing something worthy of ourselves and worthy of the times in which we live.

Let us lay to heart the lesson of the eclipse. We are an earth-bound lot of people when we have to stand by with our fingers in our mouths while other people study for us the heavens which God has stretched over our heads.—Wesleyan Advocate.

WHAT WE HAVE TO COMPETE WITH.

The need of assistance for Methodist colleges is emphasized by the fact that in their work they are forced into direct competition with institutions possessing enormous funded interests and very large annual incomes. Girard College has $15,250,000 at interest; Leland Stanford University has $13,500,000; Harvard, $10,000,000; Columbia, $9,500,000; Cornell, $8,000,000; the University of Chicago, $6,500,000; Yale, $4,500,000. Most of the State universities of this country have incomes which the authorities of a Methodist college would consider princely. The number of Methodist institutions that have funds enough for self-support may be counted on the fingers. Every dollar of assistance rendered to them enables their managers to compete more successfully with the wealthy institutions, and, therefore, brings Methodism into greater prominence, and insures a wider extension of its influence.—Central Methodist.

The Christian is always in the school of Christ. This does not mean that he always has a book in his hand. Many of the most needful lessons are learned amid the hard experiences of daily life.—Churchman.

THE LITTLE ONES HE BLESSED.

BY MARGARET E. SANGSTER.

I wonder if ever the chil'dren
Who were blessed by the Master of old,
Forgot he had made them his treasures,
The dear little lambs of his fold.
I wonder if, angry and willful,
They wandered far astray,
The children whose feet had been guided
So safe and so soon in the way.

One would think that the mothers at evening,
Soft smoothing the silk tangled hair,
And low leaning down to the murmur
Of sweet, childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear.

And my heart can not cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shelter,
Shut out from the feast and the song.
To the day of gray hairs they remembered,
I think, how the hands that were riven
Were laid on their heads when Christ uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's Word to day;
You, too, may be sorry for sinning,
You also believe and obey;
And 'twill grieve the dear Savior in heaven
If one little child shall go wrong -
Be lost from the fold and the shelter,
Shut out from the feast and the song.
—Exchange.

Communications.

SPARKS FROM THE CARNEGIE ANVIL.

Among the many other things that impressed one at the great Ecumenical Conference, held in Carnegie Hall, New York City, was the thought that personality has much to do with eloquence. The profoundest impressions that were carried away by delegates and visitors were made by words that they heard from actual witnesses who had come back from the ends of the earth. The old and tried missionaries, with their simple narratives, turned the eyes of multitudes toward heathen lands, and sent them away with the "impetus of enthusiasm," and with fresh views of the work of missions in principle and practice. It takes a man that has spent years on the firing-line to make a soul-stirring appeal. The people have confidence in his integrity, for there is something about him more impressive than the words he utters, and that is the spirit and presence that utters them. Five minutes of earnest heart-to-heart story-telling from J. Hudson Taylor was worth an hour of suggestions and platitudes from college presidents and other learned "stay-at-homes." The rifle shots from the forward trenches had the farthest range, and did the most execution, simply because those that held the rifles had the best perspective and the most experience. Not so much what was said as the man that said it, and the strong conviction and earnest purpose that overflowed from a Spirit-filled life, made those addresses eloquent. John G. Paton's face was a benediction. With Jacob Chamberlain and Dr. Hepburn before them the great throngs were conscious, as they had never been before, of the existence of an irresistible purpose in the world to carry out the last command of our risen Lord.

Another reason why they were influenced more by simple, unadorned narrative than by grandiloquent discourse was, that the multitudes felt that men who were sent out originally were just as able as the committee that sent them, and that now, with some years on the field, were a hundredfold more able for missionary leadership. They looked to them for counsel and for encouragement. They crowded to hear them speak, and always found their addresses stimulating, satisfying, and inspiring. As Dr. Charles Parkhurst so beautifully expressed it:

"It seems to me that the consummating feature of the occasion has been the missionaries—not what they said, nor the statistics which they reported, nor the thrilling scenes which they delineated, but the missionaries in their own proper personality, standing before us in all the sweet and chastened resignation of themselves, and of all earthly hopes and comforts, to the gracious ownership and loving, but supreme, will of their Divine Master.

"We can read about such things and such people, and not be greatly affected, but it is another thing to listen to the living voice of a man or a woman who has no will but to do the will of God, and no ambition but to contribute to the eternal life of God's children, seeing in dollars no value but as a means of extending the kingdom of Jesus Christ, and in beauty and culture no significance save as appliances for lifting the ignorant and degraded into truth and holiness.

"And, as our friends, some of them hoary with multiplied years of apostolic labor and trial, return to their distant homes of service among those who are beginning a little to know God and his Son, Jesus Christ, they can go back there feeling that the lights in the golden candlesticks on this side of the Atlantic burn brighter because of their replenishing, and that the Christian church in America is more truly Christ's church because of the benediction of their spirit and presence."

From the thousand of sparks from the Carnegie anvil we select from Rev. J. Hudson Taylor:

"Truly our opponents and hindrances are many and mighty, but our God, the living God, alone is almighty. God tells us through his prophet that the men that know their God shall be strong, and they that understand the people among men shall instruct men. If it be true that knowledge is power, this is supremely true in the case of the knowledge of God.

"God's commands are always absolute. If we believe the commandment to be from God, our only rule is to obey! Further, God's power is available power. We are a supernatural people, born again by a supernatural birth. We wage a supernatural fight and are taught by a supernatural teacher. In our supernatural fight we are led by a supernatural Captain in right paths to assured victory.

"Here is an important fact to remember. The church is not a number of isolated organizations, but an organized body. The church, as a whole, must reorganize its responsibility and go forward. Not only must the missionaries go forward, but their parents and friends must give them up to the work. Soul-saving work can not be carried on without soul suffering."

Mrs. I. B. Bishop:

"The study of oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political, and moral future of the countries of Asia lies in the acceptance of that other and later oriental creed which is centered in that Divine Person to whom, in spite of her divisions, Christendom bows the adoring knee.

"Of the Christless population of the world, over 500,000,000 are women. We are chiefly concerned with them to-night. Throughout Asia the natural distrust of women by men, and of the degrading views concerning women, results in seclusion behind high walls, in separate houses, known to us as the harem, the zenana, and the anderun. I have seen much of the inmates of all, owing to the detentions in travel which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief of purity in women and innocence in childhood. We know what Christianity has done for us. We realize it more or less fully to-night as we meet to discuss the important and unfettered work of women. We know, or rather guess, and that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives!"

Dr. John Cross, of China:

"Quackery in mission work must be an abomination to God. Medical quacks in China, consisting of missionaries who have very little or, perhaps, no training at all in medicine, finding their work somewhat unproductive or unattractive, take to distributing quinine, pouring oil on sores with hen feathers, praying over those they are helping to die, must be an abomination to God. I emphatically do not believe in half doctors, and I do not think you are wise in subscribing one cent that tends to produce such.

"What China needs to-day is an army of well-equipped, liberally supported, unsectarian surgeons. It is not with the point of the bayonet, but with the point of the lance, that we are to Christianize China."

Bishop Thoburn:

"I pause to say a pressing need for the evangelist is among the baptized Christians. We find there about the same conditions as you have in English and American cities. We need men there to do a work such as was done by Moody among the professing Christians.

"In all matters of religion we, much like the printer, are inclined to follow the copy. We pay much respect for precedent, forgetting that precedent was first an innovation. We must, therefore, expect to part some from old methods. If the women of India are to be reached, it must be done by women. It is the blessed heritage of their sex ever since Mary was chosen to tell that Jesus had arisen and was alive for evermore.

"It is just possible that too many have been resting their belief on the Bible, and trying to maintain the sustaining belief that the church of Christ rests upon the Bible for a foundation, forgetting that other foundation—that is, our Lord Jesus Christ. Revelation is infinitely precious, but the revealer is worth infinitely more than the thing revealed."

John G. Paton:

"A rifle is a dangerous thing in the hands of an irresponsible cannibal at all times, and more so when his reason is dethroned by drink. There are still 40,000 or 60,000 cannibals in the New Hebrides group.

"In my field every church member becomes an earnest worker. If Christians in America were as much in earnest as this people, what multitudes would be brought to Christ! In every family daily worship is held, and everyone, old and young, faithfully attends the house of God."

W. F. Oldham, of India:

"Much, too, will depend upon the presence of a deep, sympathetic love. We win not because we love not. Attempt to disguise it as we may, if there be in us any secret contempt for the people, any lofty feeling of haughty superiority, any idea of comparative worthlessness in the race, or poverty of salvable material in the person's address, the message is without power, and rarely affects anything.

"How often have we been amazed at the comparative unfruitfulness of splendidly equipped men, while again others, with no special mental outfit, seem to have found the secret hiding-place of power, and the most stubborn oppositions have broken down before the love-persuaded earnestness of men who came from mounts of vision, where they looked upon God, that they might learn to look with conquering compassion upon the sore needs of their hearers. They heeded not any poverty in them, but saw only their recoverableness and their potential riches, and the might of the divine Savior."

Bishop Ridley, of British Columbia:

"But do you suppose we were wanted there? No, indeed. If we went only where we were wanted, we should probably stay at home. We were not wanted; we were needed. When I tell you that there are no more Christian-like homes anywhere than among these erstwhile savages, do not think that all this was brought without trials."

Jacob Chamberlain:

"I speak to you to-night for India—my India, to which I have already given forty years of my life, and to which I hasten back to give the remainder of my days. My India, did I say? No. Christ's India, for which he has given his blood, and which, though now in revolt, is to be brought back to allegiance to him by you, by me, by us, the representatives of the churches gathered here to-night.

"The outlook is one of cheerful hope if the church of Christ springs up to her duty at the present time; but of direst blackness if the church halts in the work she is carrying on."

J. R. MOOD.

Monterey, Mexico.

DISTRICT DOTS.

As I travel about and "oversee the temporal and spiritual interests of the church," it does not occur to me that very many of our people have formed the habit of giving to the Lord's cause "as God hath prospered them;" nor "according to their ability." I have read church history with some degree of attention, and since I "came upon the scene," I have tried to keep up with the majority, and my belief is, that from the days of Paul until now the church has had enough instruction and exhortation on this subject to have created and set to work a sort of law of heredity whose operation would keep the church coffers full to overflowing! By this time there ought to be a "habit" of giving descended from our fathers and mothers. But it seems that every new generation needs the same instruction and exhortation on this subject that its predecessor needed. The golden age of the church treasury is apparently as far away as ever.

The foregoing paragraph must not be construed so as to leave the impression that we have no Christians who give of their means to further the Lord's cause. There are some who are really the Lord's stewards, dispensing their goods "as" he directs and "whenever" he makes a demand. They are the converted Zacchenses of the church, and by means of their influence and giving they have kept the church going. But it has to be confessed that the spirit which they manifest has not become epidemic. They are, it is true, a respectable minority, but it is one of the smallest minorities of which we know. It has been said, however, by some sage that nearly every minority wins in the end, and I am sure such will be the case with these few, true givers to the Lord's cause. I believe it was these our Lord addressed when he said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The Christian who holds his possessions as God's steward, and dispenses his benefactions under the guidance of God's Spirit, will certainly come into the kingdom. He has the spirit of the kingdom within him, and by virtue of that spirit he is a citizen of the kingdom, and nothing can keep him out.

Solomon, with all his wisdom, was bothered by some things. He said there were four "ways" that were too wonderful for him. Now, it is my opinion if he had had any experience in modern church finance, he would have said "five" instead of "four." The ways of some people's giving "are too wonderful for me." Have we not seen the preacher, loaded for the occasion, stand before a Christian audience, and instruct and exhort and plead and persuade and invite and pull and push and tug and stamp and rave and scream and cavort, and then flatter and cajole and tickle and lash and slash and out and thrust and bemean that people out of a few dollars, and then sit down and write a great letter to the ADVOCATE in praise of the liberal giving of a generous people? Well, it took a good many hard blows to develop that bump of liberality! But is that Christian giving? It is neither giving nor Christian in any sense. The only thing to commend it is the exercise it affords the preacher. The money gotten under such pressure—a sort of hydraulic ram process—all it does is to count up in a column of figures when reports are made to the Annual Conference. Christian giving indeed! It is giving in the same sense a cow is said to "give" milk. It has to be squeezed out of pockets puckered with penuriousness.

There are many people who give, and the act is always set to the music of a groan. These are the people who give "from a sense of duty," and they are extremely careful to let you know it every time. No doubt duty done can not be substituted by anything else, but helping the Lord's cause "from a sense of duty" is not Christian giving. One of our poets says:

"He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives but a sleuder mite,
And gives to that which is out of sight,
That thread of the all-sustaining Beauty
Which runs through all and doth all unite,
The hand can not clasp the whole of his alms,
The heart outstretches its eager palms,
For God goes with it and makes it store
To the soul that was starving in darkness before."

That is the gospel of Christian giving set to the music of a glad heart, appreciative of its privileges. I believe that the Christian, under the tuition of the Divine Spirit, can learn to turn everything into a means of grace, and make it contribute to his spiritual growth. It is the spirit in which a thing is done which makes it of value to the doer. Every deed has its reaction, and the reaction carries back into the soul the tone and spirit of the deed, and the soul absorbs that tone and spirit. This, I suppose, is the reason our Savior put such a tremendous emphasis on righteousness or right doing. Giving from a sense of duty has its reaction, and the soul absorbs the tone of a grumbler and the spirit of a slave. Oh, man, woman, get out of those shadows into the light and beauty and joyousness of the true grace of liberality! Learn to give with a glad heart, and realize the reaction flooding the soul with the brightness of God's blue skies, and filling it with the melodies of the upper sanctuary.

P. E.

W. F. M. S.

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WOMAN'S FOREIGN MISSIONARY SOCIETY OF MISSISSIPPI CONFERENCE.

TREASURER'S REPORT FROM MARCH, 1899, TO MARCH, 1900.

MERIDIAN DISTRICT.

Bnoatnuna	$ 7 65	
Daleville	3 05	
Enterprise	107 85	
Landerdale Epworth League	5 00	
Meridian, Central	139 96	
Meridian, Central, Juv	27 05	
Meridian, East End	20 10	
Meridian, West End	19 39	
Meridian, West End, Juv	10 65	
Meridian, South Side	17 28	
Mathersville	2 95	
Poplar Spring	2 55	
Quitman	34 60	
Shubuta	47 40	
Waynesboro	29 30	
Waynesboro Juv	95	
	$ 475 73	

JACKSON DISTRICT.

Brandon	$ 15 25	
Canton	13 95	
Camden	11 75	
Flora	16 95	
Jackson district	4 00	
Jackson, 1st Church	86 10	
Jackson, Capitol St.	101 15	
Livingston	7 50	
Millsaps	28 50	
Yazoo City	25 10	
	$ 310 25	

VICKSBURG DISTRICT.

Bolton	$ 43 70	
Bolton Juv	6 60	
Edwards	24 75	
Mayersville	23 95	
Port Gibson	63 02	
Port Gibson College	5 65	
Vicksburg	84 70	
	$ 252 37	

BROOKHAVEN DISTRICT.

Adams	$ 7 05	
Bahala	4 70	
Bethel	2 05	
Bethesda	3 70	
Brookhaven	64 37	
Brookhaven Juv	22 00	
Brookhaven district	5 26	
China Grove	1 20	
Crystal Springs	28 75	
Hazlehurst	6 27	
Holmesville	2 80	
Magnolia	1 60	
McComb	5 30	
St. Mary's	1 00	
Topisaw	4 80	
Tylertown	7 25	
Wesson	48 52	
Wesson Juv	21 89	
Whitworth	5 20	
Wright's Chapel, per Mr. H. Godbold	2 00	
	$ 245 11	

SEASHORE DISTRICT.

Bay St. Louis	$ 28 30	
Biloxi	7 15	
Hattiesburg	87 67	
Moss Point	81 00	
Mrs. E. Lon Whyte	2 00	
Mrs. J. P. Drake	1 00	
	$ 207 12	

NATCHEZ DISTRICT.

Gloster	$ 70	
McNair	5 30	
Natchez, Jefferson S.	57 95	
Natchez, Wesley Ch'l	4 90	
Natchez, McKendree Gleaners	3 00	
Natchez, Trueheart Torch Bearers	27 15	
Woodville	16 00	
	$ 115 00	

FOREST DISTRICT.

Forest	$ 13 35	
Montrose	14 50	
Newton Juv	5 15	
Paulding Juv	2 35	
Paulding	3 90	
Vosburg	16 60	
	$ 55 85	
Total		$1 661 43

MARY ANDREWS,
Conf. Treas.

The Christian Life.

SOUND ADVICE.

Bishop Vincent made some telling remarks recently at the Newark Methodist Conference, in session in Paterson, N. J., on the relation of the rich and poor to the church, which deserve to be published abroad. In the course of his address he said:

"It is not riches alone that work evil to men. It is the over-reaching desire to be rich that does the damage. It is covetousness, not cash. There are men who will be rich—they can not help it. If all the money in the world were distributed to-day, to-morrow one man would have twice as much as another. But the rich should also be rich in good works. I am glad, indeed, that some men are rich. We ought to keep them with us in the church. But we ought to keep the poor in the church. They should be welcomed and made to feel at home. I wish we could get back to the old-time fine art of silence and sociability. I wish we could have absolute silence in God's house—none of the clatter of criticism of Sarah's new bonnet or Jane's new dress. Then, after the service, strong in silence, we should blossom out in Christian sociability. Why are we so stupidly neglectful of strangers? If we do not show an interest in those who come to us, how can we expect them to retain an interest in the church? Throw off the frigid element of reserve, that air of superior dignity that is so much of sham and a show in social life. Be more social, more friendly. Welcome the stranger with Christian cordiality, with reverence and respect."—Christian Intelligencer.

THE DUTY OF MINISTERS.

I want to press upon the clergy that it should be made a part of the ordinary teaching that they should lead their people, by all means in their power, really to feel for missionary work, and to care for it as part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for the purpose, but time after time in the course of the year, as a matter of Christian instruction.

The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to perishing heathen, or to those of their own countrymen who in the colonies, are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they can not disregard without very certainly falling short of the standard of true Christian life.—The Archbishop of Canterbury.

After all that we say about the beauty and the brightness and the joyfulness of life and the beneficence of God, we live in a very stern world. There are evils that must come, and there are some that certainly will come. Young people are buoyant in hope, and take short views, and are glad, where older folk, that have learned what life is generally, have sober estimates of its possibilities, and our radiant visions have toned down into a very subdued grey. Sorrow, disappointments, broken hopes, hopes fulfilled and disappointed—and that is worst of all—losses, inevitable partings when the giant shrouded figure of Death forces its way in at the rose-covered portal in spite of the puny efforts of Love to keep it out, sicknesses, failures in business, griefs of many kinds that I can not touch—the slings and arrows of outrageous fortune, and all the ills that flesh is heir to—these lie waiting somewhere on the road for every one of us. Are you going to stand in the unsheltered plain, a mark for all these? Do you think you can front them in your own strength? Are you able, calmly and soberly, remembering the possibilities that lie in the black clouds over your head, to say "Pour on! I will endure?" Nay verily; you need a refuge!—Alexander Maclaren, D. D.

Christ is ever passing by. He may come again—he does continually come again; but he is ever moving, and the blessing we would get from him at any time we must get as he passes. All the days seem alike as they come to us; but each day comes with its own opportunities, its own calls to duty, its own privileges, holding out hands offering us rich gifts. The day passes, and never comes again. Other days as bright may come, but that day never comes a second time. If we do not take just then the gifts it offers, we shall never have another chance to get them, and shall always be poor for what we have missed. We need to be alert to take quickly from each day the blessing it brings.—J. R. Miller, D. D.

Happiness does not consist in intellectual power and culture. The woes of genius are proverbial. The largest knowledge would prove no panacea. Gifted men have been more than ordinarily vulnerable. Many a literary career has been a tragedy from start to finish. He who makes erudition the chief good misses the way. He may climb the thorny steeps of learning unavailingly. He may stand upon the dizzy heights unsatisfied and unsolaced. The eye of genius has never traced the path to true repose. Heart's-ease distills from sources other than books.—Texas Advocate.

PREACHERS' INSTITUTE OF FOREST DISTRICT.

The Forest District Preachers' Institute convened in the Methodist Church at Forest, Miss., May 8, at 8:30 A. M. After religious services conducted by P. H. Howse, the presiding elder, Rev. T. L. Mellen, took the chair, and directed the secretary to call the roll. The following members responded to their names: T. L. Mellen, P. D. Hardin, W. L. Linfield, D. C. Langford, J. E. Williams, J. H. Foreman, W. M. Sullivan, J. M. Carley, B. W. Lewis, P. H. Howse, J. G. Galloway, E. L. Alford, M. L. White, H. J. Moore, T. J. O'Neal, D. Scarborough, W. P. Donnell, E. B. Partin, Amos Kendall, D. E. Vickers, J. W. Thompson, J. L. Redd, and Simpson J. Tubby (Choctaw) It was noticed with pleasure that some of the lay brethren were in attendance.

The first thing on the program was an interesting paper prepared by Dr. J. Miller on "Charles Wesley and His Hymns." P. H. Howse next read a good paper on "John Fletcher," and H. J. Moore followed him with a well-written sketch of the life of "J. W. Lambuth." B. W. Lewis then reviewed the life and labors of "William Carey" in a carefully prepared paper, and was followed by J. M. Carley with a stirring article on "Robert Moffat." A sermon by W. L. Linfield on "The First Missionary Enterprise—God Seeking Adam," from Gen. iii, 9, closed the morning session.

E. L. Alford opened the afternoon session with religious exercises. The first paper called for was on "Our Duty as a Church and a People to the American Bible Society." This paper was prepared and read by P. D. Hardin, and discussed by the entire Conference. It was ordered published in the NEW ORLEANS CHRISTIAN ADVOCATE. A sermon by J. H. Foreman on "Infant Baptism," from Mark x, 16, ended the session.

W. M. Sullivan preached a strong sermon at night on "The Mode and Meaning of Baptism," from Mark xvi, 16.

The Wednesday morning session of the Institute was opened with religious exercises conducted by W. P. Donnell, who made an interesting talk on his work among the Choctaws. The mission was shown to be in a prosperous condition. A paper on the "Origin of the Roman Catholic Church," by G. W. Hudleston, was called for, but Bro. Hudleston was absent, and as his paper had not been sent in, Bro. Mellen made a few remarks on the subject. T. J. O'Neal then read a paper on "The Origin and Distinctive Doctrines of the Lutheran Church." The paper by D. C. Langford on "The Origin of the Church of England" was discussed by T. L. Mellen. W. M. Sullivan next read a paper on "The Origin of the Protestant Episcopal Church, and the Romance of Their Fabulous Apostolical Succession." The morning session was closed with an instructive sermon by J. G. Galloway on "The Tithe Law Still Binding," from Mal. iii, 8.

J. L. Redd conducted the opening exercises of the afternoon session. The Divine Presence was most sensibly felt, and all entered upon the evening's work with a warmer feeling of brotherly love, and a spirit of deeper consecration to God. Rev. C. W. Bachman, colporteur of the two Mississippi Conferences, was introduced to the Institute.

The first regular work of the evening was the reading of a paper by W. L. Linfield on the "Origin of Presbyterian Churches in Switzerland and Scotland, and Their Divisions." J. G. Galloway followed him with a paper on "The Origin and Divisions of the Baptists." Both of these papers were extensively discussed. J. H. Foreman next read a paper on the "Origin and Divisions of the Methodists."

At 4 P. M. T. L. Mellen preached a powerful sermon on the "Depravity of Human Nature," his text being Rom. iii, 10-12.

W. W. Morse preached a strong sermon at night on sanctification, from Heb. vi, 21. This service closed the Institute, which was one of the most delightful and profitable ever held. The greatest harmony and unanimity prevailed throughout the meeting, and at its close the preachers all felt stronger and better for having attended it.

D SCARBOROUGH, Sec.

Setting out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart.—Omar Khayyam.

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FROM THE WORK.

OLLA, LA.

Pollock and Olla, two stations on the Iron Mountain railroad, and Summerville, thirteen miles from Olla, are the three appointments which compose my work. I took charge of this work about the middle of January by the appointment of Bro. Harper, the presiding elder. As soon as I reached the work, I saw that the preacher could not live on the work without a parsonage, for the work would not support him if he had to rent a house or pay board; so I went to work, and with the assistance of one good sister, who deserves most of the credit for our success, we succeeded in building a nice four-room cottage, which, though not quite finished, is very nicely furnished.

We have encouraging and attentive congregations, and we are hoping for good results.

Last Sabbath, the twentieth instant, was Children's Day, and it will be a day long to be remembered, as it was the first ever observed in this section of the country. At least two hundred and fifty persons were present at the exercises. The ladies of Olla and vicinity deserve the thanks of all who were present for the splendid dinner they gave us.

J. M. JOHNSTON.

May 25, 1900.

VANCLEAVE CIRCUIT.

We are glad to report that our finances are about up to date. In addition to this, about $150 has been raised this year to furnish and complete our parsonage. Services at each appointment are well attended, and we think the spiritual state of the church is fairly good.

The first Sunday in May, and also Saturday before, our presiding elder was with us, and held our second quarterly meeting. The attendance on both days was remarkably large, and the services were delightful. Bro. Simmons is in high favor with the people of his charge, both as preacher and Christian gentleman.

On the twenty-third of May there was a very pleasant gathering at the parsonage. A number of ladies of Vancleave and vicinity, accompanied by Bro. Jeff. Havens and Mr. Wm. Westfall, dropped in, but they did not come empty-handed. They brought a number of useful presents, for which we feel very thankful. It was not the gifts alone that made the visit so pleasurable, but the manifestation of their sympathy and regard for the preacher and his family. We can say truthfully that we delight in serving a people who co-operate so fully with the pastor. We are praying and working for a revival all over the charge.

H. B. VANDENBURG.

BATESVILLE, MISS.

In our protracted meeting, held in Batesville during the month of April, much good was accomplished. Though only three persons were brought into the church as the immediate result of the meeting, there were impressions made that will live in the minds of some persons down to their last hour. After the first week the preaching was done by Bro. Lagrone, P. E., for eight or nine days and nights. His preaching was spiritual and sensible, and highly appreciated by us all. Then Bro. Jaco came and preached five days, and most acceptably. I have not heard the gospel preached more purely and practically than these brethren preached it during this meeting; hence the abiding effect as stated above.

Since January we have received into the church in Batesville six persons by letter and four on profession of faith. Six have removed by letter, making the whole number of members in the charge now ninety-two. The whole amount apportioned to the charge for missions, etc., is two hundred and seventy-five dollars. Of this sum one hundred and sixty-two dollars has been subscribed, and ninety-two collected and forwarded, as follows: Foreign missions, fifty-seven; domestic missions, twelve; church extension, thirteen; Bishops' Fund, ten.

The second Sunday in this month we held our Twentieth Century Thank-offering service, and collected in cash and subscription fifty-five dollars. The services made a good impression, and more will be paid after awhile.

We are most pleasantly domiciled in a nice, new, and commodious parsonage, and we all are enjoying good health, and hope to make a respectable report at the Annual Conference.

J. C. LOWE.

Batesville, Miss., May 25, 1900.

PINE GROVE (LA.) CIRCUIT.

The itinerant wheel at last Conference rolled me back to Pine Grove circuit for my fourth year, and, by the help of God, I want to make it the best in every respect. The recent floods have interfered somewhat seriously with our plans.

We are trying to build a church at Independence, La., where we have but few members, but where there are many people who need to be converted and brought into the church. We are having a hard pull, but we are working and trusting that some way will open to us by which we can complete our church, or, at any rate, get it to where we can worship in it. We have arranged for a meeting at that place, to begin the fourth Sunday in June; Bro. W. D. Bass, of Corinth, Miss., to assist me. I ask a special interest in the prayers of all for a sweeping revival.

We have just closed a good meeting at Pipkins Chapel. Bro. G. P. Waite, of St. Francisville, La., did the preaching, which resulted in five accessions on profession of faith and five by certificate. Several backsliders were reclaimed, and a general uplift was given the church.

We are trying to wake our people up to a sense of their duty on the Twentieth Century Thank-offering Movement.

Last Sunday was observed as the rally day for the Pine Grove circuit, at Pine Grove. Dr. I. W. Cooper and Rev. C. W. Crisler, of Jackson, La., were with us. Strong and able speeches were made by these brethren to a large and appreciative congregation, and $42 in cash and subscription was the result of the day; but we believe this is only a beginning, as the good seed sown on that day will yet bring forth fruit.

F. N. SWEENEY, P. C.

May 25, 1900.

It is not only beautiful women who hang over the mirror in the morning. Anxious women who are watching the wasting of their beauty, stand before the mirror and note the increasing lines etched by pain about the mouth and eyes. Thousands of such women, wrecked in body and in disposition, haggard, nervous, irritable, cross, have by the use of Doctor Pierce's Favorite Prescription been entirely cured, and watched with delight the progress of the cure, marked by brightening eyes, reddening cheeks, and rounding form.

Woman's general health depends largely upon the local health of the organs distinctively feminine. Irregular periods in maidenhood, followed after marriage by debilitating drains, and the common consequences of motherhood, inflammation, ulceration, and displaced organs, ruin the general health. These conditions are entirely removed by "Favorite Prescription," the body blossoms in a new beauty, and the mind is entirely freed from gloom and despondency. "Favorite Prescription" is not a stimulant, containing no alcohol or whisky.

"In October 1889 I gave birth to a baby and the treatment I received at the hands of the midwife left me with female weakness," writes Mrs. Cordelia Henson, of Coalton, Boyd Co., Ky. "I had no health to speak of for three years. I had another baby which was the third child. My health began to fail and I had three miscarriages so I found myself completely worn out. I had so many pains and aches my life was a burden to me and also to all the family, for I was nervous and cross and I could not sleep. Just after my last miscarriage (in 1896) I was taken with a severe pain in left side. Had four doctors come to see me but at last I found I was slowly dying. The doctors said I had liver, lung and uterine trouble. I was in bed for months and when I did get up I looked like a corpse walking about. I commenced to take Dr. Pierce's Golden Medical Discovery, 'Favorite Prescription,' and 'Pellets,' and ever since then I have been a well woman. At my monthly period now, I have no pain. My cheeks are red and my face is white, but before it was as yellow as saffron."

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The Ahita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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REV. W. T. J. SULLIVAN, D. D.
REV. J. T. MURRAH.
REV. H. C. MOREHEAD.

THURSDAY, JUNE 7, 1900.

THE ARMY CANTEEN.

There is now pending before Congress a bill providing for the abolition of that deadly enemy to sobriety and good morals among military men—the army canteen. After duly considering the merits of the bill, the House Committee on Military Affairs, we are glad to say, reported favorably upon it, and if our Senators and Representatives in Congress have due regard for the wishes of the Christian people of our country, and for the well-being of our soldiery at home and abroad, they are in duty bound to pass this most wholesome measure.

As might be expected, the liquor men are bitterly opposing this proposed curtailment of their opportunity to feed and fatten by debauching American soldiery, and all sorts of thin and vapid arguments are being advanced in favor of the perpetuation of the canteen. The advocates of the iniquitous canteen, among them, astonishing to tell, being that doughty champion of reform, the New Orleans Times-Democrat, would have us believe that it is not only harmless (?), but even promotive of temperance and good discipline. Could anything be more ridiculous or contrary to fact? In support of this position, the editor of the Times-Democrat a few days ago quoted Gen. Brooke, Adjutant-Gen. Corbin and Secretary Root as favoring the retention of the canteen, because of their belief in its advantageousness, and alleged that the "almost unanimous sentiment of the army officers" is that the army canteen is an excellent institution, or words to that effect.

It is claimed that the army canteen sells only beer and light wines in limited quantities (not enough to make a soldier drunk; oh, no!), and that its presence in the camp prevents the establishment of disreputable dives and saloons around military camps and forts. All this sounds plausible indeed, but let us look at the other side of the question a little. Says the Chicago New Voice, in the issue of May 17:

"Representatives of The New Voice have seen soldiers drunk in the canteen in many places, for example, at Fort Hamilton, at Fort Sheridan, and at Montauk Point, not to mention almost wholesale drunkenness in the great military camps at Chickamauga, and at Camp Mead, near Harrisburg. This fact is also admitted in the recent report of the Secretary of War."

In answering the question whether anything stronger than beer is ever sold in the canteens, the writer just quoted states that he has "seen whisky sold in the very presence of the colonel commanding the regiment to which the canteen belonged." He further adds: "Liquor, both in bottles and by the keg, is frequently taken away from the canteen to be drunk in the tents or the barracks."

The claim that the canteen prevents the establishment of low dives, and keeps the soldiers from visiting them, will by no means hold water. At Fort Hamilton there are a number of saloons just across the street from the fort, and the proprietors of these groggeries acknowledge that a large part of their patronage comes from the soldiers. The same is true of nearly every other place where there is a military camp.

Can any man, after reading the following testimony from Mr. Geo. H. Hornby, of Valentine, Neb., doubt that the army canteen is an unmitigated curse? Writing to the New Voice, May 10, he says:

"For fifteen years I have lived near an army post, Fort Niobrara, Neb., and during that time I have never known of the canteen being closed on Sunday. And the soldiers not only drink beer until they are beastly drunk, but when they have drank until they can hold no more, they throw beer at each other, or vomit upon the floor. A very bad feature of the canteen is that officials allow soldiers to buy beer on credit to be kept out of the next month's pay. Many of them have nothing left, out of the month's pay, to even pay the poor woman who does their washing."

The assertion that army officers "almost universally" approve the canteen is a gross misrepresentation. While several hundred officers, many of whom are themselves drinking men, are opposed to its abolition, there are hundreds of others who look upon it as a powerful demoralizer, and are anxious for its removal. It is gratifying to note that Major-General Miles, commander-in-chief of the army; General Shafter, General Joe Wheeler, General Henry, Surgeon-General Sternberg, and many other leading officials, unqualifiedly disapprove of the army canteen. Colonel James C. Lee, lately assistant quartermaster general at Chickamauga, stated that "the admission of beer to the camp was more dangerous than sleeping on the ground."

Of course, the abolition of the canteen will not act as an absolute preventive of intemperance in the army, but it will unquestionably do much toward lessening the evil. The temptation to drink will not be half so obtrusive, and the army will no longer be engaged in the shameful business of debauching itself.

It is an incontrovertible fact—of which, however, the editors of some secular dailies seem to be either willfully or shamefully ignorant—that the soldier has no greater enemy than intoxicants, whether in the form of beer, rum, or whisky. Not many months ago Lord Wolseley, in a speech before the English Army Temperance Association, said that "drink kills more than all our newest weapons of warfare," and scouted the idea that the suppression of the canteen would increase intemperance in the army. The splendid victories of Lord Kitchener in the Soudan were accomplished by a tee-total army.

In no other country is one supposed to have greater freedom to drink what he pleases than in France. Yet General Donop, commander of the Tenth Army Corps, recognizing the enormity of the drink evil, has recently prohibited the sale of alcoholic stimulants in the army canteens, and it is probable that ere long the order will be made to apply to the whole French army. In London, on May 14, at the annual meeting of the Army Temperance Association, a letter was read from Lord Roberts, dated Bloemfontein, April 19, in which this distinguished military chieftain said:

"There never was a more temperate army than that which marched under my command from the Modder river to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign when they see how splendidly our temperance men have borne up against the hardships and dangers they have had to face."

The honor of Congress, as well as of the nation, to say nothing further about the welfare of the army, demands that either a new anti-canteen bill shall be passed which neither Mr. Griggs or any other friend of the liquor interests shall be able to set aside, or that vigorous steps shall be taken to secure the enforcement of the present anti-canteen law, which has not been repealed, and which, it seems to us, nothing short of an adverse decision of the Supreme Court can really annul.

THE PASTORAL TIME LIMIT.

Although our brethren of the M. E. Church have recently abolished the time limit, it will require the lapse of a number of years to demonstrate the wisdom or unwisdom of the change. Dr. J. M. Buckley, editor of the New York Christian Advocate, in a speech against the entire removal of the time limit, predicted that if such were taken, in less than six months the General Conference which did it would be the most detested of any in the history of Methodism.

The change was made principally in the interest of the city churches, the claim being made that in the great centers of population Methodism has not been able to keep pace with the progress of other denominations, on account of the disadvantage of frequent changes in the pastorate. Even men of extraordinary ability, it was argued, hardly have time under a limited term to impress themselves to any great extent upon the public of a great city, and thus succeed in building up strong and influential churches.

The time limit has undoubtedly been of incalculable benefit to Methodism in the past, and while it has some drawbacks, we do not believe that Southern Methodists are yet ready for so radical and questionable an innovation in our itinerant system. As things are now in the M. E. Church, it will require tremendous courage on the part of a Bishop to move a popular pastor from a charge he has served three or four years to one where he may be more needed, especially if the pastor himself should desire to be returned. Under the limit system there can be no kicking when a man's term has expired.

It seems to us that the abolition of the time limit, whatever advantages it may have, renders the making of the appointments by the Bishops a much more difficult and delicate matter.

Says the editor of the Alabama Advocate anent the removal of the time limit:

"One effect will surprise many: pastors will be changed oftener hereafter than in the past. Frequently because the time is limited, and the people know the time of their pastor will, according to law, soon expire, they tolerate him. There is no great objection to him, and so the people say: 'Well, he can not stay more than one or two years more, anyway. We will, therefore, not ask for a change, but will let him serve his time.' So he stays his four years with us, or five years in the M. E. Church. But they will not be so considerate hereafter, lest he become a fixture for eight or ten years, or for life. They will now insist on a change. On the other hand, many preachers will now insist on a change of appointments, that they may not be compelled to stay for years where they are not satisfied."

In 1866 our own church came very near abolishing the time limit. The experiment which the M. E. Church is now engaged in will be watched by Southern Methodists with deep interest, and should they find ere long that a mistake has been made, we will know how to steer clear of it. It is well to remember, however, that in the early days of Methodism there was no time limit.

THE HORRORS OF THE INDIA FAMINE.

An associated press dispatch to the Times-Democrat from Bombay, dated June 3, says:

Louis Klopsch, the New York publisher of the Christian Herald, who arrived here May 14 and started at once on a tour of the famine-stricken districts, has returned, after traveling through the most severely-smitten portions of the Bombay Presidency, including Gujerat and Baroids. He makes the following statement regarding his observations:

"Everywhere I met the most shocking and revolting sights. The famine camps have been swept by cholera and small-pox. Fugitives are scattering in all directions, and, stricken in flight, were found dying in the fields and roadside ditches. The numbers at one relief station were increasing at the rate of 1000 per day.

"At Gothera there were 3000 deaths from cholera within ten days, and at Dohad 2500 in the same period. The hospital death rate at Gothera and Dohad was 90 per cent.

"The condition of the stricken districts beggars description.

"Air and water were impregnated with an intolerable stench of corpses. At Ahmedabad the death rate in the poor-house was 10 per cent. every day.

"The government is doing its best, but the native officials are helpless and heartless. Between the famine, plague and cholera, the condition of Bombay is worse than it has been at any previous period in the nineteenth century. Whole families have been blotted out, the spirit of the people is broken, and there may be something worse to come when the monsoon breaks."

The people of Christian lands have never heard more urgent and piteous calls for relief than are now going out from India. God forbid that any among us should be indifferent to this bitter cry of distress!

DR. LAMBUTH IN NEW ORLEANS.

Dr. W. R. Lambuth, one of our Missionary Secretaries from Nashville, spent last Sabbath in the city, and preached two magnificent and thrilling missionary sermons, the one at Rayne Memorial in the morning, and the other at Louisiana Avenue at night. Sunday afternoon the Doctor made a deeply impressive and inspiring talk to the members of the Rayne Memorial Young People's Missionary Society assembled at the home of Mr. and Mrs. F. A. Dicks. Dr. Lambuth also attended the Preachers' Meeting on Monday morning, and treated the brethren present to a wonderfully stirring and instructive address, in which he called attention to the marvelous change that has recently taken place in China and Japan in respect to missionaries and their efforts, and mentioned a number of facts and incidents connected with our work in China of the most encouraging nature. The Doctor's talks and sermons produced a profound impression, and enkindled in the hearts of all who heard him a high degree of enthusiasm in the great cause of missions. His visit here is certain to be productive of great good.

A NEW BOOK.

SCOTT'S QUENTIN DURWARD. Edited with an introduction by Mary Harriott Norris. Cloth, 12 mo, 332 pages. Price, 50 cents. American Book Company, New York, Cincinnati, and Chicago.

There is no novel in English fiction more useful than Quentin Durward in giving boys and girls a distinct and accurate impression of the age of chivalry when its principles still animated the court life of England and Europe, but had ceased to claim the blind reverence of the people. The scene of this "finely wrought story" is laid in Paris at the time of Louis XI., during the latter half of the fifteenth century, and portrays the French king as the first of his line to recognize political capacity when not allied to rank. It shows with admirable clearness the rising power of the people and the royal perception that they will prove the bulwark of the crown against the great feudal barons. For these reasons, as well as because it is one of the best and most attractive novels in English literature, the book is particularly adapted for school and supplementary reading.

NOTES.

Bishop Galloway preached last Sabbath at Shelbyville, Ky.

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Two persons have agreed to be one of five to give $5,000 each to Hendrix College, Conway, Ark.

***

The late General Assembly of the Southern Presbyterian Church refused to consider the question of revision of the confession of faith.

***

Our beloved senior Bishop, John C. Keener, and his noble wife have gone to their Summer home at Ocean Springs, Miss., where they will spend the heated term.

***

The M. E. Church has abolished the office of Epworth League Secretary. All the duties hitherto devolving upon that officer will hereafter be discharged by the League Editor.

***

The General Conference of the Methodist Protestant Church has ordered that hereafter all young men who enter the ministry of that church shall promise to abstain from the use of tobacco in any form.

***

Rev. R. A. Burroughs, the enterprising pastor at Greenwood, Miss., is meeting with gratifying success in his work, as the following note from him indicates: 'Our church is in a prosperous condition. We have had 39 additions to our membership since Conference. Dr. W. M. Leftwich was with us two weeks, and did some of the finest preaching I ever heard. We have paid $2,000 on church debt, and all the financial interests of the church are in good shape. This charge is destined to be one of the very best in the near future."

The General Conference of the M. E. Church took action providing for the establishment of episcopal residences in Zurich for Europe, and in Shanghai for Eastern Asia. The Bishops sent to those fields are expected to remain in them for an entire quadrennium.

***

Dr. W. L. C. Hunnicutt, the vivacious and scholarly presiding elder of the Natchez district, has been sorely afflicted recently with carbuncles, and on account thereof had to miss one or two of his appointments. We are glad to learn that he has about recovered from his ailment.

***

The late General Conference of the M. E. Church provided for the immediate consolidation of the Omaha Christian Advocate with the Central Christian Advocate, and ordered the removal of the publishing plant and book depository of the Central Advocate from St. Louis to Kansas City.

***

If Congress took any action on the anti-canteen bill before its adjournment yesterday, we failed to see any notice of it. Though our National Assembly ignored this important bill, it is by no means a settled question. The Christian people of America are not going to rest until the army canteen has been put to rout.

***

Mrs. Ellen N. Parker, mother of Revs. F. N. and F. S. Parker, of the Louisiana Conference, was taken very seriously ill last week at Covington, La., where she had gone for the benefit of her health, and her sons were called at once to her bedside. We rejoice to learn that she is now out of danger, and we trust that she will soon be entirely restored.

***

On Wednesday evening, the thirteenth ultimo, a revival meeting was begun at Carrollton Avenue Church by Pastor George D. Parker, which was carried over Sunday, and will be continued all this week. We are glad to learn that these special services are being well attended, and that much good has already been done. There were two conversions last Sunday night.

***

The late General Assembly of the Northern Presbyterian Church appointed a committee of fifteen to consider the whole matter of creed revision, and instructed it to report to the next Assembly what action, if any, should be taken by the church. Thirty-seven overtures bearing upon this subject were received by the Assembly during its session.

***

The annual report of the Board of Missions brings out the gratifying fact that the year just past is, perhaps, in every regard the most encouraging in our history. In addition to the cancellation of the missionary debt, there has been an increase in the regular collections over the preceding year of $9,732 10. Including the specials, the increase is upwards of $35,000.

***

The General Assembly of the Southern Presbyterian Church, at its recent session in Atlanta, inaugurated a new departure in respect to devotional exercises. Instead of the usual half hour of religious services at the beginning of each day's session, a brief moment was spent in prayer, and then before the noon recess an hour was devoted to public worship, including a sermon.

***

Rev. J. W. Chambers having resigned the presidency of Whitworth College, Rev. A. F. Watkins, of Vicksburg, Miss., has been elected president, and Rev. M. L. Burton, of Enterprise, vice-president. Bro. Watkins is one of the most prominent, untired, and successful pastors in the Mississippi Conference, and will, no doubt, make a capital college president. His colleague, Bro. Burton, is a man of action, earnest piety, and fine business judgment.

***

Our editorial in last week's issue, headed "The Art of Illustration," unfortunately was marred by several typographical errors. The word 'repellent' should not have been spelled with an "a." In the sentence, "With what telling effect some speakers employ an illustration drawn from nature, or an incident from life," the word "as" slipped in somehow instead of the conjunction "or." We meant to say that some sermons are "little more than a string of anecdotes," not, "a little more."

As we have an unusually large number of obituaries on hand, our brethren and friends will please not find fault with us for failing to publish memoirs promptly. We are printing them as rapidly as we are able.

***

On May 29 we had the pleasure of preaching the commencement sermon at Steen's Creek Academy to a large audience. Under the wise administration of President Guynes this institution is enjoying great prosperity. The enrollment during the session is 165. During our stay we enjoyed the generous hospitalities of Bro. G. M. Hull and his interesting family. Bro. Hull is in high favor with his flock, as well as with the general public.

***

The following brief note from Bro. S. B. Myers, our faithful pastor at Tupelo, Miss., will be read with profound sorrow by his many friends. He writes:

"After eight years of suffering my precious mother went to heaven Sunday last (May 27), at 5:20 P. M. As we pass under the darkest cloud that ever overshadowed us, the precious promise, 'My grace is sufficient,' comes in all its strength and sweetness. Brethren, pray for me."

***

For the first time the General Conference (M. E. Church) has assumed the duty of assigning the Bishops to their homes. Heretofore it has selected the places, and allowed the Bishops to choose in the order of seniority of election. But this plan has not worked satisfactorily, and now the Conference will appoint each Bishop to his place of residence. Very few changes will be made at this time, but the principle will be established.—Pittsburg Advocate.

***

The surprising fact was brought out during the late General Conference of the M. E. Church that of the eight or more Advocates published under the direct auspices of the church, only two, the New York and the Pittsburg Advocates, have paid expenses during the past quadrennium. The net loss on the papers published in Chicago, Cincinnati, St. Louis, and some other cities, was over $100,000. Heretofore these papers have been supported by large subsidies from the General Book Concern, but after this one or two of them are to be discontinued if not self-sustaining.

***

Rev. B. S. Rayner, the genial and stirring pastor at Lumberton, Miss., spent last Monday in the city, and made the ADVOCATE office a pleasant call. He was looking well, and reports that he is meeting with much encouragement in his work. He has had sixty-one accessions to the church since Conference: twenty-one of these on profession of faith. The finances of his charge are paid up in full to date. An elegant new church is being erected at Poplarville. In our opinion, one of the secrets of Bro. Rayner's remarkable success as a pastor is, that he always labors faithfully to put the ADVOCATE into the homes of his people.

***

On May 16, 1900, at the residence of the bride's mother, Mrs. M. F. Roache, Rev. Wm. Henry Hatfield, of the Louisiana Conference, was united in marriage to Miss Laura Roache, of Franklin parish. The ceremony was performed by Rev. J. M. Henry, assisted by Revs. Wm. Sohnhle and A. S. J. Neill. Bro. Hatfield is serving the Floyd charge, and is a young man of promise. His bride is said to be a most estimable young lady, and it is predicted will make him a splendid helpmeet. They left for their home in Floyd the day after the wedding. We extend to them our heartiest congratulations, and wish them a sunny and prosperous voyage through life.

***

The boodlers and bossers, it seems, are bent upon having the civil service clause of the New Orleans municipal charter repealed by the Legislature, and are doing the utmost to carry out their purpose. The abrogation of this measure would indeed be a heavy calamity to the people of New Orleans, for it would once more place many important offices in the hands of mere spoilsmen, who care no more for the city's welfare than does a crow. What will corruptionists not attempt in order to get a chance at the public till? It is to be hoped that the Legislature will neither be bribed or cajoled into perpetrating the outrage of repealing so excellent a measure.

THE PIANOS AND ORGANS
Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

Opelousas District Conference

The Opelousas District Conference will convene in Opelousas, Tuesday, June 26, at 8 P. M. The morning sessions will be devoted to routine work. Open and free discussions on important topics will occupy the afternoon sessions. Wednesday evening will be devoted to missionary interests. The Twentieth Century Thank offering will be considered Thursday evening; address by Dr. LaPrade, the general manager for the Louisiana Conference.

Committees: License to Preach—W. W. Drake, V. D. Skipper, E. E. Riggs.

Admission on Trial—C. T. Munholland, R. C. Grace, T. B. Clifford.

Deacon's Orders—J. P. Haney, W. J. Porter, R. M. Blocker.

Elder's Orders—R. W. Tucker, Jno. A. Miller, T. K. Faunt Le Roy.

C. W. CARTER, P. E.

FOREST DISTRICT.

The Rev. G. R. Ellis, P. C., Walnut Grove circuit, Forest district, Mississippi Conference, M. E. Church, South, having left the work and notified me some weeks thereafter that he could not return, the Rev. Charles S. Embree, L. E., of East End Church, Meridian, has been appointed to supply that circuit till the meeting of the Annual Conference.

Thomas J. Miller, late a local elder in the bounds of the Hillsboro circuit, in this said district, has notified me in writing that he has withdrawn from the ministry and membership of the M. E. Church, South (pending charges of a serious nature), and that he would formally surrender his credentials had not his license and ordination papers been burned when the postoffice in Forest was destroyed by fire, May 21.

T. L. MELLEN, P. E.

Forest, Miss., May 29, 1900.

A Word or Two about the Condition of Bro. J. S. Oakley.

I think it very right, mete, and my bounden duty" to speak a word to our friends concerning our Bro. J. S. Oakley. Many have said that I ought occasionally to let the public know of his condition through the ADVOCATE. Really, I think so, too.

On his return from Memphis, some weeks ago, we all thought him much improved, but since he has had another stroke of paralysis, from which he is much weakened. It left him in worse state than he had ever been. At this writing he is up and able to be about the place, but is only able to rest and try to rebuild. Low finances causes him to be despondent and to want to engage in some kind of labor, which we all know to be impracticable.

If any wish to help me relieve the situation, and still enable him to remain resting till he has full benefit and until the helpless family can become self-supporting, they may still send funds to me at Chester, Miss.

W. L. ANDERSON.

June 1, 1900.

ROYAL
Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menacers to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

REVIVAL AT COLUMBUS, MISS.

Our twelve days' revival meeting, which was suspended May 9, was successful in every way. The strong preaching by Rev. E. B. Ramsey, of the Memphis Conference, and the song and other services, conducted by Revs. J. A. Leech, of Okolona, Miss., and J. B. Mitchell, student in Millsaps College, brought blessings to our people that will abide. We witnessed many sound conversions, received 16 persons into the church, and have a class of 20 others to be received soon. The 3 Sunday-schools, 3 Epworth Leagues, 3 Missionary Societies, and 4 prayer meetings are all in prosperous condition. The 50-year-old class meeting continues to be a power for good.

In the past 18 months 220 members have been added to our church here. We are now in a good meeting in South Columbus. We are much encouraged by the prospects of a good work during the year. Please permit me to say that the Twentieth Century Movement and all other interests of the church are receiving constant and careful attention.

J. A. BOWEN.

Columbus, Miss., May 31, 1900.

CHILDREN'S DAY.

As the Children's Day service is now being held throughout the Conference, we call the attention of the brethren to the fact that Rev. J. W. Crisler, of Woodville, is the treasurer of the Sunday-school Board. All money collected on Children's Day, or at any other time for the Board, will be forwarded to him. It is hoped that the brethren will make prompt remittances, as the Board is in need of money to carry on the work that we are expected to do. Let every Sunday-school in the Conference observe the day, and send in a better collection than last year.

D. SCARBOROUGH, Sec.,
S. S. B'd., Miss. Conf.

Notice.

To the Preachers of the Baton Rouge District—

DEAR BRETHREN: Will you kindly at once send me the names of the delegates to attend the Baton Rouge District Conference, July 28? See each delegate (or have them write me) and find out if he intends to come; how he will come, and what day he will come.

Of course, brethren, you all will be on hand Tuesday, and will remain till Monday.

Brother preachers and delegates, come at the beginning and stay through the ending; come praying on this your first visit (in District Conference) to this place, to you and to the town and community.

TRAIN SCHEDULE.

We have two trains daily. Bayon Sara, New Orleans local passenger, leaves Bayon Sara for New Orleans, 5:10 A. M.; arrives Bayon Sara, 9:10 P. M.

Bayon Sara—freight and passenger—leaves Bayon Sara for Slaughter 11:10; arrives from Slaughter, 2:50, having made connection at Slaughter, with the North and South-bound trains on Y. and M. V. R. R.

"Julien Poydras," our daily mail boat, leaves Bayon Sara for Baton Rouge daily at 6 o'clock A. M.; arrives from Baton Rouge, 6 o'clock P. M.

You will all take due notice and govern yourselves accordingly.

Come to the Missionary Institute the third and fourth, Tuesday and Wednesday. Brethren, this is very important; don't miss it.

Yours in Christ,

G. P. WHITE.

St. Francisville, June 2, 1900.

India Famine Relief Fund.

Previously acknowledged	$90 34
Methodist, Minden, La.	2 00
Total	$92 34

Arcadia District Conference Notes.

The Conference convened on the morning of May 23, and closed on the morning of the twenty-fifth. The presiding elder was in the chair, and all the preachers present except Bros. Franklin and Thomassor, who were sick. Minden is a delightful place for such gatherings, and all the delegates enjoyed their stay to the fullest.

W. H. Leslie, of Arcadia, was elected secretary. One young man, Bro. M. H. Hannloutt, was licensed to preach. He is going at it in earnest, too.

There have been 224 conversions and 102 net additions since Conference. Of the conversions, 100 have been at Arcadia, 100 at Ruston, 23 at Minden, and one at Homer. The "revival season" is not on in the country yet, but all the preachers are planning for a revival at every point on their works.

There are about 500 League members in the district. These are bending every energy to bring the missionary assessments against the district up in full this year.

A resolution expressing regret that, according to our law, Bro. Crews' term as our presiding elder must end with this year's work was passed by a rising vote. He has been tireless and vigilant and successful in that office.

Bros. Sheppard, Henderson and Ledbetter preached, and Bro. Singleton delivered an address on the Twentieth Century Movement. The love-feast and Lord's Supper on Friday morning was one of the sweetest and most inspiring services the writer ever attended.

Bro. J. L. Wright, the sweet-spirited "senior" of our district, was present, and led some of the services, and increased, by his sunshine and religion, the pleasure of everyone present.

Q. Y. X.

Free Scholarships for Young Preachers at Vanderbilt University.

There are about thirty free scholarships in the Biblical Department of Vanderbilt University that are open to college graduates who desire to take a course of biblical and theological study at that university. These scholarships yield ten dollars per month, and cover the cost of board in Wesley Hall, where room-rent and tuition are free. During the past year graduates of the following colleges and universities have received the benefit of these scholarships in the Biblical Department: Emory College, Emory and Henry, Kentucky Wesleyan, Millsaps, Randolph-Macon, Southern University, Trinity, University of Georgia, University of Mississippi, University of North Carolina, Academic Department of Vanderbilt University, Centenary, Central of Missouri, and other institutions. There were eighty-one young ministers in attendance upon Vanderbilt University the past year, and these students represented twenty-seven different colleges and twenty-eight of the Annual Conferences of Southern Methodism. Young ministers who are desirous of taking a biblical and theological course of study at Vanderbilt University should write to Dr. W. E. Tillett, Nashville, Tenn., for catalogues and other information.

Attracting Wide and Favorable Attention.

In a recent issue of this paper we expressed strongly our appreciation of "Christus Auctor," the new book from the pen of Bishop Candler, which was published scarcely a month ago. We observe with satisfaction that the press generally agrees with our estimate of it. Dr. Godbey, the scholarly editor of the Arkansas Methodist, says he read it at one sitting. Dr. Ivey, of the Raleigh Christian Advocate, devotes an editorial to it, closing his examination of it in these words: "'Christus Auctor' is a good book for the library; it is good for the journey; it is good for the study; it is good for the closet. It is enlightening to the mind and stimulating to the heart." The venerable Dr. Anderson, of the Florida Christian Advocate, describes it in a word—"an inspiration."

LOOK! A STITCH IN TIME
Saves nine: Hughes' Tonic (now Improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

Free to Inventors.
The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.
This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

Do You Know?
That when your bowels Are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
CURES
DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.
TESTIMONIAL.
July 28, 1899.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss., EDITOR.

The Epworth League stands for thorough consecration to the service of our Lord in the church.

We are glad to note that our sister church in the North, after mature deliberation, refused to make any concessions to worldlians by modifying their regulations concerning worldly amusements.

Notice is hereby given to pastors, and workers generally, that the last session of the State Christian Endeavor Convention formed plans to organize Endeavors at all places where the different churches are weak. They have a pushing secretary, who is looking after this matter. Wherever there is a Methodist Church, there should be an Epworth League. If we do not organize a League, some one will organize an Endeavor. We are glad to see our Presbyterian brethren push their young people's society, and wish them much success, but Methodism needs no one beside herself to organize her young people and give them a place to work. Let every pastor have one, or more, Leagues; then, if we fail to organize our young people and use them, we must not complain when Presbyterians or others do it.

Let every Christian who may read these lines begin now to make earnest prayer that our Prohibition friends of Coahoma county may succeed in their effort to thwart the plan of whisky men to force upon them again the open saloon. The election is to be held on the twelfth of the present month. Let us call upon God for deliverance from the hands of our enemies, the foe of our Zion.

"God makes men work, not on account of what they make, but for what the work makes of them."

There are a great many people in the church who claim the honor of being workers when the extent of their ability to do something for the church is to "get up" a church supper, or something on that order. If we had the right of choice between workers of this class and no workers, we should certainly choose the latter. May the day soon come when all the churches shall be supported by methods that honor God and develop the grace of systematic Christian giving among God's people!

No League can afford to ignore any department of the work. If you neglect the Literary Department, you soon find that your League is lacking something. The same is true with reference to the Devotional and Charity and Help Departments. Be sure that you have a whole League.

The last issue of the Epworth Era is a jewel. Let every Leaguer take it. You don't know what you are missing each week.

Let us hear from the workers everywhere.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

CARROLLTON AVENUE EPWORTH LEAGUE.

On Friday evening, Jan. 14, 1894, the young people of the Carrollton Avenue M. E. Church, South, were called together by Rev. J. M. Henry, pastor in charge, for the purpose of organizing an Epworth League. The meeting was opened with devotional exercises, led by Mr. J. R. Westerfield. After a talk by Mr. Henry on the origin and work of the Epworth League, and the reading of the Constitution and By-laws, a League consisting of fifteen members was organized. Officers elected were: Mr. J. R. Westerfield, president; Mr. A. H. Ahten, first vice-president; Mrs. J. Cohen, second vice-president; Miss Mary Wilkinson, third vice-president; Miss Fanny B. Patterson, secretary and treasurer.

The following month, at our February meeting, the resignation of our president was received, and Rev. J. M. Henry was unanimously elected to fill the vacancy. At this meeting six new members were received, bringing the roll up to twenty-one. In all respects it seemed a live, flourishing League. Some mission work was done, the poor were given assistance, prayer meetings held, new hymn books purchased, and a class formed to study our church history.

This, however, lasted only for a season. At the end of six months this League that had once seemed so promising, with a membership roll now numbering twenty-four, became inert, and fell into a deep, peaceful slumber.

About a year after, under the ministry of Rev. Lewis A. Reed, the Carrollton Avenue League was aroused from its slumber, apparently much refreshed. At this meeting fourteen met and reorganized into a chartered League, for up to this time no charter had been applied for. Much enthusiasm was shown: all were thoroughly in earnest.

One great improvement or advancement made by this little band was the manner in which its Sunday evening prayer meetings were conducted. Heretofore all had been left to pastor; now members conducted these meetings.

From its reorganization up to the present time—almost five years—the League has been unwavering in the work assigned it. While there has been but little growth in membership, there has been a steady increase in spirituality, good works, and the missionary spirit. A full missionary library of thirty-six volumns has been purchased, from which a book is reviewed at each monthly business meeting.

During the past year twenty-seven dollars and twenty cents was collected for foreign missions—an increase of seventeen dollars and twenty cents above the year before, showing marked improvement in the missionary spirit. In the meantime home missions are not neglected.

Our present officers are: Rev. Geo. D. Parker, president; Mrs. J. Cohen, first vice-president; Miss Mena Ahten, second vice-president; Mr. David Goodrich, third vice-president; Miss Eddie Bentley, secretary; Miss Amelia Goodrich, treasurer.

Our Leaguers work in Epworth Mission Sunday-school, and visit among the aged, sick, and neglected. Open-air meetings, cottage prayer meetings, missionary prayer meetings and socials are held with great success.

A very helpful feature of the work is a Bible class for systematic study of Scriptures, which meets each week.

FANNY B. PATTERSON.

Notice.

EPWORTH LEAGUERS OF LOUISIANA.

Rev. C. D. Atkinson has been appointed secretary of delegation, and will probably visit your League with a view to working up a delegation to the Tri-State Epworth League Conference, Seashore Camp Grounds, Aug. 1-9, 1900.

Notice.

NEW ORLEANS LEAGUERS.

Union Epworth League monthly meeting will be held in Algiers on Tuesday, June 12. Important business. Election of officers. Interesting program.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

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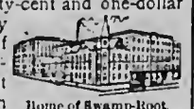

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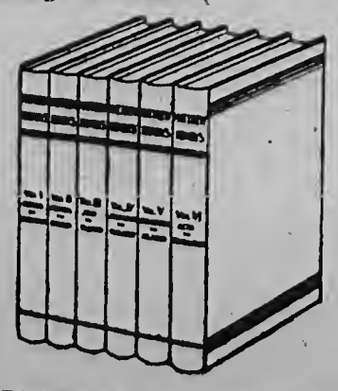

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Home's not merely four square walls,
Tho' with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart has builded.
Home! Go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us!
Home's not merely roof and room—
It needs something to endear it!
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us!
Home is sweet and only sweet
Where there's one we love to meet us.

—Selected.

THE HAPPY MARRIAGE.

BY ELLA WHEELER WILCOX.

We hear much of unhappy marriages, bnt little of the happy ones. The latter bear their fruits as quietly as does the apple tree, while the former are attended by all the noise of a tree crashing to the grounnd. It is becanse happiness in marriage is quiet and self-contained, and matrimonial infelicity is too often lond-spoken, that inexperienced or snperficial persons are apt to acquire a distorted idea of the whole institution of marriage. A little horn-blowing from the army of husbands and wives who are happy in their married lives would be useful in keeping false impressions of matrimony from the minds of the youthful, and I am glad of an opportunity to sound a little blast myself.

My own happy marriage and close observatiou of the lives of others has made me feel well qualified to speak on this subject. I am convinced that there is a mnch greater volnme of happiness in marriage than those whose matrimonial knowledge is obtained chiefly from the newspapers and gossips would snppose. As a matter of fact, there are more successes than failures in this vital relationship of life. The nnmber of failnres is small compared to the immense nnmber of marriages. But it would be very mnch smaller than it is, if men and women were less selfish. The married condition in its essence is one of mutual advantage and mntnal snrrender, and is thrown completely ont of balance by attempts on either side to enjoy the benefits without yielding eqnal ones to the other.

To the yonng couple beginning married life, I can not say more, in a general way, than this: Be nnselfish in yonr relations with one another. Consider not merely the physical comfort and well-being, but also the feelings of the other half of the family. Give individual prejudices or even pecnliarities a little room, remembering that you have them yonrself, althongh yours do not, of course, seem like peculiarities to yon. Yonr husband has his own sphere—that of bnsiness. Do not entirely surrender yonr own sphere to him, except where the common good of both demands it. Retain your individnality of thonght and action; he will respect and admire you the more for it. There is such a thing as a husband and wife seeing too much of one another.

I think there is more danger of disaster in early marriages than in those contracted at full maturity. The youthful choice is apt to be nuwise. The man whom a girl thinks she loves at seventeen would rarely appeal to her so strongly if she were twenty-five, and the girl whom a young man of twenty-one believes he wonld like to marry wonld probably not be his selection if he were thirty. A knowledge of the world before marriage is conducive to contentment afterwards. The most nnfortunate nnions I have known were formed while the husband and wife were still in early youth. The man, when he assumes the responsibility of matrimony before he has reached matnrity, has had little or no experience in the typical bachelor life, and its attractions are likely to seem much greater to him than if he has already tested them. The wife who was married very early also feels the temptation to taste of life beyond the prosaic domestic circle, althongh usually in less degree than the man. She has not experienced enough of ball-room and Summer-resort flattery to have wearied of it and to have become cognizant of its emptiness. There seems to her to be gayety in life which she whose youth has been devoted to home dnties has never known, with the resnlt that she, as well as her husband, becomes restless. Unless there are strong ties and will power to keep a husband and wife who are in this mental condition to the road which leads away from this temporary unrest, they may stray into bypaths which lead to dissatisfaction and ultimate misery.—Success.

A FEARFUL PENALTY.

"A glass of beer can't hurt anybody! Why, I know a person—yonder he is now—a specimen of manly beanty, a portly six-footer; he has the bearing of a prince. He is one of our merchant princes. His face wears the hue of youth; and now, at the age of fifty-odd, he has the quick, elastic step of our young men of twenty-five, and none more full of wit and mirth than he; and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper, with plenty of champagne; and more than that, he was never known to be drunk. So here is a living exemplar and disproof of the temperance twaddle about the dangerous nature of an occasional glass and the destructive effects of a temperate use of good liquors."

Now, it so happened that this specimen of safe brandy drinking was a relation of ours. He died in a year or two after that with chronic diarrhœa, a common end of those who are never drunk, but never out of liquor. He left his widow a splendid mansion uptown, and a clear five thousand a year, besides a large fortune to each of his children, for he had ships on every sea, and credit at every counter, but which he never had occasion to nse.

For months before he died—he was a year dying—he could eat nothing without distress; in the midst of his millions he died of inanition.

That is not the half, reader. He had been a steady drinker, a daily drinker for twenty-eight years. He left a legacy to his children which he did not mention. Scrofula has been eating up one daughter for fifteen years; another is in the mad-house; the third and fourth were of unearthly beauty; there was a kind of grandeur in that beauty—but they were blighted, and they paled and faded into heaven, we trust, in their sweetest teens; another is tottering on the verge of the grave, and only to one of them is left all the senses.—Hall's Journal of Health.

In England more people die every year of alcoholism than of diphtheria and typhoid fever. —Selected.

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For any affection of the womb or ovaries, leucorrhœa, tumors, painful monthlies or sterility.

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If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

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KATIE'S SATURDAY.

"Dear me!" sighed Katie, when she got up that Saturday morning.

"What can be the matter?" said mama, laughing at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie, crossly.

She was a little girl who did not like to be laughed at.

"Now, Katie," said mama, this time, seriously, "as soon as you are dressed I have something I want yon to do for me down in the library."

"Before breakfast?" said Katie.

"No, yon can have your breakfast first," mama answered, langhing again at the cloudy little face.

Katie was very curious to know what this was, and as perhaps you are, too, we will skip the breakfast, and go right into the library.

Mama was sitting at the desk, with a big piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of those things which trouble you. One thousand will do!"

"O mama, you're laughing at me now," said Katie; "but I can think of at least ten right this minute."

"Very well," said mama; "put down ten." So Katie wrote:

"1. It's gone and rained, so we can't play croquet.

"2. Minnie is going away, and I'll have to sit with that horrid little Jean Bascom on Monday.

"3. ——

Here Katie bit her pencil, and then could not help langhing.

"That's all I can think of just this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Katie and her mama, as they sat at the window, saw Uncle Jack come to take Katie to drive; and oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said:

"O mama, I didn't like Jean at all at first, bnt she's a lovely seatmate. I'm so glad, aren't you?"

"Oh!" was all mama said; bnt somehow it made Katie think of her Satnrday troubles and the paper.

"I gness I'll tear up that paper, now, mama, dear," she said, laughing rather shyly.

"And next time," said mama, "why not let the troubles come before you cry abont them? There are so many of them which turn ont very pleasant, if you'll only wait to see."—Snnlight.

PLAYING LIKE A CHRISTIAN.

The spiritual intuition of children is often as accurate as it is impressive. Here is an instance named by a speaker when addressing a Sunday-school. He said: "I once heard of two little children, a boy and a girl, who used to play a great deal together. They were converted. One day the boy came to his mother and said:

"I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian!" said the mother. The expression sounded a little odd.

"Yes," replied the child, "if you take everything she's got, she doesn't get angry. Before she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"—Exchange.

WILL YOU BE A MISSIONARY?

Sophia had been praying for twelve years to become a foreign missionary. One day an aged friend said to her: "Sophia, stop! where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Well, are you not a foreign missionary already?"

Then the friend said: "Who lives on the floor above you?"

"A family of Swedes."

"And above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese"

"And you have never said a word to these people about God's Son! Do you think he will send you thousands of miles to the foreigners and heathen, when you never care enough about those at your own door to speak with them about God's love?"

Not a few need the lesson Sophia learned. "Beginning at Jerusalem." As the salt of the earth sweetens the bit of it next to you; as the light of the world conquers the darkness nearest you.—Exchange.

BRIEF HINTS FOR BRIGHT GIRLS.

Some one has suggested fifteen things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door, and shut it softly.

Keep your own room in tasteful order.

Have an hour for rising, and rise.

Learn to make bread as well as cake.

Never let a button stay on twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Never come to breakfast without a collar.

Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.

Never fidget or hum, so as to disturb others.

Never fuss, or fret, or fidget.—Christian Intelligencer.

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Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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A Ferruginous Tonic
Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.
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For locating Gold and Silver Ore, Lost or Hidden Treasures. Circulars and testimonials 2 cents.
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SWEET CREAM, BUTTERMILK.
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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

SHORT—Monn. P. Short was born and reared in Panola county, Miss., about five miles west of Sardis. Here he was married to Miss Clemmie Tucker in early manhood, and lived a most useful life till death. On the fifth day of April, 1900, after a brief illness of only twenty-four hours, his spirit passed out into the spirit world. Having been his pastor, I write out of a full heart. As a man, Mord. Short was known best as a good citizen. His straightforward way of doing things, his candid and honest way of facing every obligation of both private and public concern, stamped him a man that everybody could trust. Such was his influence, and so highly was his judgment regarded among his neighbors, that they sought his advice on all questions of special interest.

Socially, Bro. Short was a favorite with everybody, specially with children. As a Christian, the strength of his character was indicated by his hatred of all affectation and hypocrisy. Though a quiet, unostentatious man he was a very capable and useful member. He supported the church liberally, and was regular in attendance upon the means of grace. But his life shone brightest in the home. As a husband, he stood as a model for his community.

In the death of Bro. Short the country loses a good citizen, the church a true and useful member; but the loss to his heart-stricken wife and grieved kindred is irreparable in this life. But what a consolation that he leaves such a rich legacy of character and good deeds to his loved ones! May they emulate them and meet him in heaven! W. M. YOUNG,
Former Pastor.

Written by request of the family.

NEWSOM—Whereas, It has pleased our heavenly Father to remove from our midst to his heavenly home the soul of our brother, H. C. NEWSOM; therefore, be it

Resolved, While we bow in humble submission to Him who doeth all things well, we pause to revere his memory and put on record our appreciation of his sterling worth as a man and a Christian. For many years Bro. Newsom has been closely identified with Methodism in the bounds of St. Helena circuit, and, indeed, in Louisiana. In the councils of the church he was wise and conservative. While for many years he occupied positions of trust in Church and State, he was found faithful in the discharge of every duty. There was no interest of our Zion to which he was not keenly alive. There was no sacrifice of personal gain or convenience which he was not ready and willing to make to advance the cause of Christ. We recognize in Bro. Newsom's life a beautiful exemplification of those traits of character which our Holy Gospel inculcates. His unswerving Christian integrity was a magnificent evidence to the truth of our holy religion.

Resolved, That a copy of this resolution be spread upon the Minutes of the Quarterly Conference, and published in the St. Helena Echo and NEW ORLEANS CHRISTIAN ADVOCATE.

By order of the second Quarterly Conference of St. Helena circuit, Louisiana Conference, for 1900.

W. L. Tillery, H. W. Pipkin, P. M. Brown, Committee.

YARBROUGH—Mrs. SUSAN YARBROUGH was born in Marion county, Miss., April 5, 1837. She was the daughter of Judge Lemuel and Polly Lewis. She joined the Methodist Church at twenty years of age, but she was converted in her eighteenth year, and lived a consecrated Christian up to her death. In 1854 she was married to Mr. Jabez Yarbrough, and to them were given five children—four boys and one girl. Mrs. Yarbrough raised her children well. They are all members of the Methodist Church, and are succeeding well in temporal things. No one will be missed more in the home and in the community than Sister Yarbrough. She was kind to all, and ready to assist the poor and sorrowing. She spent the last years of her life in the home of Mr. B. A. Summer, her son-in-law. In her death the pastor of this circuit has indeed lost a true friend and helper. After several weeks' illness she died at the home of Mr. and Mrs. B. A. Summer, of Buford, Marion county, Miss., on Feb. 7, 1900, and was buried by the writer in the cemetery at China Grove Church. Many relatives and friends were present to pay the last tribute to her memory. We invoke the blessings of Heaven upon the bereaved ones.

B. H. RAWLS, P. C.

Tylertown, Miss.

TEMPLE—ALICE FREEMAN, daughter of T. G. Freeman, of the North Mississippi Conference, and sister of W. A. Freeman, of the Memphis Conference, was born in Benton county, Miss., Sept. 11, 1872. On the eleventh anniversary of her birthday she was converted at the Water Valley Camp Ground. August 20, 1837, she was married to James H. Temple. She passed away from earth at Durant, Miss., March 25, 1900, just a week after the death of her first-born—a martyr to the sacred suffering of motherhood. Reared in a religious home, and coming of religious stock, she professed Christ early in life, united with the church, and from childhood was a faithful church member and devoted Christian. She was likewise an active Christian. Of energetic temperament and positive character, she was open and pronounced in her profession and practice of religion. She was of frank, open disposition, and made many friends. Her last days of suffering brought to light in the loving attention of friends the hold she had upon the affections of those who knew her. After patient endurance of suffering she passed away in the full assurance of faith, and was buried at Durant, Miss., March 26, 1900, by the side of the innocent babe who had so shortly gone before her to the place of rest. May grace and peace from the Father rest upon those she leaves behind!

N. G. AUGUSTUS.

Durant, Miss.

ISOM—Miss KATE ISOM, the subject of this notice, was born in Hinds county, near Utica, Miss., in October, 1862, and died in Denver, Col., Jan. 11, 1900. Her father was killed in the siege of Vicksburg in 1863, and while yet a child Miss Kate fell into the hands of Mrs. McKey, of Crystal Springs, Miss., by whom she was trained up in the way she should go. In this Christian home she became the companion of that elect lady, Miss Mary Hill, sister of Mrs. McKey, than whom there was probably never a more saintly character in the State of Mississippi. Under these influences the most natural thing in the world occurred—Miss Kate was converted early in life, became a member of the church, and developed into a splendid Christian womanhood. For several years I was her pastor, and know whereof I write. She was quiet and unassuming, but always at her post of duty, and always exhibiting a sweet Christian spirit. In her later days she was a great sufferer, but she was patient and full of faith in her Savior. She died in the Lord, and rests from her labors and sufferings. Not long before her death she said she had trusted all to her Savior, and if it was his will to take her, it was well with her soul. And so "God's children are gathering home."

W. B. LEWIS.

COLLIER—VINCE LUCAS COLLIER was born in West Feliciana parish, La., May 4, 1822, and died at his home in Sumner county, Tenn., April 5, 1900. He came with his parents to Tennessee in 1833. His first marriage was to Susan E. Jones, Sept. 9, 1847, and that year he joined the Methodist Church with his wife. His second marriage was to Louisa Watkins, Oct. 15, 1863. She died several years before he did. He was the father of ten children, five of whom have died.

Bro. Collier was a man of great force of character, a pronounced Methodist, and a devout, faithful Christian to the last. On all questions of interest to Church or State, his position was clearly defined. By thought and study he kept himself abreast with the progress of events, and ever dared to do what he himself believed to be right. He was a noble Christian man and citizen.

A. T. GOODLOE.

Springfield, Tenn.

MANDEVILLE—As members of the Methodist Church in Carrollton before the erection of our present church-building, we, the undersigned, desire to place on record our appreciation of the late GEORGE A. MANDEVILLE, the organizer of that church in 1885. To his earnest and self-sacrificing spirit, at that time so clearly shown, our church and community are everlastingly indebted. To his work among us some of us owe the turning from darkness unto the light and liberty of the gospel of Jesus Christ, and we will ever hold his name in grateful remembrance. We extend our sympathy to his wife and children.

(Signed) G. A. Anderson, J. R. Westerfield, G. W. B. Westerfield, C. W. Bentley, E. Bentley, A. H. Ahten, Mrs. A. H. Ahten, Chas. F. Ahten, N. B. Hathorn.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

It is only by raising unrenewed human nature that the summit of the hill can be reached. If you want to see the beautiful colors in the spectrum of truth, get to an elevation where the spectrum is not beclouded, but where the beauty of the Lord our God can be thus seen, and all the colors may be thus displayed as one united whole. Thus no one truth will have become merely stale or commonplace.—Rev. A. G. Mendenhall.

FOR OVER FIFTY YEARS
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Self-deception is the worst sort of deceit that a man can practice. He may deceive others, and have a chance to repent of the sin and correct it; but when he goes to work and deliberately deceives himself, the effect of it upon his own moral nature is well-nigh fatal.—Texas Advocate.

PIMPLES
on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with
HEISKELL'S OINTMENT
Price 50 Cents a Box.
HEISKELL'S BLOOD AND LIVER PILLS
Purify the blood and tone the system.
Price 25 Cents per Bottle.
JOHNSTON, HOLLOWAY & CO., Philadelphia.

WINE OF CARDUI

THE LINK THAT BINDS.
JACKSON, TENN., Nov. 23.
I was subject to miscarriage for three years, and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.
Mrs. E. N. JOWERS.
McELREE'S Wine of Cardui
There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles". Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother is built up to withstand the ordeal of labor, and when the little one makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.
LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.
Large Bottles for $1.00 at Druggists.
WINE OF CARDUI

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AT THIS OFFICE.

LIVERPOOL and LONDON and GLOBE
Insurance Company.
AGENCIES THROUGHOUT THE WORLD.
Office in COMPANY'S BUILDING, Cor. Common and Carondelet.

The "Combination" Bible.
A SUPERB EDITION
of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.
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There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to June, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

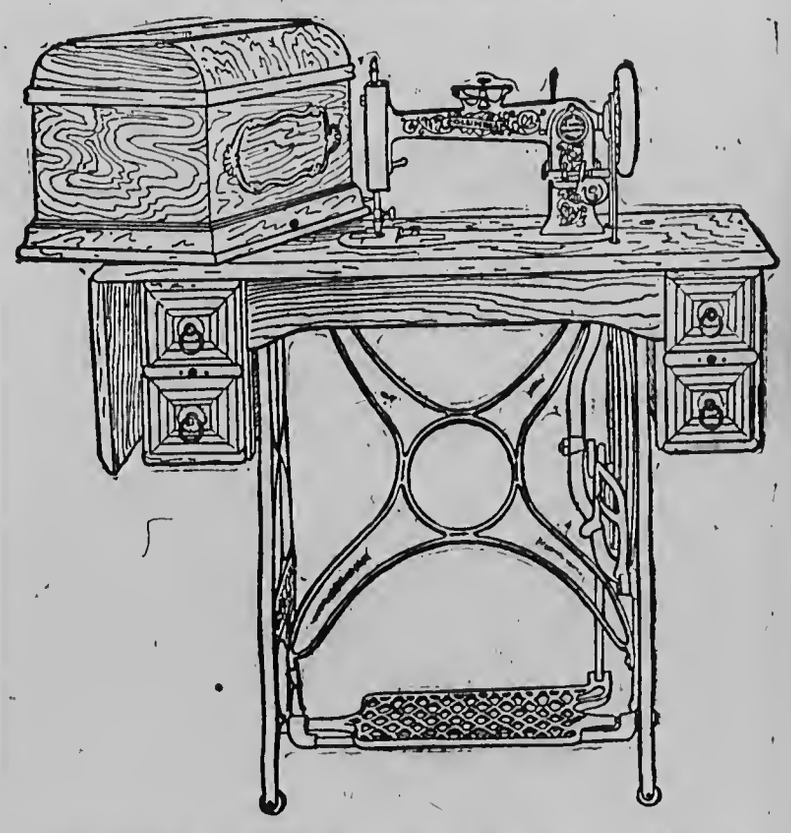
Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.
A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.
Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hammers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.
Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Guage Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.

EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.
NICKEL PLATED.—The balance wheel and many of the fine parts, ra nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.
A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.
Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hammer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.
ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Guage and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.
No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.
No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.
No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address
REV. W. C. BLACK,
512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

POTASH gives *color*, *flavor* and *firmness* to all fruits. No good fruit can be raised without Potash.

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

GERMAN KALI WORKS,
93 Nassau St., New York.

NEWS OF THE WEEK.

There was a parade of Confederate veterans in Louisville on June 2.

Gold ore, assaying $2,100 a ton has been found in Taylor county, Tex.

All the officers of the United Confederate Veterans have been re-elected.

A captain and thirty Filipino insurgents with rifles, surrendered at Cuyapo.

Wm. J. Bryan says he hopes that if the Boers lose their fight for independence, they will come to this country.

Reports that President Kruger and his Cabinet have fled from the Transvaal capital are practically verified.

The Chicago India relief committee has cabled $1 000 to Lady Curzon, wife of the Viceroy, to be used in the famine district.

The next annual convention of the Cotton States' Association of the Commissioners of Agriculture will be held in Raleigh, N. C., Aug. 26.

It is reported that Aguinaldo, the Philippine leader, has been killed during a fight between the American soldiers and the insurgents.

Gen. Roberts has entered Johannesburg. London is confident that Pretoria has also fallen, although the War Department has no confirmatory advices.

Meridian (Miss.) and vicinity was visited on June 2 by a rainfall of 2.78 inches in forty-eight minutes. Thousands of dollars damage was done in Meridian alone.

The London War Office received a cablegram from Lord Roberts saying he had, at the request of the commandant of Johannesburg, put off his entry into the city for twenty-four hours.

Nueva Ecija, a town in Candaba, Philippine Islands, has been burned, and many poor families are homeless. Gen. Wheaton recommends government succor. It is supposed the fire was accidental.

Miss Bertha Warnken, the young lady in this city, from Dayton, O., who married Julius Leon Moyse, alias "Capt. Clark of the Texas," was granted a divorce by Judge Theard, in the Civil District Court.

The Democratic State Convention met on June 4, at Baton Rouge, to choose presidential electors and appoint delegates to the National Democratic Convention at Kansas City to assist in nominating a presidential candidate.

Hon. J. Ward Gurley, who was elected District Attorney for the parish of Orleans in the November election of 1899, and who failed to qualify within the time prescribed by law, was nominated by Gov. Heard for the vacancy created thereby.

The city members of the Louisiana Legislature have held a conference for the purpose of considering the repeal of the civil service sections of the city charter. It was the sense of the conference that civil service should be eliminated, and a committee was appointed to confer with a "steering committee" having the repeal matter in charge.

The Daughters of the Confederacy are wrought up over the action of Gen. Wagner and other Grand Army of the Republic men of Philadelphia in opposing the erection of a monument to the 200, or more, Confederates buried in Georgetown Cemetery, near Philadelphia. The Daughters of the Confederacy say they will appeal to the Secretary of War.

A very serious crisis has arisen in China. The Chinese Government has been unable to suppress the Boxers' rebellion, or was unwilling to do it; hence, to protect their legations, the various foreign powers have landed from their ships in Chinese waters sailors and marines, and sent them to Pekin to serve as a guard to the foreign colony in that city and neighborhood.

As we go to press the news was received of the fall of Pretoria. Lord Roberts entered the place without resistance. The Boers made their stand on Monday several miles south of Pretoria, but after a desperate fight lasting nearly all day, were compelled to retire. The capital itself made no resistance, and thus was spared the horror of bombardment.

Now that the war in South Africa is nearing its end, and there is reason to believe that another month will see peace re-established, there is a revival of talk of a final dissolution of the present Parliament and an appeal to the electors. The Unionists feel a strong assurance that, as a result of the victory of British arms and the imperialistic sentiment prevailing, the party at present in power would be returned by an overwhelming majority.

The People's Congress opened at Graaf Reinet, Cape Colony, Thursday. A resolution was adopted, declaring that the chief immediate cause of the war was the unwarranted, intolerable interference of the ministry in London in the internal affairs of the South African republics. A resolution against annexation of the republics was presented. A delegation will be sent to Great Britain, Canada and Australia to explain the views of those represented at the Congress.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

District Conferences.

MISSISSIPPI.

Vicksburg, at Port Gibson.....June 13-15

NORTH MISSISSIPPI.

Corinth, at Booneville.....June 27
Aberdeen, at Strong's Station....June 28-July 1
Grenada, at Oakland.....July 26-29

LOUISIANA.

Alexandria.....June 13
Opelousas, at Opelousas.....June 26
Shreveport, at Benton.....June 27-July 1
Baton Rouge.....July 5-8

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and they applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 B. Main St., Cleveland Block, MEMPHIS, TENN.

LITERARY NOTES.

BY W. F. B.

The American Monthly Review of Reviews, for June, contains a character sketch of President James J. Hill, of the Great Northern Railroad, by Mrs. Mary H. Severance; an article on Paris and the Exposition of 1900 by Albert Shaw; a forecast of the work of the Tenement-House Commission recently appointed by Governor Roosevelt, by Jacob A. Riis; a description of Summer camps for boys, by Louis Rouillion; Automobiles for the Average Man, by Cleveland Moffett; and The Passion Play at Oberammergau, 1900. There is also an able discussion of the Refunding Law in Operation, by Charles A. Conant.

In the June number of Ladies' Home Journal, some of the notable features are: The Passion Play This Year, The Richest Woman in America (Hetty Green), How Some Familiar Things Came to Be, and The Masterpiece of Mary, Queen of Scots, picturing an apron worked by that unfortunate sovereign while in prison awaiting the executioner. Dr. S. Weir Mitchell's article, When the College is Hurtful to a Girl, is sure of a wide reading; so are Ian Maclaren's views on The Minister and His Vacation. The fiction features are the opening chapters of Julia Magruder's new serial, The Voice in the Choir, and The Autobiography of a Girl. A drawing by A. B. Frost, The Auction at the Farm, a series of photographs showing Sol Smith Russell in His Summer Home, and views Through Picturesque America, lend pictorial interest to the excellent number.

One of the most notable articles The Century has ever printed is The Problem of Increasing Human Energy, contributed to the June number by Nikola Tesla, the electric investigator. Mr. Tesla regards mankind as a body in motion, and addresses himself to the problem of increasing its force. In the department of pure literature the current number is notable as containing hitherto unpublished poems by James Russell Lowell, and new poems by Edmund Clarence Stedman and Thomas Bailey Aldrich. Governor Roosevelt writes with deep conviction of reform and reformers, putting in a plea for compromise or "agreement," and warning practical reformers that they must not only fight the bad opposed to them, but ignore the Quixotic good. Miss Dorothea Klumpke, the American astronomer, tells of her night's ride in a balloon, last November, from Paris to the coast, in unsuccessful quest of Leonids; Richard Whiteing writes, with Gallic lightness, of life on the boulevards in his series on the Paris of to-day. Chief among the illustrations are reproductions of an unpublished portrait of Alexander Hamilton, by Sharpless, accompanying a letter containing a characterization of his slayer, Aaron Burr; an unpublished photograph of Lincoln; and the frontispiece engraving by T. Cole from Turner's Ulysses Deriding Polyphemus.

Marriages.

CASON—PERKINS.—At the residence of the bride's father, Mr. W. C. Perkins, Woodville, Miss., May 30, by Rev. John W. Crisler, Mr. E. H. Cason and Miss Lucie Perkins, all of Woodville.

STIEGER—BROOM.—In Beauregard, Miss., May 30, 1900, at 4 P. M., by Rev. J. P. Drake, Mr. Allen T. Stieger, of Norfield, Miss., to Miss Willie M. Broom, of Beauregard.

BEACHAM—FELDER.—In the Methodist Church at Topisaw, Miss., May 27, 1900, at 9.30 A. M., by Rev. J. J. Golden, Dr. W. D Beacham to Miss Ida Felder, all of Topisaw, Miss.

HILL—ODEN.—At the residence of the bride's brother, Mr. Henry Oden, of St. Landry parish, La., May 23, 1900, by Rev. J. A. Parker, D. D., Mr. J. H. Hill and Miss Tommie Oden.

BROYLES—SCALES.—At the residence of the bride's father, Capt. W. H. Scales, May 29, 1900, at 8.30 P. M., by Revs J. D. Cameron, D. D., and J. A. Bowen, Rev. L. M. Broyles, of the Northwest Texas Conference, and Miss Annie Scales, of Macon, Miss.

LAFLUR—HUDSON.—At the residence of the bride's father, Hon. D. B. Hudson, Eola, La., May 22, 1900, by Rev. N. J. Roberts, Mr. J. D. Laflur, of Hanneville, La., to Miss Virginia Hudson.

HATFIELD—ROACHE.—At the home of the bride's mother, Mrs. M. F. Roache, Franklin parish, La., May 16, 1900, by Rev. J. M. Henry, assisted by Revs. Wm. Schnbie and A. S. J. Neill, Rev. Wm. Henry Hatfield to Miss Laura Roache.

LITEFOOT—DOLES.—At the residence of the bride's mother, Elma, La., May 6, 1900, by Rev. George D. Purcell, Mr Ben Litefoot and Miss Lillian Doles, all of Caddo parish.

RODGES—NAPIER.—At the residence of the bride's mother, Mrs. Smith, Plain Dealing, La., May 30, 1900, by Rev. George D. Purcell, Mr. J. S. Rodges and Mrs. M. A. Napier.

OFF THE TRACK means great disaster when applied to a fast express train. It is just as bad when it refers to disordered blood or deranged stomach. Hood's Sarsaparilla puts the wheels back on the track by curing the troubles.

Indigestion, nausea are cured by Hood's Pills.

NOTICE.

Delegates to the annual session of the W. F. M. Society, Mississippi Conference, which will convene in Meridian, June 23-27, are requested to send their names at the earliest possible date to Mrs. D. E. Phillips, Meridian, Miss.

For Nervous Exhaustion Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

The very best premium offer we have ever made is our Sewing Machine Offer now running. You get the machine at a fabulously low price, and with it get a six months' subscription free. You have different styles to select from, and you have ten days to test the machine. Don't fail to read our offer.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at Wesley	June 16, 17
Okolona station	18
Tupelo station	24, 25
Prairie circuit, at Paine's Chapel	30, July 1
Buena Vista circuit, at Asbury	7, 8
Montpelier circuit, at Palestine	11
Amory and Nettleton, at Amory	14, 15
Okolona circuit, at Grady's Chapel	21, 22
Shannon circuit, at Troy	27
Verona circuit, at Chesterville	28, 29
Tremont circuit, at ——	Aug. 4, 5
Fulton and Smithville, at Andrews Chapel	7
Aberdeen station	12, 13
Aberdeen circuit, at ——	18, 19
Quincy circuit, at ——	22
Nettleton circuit, at ——	25, 26

District Conference at Strong's Station, June 28-July 1, inclusive. A full programme will be published soon

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 3, 4
Starkville station	10, 11
Macon	24, 25
Shuqualak, at Center Valley	29
Winstonville, at Hashuqua	30, July 1
Crawford, at Shafer's	7, 8
Columbus circuit, at Flint Hill	14, 15
Hebron, at Center Point	20
Brooksville, at Exprairie	21, 22
Tibbee, at Mayhew	28, 29
Columbus station	Aug. 5, 6
Cedar Bluff	9
Starkville circuit, at Lebanon	11, 12
Sturges, at Bevel Hill	17
Lagrange, at Big Creek	18, 19

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—SECOND ROUND.

Bolivar	June 2, 3
Gunnison	4
Phalia	30, 31

J. W. DORMAN, P. E.

GRENADA DIST.—THIRD ROUND.

Oxford station	June 2, 3
Water Valley—Wood Street	9, 10
Water Valley—Main Street	12
Paris circuit	16, 17
Tocenpula circuit	23, 24
Oxford circuit	25
Grenada circuit	30, July 1
Grenada station	7, 8
Water Valley circuit	14, 15
Minter City	21, 22
Charleston circuit	28, 29
Coffeeville circuit	Aug. 4, 5
Ebry	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	20
Cascilla	25, 26

District Conference at Oakland, July 26-29.

R. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Burnt Mills circuit	June 2, 3
Jacinto circuit	9, 10
Belmont circuit	16, 17
Booneville circuit	23, 24

W. M. YOUNG, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Shawnee circuit, at Fountain Grove	June 2
Abbeville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt. Pleasant circuit, at Union	23

J. W. HONOLL, P. E.
Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Ackerman, at McCool	June 2, 3
Ethel	9, 10
Louisville	19, 17

T. W. DYE, P. E.

SARDIS DIST.—SECOND ROUND.

Pt. Grove, at Shiloh	June 2, 3
Cockrum, at Independence	9, 10
Pt. Hill, at Lowlsburg	16, 17
Tyro, at Liberty	20, 21
Longtown, at Seas Chapel	23, 24

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.
(In Part.)

Madison, at Madisonville	July 14, 15
Vaughan's, at Soule Chapel	Tues. 17
Terry, at Forest Hill	21, 22
Capitol Street	22
Sharon, at Forest Grove	28, 29
Fannin, at Drake's	Aug. 4, 5
First Church	5
Canton	12, 13
Benton and Midway, at Benton	18, 19
Yazoo City	19, 20

T. B. HOLLOMAN, P. E.

FOREST DIST.—THIRD ROUND.

Cartbage, at Satdla	Sat and Sun. 30 July 1
Montrose, at Montrose	Sat. and Sun. 7, 8
Vossburg and H., at Eucutta	Sat. and Sun. 15, 16
Hillsboro, at Contrell	Sat. and Sun. 22, 23
Raleigh, at New Taylorsville	Sat. and Sun. 29, 30
Forest, at Pulaski	Sat. and Sun. Aug 4, 5
Lake, at High Hill	Sat. and Sun. 11, 12
Neshoba, at Philadelphia	Sat. and Sun 18, 19
Indian Mission, at Chahinna	Fri. 24
Walnut Grove at Mt. Zion	Sat. and Sun. 25, 26
Morton, at Zion Grove	Sat. and Sun Sept 1, 2
Rose Hill, at ——	Sat. and Sun. 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun. 22 23
Decatur, at Good Hope	Sat and Sun. 29, 30
Chunkey, at ——	Sat. and Sun. Oct 6, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

Attention of preachers in charge and of secretaries of Church Conferences is called to Question 20. The preachers will oblige me by seeing that the registers and records are presented for examination. Questions 17 and 19 will also be called, and full answers be looked for. Let the stewards be diligent and faithful.

T. L. MELLEN, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—Central	June 14
Meridian—East End	17, 18
Meridian—South Side	17, 18
Meridian—West End	Wed. 20
Lauderdale, at Bethel	23, 24
Porterville, at Longstreet	30, July 1
Wayne, at Spring Hill	7, 8
Winchester, at Goldwood	14, 15
Waynesboro, at State Line	21, 22
Leakesville, at ——	28, 29
North Kemper, at Spring Hill	Fri. Aug 3
DeKalb, at Marvin	4, 5
Pachuta, at Orange	11, 12
Enterprise, at Enterprise	Mon. 13
Vimville, at Coker's Chapel	Wed. 15
Hinnaville, at Wabalak	19, 20
Middleton, at ——	25, 26
Mathersville, at ——	Mon. 27
Shubuta, at Quitman	Sept. 2, 3
Daleville, at Andrew's Chapel	8, 9

G. A. GUICE, P. E.

SEASHORE DIST.—THIRD ROUND.

Ellisville and Laurel, at Laurel	June 9, 10
Purvis, at Estabuchie	17, 18
Nicholson, at Wesley Chapel	23
Lumberton and Poplarville, at Lumberton	24, 25
Escatawpa, at Orange Grove	30
Moss Point	July 1
Williamsburg, at Oaknole	7, 8
East Covington, at Oakahay	9
Americus, at Ward's Chapel	21, 22
Ocean Springs and Scranton, at Scranton	24
Biloxi	25
Gulf Port, at Handsboro	26
Coalville, at White Plains	28, 29
Columbia, at Hopewell	Aug. 4, 5
Bay St. Louis	10
Pearlington and Logtown, at Logtown	11, 12
Brooklyn, at Saucier	18, 19
Vancleave, at Mt. Pleasant	25, 26
Hattiesburg	Sept. 2, 3

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Pisgah	June 2, 3
McComb City	3, 4
Harlesburst	9, 10
Mt Carmel, at Sautee	10, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Galatia	30, July 1
Topisaw, at Pleasant Grove	7, 8
Providence, at Bahala	14, 15
Westville, at Jones' Branch	17

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

Mason & Hamlin Church, Chapel, Lodge, ORGANS and Pianos. THE STANDARD OF THE WORLD. Catalog free. 146 Boylston St., Boston, Mass.

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. R. Richardson, Holly Springs, Miss.

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Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving too.

The Price List shows the littleness of prices: the goods speak most eloquently of the qualities.

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KING'S, DRYADES ST., NEW ORLEANS.

OPIUM WHISKY and other drug habits cured in 20 days. Sanatorium treatment. Book and particulars FREE. B. M. WOOLLEY, M. D., Atlanta, Ga.

VICKSBURG DIST.—SECOND ROUND.

Meyersville, at Benlah	June 2, 3
Utica, at Bear Creek	9, 10
Hermanville at Sarepta	16, 17
Anguilla at Bethel	23
Rolling Fork, at Carey	24
Warren, at Wesley Chapel	30, July 1
Satartia, at Satartia	1

The Vicksburg District Conference will be held at Port Gibson, Miss., June 13, 14 and 15 (Wednesday, Thursday and Friday).

E. H. MOUNGER, P. E.

NATCHEZ DIST.—SECOND ROUND.

Jefferson Street	June 3, 4
Wesley Chapel	9, 10
Barlow	9, 10
Knoxville	16, 17

W. L. C. HUNNICUTT, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Bernice and Dubach, at Dubach	July 1
Farmerville circuit, at Ebenezer	6
Downsville circuit, at Douglass	7, 8
Lisbon circuit, at Harmony Chapel	14, 15
Simsboro circuit, at Pine Grove	16
Calhoun circuit, at Lapine	21, 22
Lanesville circuit, at Grand Bayou	28, 29
Minden	Aug. 4, 5
Gibsland circuit, at Gibsland	11, 12
Vernon circuit, at Oak Ridge	17, 18
Ruston	19, 20
Bienville circuit, at Bear Creek	25, 26
Valley circuit, at Blockse	30
Arcadia circuit, at Arcadia	Sept 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Gansville circuit, at Siloam	15, 16

H. T. CREWS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Leesville	June 2, 3
Mansfield	9, 10
Zwolle, at Baynn Sele	16, 17
Coushatta, at Brownsville	23, 24

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville	June 2, 3
Columbia, at Boscoe	9, 10
Jena, at Trout Creek	16, 17
Winfield, at Atlanta	23, 24
Dry Creek	30, July 1

The Alexandria District Conference will convene June 13.

J. D. HARPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Pouchatoula	June 9, 10
East Feliciana, at Olive Branch	16, 17
Wilson, at Plegah	22 24
St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-9

F. S. PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Arthur, at Lacassine	June 2, 3
Grand Chenier, at Grand Chenier	9, 10
Lake Charles	16, 17
West Lake, at Jackson St	23, 24

C. W. CARTER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet Street	June 10
White Castle	17
Burgundy Street	24

S. S. KEENER, P. E.

DELHI DIST.—SECOND ROUND.

Tallulah	June 3-5
Lake Providence	8-10
Waterproof, at St. Joseph	15-17

J. M. HENRY, P. E.

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

Christian Advocate.

VOL. 47. NO. 24. NEW ORLEANS, THURSDAY, JUNE 14, 1900. WHOLE NO. 2286

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR MISSION.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender,

And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart
His downright gladness voicing.
God gives us all some small, sweet way
To set the world rejoicing.

—Central Methodist.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Although the excitement and bne- attending the close of the session Congress has lessened the at- on given to the news from , that news has increased than lessened official anxiety. Minister Conger's cablegramr, reporting increased activity on part of the "Boxers" and the donment of two lines of railway, significantly, "The Chinese vernment seems either unwilling unable to suppress the tronble." Conger says all the American sionaries were safe when last from; bnt a number of them are in the interior, and fears are felt their safety. It has been sug- ted to the President that several the light-draft gunboats in the ippines be sent to the vicinity of of the interior missionary ns, as they can go up the shallow ers, and the suggestion has been ensed by the Cabinet, bnt no ers have yet been issued to in- se in any way our naval force in ese waters.

The chaplain of the Senate, in his yer at the opening of yesterday's on of the Senate, made a feeling rence to the death of Mrs. Sher- wife of ex-Senator Sherman, which had just been received Washington. He praised her char- and spoke of her as "keeping home-bred virtues, and showing all the type of a divinely noble tian character."

President McKinley and Senator banks occupied the President's at Metropolitan M. E. Church ing the exercises of Children's y, and their faces expressed the sure they felt at seeing and hear- the little folks carry ont an inter- g programme.

The Department of State was this k officially informed of the formal change, at Buenos Ayres, of copies the extradition treaty between the ited States and Argentine, which negotiated near the close of the Cleveland administration, and rwards amended by the Senate. is our first extradition treaty h Argentine, which has for years orded legal shelter to American minals.

The Minister from Turkey has been piciously industrious in pushing a mplaint of his government against . S. Merrill, United States Consul Jerusalem, on account of some ar- es written by him in 1897 for an erican religious paper, which con- ed severe criticism of the govern- t of Turkey. Of course, if the rkish Government insists, this Gov- ment must choose between recall- or dismissing Mr. Merrill, and stion of international etiquette, ignoring such a complaint. Inas- h as Mr. Merrill was out of the nular service when the articles in stion were written, and that when was during the following year ap- ted consul at Jerusalem for the d time, the Turkish Government mptly issued a consular exequatur him, it is a fair inference that the plaint never would have been e had not our government been sing the Sultan for a settlement those missionary claims.

ar Admiral Stewart, of the navy, vered an interesting address Sun- afternoon to the Senior Christian eavor Society of the Church the Covenant. He said: "Our ughts are of our country, and d thoughts they are, when we of the place she holds in the world. The ceremonies of Memorial Day are still in our memory. The sight of so many soldiers' graves are most impressive and suggestive. The weariness and the gloom, the hardships and suffering, the heart-breaking sadness of the Civil War, can never be forgotten. It was a great price that the people paid for peace. But all, whether from the North or for the South, were actuated, as we believe, by motives of duty, and what seemed then to be patriotism. All the bitterness of the strife has been forgotten and wiped out by intervening years. All who took part in that war took part in the glorious result, the settlement of past differences, and the cementing of the union of the nation into one country, united and powerful; one flag glory-covered and world-honored. Never has patriotic sentiment been more widespread than to-day. It is significant that patriotism should be emphasized by a meeting like this. The safety, the dignity, and the wide influence of this nation to-day is due, not so much to soldiers and battleships as to the Christian sentiment which pervades our people, influencing legislation, installing into the nation principles of honor. There is no army in the whole world equal to ours, with its elements of spiritual direction. There is no navy in the world so imbued with Christian influence as ours. I love best to think of a battleship, as I have so often seen it, of a Sunday morning, lying quietly off some foreign port, with decks spotlessly white, ropes neatly coiled in place, the officers in the special dress that they use for the day, and the sailors in muster suits. Often, when I have stepped on deck of a Sabbath morning, has my heart been stirred when I heard the strains of 'Nearer, my God, to Thee.' No wonder that a navy with some regard for the observance of a holy day should be heroic in the hour of battle. The danger to this nation comes from within more than from without, and the safety of the country lies in the increase of spiritual and Christian sentiment—such work as you are doing. Blessed is the nation whose God is the Lord."

Washington, June 6, 1900.

WHITWORTH'S FORTY-FIRST COMMENCEMENT.

It has just closed. The exercises were elevated, of high grade, and very entertaining. The elocution and music had marked individuality as well as excellence and attractiveness, showing that even in these ornamental features of education the girls at old Whitworth are taught to think. Indeed, very little of the parrot tendency, so common in many colleges, could be discovered in any of the girls who appeared on this commencement occasion.

On Friday night, after a spirited and interesting debate by representatives of the Harvey Johnson and Philomathean Literary Societies, Rev. A. F. Watkins, of Vicksburg, delivered an address on "The Twentieth Century," which was very fine and much enjoyed. Of the debate the Lincoln County Times thus speaks editorially:

"The question was, 'Resolved, That the United States ought to build the Nicaragua Canal independent of any other nation.' Misses Mary E. Lampton and Ethel Featherstun, of the Philomatheans, upheld the affirmative, while Misses Zoe Preston and Ethel Bennett, of the Harvey Johnsons, valiantly opposed. The papers all presented strong arguments, and were highly complimented. The opinion of the judges was recorded in favor of the affirmative."

Rev. J. E. Carpenter, of Natchez, preached the commencement sermon from Eph. iv, 13—'The Perfect Man." The sermon was one of the best I have heard in years. The thought, the expression, the plan and the spirit were all of the highest order. It was as appropriate as it was excellent.

Saturday was occupied by the large and enthusiastic Alumnæ Association, whose anniversary is always an important feature of commencement at Whitworth. The magnificent women who took part in the exercises of last Saturday are in evidence of the superlative work that Whitworth has been doing for years. She has been making "women," not human "butterflies." The following are the officers for the ensuing year: Miss Addie V. Marshall, Brookhaven, president; Mrs. Lily Wilkinson Thompson, Crystal Springs, first vice-president; Mrs. Margaret Fryer Phillips, Belle Prairie, second vice-president; Miss Alice Cook, Sunny Side, third vice-president; Miss Mamie Martin, Brookhaven, corresponding secretary; Miss Josie Pfeifer, Brookhaven, recording secretary; Mrs. Neole Warren McNair, Brookhaven, treasurer.

As every real Methodist college must have, Whitworth has a Young Women's Foreign Missionary Society and an Epworth League. On Sunday afternoon "the town League" joined with "the college League" in a sweet and beautiful service, which some of us preachers and older people enjoyed very much indeed. At 8 P. M. Rev. W. M. Williams, of Columbia, took the place of Rev. J. M. Morse, of Wesson, who was detained, and preached "the sermon to the Epworth League." It was good and eminently appropriate. His text was Luke xiv, 24.

Again I quote from the Times' editorial: "The gold medal contest in elocution took place on Monday morning. Four contestants appeared—Misses Johnson, Marshall, Featherstun and Cammack—the decision going to Miss Featherstun, whose rendition of a dramatic selection from the 'Last Days of Pompeii' was superb."

In the silver medal contest between pupils taking "class elocution," Miss Mabel Love, a young daughter of the late Congressman Love, of Gloster, won the prize.

That "the grand concert" on Monday, at 8 P. M, was what its name indicates, and that we all enjoyed it, "goes without saying" with any who ever attended "commencement" at old Whitworth.

The graduating exercises took place on Tuesday morning. The address by Hon. R. H. Henry did not occur, the speaker not being able to reach the college; but we had speeches from the retiring and the incoming presidents which evoked tears and smiles and applause, and made of it a beautiful love-feast affair. Details are thus given by the Times:

"Two of the class, Misses Lillian Platt and Katie Hill, read thoughtful essays, and Miss Mary Chambers posed as the class prophet. The honors of the class were carried off by Miss Chambers, with Miss Featherstun a close second. Three others won places as honor pupils, making an average of over 90 per cent. in all their studies—Misses Hargrave, Platt, and Lampton.

"Degrees were conferred as follows: Artium Baccalaurea — Mary Louise Chambers, Bessie Dimon Crosby, Ethel Featherstun, Katie Ernestine Hill, Mary Ellen Lampton, Forestine Noel Thompson. Mistress of English Literature — Cornelia Grout, Florence Estelle Hackler, Ella Bolivar Hargrave, Meda Phillips, Lillian Azonia Platt, Zoe May Preston, Lula Enochs White. Bachelor of Didactics — Columbia Ann Burns. Bachelor of Music — Sarah Ann Cooper. Bachelor of Painting—Frances Deceli Moreton. Bachelor of Elocution—Mary Louise Chambers, Allie Cammack, Ethel Featherstun."

Miss Sarah Cooper, of Yazoo City, took the gold medal in music, and Miss Florence Hackler, of Edwards, and Miss Bessie Bailey took gold medals in art.

The closing term has been, financially, the most prosperous for years; nevertheless, wearied with the unequal struggle against untoward conditions arising out of the hard times, the yellow fever epidemics, the multiplying of colleges for girls, but especially a very severe attack of illness a year ago, the result of overwork, President Chambers thought it wise to resign. No man, save that "noblest Roman of them all," Harvey F. Johnson, has done so much for grand old Whitworth as J. W. Chambers. He spent not only all the money that he and his wife had saved, but he gave himself unreservedly for six years of heroic, unrecorded self-sacrifice, toil and hardship, and all, that Whitworth College, the creation of H. F. Johnson's great heart and masterful brain, and the choicest heritage of Mississippi Methodism, should be maintained and advanced. Like the matchless Johnson, he contended against all odds to sustain a high curriculum; and, at great cost to himself, he has unfalteringly maintained it. I know what I say when I declare that no women in the South are better educated than are his A. B. graduates, and very, very few can match them. Eighteen of these have gone out with diplomas from his hand, and are among the brightest and best of the women of the South.

Some months ago President Chambers wrote, asking his old friend, the Rev. A. F. Watkins, to permit his name to be presented to the Board of Trustees for the future president of Whitworth. At first Bro. Watkins shrank from such an undertaking, but when President Chambers secured the consent of Rev. M. L. Burton to permit his name to be associated with that of Bro. Watkins, he yielded. The arrangement was eminently satisfactory to the Board; so on Monday, by unanimous vote, Rev. A. F. Watkins was made president, and Rev. M. L. Burton vice-president, of Whitworth College. The choice of the whole Board, and assured of the heartiest sympathy and co operation of every member, we have reason to expect that under the wise and energetic administration of these two gifted and popular leaders, old Whitworth will reach a degree of success never equalled before.

H. WALTER FEATHERSTUN.

PORT GIBSON FEMALE COLLEGE.

The commencement exercises of the Port Gibson Female College began on Sunday, May 20, the Rev. M. M Black, of New Orleans, preaching for us—both morning and evening. In harmony with our motto, "Omnium Christo," he magnified the Christ of the Trinity and the Savior of men. It has never been our privilege to hear a sermon that so completely and forcibly subordinated everything to Christ, making the infallible test of a successful life—the exaltation and imitation of Christ.

Monday evening was the occasion of the primaries entertainment; that department being under the supervision of Mrs. L. S. Jones, their teacher. The chapel was filled to overflowing at an early hour, and the audience attested their appreciation of the affair by loud and continuous applause. For two hours the little ones appeared "before the foot-lights" in music, song, readings and drills. The opening overture, "The Caliph of Bagdad," was most successfully rendered by two children, and was quickly followed by an orchestral of small lads and lassies, under the careful training of the stringed instrument teacher, Miss E. M. Hartwell. Then followed a characteristic song, "The House That Jack Built," in which the "maiden all forlorn" milked the cow with a crumpled horn, while the "man all worn and torn," together with all the other prominent characters of that wonderful house, appeared in suitable costumes while their fame was being sung. 'Six Little Maids from School" was rendered in concert by six little ones, who recited beautifully together, interspersed with songs, etc. "The Days of the Week" were represented also in character—a humorous arrangement by the primary teacher. A delicious little solo, "Won't You Come to My Tea-party?" was perfectly rendered by a wee tot, Florine Levy. "The Kazoo Band" was sung by the seven small boys of the primary department, the chorus being rendered on combs instead of kazoos. A reading, 'Our Baby," by May Redus, brought down the house. The Parasol Drill by primaries, and the Wand Drill by preparatories, were beautiful spectacular displays. "If I were a boy" and "If I were a girl"—a two-part song—was one of the most attractive features of the programme; but just as the two little ones, brother and sister, were progressing beautifully, with their "hits" at one another, an ugly-looking bug, attracted by the electric lights, fell plump down between them, and created a stampede upon the part of the girl. After a final orchestral the performances were brought to a close by taking up a collection for the benefit of the sufferers in India.

Tuesday evening was the occasion of the grand concert, conducted by the two music teachers and the expression teacher. The music rendered could not be surpassed, and the pantomime and Delsarte motions, performed in unison by the larger students, were beautiful and artistic, displaying much diligence upon the part of the pupils and equal ability of the teacher, Miss Russell. Many encomiums attest the high appreciation of the public, and the generous attendance was most encouraging to teachers and pupils.

Wednesday morning the contest for the medal in music took place. There were four contestants, but one—the one who bore off the honor of scholarship in music—was too much confused to do herself justice, and the other three fair contestants each received a vote apiece from the three judges, thus displaying equal ability in the opinion of the judges. They were thereby forced to draw for the medal, and the fortunate winner was Miss Evelyn Son. Wednesday evening came with floods of rain, so that the graduating exercises had to be postponed until Thursday evening.

After the reading of the graduating essays, Rev. J. E. Carpenter, of Natchez, delivered a strong, logical, and highly appreciated address upon the subject of "The Scope and Goal of Christian Education." The Doctor "covered himself with glory" in his easy, impressive, happy delivery of the thoughts that greeted his hearers. The awarding of scholarships and diplomas concluded the final performance of the P. G. F. C. of 1900.

The literary scholarship was awarded Miss Alberta Fnuches; the music scholarship to Miss Mamie Cooke, of Utica; the music medal to Miss Evelyn Son; the deportment medal to Miss Mary Harrison, of Utica; the medal for neatness to Miss Lillie Spencer, of Red Lick; the scholarship medal to Miss Norine Schilleg, and a scholarship in stringed instruments to Miss Florine Nasson, both of the latter young ladies being of Port Gibson.

XXX.

THE COMMENCEMENT AT GRENADA FEMALE COLLEGE.

The recent commencement exercises of Grenada College met the most sanguine expectations of President McIntosh and other friends of the institution. Rev. Homer G. Davis, of the North Alabama Conference, preached a strong sermon from II. Cor. iv, 18. We will be glad to see the gifted young Alabamian come this way again.

The Alumnæ Association, on Monday morning, presented an array of brilliance and beauty rarely seen, even on similar occasions. Hon. S. A. Morrison, of Grenada, delivered the address. It was thoughtful, original, and decidedly unique. The concerts and recitals were up to the level of the best. The excellence of the pupils was a just evidence of their own diligence and the painstaking instruction of the teachers.

Tuesday was commencement day. The graduating class of seven young ladies were worthy specimens of accomplished and beautiful young womenhood. Six of these received the degree of M. E. L., and one the degree of A. B. Miss Lillian Woodard, of Corinth, Miss., received first honor and read the valedictory; her subject, "The Power of Music." Miss Mary Cerothers, daughter of the Presbyterian pastor of Grenada, read the salutatory; her subject, "Geo. Eliot and Elizabeth Barrett Browning Contrasted." Rev. W. F. Hemner, D. D., of the Memphis Conference, delivered the address. The brilliant young Tennesseean captured his audience. He left the old stereotyped way of flattering encomiums on woman; gave us something new, refreshing, and edifying. There were flashes of humor, bursts of eloquence, and thoughts original and pure. His auditors will not soon forget him.

We congratulate President McIntosh and his noble Christian wife, together with his corps of able teachers, on the great success of his first year at the head of the institution. The boarding patronage has been the largest in its history. Total number of matriculations, 165. The college is meeting the demands of the times. The work is thorough; the curriculum is of true college grade. The faculty will compare favorably with the best in institutions of like character.

Bro. McIntosh has demonstrated his fitness for his responsible place. The building is massive, in thorough repair; complete system of sewerage, water and baths, and electric lights throughout the house. The religious tone of the school is a chief attraction. A gracious revival during the past session was a great blessing to the school. Send your daughters to Grenada.

T. Y. RAMSEY.

GRENADA FEMALE COLLEGE COMMENCEMENT.

I had the pleasure of attending the recent commencement of Grenada College. As all the friends of the college expected, Bro. McIntosh and his able corps of teachers have done excellent work for the girls who attended the school this year. One thing is very evident: Grenada College is not only a church school, but it is distinctly a religious institution of a high order. I was told that every girl, except two, are members of some church. The training they have received in Sunday-school, missionary and Epworth League work ought to tell for great good upon the communities where they may live. By way of parenthesis, I can say the best helpers I have had in church work are graduates from our own colleges.

The Holy Spirit has honored the institution by calling one of its brightest teachers and two of its students into the foreign field. May the Lord call the others into active service in the home land, that they may help maintain their elect friends as they go out to teach heathens the way, the truth, and the life!

Others in the future can tell our people the things that are needed to make our college the best-equipped institution in the State for the education of our daughters. Some new furniture in the hall, new paper for the rooms, and an elevator to run up to the fifth story, ought to be put in before September next.

R. H. B. GLADNEY.

Pickens, Miss., June 4, 1900.

The European country in which Methodism flourishes most is German Switzerland, into which it was introduced in 1856. There are now 8,000 church members and 30 000 persons who are more or less connected with the movement.—Exchange.

Correspondence.

THE RECENT MISSIONARY CONFERENCE AT WINONA.

Mr. Editor: Allow me to give your readers some of the facts developed and plans suggested by our recent Mid-year Missionary Conference, held at Winona, Miss. Five presiding elders out of the nine in the North Mississippi Conference gave it as their opinion that their respective districts would pay the assessment on foreign missions in full this year. They reported that missionary mass meetings were being held, sermons being preached on missions, and collections were being taken with more vigor than in the past. The fact was developed that about 30 per cent. of the 45,000 members in our church paid $9 504 58 on missions last year. How to reach the other 70 per cent. of our members, and raise the deficit of $5,095.42, is the problem we endeavored to solve. Here is a vast and fruitful mission field at our feet, in which the preachers can lead superintendents, League presidents and others to work and carry with them an untold blessing to the church at home, and cause great rejoicing abroad. How many souls we might lead to Christ and to heaven, if we only would go out in earnest after the delinquent members.

Another fact: That only a few superintendents have organized their schools into missionary societies, as the Discipline directs (Paragraph 246). As an aid to the superintendents in our Conference, I was appointed to get up a short program on missions, and request its publication in the New Orleans Advocate once a month. This program is to be used in connection with the regular lesson. It is only suggestive, and if the preacher or superintendent can procure one better adapted to the needs of his school, he is at liberty to do so. The point aimed at is to wheel this mighty army of the young into line, and allow them to take some definite part in this great work of the church. The program will be sent out in time to be used the fourth Sunday in each month. I shall be glad to get suggestions from superintendents and others.

PROGRAM.

Songs from Young People's Hymnal, Nos. 109, 5, and 62, as a solo.

How many missionaries did our church have in China in 1848? Ans. 2.

How many now? Ans. 30.

When was the first convert baptized? Ans. 1857.

How many members now? Ans. 1,235.

How many Protestant Christians 50 years ago? Ans. 6

How many now? About 80,000.

How many Sunday-schools have we there? Ans. 19.

How many scholars? Ans. 1,646.

Do they contribute to missions? Ans. They do.

These questions may be put to the entire school several times. Let the teachers take their turn at getting good selections of prose or poetry from the papers, magazines, reviews, or from any source, to be read or recited as soon as the school opens. This custom will increase the promptness of pupils, and in many cases will secure the attendance of parents.

Try these suggestions, and report your success or failure. Count on me to pray for your success.

Yours "All for Christ,"

R. H. B. Gladney.

Pickens, Miss.

KENTUCKY LETTER.

BY REV. CHAS. F. EVANS, D. D.

Mr. Editor: Into the last few days have been crowded three conventions, all of which have exerted wide and profound interest here, two of which will be serviceable in a general way to your young people, and one which will prove, if not of universal appreciation, at least pleasure to your older readers.

In the last I refer to the Reunion of Confederate Veterans at Louisville, which is still in session, and which I attended Wednesday, in company with two grand-daughters of Jno C. Breckenridge, and Hon. D. L. Thornton, one of President Davis' body-guard in the retreat from Richmond to Atlanta. Most of the conspicuous men in that struggle between the States rest in honorable and honored graves, and those who in other days were "little and unknown," but who have become by identification with the 'Lost Cause" heroes in the eyes of the patriotic in the South, are annually growing fewer and more conspicuous. Judge Hazelrigg, in his address, said, "We have heard of the 'Old South' and of the 'New South,' but to-day it seems as if we were looking upon the 'whole South,' as we contemplate this vast throng here, and the crowded approaches hereto." It surely was a gay scene; the "wit and beauty" of Kentucky never more presentable, with the fairest women and bravest among the men from every Southern State. The former came in dresses of every texture and shade, with faces bright with intelligence, joy and pride, under the escort of men who generally wore the "gray," which five years of heroism have made honorable forever. A fervent patriotic prayer from Rev. J. W. Jones, 'Stonewall's" chaplain, opened the exercises of the day, and six "welcome" addresses, with the songs of "My Old Kentucky Home" and "Auld Lang Syne," opened the way for the orator of the day. During the latter song a mist came before my eyes, so as to obscure the page, and a choking sensation prevented my voice, so that memories took the place of song with me. That past will never be only a memory to me or any of the actors in the scenes of 1860 to 1865.

One of the chief attractions of the Reunion was the desire to hear my old friend, Dr. B M. Palmer, of your city, in what I fear is the last great effort of his life. I have been fortunate enough to hear all of his great efforts of a patriotic character, from his secession sermon to that in the Opera House anti-Lottery meeting, but none of them will be remembered longer, and have a wider influence in moulding or remoulding of public sentiment, than his address on this occasion. He came to the defense of the 'Lost Cause" with rich stores of historic lore, with ample observation of cotemporaneous men and causes, and with critical knowledge of our Constitution in both its utterances and silences, and he stated the cause of the South as made in the press, Legislatures and battle-fields of that era, and as history will present it to the forum of the future. It was calm and judicial in word and manner, Periclean in polish and force, and worthy in spirit and motive of the scholarly divine, of the grave issues involved, and the great and noble men who joined those issues in the flame of battle, and anointed them with their life's blood.

It was a plaintive appeal to the sober, magnanimous thought of the nation's leaders by the Atlanta Battalion of Maimed Veterans when they marched into that hall. One hundred vigorous men, led by a brass band, tried to keep step as forty years ago. Many wore an empty sleeve, many carried a wooden leg or foot, some came on crutches, some with single eyes, but all bore the aspect of manliness and courage, and painted that multitude with consciousness of self-respect, and desert of confidence and esteem.

The other assemblies referred to were the State Union of Christian Endeavorers, recently convened in Versailles, and the State Union of Epworth Leagues, which met in Covington, Ky.

I never saw a more harmonious or enthusiastic body than the first mentioned. Its representatives were from the Presbyterian, Baptist, and Campbellite Churches. They were entertained by a society of thirty members, with aid of the Young People's Societies of all the other churches. Several rally meetings participated in by all the local societies and congregations, and numerous meetings of the several choirs, awakened a lively interest in the approaching convention, and seoured them a large and appreciative hearing. When the delegates convened in their first meeting, a splendid audience greeted them. Hon. W. O. Davis, my Sunday-school superintendent, welcomed them in a fine, witty, and yet sober address. Amongst other things he said: 'We welcome you to Woodford county, of which Thos. Marshall said, 'While Kentucky is the garden spot of the world, this county is the asparagus bed,' and as that esculent is now ripe, you have come in good time. Anticipating your arrival, we have set our hens early, and the chickens are ready for the broiler. We welcome you like the whale did Jonah—to a three days' hospitality. We turn over to you all the keys of our town excepting one, which we will presume you do not desire, and that is the whis-key. We surrender the city, not in fee simple and perpetual, but for a time, to be returned to us 'in same good order and condition, natural wear and tear and unavoidable accidents alone excepted.' In the event of sickness resulting from our generous mein, we are glad to furnish quite an assortment of medical practitioners. We have the allo-path, the homeo-path, the osteo-path, but we must remind you that all these 'paths,' like 'the path of glory,' lead but to the grave.'" The handsome collection of one thousand dollars was furnished them for work in the two penitentiaries of the State, in each of which active societies of Christian Endeavor have been organized. The chaplain of the Frankfort branch is a member of the Kentucky Conference, and made a most earnest plea for the removal of the stripes from the clothing of the convicts. He took pleasure in the fact that Kentucky had abandoned the sordid and savage method of farming out the labor of her convicts, and was humanely trying to teach and reform them.

At the Epworth League Convention, which was held in the M. E. Church, one was impressed with the great profusion of national and scarcity of League color. The State Union is contriving nothing beyond fraternity. Our own State organization has devoted itself to our missionary in Corea, and done nobly towards his support. There were some very fine addresses. Rev. W. G. Cram delivered a masterly one on "Value of Literary Work in the League," and Rev. B. E Lancaster another on "The Reading Course." Col. Johnson, a lawyer of Covington, made the best and most scriptural talk on tithing I ever heard. At the final meeting Rev. E G. B. Mann, of the Kentucky Conference (South), satirized the "Notes" pad, and urged the superiority of the Memory, properly used, and in a rapid and commendatory way gave digest of each speaker's work, to more deeply impress them on the mind. Some speakers from beyond the Ohio river seemed to try to say "smart" things—a "taste" which I am glad to remark as absent from our own preachers. The audiences were not as large as I expected, and the reason was the absence of preparation for it by local Leagues. The Leagues are moving forward in Kentucky—not so rapidly as in some States, but as swiftly as distressed conditions will admit.

We have some noble young men in our ministry, led by E. G. B. Mann, one of the most earnest and accomplished of our pastors. Doubtless we would see better results if both Methodist Churches had separate organizations, with discreet and fraternal use of each other's best men.

I must close this long letter with an affectionate salutation to my old friends—the expression of my joy at the prosperity of your League, your Advocate, and Twentieth Century work.

Communications.

THE NECESSITY OF A RELIGIOUS HOME LIFE.

(Read before the Sardis District Conference, Hernando, Miss., and published by request of that body.)

I can conceive of no more important question in its practical bearing, than that which has been assigned to me at this hour, The Necessity of a Religious Home Life.

The home and the family are institutions ordained of God, and for the reason, among others, that through the close and endearing relations thereby established the religious life of the individual might be more fully developed than would be possible under any other conditions. Were it otherwise, we might conceive of human beings as herding together like irresponsible animals, or sprouting and growing out of the soil, each bearing only the commonest relations to all others.

Originally, or in patriarchal days, the family was practically the visible church. With this in view, if I were going to preach a sermon on this subject to-day, I would select as my text Deut. vi, 7: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them on the posts of thy doors and on thy gates."

As Moses delivered this farewell lesson on the law of God to Israel, he saw far down the way of the history of his people as a nation, and understood something of the dangers that awaited them, and, therefore, he emphasized the value of a religious home life as a school which the Lord God himself had founded. He wanted them to be ready, when their children should in the future ask, "What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded us?" to answer: "We were Pharaoh's bondsmen in Egypt, and the Lord brought us out of Egypt with a mighty hand, ... and the Lord commanded us to do all these statutes, and to fear the Lord our God, for our good always, that he might preserve us alive as at this day."

I would refer just here to two very striking examples of the value of religious home life in Old Testament days. They are Abraham and Eli—the one a patriarch, the other a priest in the Lord's house. When God determined to make of Abraham a great nation, he gave this as his reason therefor: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him"

Eli, though a priest in the Lord's house, was evidently greatly lacking in those admirable traits that belonged to the strong and rugged character of Abraham. His was a vascillating nature, defective in its religious strength. There was so much that was sinister in him that the Lord charged him with honoring his sons above the Lord, and seeking to make himself and them "fat with the chiefest of all the offerings of my people Israel." As a righteous judgment of the Lord, we are told of the swift and tragic death of the sons, and the sudden taking off of Eli. Abraham becomes a mighty nation, whose history spreads over the ages, while Eli and his sons are only faded memories of time.

Do not these facts verify God's own words: 'I will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, keeping mercy for thousands of them that love me and keep my Commandments"?

The necessity of religious life in the home is strongly implied when St. Paul says: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Just as parents are under obligations to provide for the daily physical needs of their children, and to furnish them with all advantages of education and else, so also are they here required to minister, as far as human agencies can, to the spiritual nurture and culture of their little ones.

As to the far-reaching influence of this home life, if my memory is correct, it was the sagacious Pope Pius IX. of Rome who said, some thirty years ago, "Give me the daughters of this generation, and I will have the mothers of the next"—a strong statement of the potent influence of the mother in forming the child's religious character and faith.

Some one has said, "The hand that rocks the cradle rules the world." It is a universally conceded fact that mothers, in a very large majority of cases, have more to do with fixing the moral and religious future of their children than fathers have. And this for at least two reasons: 1. A much larger per cent. of mothers than fathers are Christians; and, 2. Children are much more with their mothers than with their fathers at the most impressionable and formative period of their lives. How great the responsibility of mothers!

The necessity of a perfectly consistent religious life on the part of parents is stressed by the fact that little children, like "children of larger growth," are more deeply impressed by example than by precept. In other words, precept without example passes for nothing with them. How much religion do you suppose the little girl thought her mother had when, finding the mother's church letter, which had lain in her trunk for years, she exclaimed, "Why, mother; here is your religion!"

Such influences should be constantly thrown around the little one, and such godly example put before it in every-day life, that from its very infancy it will be a Christian. This I hold to be a gracious possibility, and here is the heaven-ordained mission of godly fatherhood and motherhood. Necessity for one single sin in the life of anyone does not exist. The forces of sin are strong, but the forces of divine grace are infinitely stronger. "Where sin abounded grace did much more abound." It is not only a possibility, but a Christian duty, to bring up every child "in the nurture and admonition of the Lord." It could not be a duty were it not a possibility. Childhood Christianity and all subsequent spiritual development, together with all good and pure social life, and upright citizenship, have their initial being in the godly home. Influences and impressions in childhood are the most potent and ineffaceable. "Just as the twig is bent so is the tree inclined." A poet has beautifully said:

"A pebble in the brooklet scant
Has changed the course of many a river;
A dew-drop on the tiny plant
Has warped the giant oak forever."

The value of early religious life finds enlargement in the fact that it is not near so difficult for one to lead a consistent Christian life who has never been anything but a Christian, as it is for one who is converted late in life, after having spent years in sin and growth of wicked habits. The highest types of Christian character, as a rule, almost without exception, are seen in those who have all their lives been followers of Christ. Such character is a thing of steady growth, and if this growth is hindered by years of sinful indulgence, to that extent will it be dwarfed and stunted. And such a Christian—Christian in the true meaning of that term though he be—soundly converted to God, will find many a battle in store for him over the ground of his old vicious habits.

The necessity of such a life in the home is immovably based upon the fact that no one has any shadow of right to be anything but positively, genuinely religious at home, or anywhere else. Would that every father and mother in the land were profoundly impressed with the untold value of the early and patient and constant and prayerful moral and religious training of their children, that they might come to see this as being of such surpassing importance that all else would sink into nothingness as compared with it.

From whence come the consecrated workers, both men and women, of the church of to-day? These who are going, in their zeal and consecration, into the very "highways and hedges," and are compelling men to come into the kingdom of Christ, from what sort of homes and influences have they come? Certainly not from fashion's halls and parlors, where wines are served, and where they "trip the light fantastic toe" "till the wee sma' hours o' the night;" nor where the euchre party (modern society's polite and refined method of gambling) is held.

No, but God gets the great masses of his faithful workers from the homes where the family altar is established, where the Book is read and studied and taught and lived by; homes from which all the hellish influences of corrupt literature and of ungodly society are shut out; homes where God is loved and worshiped and feared and honored as Lord and Savior. It is a miracle of grace where a young person is snatched nowadays from the allurements and ungodly influences of popular social life, and consecrates himself to the work of the church. Such cases are rare indeed. How different would it all be if all homes were religious homes, and all fathers and mothers were Christian fathers and mothers!

"Blest is the pious house
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet."

T. Cameron.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The Home Mission Society of the North Mississippi Conference held its annual meeting at Como, Miss., May 26-29. We take pleasure in reporting one of the very best meetings in the history of the organization. With the exception of our corresponding secretary, who was kept at home by sickness in her family, all the officers were present, and a good delegation from the various districts. We were blessed throughout the entire session by the presence of Mrs. Bennett, whose wise counsel from time to time was most helpful.

The annual sermon was preached Sunday morning by Rev. T. W. Lewis, of Carrollton, from Luke vii 22. It was full of encouragement for the home workers. Our hearts were inspired with a new zeal by his eloquent appeal for more and better work in our home land. The preparation service, led by Mrs. W. H. Wall, of Sardis, was participated in by many, who went away strengthened for the work.

Sunday evening Mrs. Wesson, in behalf of Como and her auxiliary, bade us a cordial welcome in words of beauty and grace. The response by Miss Lucy Matthews, of Holly Springs, found an echo in the heart of every visitor and delegate. Mrs. Taylor brought friendly greetings from the Woman's Foreign Missionary Society of Como. The recitations by little Lucille Short and Tennie Jones, of Misses Sledge and Elvane, were beautifully rendered and enjoyed by all. Miss Bennett gave a strong address on the work of the Home Mission Society, and its place in the economy of the Twentieth Century Methodism. By her suggestion the four ministers present—Rev. Thomas Cameron, Rev. T. W. Lewis, Rev. W. J. Burt, Rev. Hayes—and the president of Como Auxiliary, Mrs. Short, were each made a patron of the Educational Endowment Fund. Mrs Cameron, of Macon, who desired to make a gift to the Como Auxiliary in memory of her daughter and little grandson, who sleep in the cemetery here, gave $5, making Mrs. Mary Wyatt and William Wyatt each a patron of the same fund.

Monday morning the business of the society was begun, with Mrs. Foote, the president, in the chair. The report of the treasurer was for six months instead of one year, owing to the time for annual meeting being changed from October to May. Attention was called to the fact that much had been reported for the last six months as for the former year. The corresponding secretary's report was full of encouragement, and full of loving admonition, and a plea for more thorough work. By her own zeal and diligence she inspires her co-workers. The reports of the district secretaries, though gratifying in many respects, revealed the fact that the work is still in its incipiency; that the trained workers are few; that large per cent. of our membership yet uninformed on the subject of home missions.

Columbus district claimed the banner. Holly Springs Auxiliary, having raised largest amount of money, was the banner auxiliary. Strong's was given the banner for work. It is a model auxiliary, well illustrating the old adage, "Where there's a will there's a way."

Mrs. W. H. Wall, superintendent of the Department of Supplies, read a very instructive paper on this practical work, and made a strong appeal for the needy preachers and the church. Miss Bennett gave an interesting account of the Cuban schools in Florida. All were impressed with the importance of adequate building for Miss Bruce's school, and when Miss Bennett asked for a pledge of $100 for a room in the proposed building, the society quickly pledged $200 as a memorial to our sainted corresponding secretary. It will be called by her name.—Fannie Featherstone.

The election of officers resulted as follows: President, Mrs. E. W. Foote, Aberdeen; first vice-president, Mrs. J. B. Stone; second vice-president, Mrs. A. B. Finlay, Greenville; recording secretary, Mrs. R. H. Gladney, Pickens; corresponding secretary, Mrs. Robert Somerville, Greenville; treasurer, Mrs. R. Short, Como; editor, Mrs. J. B. Stone, Winona; supt. Department of Supplies, Mrs. W. H. Wall, Sardis; auditor, Mrs. Patty Pointer, Como.

District secretaries: Wicona district, Mrs. E. T. Buckley, Carrollton; Grenada district, Mrs. T. J. Binford, Water Valley; Sardis district, Mrs. Julia Jones, Arkabutla; Columbus district, Mrs. J. L. McMorris, Brooksville; Aberdeen district, Mrs. T. Dukeminier, Strong's; Corinth district, Mrs. George Bynum, Corinth; Holly Springs district, Miss Lucy Matthews, Holly Springs; Grenada district, to be supplied; Durant district, Mrs. Irene Thomas, Mabel.

It is with feelings of deepest gratitude we will always remember the people of the beautiful town of Como; for their unbounded hospitality and charming entertainment, the choir, whose well-trained voices gave us such beautiful music at every service, and our Conference host, Rev. Thomas Cameron, for his presence and co-operation during the entire session.

The following resolution was unanimously adopted by a rising vote: That we extend our thanks to the editor of the New Orleans Advocate for his kindness and courtesy to us, and that we urge our people everywhere to take his excellent paper.

Water Valley was chosen as the next place of meeting. May the coming year be one of unequalled prosperity.

Mrs. R. H. B. Gladney,
Recording Secretary.

IMPRESSIONS OF THE WINONA DISTRICT CONFERENCE.

When I awoke Monday morning to ace once more the usual routine of y daily work, my first thought was: I am a better man, closer to God, nd more able to do his will than I as when the District Conference egan." Every sitting was marked y a distinctly and powerfully spirit- al atmosphere. The Conference pened with a fervent prayer for the utpouring of the Holy Ghost upon e district, and that prayer was owerfully answered in all the ses- ions. Reports from all the charges ng with accounts of the workings f his mighty power; the committee eports breathed a spirit that showed hat they must have been prepared ith prayer as well as with care; nd every sermon and address was ll of the same sweet influence, and ccompanied by manifestations of e Spirit's presence and power. reachers and laymen went home ith brighter faces and fuller hearts han they had brought with them. or three days we sat together in eavenly places, and the Holy Ghost as upon us.

One of the best features of the nference was the spirit of unity, d brotherly love that prevailed. e felt that every delegate who asped his hand, or put a loving m over his shonider, was a brother deed. God's Spirit melted all our arts, and a heavenly love fused em into one. When a brother told, th radiant face, the story of his oggles and trinmphs, every up- ted face reflected his joy. When nother, sitting beside him, rose up d poured out his heart's deep sor- ws, no eye was dry, and every arm heart throbbed in loving sym- thy. It was a real reunion of the ther's children in the Father's esence.

Very impressive was the confi- nce of all in future. It held no ubt. Such expressions as: 'We e going to have a revival;" "We ll build a church;" "We are ex- cting an outpouring of the Holy ost," fell from the lips of every eacher. The presiding elder said at he had pledged the Winona dis- ct to pay its assessments in full, d every charge represented pledged lf to raise all its assessments, and much as possible besides.

The preaching was spiritual and lying. Bishop Galloway's Twen- h Century address, delivered on day night, held a large audience spellbound. Bro. Burrough's preached od old-fashioned revival sermon. r. Park's sermon on the 'Four-fold eal" was like the droppings of ney, full of sweetness and comfort. st of all, though, was Bro. Mit- ell's fearless and powerful sermon fore the communion. The power the Holy Ghost was upon him; d without the fear of man, but rtheless in tenderness and love, rebuked the social evils of our e. Among the thoughtful ad- esses from the lay delegates, one of best was that of Bro. Pollard, a ng lawyer of Greenwood. Among er things he said: "If yon preach- are going to teach us that card ying and dancing are wrong, then not allow people who engage in practices to teach in your Sun- -schools. If yon will employ ple who do these things to teach Bible to children, then do not ch to us that such practices are ng."

he attendance was small. Out of ety-three delegates less than ty were present. Three charges e not represented. Bro. Mitchell arked to me in conversation: "If who were absent had come, what war this Conference might have o for the district! It would have mplished then what I hoped it ht."

rethren, we expect our presiding r to be at every Quarterly Con- nce, and he has the same right to ct us all to be present at the rict Conference. A strong reso- on was adopted urging that every her and lay delegate attend the District Conference. This reso- n, my conversation with Bro. bell, and the great good the ing did me, strengthened and lished my determination, already ed, never to miss a District Con- nce while I served as a Methodist rant.

WALTER G. HARBIN.

rhead, Miss.

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SUNDAY-SCHOOL DISTRICT CONFERENCE.

ABERDEEN DISTRICT, STRONG STATION, JUNE 28 TO JULY 1.

PROGRAMME.

THURSDAY, 9 A M

1. Why Can Not the Spirit and Methods of the Modern Public Graded School Be Transferred to the Sunday-school?—F. J. McDonnell, Dr. J. S. Stanley, R. M. Evans.

2. How Can Sunday-schools Make Larger Use of the Drill and Training of the Christian Teacher of the Public School?—Prof. T. Connell, J. W. Anderson, J. E. Carradine.

3. How Can Our Sunday-schools Divest Themselves of Incompetent Teachers, and Replace Them with Competent Ones?—E. P. Craddock, W. C. Cowder, S. B. Myers.

4. Why Do Parents Make the Secular Public School a Vital Matter in Their Homes, and at the Same Time Treat the Sunday-school with Indifference?—W. G. Sykes, J. C. Burdine, T. Porter.

5. Why Are Children Imbued with a Laudable Emulation in Public School Exercises, and Little, or None, at Sunday-school?—G. S. Sanders, P. A. Dulin, J. C. Lowe.

6. Why Are Children Required to Prepare and Know Their Lessons in the Secular Schools, and at the Same Time Are Permitted to Read Them from the Open Pages in Sunday-school?—J. W. Bell, S. B. Harkey, Asa Watson.

FRIDAY.

1. The Spiritual State of the Church—J. W. Bell.

2. The Missionary Movements of our Church—S. B. Myers.

3. To What Extent, and How Can the District Be Made the Unit in Methodism?—H. P. Crowe, J. W. Anderson.

4. The Epworth League a Help to the Young People of the Church—J. A. Leech.

5. The Obligation of the Church to Educate—R. Wilkinson.

6. The Necessity for More Liberal Contributions to Support the Institutions of the Church—J. W. Raper.

In each of the six subjects for the District Conference proper, the leaders here appointed will arrange suitable topics and speakers. I trust all will be prepared for a profitable and interesting discussion of the topics submitted.

The following are the Committees on Examination:

For License to Preach and Recommendation on Trial—J. W. Anderson, F. J. McDonnell, E. P. Craddock.

Recommendation for Deacon's and Elder's Orders—K. M. Harrison, R. M. Evans, W. A. Bowlin.

The opening sermon will be preached Wednesday night by Rev. H. P. Crowe.

W. W. WOOLLARD, P. E.

Aberdeen, Miss., June 4, 1900.

FROM THE WORK.

SOUTH VICKSBURG.

The little church here has had many ups and downs; and when it was left without a preacher at Conference, you may imagine the discouraged feelings of its members. But when I was appointed there, and made my first effort among them, there was rejoicing and gladness on every hand, and new vows and promises were made to work more faithfully for the Master. So from the first God smiled upon us, and has been adding blessings upon blessings.

Our Sunday-school has increased to an enrollment of 75, with a regular attendance of 50. The Children's Day exercises, which were held June 3, proved to be a grand success and were greatly enjoyed by all. The collection on that day amounted to $5.14.

The old class meeting has been revived and feelings of old-time religion are being stirred in the hearts of all.

We are planning for a meeting to begin on June 17, in which we will have Bros. W. H. and J. T. Lewis to assist us, and we are expecting a great revival. We feel the need of it, and all have been and are praying for success. We ask the prayers of all the brethren that South Vicksburg Church may receive such an outpouring of God's Spirit that it will soon be strong enough to be self-sustaining.

The little church at Redwood, 10 miles north of Vicksburg, has been placed on the charge with South Vicksburg, and we preach there every third Sunday. I have been with them two Sundays and have never been treated more royally anywhere: have never preached to a more appreciative audience, and have never seen a better field to work in than at Redwood. The white population is small, it is true; but there are enough there to form and maintain a good society, and pay their share of the preacher's salary. We have organized a Sunday-school with about 20 on roll, which bids to be prosperous. Pray for us, brethren.

H. P. LEWIS, JR. P. C.

South Vicksburg, June 4, 1900.

PONTOTOC, MISS.

As it has been sometime since anything from the Pontotoc work, Holly Springs district, has appeared in your columns, I take the liberty to mention some of the evidences of improvement now visible in our part of the moral vineyard. In the first place, we count ourselves most fortunate in having as our pastor so able, zealous and consecrated a minister as the Rev. M. D Fly, who is now serving his first year on this work. Bro. Fly is in high favor not only with his own church and people, but with members of other denominations and the public generally. His preaching is of a very high order, his sermons abounding in spiritual truths most happily and beautifully expressed. His services are always seasons of great rejoicing and spiritual uplifting, and to young and old he is the favored bearer of good tidings. We hope to be able to hold Bro. Fly with us for the full period permitted under the laws of our church. Under his skillful and encouraging management we have repaired and repainted the parsonage; have increased our assessment for pastor's salary; have revived many of the hitherto dormant energies of the church, and have taken on new life in all the departments of church work and effort. At the late District Conference, held at Hickory Flat, our charge made the best financial showing of any charge in the district. Methodism in the old town of Pontotoc is on the up grade, and we hope ere long to reach the point where our charge will cease to be regarded as an uninviting field, but will be known far and wide as a veritable center of Methodist force and influence and a most desirable pastorate. For much of this improvement we have to thank our pastor, whose influence has been wholly for good.

LAYMAN.

June 5, 1900.

"Look out!" cried the captain, as the canal-boat was passing under a low bridge. A Frenchman immediately put his head out of the cabin window to look, and got a severe blow. Rubbing his head ruefully, he cried: "Why do these Yankees call look out when they mean look in?"

Look out for your health means look in. For the secret of health is within you. Germs are in the air you breathe and in the water you drink, but if your blood is pure and your stomach sound the germs can find no permanent lodgement.

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DALLAS, TEXAS.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

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THURSDAY, JUNE 14, 1900.

A DEFECTIVE IDEAL.

The chief and almost the only value that education has in the eyes of a great many people in this utilitarian age is its success-winning, money-making power. Animated by an ardent and, to a certain extent, laudable ambition to achieve fame and fortune, multitudes of young men are laboring hard in school and college to obtain sufficient intellectual training to enable them to get on well in the world, and outstrip their competitors in the race for gold. On every hand boys and girls are growing up with the notion instilled into their minds that an education is to be coveted and strived for merely as a means to large success in business, to the sure and rapid coining of dollars.

Any system of teaching that fosters the idea that the sole function of education is to furnish an easy and genteel means of making a living is radically defective. While one of the prime objects of school training undoubtedly is to increase the breadwinning capacity of the individual, and to enable him to make the most of his powers and opportunities, we must beware of degrading education into what the Germans call a mere "bread-and-butter science." Unquestionably a strong tendency of this very nature exists among us, and unless it is strenuously resisted, there is grave danger that a large per cent. of the boys and girls who attend the schools of our land will be so thoroughly permeated by the secular, sordid, mercenary spirit as to be incapable of entertaining pure and lofty ideals of life, or of performing noble deeds.

Are we to believe that education has no higher mission than to enable its possessor to be more efficiently selfish? Is it to be tested solely by its gainful power? Are esthetics and the moralities to be left out of account in the acquisition of knowledge? Are we to conclude that there is small advantage in teaching the young to appreciate "the true, the beautiful, and the good"? Is character to be made secondary to commercialism? Such unfortunate results will follow unless spiritual and intellectual culture go hand in hand. If the youth of our country are to be saved from the blighting effects of mammonism and materialism, they must be taught in our schools that character is the true end of education, the crowning glory of life.

Some time ago the distinguished Frenchman, M. Brunitiere, editor of the Revue des Deux Mondes, said: "Education as it is now given seems to have for its object only to assure the victory of the individual over social forces. . . . What shall we do in this crowd of men to each of whom has been said ever since childhood, 'Be foremost'!" His remarks are almost as applicable to the educational tendency in America as in France. M. Brunitiere's conclusion is that since human society is founded on mutual sacrifice, it is absolutely necessary to introduce this truth into our educational system, which can be done, not by science or culture, but only by the aid of religion.

As Dr. Lyman Abbott forcefully says: "How it makes a man's blood tingle sometimes with indignation to hear the discussion: Is a college education an advantage to a business man? and to hear the question discussed as though the end of education was to make simply a successful business man. As though the question was, If you go through college, can you make more money? Take God out of life, take immortality out of life, take the character that is founded on God and immortality out of life, and then education does become a mere bread-and-butter system: then we shall no longer be making men and women in our schools and colleges; we shall be making doctors or lawyers or teachers or plumbers or carpenters—anything but men and women—and the education itself will lose the very centre."

Culture of itself is powerless to produce the noblest type of manhood or womanhood. It can polish the manners and sharpen the intellect, but it can not sweeten the disposition, nor deliver from vice.

If we are to successfully counteract the godless and selfish secularism that characterizes much of the education of our times, we must strengthen and enlarge our denominational schools, where young men and women are trained both in head and heart, and make them as great beacon lights, whose illuminating and salutary beams shine far and wide. We would by no means affirm that State schools are wholly destitute of wholesome moral influences, but nowhere are these influences so positive and powerful and constant as in our denominational schools. Evidently, then, we can not do a wiser thing at this time than to strongly re-enforce our educational institutions.

COMMENCEMENT SUNDAY AT MILLSAPS.

Sunday was a red-letter day at Millsaps. Dr. Hoss' sermon was a veritable masterpiece. The audience were not merely pleased; they were delighted, they were edified. A profound and, we are sure, a lasting impression was produced. Dr. Morris' sermon, though of a totally different type, was also a great one. It was strikingly original and thought-provoking. Noble aspirations were stirred in youthful breasts, which in the years to come will prove an incentive to high endeavor and lofty achievement.

BELHAVEN COMMENCEMENT.

Bating the rainy weather, Belhaven had a delightful commencement. Dr. Murrah's sermon on Sunday fully met public expectation, and that is saying a great deal. Bro. Wilkinson's address was a most admirable one, and was delivered with fine oratorical effect. The various exercises showed that the institution is doing fine work, both in the literary department and in the special departments—music, art, etc. The outlook for the next session is exceedingly hopeful.

CENTENARY COLLEGE.

This college closed on Wednesday, June 6, one of the best sessions it has had for years. On Sunday, June 3, Bishop Warren A. Candler preached the commencement sermon, in the College Chapel, from the text: "I am not ashamed of the power of the gospel of Jesus Christ." Any one who has had the privilege of hearing him need not be told that the sermon was clear and strong, deep and high, satisfying to the mind and inspiring to the soul.

Sunday night Rev. J. M. Henry preached the Y. M. C. A. sermon in the Methodist Church, from the text: "Put on the whole armor of God." His exposition of the text was clear, and its application was impressed, in forcible language, upon the hearts and consciences of the youthful Christians present.

On Monday the audience had another treat in the literary address by Bishop Candler. This writer could not be present, but many thought it better than the sermon. Monday, at 4 P. M., the exercises of the Preparatory Department took place, which consisted of a contest for the Pharr Medal for Declamation. While all spoke well, the prize was awarded to Master Ben Taylor, of Jackson, La. At night there was another declamatory contest for the Freshman for the medal offered by the faculty; and President Cooper's little son, Ellis, by his naturalness, voice, and effectiveness, won the prize.

On Tuesday morning the Union Literary Society held their exercises and delivered his graduating pin to Jos. H. Slaughter. At 11 A. M. the alumni exercises were held. The annual orator was not present, but short speeches were made by some of the alumni, and a poem entitled "Ideals" was read by Mr. Leu Wailes. We heard this last commended for its poetic feeling and expression. At 4 P. M. the Franklin Institute delivered pins to A. A. Bernard, R. G. Holcombe and I. D. Wall, Jr. Addresses were made in the U. L. S. by I. W. Cooper, Jr., and A. J. Price, and in the F. I. by W. D. Chin and F. O. Adams, Jr. Trustee work prevented our attending these exercises. At 8 P. M. the oratorical contest for the McGehee Medal began. The following students contested: A. J. Price, I. W. Cooper, Jr.; L. H. Walker, W. D. Kleinschmidt, W. D. Cline and R. O. Randle. All had good speeches, but the committee thought L. H. Walker excelled.

Wednesday, June 6, was Commencement Day. The following young gentlemen received diplomas: R. G. Holcombe, B. A. Salutatorian, A. A. Bernard, B. H. Valedictorian, J. H. Slaughter, B. A.; I. D. Wall, Jr., B. S. Misses Carrie and Willie Schwing received certificates of having completed the college course, and would have received diplomas had the charter of the college allowed it. Miss Carrie Schwing carried off from the boys the honors of the class, receiving, amid great applause, the medal for highest scholarship. I. D. Wall, Jr., won the Senior Medal for Oratory. The degree of M. A. was conferred upon Prof. S. C. Schwing, he having completed the post-graduate course prescribed. The degree of D. D. was conferred on that faithful and cultured minister, Rev. A. F. Watkins, Vicksburg, Miss. Mr. J. H. Penick won the medal for excellence in English.

Centenary is not 'looking up." She got up at the call of Dr. Cooper, and began to beautify and strengthen herself some time since.

She has been beautified by improvements everywhere, in the fences, the walks, the buildings and the campus. She has been strengthened by a new mess hall, where good board at lowest rates can be had. This will be under the control next session of Prof. L. Upton and his wife.

The attendance this year has been 150, and good work has been done both in college and preparatory work.

Prof. R. P. Linfield was elected principal of the Preparatory, and Prof. L. Upton his assistant.

The following were elected members of the Board of Trustees: J. M. Henry, R. H. McGimsey, H. S. Bodley and F. A. Daniels.

The Board of Trustees regretted the absence of its beloved president, Bishop J. C. Keener, to whose untiring efforts and steadfast love the college owes so much. They are endeavoring to increase the success he began, and, with prospects before them, with good hope.

Let every Methodist in Louisiana give liberally to the Twentieth Century Fund, for the largest part will go to strengthen our home colleges. Centenary for boys, and Mansfield for girls.

ISAAC D. WALL.

MILLSAPS COMMENCEMENT EXERCISES.

FRESHMAN CONTEST, JUNE 8, 1900.

The commencement exercises of Millsaps College began this morning with the Freshman contest for the Millsaps Medal for declamation. Twelve young men selected from this class by the faculty spoke for this medal.

The exercises were opened with prayer by Rev. T. L. Mellen, of Forest. The following is the program as carried out:

Prayer.

C. A. Alexander—J. W. Daniels' Speech at the Dedication of the Washington Monument.

A. S. Cameron—Life.

W. F. Cook—Eulogy on Henry W. Grady.

Music.

G. L. Crosby—Farewell to the Union.

H. R. Enochs—Address of Col. Lamar to the Citizens of Richmond.

L. R. Featherstone—Our Duties to the Republic.

Music.

J. L. Gaddis, Jr.—Eulogy on Lafayette.

O. S. Lewis—The March of Mind.

F. D. Mellen—The South and Her Problem.

Music.

W. O. Tatum—The True Grandeur of Nations.

J. J. Weaver—The Stars and Stripes.

W. L. Wood—Uncrowned Heroes.

Music.

Benediction.

The young men all acquitted themselves well, and were an honor to their class and to the college. Beautiful music was rendered by Leake's orchestra for the occasion.

The following acted as judges of the contest: Mr. W. A. Gunning, of Jackson; Rev. Chas. F. Emory, of Capitol Street Church, Jackson, and Rev. G. W. Bachman, of the North Mississippi Conference.

SOPHOMORE CONTEST.

The second day of the commencement of Millsaps was taken up with a contest for the Oscar Kearney Andrews Medal for oratory. Only members of the Sophomore class are allowed to enter this contest.

The following is the program of the occasion:

Prayer.

W. L. Duren—Heroes: Their place in History.

J. B. Howell—Does Might Make Right?

Music.

C. P. Manship—Sergeut S. Prentiss.

C. D. Potter—The March of God's New "Chosen People" through the Nineteenth Century.

Music.

C. M. Simpson—A Centennial Retrospect.

Allen Thompson—The Heritage of the Southern Youth.

Music.

R. N. Whitfield—What of China?

W. A. Williams—American Society.

Music.

Benediction.

All these speeches were original, and showed that the young men had put some careful thought and study on their subjects. Rev. T. L. Mellen, Rev. T. B. Holloman, and Mr. O. W. Tatum acted as judges.

EXPOSITION LETTER.

(From Our Regular Correspondent.)

I have been in Paris but two days after a seven days' tossing on the Atlantic, and have had time only for a glance at the Exposition. This glance has impressed me with nothing so much as its utter unpreparedness. Masonry, carpentry, painting, digging, carting, sweeping, dusting, sprinkling everywhere, with only here and there an exhibit complete and ready for business. The shops, restaurants and midway plaisance-like shows are, of course, ready, and are doing a more or less thriving business, and the same old features of Frenchmen, Dutchmen, Englishman and Yankees masquerading in oriental garb, and selling useless oriental gim-cracks for twice the amount they can be had for in any city of the United States, are very prominent.

The Exposition is, doubtless, as the late Mr. Barnum would say, "a monstrous aggregation," etc. It will, when completed, surpass all previous expositions in bigness and richness, and will be an admirable epitome of the past century's transcendent progress. Why should it not excel all others? The world, at least in material things, is moving fast, and what was evolution made for, if each succeeding exposition shall not outdo its predecessor?

Moreover, Paris—and I regret to say it—seems to be but a poor fourth in the export trade of the world, with England, our own country and Germany ahead of her. But she gets back at us every ten years or so by making a great exposition, and, with the prestige of her only Paris, levying tribute on all the wealth of the world. The amount of money we spend in Paris in one way and another is regrettable. Hundreds of rich American families live here in Winter, and in the south of France during the Summer. So far as I know, the only advantage gained is in better household service. Servants in France are, doubtless, more efficient, intelligent and cheaper than in the United States. But in every other comfort of living we surpass the French. At least, this is my impression after a fourth visit to Paris, and a residence, off and on, of several months.

The reports that have been so extensively spread about the crowded condition of the city, and the high cost of living, are misleading. I do not find the prices at hotels or pensions (boarding-houses) much higher than usual. They are, I think, a little lower than at the Exposition of 1878. Anyone, according to his taste, purse and endurance, can get board and lodging from one dollar up. I am lodged at No. 45 Rue de Clichy, about two miles from the Exposition, in a pension with steam-heat, elevator and electric lights, at a cost of 15 francs ($3) per day. The same accommodations would cost as much in most American cities. Before I selected this place I inquired the rates, and looked at rooms in many other localities. Some were higher, some lower, and I speak from personal observation when I say there is abundant room here, and at reasonable rates.

To say that the Americans here directly in charge of American exhibits are angry is to draw it mild. In spite of the utmost effort, they can not get the French authorities to complete the buildings for their exhibits. There are lime, dust, mortar and rubbish everywhere, and only two or three French workmen where there should be twenty. Meanwhile the French authorities are urging the Americans to open up their displays. The Americans say: "No, not until these buildings are completed and cleaned. We will not subject our fine wares and delicate food-stuffs to deterioration from dust and mud and lime." After much prayer and imprecation the American Commissioners finally resorted to law, with the result of great acceleration on the part of the French. The buildings, it is expected, will now be completed in two weeks.

There is a sinister report that the American National Building is insecure, unsafe, and that if Sousa's band should play there, it will be with peril to the assemblage.

The American National Building is eclipsed by that of Italy, Roumania, and by other countries that have not one tithe our wealth. It was vanity and folly to build a national building here, anyhow. It does no good, teaches nothing, brings nothing. It can not fill the wandering American with pride when he sees it, for he is always overflowing with that stuff, and ready to tell you that while we have no volcano like Vesuvius, we have a Niagara Falls that can put it out in five minutes.

Just at present the American corn propaganda seems to afford our French friends some amusement. A kitchen has been established to prepare corn-bread, corn-fritters, etc., as a free lunch, and thus recommend the use of corn and increase the demand for it. At the exhibits of all the countries there is a guard or soldier standing or walking in the uniform of his country. The nations have not forgotten to select soldiers of good appearance for this service. Mr. Hugo Kranse, of Milwaukee, a veritable Herculer, six feet five inches tall in his uniform, ruddy and handsome, is on guard at the American corn-bread kitchen, and if any foreigner is skeptical as to the effect of corn as a diet, he is pointed to this corn-fed American, and Mr. Kranse can tell them in good French what corn has done for him.

Paris, May 28, 1900.

NOTES.

On account of the prevalence of small-pox, the schools at Franklin, Tenn., had to close recently.

***

Dr. R. N. Price has retired from editorial work and will make Morristown, Tenn., his future home.

***

Bishop Candler is reported as having said that with $5,000 Methodism could be put on a self-supporting basis in Cuba.

***

Chancellor Kirkland having resigned the presidency of the Board of Missions at its late session, Bishop Wilson was elected president.

***

Says the Southern Christian Advocate: "A woman who earns her bread by the needle gives $2 as a thank-offering. Measured by her, what should you give?"

***

Rev. J. N. Ware, P. C., Camden, Miss., June 9, writes us: "I have been quite sick for the last two weeks, but am glad to say I am able to be up again, and hope to be able to fill my pulpit to-morrow."

***

One of our exchanges mentions that Miss Helen Gould lately received in one week 1,303 begging letters, asking for sums aggregating more than $1,500,000, and ranging from $1,000,000 to form a colony in Cuba, to $15 to buy a set of false teeth. Four brides asked for money, $2,000 in all, to buy wedding trousseaus, and eleven young persons wanted pianos averaging $140 apiece.

The trustees of Centenary College during the recent commencement conferred the degree of D. D. upon Rev. A. F. Watkins, of the Mississippi Conference. A most worthy man has been worthily honored.

***

Miss Minnie Cowan, mistress of Latin in the North Texas Female College, has returned to her home in Oxford, Miss., to spend the Summer. Miss Cowan reports that the college has closed a very prosperous year.

***

Rev. Chas. W. Scarritt, the Methodist pastor at Belton, Mo., has recently become an inventor. He succeeded in selling his patent for $2,000, and has given the money to the Anglo-Chinese College at Shanghai.

***

Dr. A. Coke Smith was elected to fill the vacancy in the Board of Missions caused by the death of Dr. Sledd, of Virginia. Rev. R. G. Porter was elected to fill the vacancy caused by the death of Dr. C. G. Andrews, of Mississippi.

***

Dr. Jas. H. Potts, editor of the Michigan Advocate, says: "Helen Gould is fast becoming the successor in popular esteem of Frances Willard, and taking her place as the idol and nearest realization of the American ideal of womanly character."

***

Says the Texas Advocate, of recent date: "Rev. Hubert D. Knickerbocker, of Weatherford, was in the city last week, and paid his respects to the Advocate force. His people have given him a vacation, and he is going across the water to see the country very soon."

***

Be it said to the credit of Mr. W. J. Bryan, the Democratic candidate for the presidency, that when he was colonel of the Third Nebraska regiment, he refused to allow a canteen to be established in his quarters. He not only had no use for liquor himself, but he recognized the fact that his soldiers would be far better off without it.

***

Rev. W. D. Bass, who has been assisting the pastor, Bro. Boltz, in a meeting at Grand Cane, La., recently, writes that this special evangelistic effort resulted in a powerful revival which closed with a storm of enthusiastic things at the parsonage. Bro. Bass wishes us to state to the brethren that his time for the Summer has not all been taken up, and that other pastors who wish to secure his services may make arrangements with him by writing to him at Calvinth, Miss.

***

Rev. W. L. Blackwell, who is serving the Leaksville (Miss.) circuit, writes encouragingly about his work as follows: "I am getting along very nicely on this charge. The congregations are still increasing, and the interest manifested is quite gratifying. We are endeavoring to remove the 'rubbish,' so as to have a gracious outpouring of the Holy Spirit upon the work. We have secured about one-third of the Conference collections, and there is a bright prospect of getting all of the collections in full."

***

Rev. W. S. Lagrone, writing from Sardis, Miss., under date of June 4, says: "We had the pleasure of uniting in holy wedlock Rev. Joseph B. Randolph, of the New Albany circuit, and Miss Fisher Lewis, of Tate county, on June 7. These two educated, consecrated, well-bred young people have a bright future before them. May Heaven's richest blessings be upon them! The two young itinerants will be applicants for admission on trial at the next session of our Conference, and we will do well to take them."

***

We are in receipt of a card from Rev. G. W. Gordon, of the North Mississippi Conference, in which he says: "The second Quarterly Conference for Ackerman charge was held at McCool, June 2-3. Presiding Elder T. W. Dye was with us and in and out of the pulpit; he was full proof of his ministry. Reports on most of the lines were good. Our entire assessment for foreign missions has been raised, and is in the hands of Conference treasurer. The next thing in order is a genuine revival throughout the charge. Let it come!"

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Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss., EDITOR.

We have received a brief outline of the work done at the session of the Epworth League Chautauqua, held in Birmingham, Ala., beginning May 25. This is the first meeting of the kind, and from this brief account we judge it to be an excellent plan. Bishop Galloway was present, and he is reported to have said, "It is the thing exactly for which we have been looking." This is good authority, and makes it worth our time, at least, to investigate the Chautauqua plan, and if it is an improvement on what we have already, let us try it. Bro. F. P. Culver, State League president of Alabama, says it is the plan, without doubt.

It is to be hoped the Southern Epworth League Conference, to be held in Atlanta, Ga., July 26 to 29, may have a full representation from throughout the connection. Let Mississippi and Louisiana have many bright young men and women to represent them on this great occasion.

The Epworth League is not a literary society, nor a missionary society, nor yet a prayer meeting. We must remember that we are peculiarly an Epworth League, and we must do our work, as such, regularly. Some would make believe that the League is to take up the cause of missions as a specialty. We must be very careful at this point we shall not become one-sided. It is impossible to be a good Leaguer, and at the same time not be in full sympathy with the cause of missions. It is to have its legitimate place as a sub-division of the Devotional Department. We can not load the League down with the missionary cause, nor make of it a missionary society. There are other things besides missions, and the League must have both eyes open for the general interest of the church, without discrimination against any.

A sharp point was given to a sentence by a speaker when he told a story of a stingy man, who, when he was asked to give something for a monument to General Washington, refused on the ground that he had Washington in his heart. "Well, then, you have got him in a tight place," said the collector.

The League at Greenville has reorganized its Literary Department and starting off well. They can not fail to succeed with Sister M. N. Montgomery, the gifted and consecrated president, in the lead.

Some of our District and State Epworth League Conferences are laboring in the false idea that it is practicably impossible to run a Conference except we have some one from another State to make speeches or sing songs. Mississippi doesn't have to send anywhere to get men to make speeches. She furnishes speakers to the world. We have a great number of men who can lead a song, but they are not going to take charge of the choir at a Conference without an invitation. Let us away with the idea that some one has to come from Texas, Tennessee, or anywhere else under heaven, to help run a League Conference. We are always glad to see the brethren from a distance (provided they want to see us bad enough to pay their fare), but we have never felt that they were an absolute necessity. The money necessary to secure speakers and singers would do much more effectual service if it were distributed among the State officers, to be used in their departments.

Subscribe for the Epworth Era. Don't wait. Let the Leaguers of Mississippi contribute their pro rata to make our organ self-sustaining, and its editor-in-chief is a Mississippian.

"That which we shall gather is that which we sow;
Seed-time and harvest alternately flow.
When we have finished with time 'twill be known
How we have gathered and how we have sown."

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La., ASSOCIATE EDITOR.

Ye editor is assisting in a meeting at Farmerville this week. The League here is composed of fine young people. Bro. Thomasson, their pastor, is a Leaguer man from start to finish.

The State officers are writing on official stationery very nicely gotten up. When you get a letter from them you ought to answer.

Bro. W. E. Akin, the pastor at Gibsland, reports a promising League organized at Foster's Chapel at Athens, La. Charter members number 13. J. T. Baker is president; W. H. Pace, Miss Annie Pace, and A. D Pate are vice-presidents; Miss Gertrude Baker, secretary, and E. R. Bridges, treasurer. Bro. Nicholson, the district president, is to lecture to them soon.

Bro. J. M. Alford, pastor at Leesville, writes: "We organized a League here yesterday (May 27) with 33 members. Our people, though inexperienced in the work, are taking hold in earnest, and the prospects are that we shall have a very successful League. We would have organized earlier in the year, but had no house of worship. Now we have a handsome church, and have just had a good revival." We would like to have the secretary send a list of the officers to the editor.

The editor addressed a meeting of the young people of Douglas on Sunday afternoon, May 27. A live League used to be here, but it is now a dead one. About 12 of them pledged themselves to its resurrection at the close of the address, and a meeting was appointed for the next week, the result of which we have not learned.

We hope the State officers will bend every energy toward organizing as many Leagues as possible, reorganizing decayed ones, and pushing the Holston Plan to a successful end. We believe they will. Work as well as honor is the lot of a successful League officer. A systematic campaign of education ought to be carried on by correspondence, lectures, and in every other possible way.

And now for Atlanta! Who is going? If you have a trip planned for this Summer, make that the trip. Louisiana ought to have a fine delegation. The editor proposes to go if he has to pull fodder all the rest of the Summer to pay for the trip. Can't you by some hook or crook (honest crooks, of course) make enough to take the trip? You will never regret it, we are sure.

The editor has wasted a lot of postage writing to the Leagues for news.

A course of lectures in and for your League will be a fine thing for them this Summer and Fall. Our third vice-presidents are not as active, as a general thing, as they might be.

We are delighted to hear of that Southern Convention. It will be a fine thing for our Southern Leagues if they will make use of it, as we believe they will. Let every Leaguer that contemplates a trip this Summer take it in the latter part of July, and spend it at the Southern League Conference.

The Homer Epworth League is a fine band of enthusiastic Epworth Leaguers, who will do anything and take any part assigned them. Our League devotional meetings are advertised each week in the local newspaper, the editors giving us the desired space, and our vice-president writing a synopsis of the subject for each issue. These meetings are well attended, and much interest is manifested. The Second department has been doing good work. Recently that committee secured many signers to the petition regarding the Sunday Law, which petition is to be forwarded to our representatives at Baton Rouge. The reading course is being circulated among our members, and we are planning for an evening with Longfellow in the near future. A Junior League has recently been organized with 32 members. Miss Della McClendon is the president, and Miss Nora Tatum, secretary. Miss Kate Featherston is their superintendent, and we are expecting great things from them. We would be glad to hear through the League column from more of the Leagues, each giving some suggestions that might be helpful to us.

FRANK HENDERSON.

MARRIAGES.

WHITE—LUNSFORD.—At the residence of the bride's father, Mr. T. A. Lunsford, June 5, at 3 P. M., by Rev. H. M. Young, Mr. Edward White to Miss Alma May Lunsford.

COX—LUCK.—At the residence of Mr. Luther Luck, Spring Hill, La., May 27, 1900, by Rev. H. Armstrong, Mr. Thomas A. Cox and Miss Lossie A. Luck.

BOX—BUTTS.—At the residence of the groom's mother, Vicksburg, Miss., May 27, 1900, by Rev. H. P. Lewis, Jr., Mr. Perry Box, of Vicksburg, to Miss Daisy Butts, of Delta, La.

ANDREWS—WORSHAM.—At the residence of the bride's parents, Mr. and Mrs. Albert Worsham, Fordoche, La., June 6, 1900, by Rev. J. W. Lee, Mr. Joe E. Andrews to Miss Florence Worsham.

WALKER—MUSE.—At the Baker Hotel, Lexington, Miss., June 5, 1900, by Rev. T. O. Wier, Mr. N. N. Walker and Miss Lula Muse, both of Canton, Miss.

India Famine Relief Fund.

Previously acknowledged	$ 92 34
Proceeds of entertainment given by Primary Department, Port Gibson Female College	15 00
Y. P. Missionary Society, Rodney, Miss.	3 50
Total	$110 84

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, but

CURES DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

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"Unique in plan, extraordinary in scope and exceptional in value. The arrangement of the two editions is most helpful."—Bishop Huntington, Syracuse, New York.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

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"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

"The Combination and self-pronouncing features make it the most practically useful Bible that has ever been published."—Bishop Spalding, Denver, Colo.

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"It deserves a place in every home."—Bishop Vincent, Topeka, Kan.

"It is one of the most perfect editions of the Bible I have ever seen."—Bishop Whipple, Faribault, Minn.

See our offer on another page.

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SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,437 64
To beneficiaries of deceased members	204,591,282 43
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 96
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COMMITTEE OF ONE HUNDRED ON INDIA FAMINE RELIEF.

INDIA'S APPEAL.

Famine, from lack of rain, is now smiting sixty millions of our fellow-beings. At this moment death by sheer hunger and thirst threatens one-sixth of that number. Thousands are starving each twenty-four hours. In that stricken land the heavens are as iron and the earth as brass.

Birds of the air drop lifeless from the burning sky. Hundreds of thousands of cattle have already perished. In the absence of food and water, fiercest animals let go their hatreds, and helpless lie down together to die. The decaying bodies of men and beasts pollute both plains and rivers.

And the woe has not yet reached its worst. Face to face with even such horrors still stand countless little children, and women, and men, whom food will save. Thank God, relief may almost instantly pass, by cable, from this land of plenty to that India of starvation. Accordingly, only gifts of money are solicited.

What, then, shall we do? What will you do? For our answer we are clearly responsible to both God and man. Ought not America to send quickly at least a million dollars? In the famine districts are efficient, devoted men and women, not only American, but also European, who are already engaged in the actual rescue, but who are pleading for larger supplies. Surely such supplies can be provided, and yet the customary gifts to long-established agencies for the uplifting of the people of India not be at all lessened.

Meanwhile, the Government of India is organizing relief on a scale unapproached in the history of the world. Both treasure and life are given without stint in the saving work. On May 14th the number of starving aided officially was 5,795,000. That official daily aid will be steadfastly continued and increased, yet it will be unable to keep pace with the awful need. The death-rate is by far the greatest in the native provinces, where the Government has least influence and control. Only the united efforts of all the humane, the co-operating good-will of all the nations will suffice.

In this emergency, the Committee of One Hundred gladly puts itself at your service, the service of the cause.

Messrs. Brown Brothers & Company, the well-known bankers, 59 Wall street, have freely consented to receive and acknowledge all gifts sent to them. Every expressed wish of donors will be faithfully carried out, and the Committee, on its own part, will earnestly seek the best, most efficient, most economical agencies for the distribution of undesignated funds.

Together and at once let us move to the rescue. We can feed the starving. There is not a minute to be lost. From two to five cents a day will save a life.

WILLIAM E. DODGE, Chairman.
L. T. CHAMBERLAIN, Chair'n of Ex. Com.
JOHN CROSBY BROWN, Treasurer.

73 Bible House, New York, June 5, 1900.

Board of Missions.

In addition to the regular business of the annual session the Board took action in regard to a memorial from the delegates of the M. E. Church, South, to the Ecumenical Conference of Missions at New York. In this memorial the Board was asked to call a General Conference of the Methodists of the South in the special interest of missions. The ratio of representation shall be such as to bring together about one thousand delegates. A committee appointed by the Board reported the following recommendations, which were adopted:

"1. That an Executive Committee be appointed by this Board, consisting of the Bishops in charge of foreign mission fields for the ensuing year, including the island of Cuba, the Secretaries of this Board, and one representative each from the Woman's Foreign Missionary Society, the Woman's Home Mission Society, the Sunday-school and Epworth League Boards, Boards of Education and Church Extension, these members to be chosen by the Secretaries of this Board.

"2. That this General Conference shall be wholly engaged with the subject of missions, and shall include in its schedule all the branches of missionary work enterprised by our church—that is, both foreign and home missions, including also the work which our women are doing at home and abroad.

"3. That the place of holding the Conference should be a city of considerable size, with a fairly central location, and one, if possible, which will raise enough money to make the meeting thoroughly successful on its local side."

The possibilities of such a Conference can not be estimated.—Nashville Advocate.

Street Incident.

"My Dear Sir," exclaimed Lawyer Bartholomew Livington, meeting the Rev. Dr. Archibald Windham on the village street, "What does this mean? I thought you were laid up with all sorts of bad diseases!"

"And so I was," replied the reverend gentleman, "I had an attack of indigestion and from that time on my whole system has been in a disordered condition until I began taking Hood's Sarsaparilla which has put me on my feet and cured all my stomach troubles."

"I don't doubt it," said the lawyer. "This same medicine cured my wife of rheumatism and my little girl of scrofula. When they say it's the best medicine money can buy, they only tell the truth."

"Yes, yes, so they do," replied the minister, and the two passed on.

Something Fresh and Wholesome.

In an extended editorial the Texas Christian Advocate says of "Christus Auctor:" "We read the volume from back to back, and pronounce it a wise deliverance upon the subjects treated. Bishop Candler is an original thinker, and his language is in keeping with the movement of his thought. He has an analytical mind, and he goes down to the bottom of things. To read after him is to get something fresh and wholesome."

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The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

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"Barred Out of Home."

A little back from the country roadway a few miles out from one of our large Southern cities stands the ruin of a magnificent mansion, once the scene of a pathetic life-drama, which though years have passed, yet thrills the heart of one who witnessed the closing scene.

Well is remembered the wild tempest-

nous night with rain driving in sheety torrents across the high iron-spiked wall, and beating, as it seemed, almost like bayonets against the barred and bolted gateway. And there beneath the frowning arch, shelterless and homeless in the pitiless storm that had driven strong men to cover, the fierce lightning flashes that came crackling through the night revealed the frail figure of a delicate young woman with face upturned to heaven and clenched hands uplifted in mortal agony; while her wail of misery penetrating even the awful voice of the storm could be heard in the oft-reprated refrain: "My home! My home! Barred out of home!"

She had been a bright ambitious girl starting hopefully abroad to cultivate her naturally beautiful voice, determined to make a European fame for herself as a successful singer. But circumstances were against her. Unfair rivalries robbed her of the best opportunities. Despite her undoubted talent failure followed failure; she grew morbidly sensitive and wrote less and less often to the fond parents whose greatest happiness was to supply her every need. She was proud: "I will not write again" she said one day, "until I have succeeded." Weeks lapsed into months. Suddenly misfortune and death fell upon the grand old homestead. The young girl giving up the unequal struggle came back across the sea to the death-stricken, bolted, barred, deserted house all unaware of the swift disaster which had left her penniless, orphaned and alone.

"Barred out of home!" This is the sad refrain ringing through the memories of that pathetic scene. "Barred out of home" is the thought that well may echo through the hearts of many a woman who seems to all outward appearance surrounded with every household comfort, that the heart could wish. Alas, health is lacking. Home is no home to the poor sick broken down woman who has no strength, health or energy to enjoy it. Disease bolts and bars a woman outside of the doors of true home happiness as completely as if she had no home.

Countless thousands of weakened, weary, disease-racked women all over these United States have had the gates of a healthy, vigorous home happiness thrown wide open to them by the life-renewing, blood vitalizing "Golden Medical Discovery" of Dr. R. V. Pierce, of Buffalo, N. Y. It lifts the enfeebled constitution out of the quagmire of disease and sets it bodily upon the firm ground of health.

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Home Circle.

LESSONS.

From everything our Savior saw,
Lessons of wisdom he would draw.
The clouds, the colors in the sky;
The gentle breeze that whispers by;
The fields all white with moving corn;
The lilies that the vale adorn;
The reed that trembles in the wind;
The tree where none its fruit can find;
The sliding sand, the flinty rock
That bears unmoved the tempest's shock;
The thorns that on the earth abound;
The tender grass that clothes the ground;
The little birds that fly in air;
The sheep that need the shepherd's care;
All from His lips some truth proclaim,
To us who know their Maker's name.

—Exchange.

THE LEGEND OF TWO SACKS.

There is an ancient legend which tells of an old man who was in the habit of traveling from place to place with a sack handing behind his back and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view, and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got there, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that! "cried the other, "you'll spoil my good things."

"What things?" asked Number One.

"Why, my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them and take them out and air them. See, here is the half-crown I put in the plate last Sunday, and the shawl I gave to the beggar-girl, and the mittens I gave the crippled boy, and the penny I gave to the organ-grinder, and here is even the benevolent smile I bestowed on the crossing-sweeper at my door, and—"

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said Number Two; "there is nothing I care to look at in there. That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said Number One.

Number Two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, everyone else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"It must be a pretty heavy weight to carry," observed Number One.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship or wings are to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said Number Two, "for it appears to be empty, and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger, "for all the evil I hear of people I put in there and it falls through and is lost. So you see, I have no weight to drag me down or backward."—Independent.

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KID-GLOVE AND COAL-OIL MEN.

Mr. Frank Thomson, the president of the Pennsylvania Railroad, who died a few months ago, was known as one of the foremost of living railway managers. There was no part of the business with which he was not familiar, from the control of its great moneyed interests to the fitting of a screw into an engine.

A wealthy man once brought his son to him, saying: "My son has gone through college. Can you make a place for him where he will succeed?"

Mr. Thomson was silent a moment, and then said: "That depends on whether he wants to take a kid-glove course or a coal-oil course."

"What do you mean?"

"If he takes a kid-glove course, he goes in as a clerk, to perform a certain amount daily of writing for which he will be paid a salary. In the other course he goes into the shops and learns the whole business, from the lowest drudgery up. When he has finished, he will know his trade, a valuable one, but his hands will be stained with coal-oil."

Mr. Thomson himself, when a boy, chose the "coal-oil course." He worked four years in the car-shops at Altoona, barely earning his living, but learning the mechanical details of the business.

Thomas A. Scott, the famous railway manager, was a friend of the young man, but gave him no help, leaving him to work his own way. At the end of the four years he sent for him and gave him a responsible position on the Pennsylvania Railroad.

The Civil War broke out that year. Colonel Scott was appointed Assistant Secretary of War, the government believing that his experience in the railway work would have taught him how to handle in transportation great bodies of troops. A problem of peculiar difficulty of this kind arose.

"I know of but one man who can manage this business," said Colonel Scott to the Cabinet. "He is not here."

"Send for him, then," said Mr. Stanton.

The next evening Frank Thomson, then only twenty years of age, appeared.

"Do you mean to tell me," cried Mr. Stanton, somewhat sneeringly, "that we have waited twenty-four hours for this red-headed stripling?"

"He will do the work," replied Scott, quietly. And he did it.

Mr. Thomson was probably peculiarly qualified by nature for his especial business; but there is a strong prejudice among American boys against work which involves manual labor, and a preference for clerical duties as being more refined.

It is a fatal mistake. Great prizes now await the thoroughly equipped, practical man in work which lie outside of mere book-learning, and the boy is wise who grapples with this work with his bare hands and tries to win them. —Youth's Companion.

MAKING ONE'S SELF NECESSARY.

"If I were only necessary to somebody," lamented a girl the other day, "I should have something to live for. But if I were to drop out of the world to-morrow it would not make any real difference to anyone."

"But there is your father," said an older friend.

"Yes; but he is always at his business by day and often out of the city. Jane, our old cook, does the housekeeping, and he really could get along just as well without me. He is so wrapped up in his business anyway that he scarcely notices he has a daughter."

"Is Jane's housekeeping good?" asked the other.

"Not very; when father has to entertain his friends he takes them to the club—but he would do that, anyway."

"Well," said her friend, "you are evidently making yourself as unnecessary as possible, my dear child."

"What do you mean?"

"I mean that you are avoiding every opportunity you have—and they are many—of making yourself necessary to your father. You let a servant make the home instead of doing it yourself. You take the attitude that your father doesn't notice you when you ought to be noticing him instead. If I were you, Mabel—and I do not say this unkindly—I would put away all thought of self and study the situation entirely from his side.

"I would make him so comfortable and his table so dainty that he would be proud to bring his friends there, as I know he used to do. I would show myself loving and responsive always, even though your father is an undemonstrative man; I should even interest myself in his business since he is so absorbed in it.

"But I think you would soon find that he has an interest in other things, too, that you have never tried to meet. I believe that in six months, by these simple means, you would make yourself so necessary to your father," with a twinkle of fun in her eye, "that Jane could never hope to equal you."

But Mabel did not smile. Truth is not always comfortable to hear. "I've had a new view of myself in your looking-glass, Mrs. Dashiel," she said; "and I don't believe I know how to be necessary to everybody. But at any rate I've got my eyes open to the reasons why."—Forward.

THE WARM-HEARTED WORLD.

The last time that Frances E. Willard spoke to a Washington audience she told of a Chicago boot-black who, with his kit on his shoulder and a package of newspapers under his arm, stopped at the call of a man with a club foot. He worked away at the man's shoes, giving them as fine a polish as he could, and, when the job was done, the man threw him double pay, saying: "No change; I made you more work than most folks do."

Quick as a flash the little fellow handed back half of the money, saying with eyes full of earnest sympathy: "Oh, mister, I couldn't make money out of your trouble."

Not far from Washington there lived a boy who has to bear the heavy burden of deformity, but so bravely does he bear it that he is the very heart of his home, the brightest and cheeriest and most helpful one in the household.

A while ago he went out and hunted up a situation for himself so that he might pay his share of the family expenses.

Somebody asked him: "Don't you find it rather disagreeable, going about as you have to now?"

He looked up with his bright, flashing smile, and answered quickly: "Oh, no: everybody is kind to a fellow in my fix," with a slight gesture toward his back.

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There is plenty of love and sympathy in the world, after all, if our eyes are open to see them. —Texas Advocate.

THE BROOM CURE.

In an article on "The Lady Who Does Her Own Work," Mrs. Harriet Beecher Stowe dwells on the value of housework in giving the very healthiest form of exercise, and for the average woman shows it to be far preferable to the work of the masseurs, who, even in those days, more than thirty years ago, seem to have found plenty of patients.

"Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grandmothers knew of?" And then adds: "I will venture to say that our grandmothers in a week went over every movement that any gymnast has invented, and went over them to some productive purpose, too."

Here is a hint which women with thin arms would do well to take. It is said to be really a fact that Clara Louise Kellogg, the singer, when a young girl, was much annoyed by the attenuated appearance of her arms when she began to don evening dress at her crowded concerts. Some one recommended a brisk use of the broom, which advice she followed, and soon had a round, plump member as the reward of her labor. If a thin, listless girl, with a dull eye and stare, can by any means be persuaded to try the "broom cure," she will be astonished to find what a beautifier it really is.—Selected.

God wants our life to be a song. He has written the music for us in his Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—J. R. Miller, D. D.

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The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

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OBITUARIES.

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HAMMOND—Mrs. EFFIE HAMMOND was born Jan. 3, 1828, and died at her home on Pearl river, ten miles above Columbia, April 30, 1900.

Sister Hammond was twice married. Her first marriage was to Mr. Samuel McDonald, who died during the late Civil War, leaving her a widow with three children, two of whom are still living. Her second marriage was with Mr. Walter N. Hammond, April 16, 1866. From this union there were two children, both girls, who survive her. She was left a widow again by the death of Bro. Hammond, April, 1888. By energy and wisdom she was enabled to support and raise her children well. She was a good business woman; always prompt in business matters. She joined the M. E. Church, South, while quite young, at Lenoir's Church, in Marion county. She had been a member of the church when she died for over fifty years. She was faithful and devoted to her church and her God all these years. She was a woman of fine character, widely and favorably known. Everyone I heard speak of her said she was a good Christian woman. It was the custom of that family to make every necessary preparation Saturday for attending church on Sunday; so there was no confusion Sunday morning, and no tardiness in getting to church. I never saw children more devoted to a mother, and well did she deserve this devotion. She taught them to be religious in every childhood. Her most earnest efforts were put forth in training her children, and her children are living evidences of how she succeeded. They all rise up and call her blessed. For the last few years some of her grandchildren lived with her all the time. She took great pains in learning them to pray, and to know and love good. These all revere her memory. She was a woman of much prayer. Although the busy home she would send up prayers to God.

Sister Hammond was especially kind to the sick and needy. Her children are all married and, I think, doing well. This is a sad blow to them, but they sorrow not as those that have no hope, for they have every assurance that she is at rest with her Savior in those mansions which Jesus has gone to prepare for her and all those who love and serve him. May God bless, comfort, and save each one!

W. M. WILLIAMS.

ADAMS—Mrs. IONE ADAMS was born Nov. 29, 1875, near Winnsboro, La., and died at Hickory, Miss., April 4, 1900. Her disease was acute intermittent. She was converted and joined the M. E. Church, South, in Dothl, La., at about the age of fourteen years; was married to Mr. Eugene Adams, of Deostur, Miss., March 28, 1898. Removing from Winnsboro, they came to Deostur, Miss., where they resided until September, 1899, when they made Hickory, Miss., their home, her husband being book-keeper for the Hickory Milling and Mfg. Co.

Sister Adams was received by letter into the Hickory Church, Newton charge, by the pastor, Rev. J. G. Galloway, Feb. 11, 1900. Although not permitted, in the providence of God, to be with us but a few fleeting days, it was long enough to exemplify a most beautiful Christian character, and to "adorn the doctrine of God our Savior." Her few days of patient suffering in our midst, her devotion to her husband and to the Lord, her appreciation of the visits of her pastor, and her triumphant and glorious death, bear testimony to the beauty and reality of the religion of Christ. Such faith as hers was very much like the sainted Hester Ann Rogers, whose life and memoirs she had read to her during her last days. Calling her husband to the bedside two or three nights before her death, she appeared to be very happy, and said to him she had been praying to the Lord to heal her, and seemed to think he had given her the assurance that she would be healed. Although leaving it all to his will, she was perfectly resigned. Asking her husband if he would pray with her, he, kneeling by her bedside, prayed a fervent prayer. Speaking about it afterward to the writer, he said her countenance was illuminated with such a beautiful expansion as he never saw before. Among the last words she said was, "Tell Auntie, tell Eugene, tell everybody I am so happy."

HER PHYSICIAN.

BEASLEY—Bro. J. S. BEASLEY was born May 6, 1826, and died Feb. 11, 1900. He married, first, Miss Martha Millsaps, and after her death he was again married to Miss Martha L. Chadick. When quite a young man he professed religion and joined the M. E. Church, South, and was ever true to his vows.

Bro. Beasley was a strong character, a devoted Christian, a loyal member of the church. He was always at his post of duty, and was a helpful hearer. He watched the progress of the church, and rejoiced in her prosperity. He had clear convictions of right and duty, and was fixed in his faith. The world was made better because of his life. In the church he was timid; in the home he was priest indeed. He has gone to his reward. He had gone on a visit to see his daughter (when he died) in Oklahoma Territory. When found, Monday morning, he was lying upon his side sleeping. He spent Sunday at church worshiping God. On Monday, God took him to heaven.

To his lonely wife and children we extend our sympathy. You may long after him, but not lament him. Why put on robes of dark mourning when he has put on the white robes of glory?

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

J. M. MONEE.

KEITH—The home of Bro. Thomas Keith is made sad on account of the death of Miss SUSAN KEITH, who fell asleep on the twenty-eighth of April, 1900.

Miss Keith was born and raised in Doostur, Miss., where she lived until death. A bright Christian, she joined the church when quite young, and lived up to the expectation of a lit. She had a multitude of friends. Everyone loved her. The preacher's family never had a better neighbor than Miss Keith. Her mission seemed to be to wait on the sick, and to see that the preacher's home was not forgotten. She spoke of her mama and sister being at rest, and expressed a desire to be with them. Though she had been sick a long time, the call was very sudden. The writer preached her funeral in the Baptist Church to a large congregation, she being a member of that church. Her father and sister and three brothers had many to weep with them on that sad occasion. We have a bright hope of meeting our dear sister in that sweet by-and-by. May God comfort the bereaved father in the hour of sorrow, and may the children remember their sister's noble example!

L. J. JONES, P. C.

TOWER—Mrs. EVA VIRGINIA TOWER was born April 12, 1875, at Evergreen, La., being a daughter of Bro. W. N. and Sister Leona L. Price, and died March 10, 1900, at Boyce, La.; was buried the following day at Evergreen, La., Rev. A. W. Turner officiating at the grave.

Sister Tower left a husband—Mr. D. C. Tower—two children—Alder and Tavis—besides father and mother, and grandparents on both sides, two sisters, many other relatives, and a host of friends, to mourn her loss.

Sister Tower was one of those pure-minded, sweet-souled Christians whom everyone loved. To know her was to esteem her. She had not missed a day for a long time in reading her Bible. When she came to die she was perfectly resigned; asked those present to sing, "I'm so sweet to trust in Jesus." About fifteen minutes before she died she kissed her father and mother and sisters good-bye. Her last words were, 'Open wide the gate, Lord." In the presence of such a pure life and triumphant death, what can a gainsaying world answer?

To the bereaved ones and friends we extend our sincere sympathy. You know where she has gone; strive to meet her.

Her pastor, H. S. JOHNS.

PRICE—CLARENCE A. PRICE, son of T. B. and Martha A. Price, was born Jan. 22, 1900, and died April 6, 1900.

This tiny flower of only three months, born to this life only for so short a time, entwined itself about the parents' hearts, a delight to the whole family circle; then drooped and died, too delicate for the chilly winds of this stormy world, but has gone to live forever in the land of eternal bloom, for "of such is the kingdom of heaven," and "where your treasure is, there will your heart be also." So this little treasure has gone, binding the hearts stronger to the "home over there," where all will be safe forever more some sweet day.

'UNCLE HENRY."

HAND—TROTTER, the son of J. R. and E. K. Hand, departed this life March 14, 1900. He was born April 28, 1897. He was named for his grandpapa, A. T. Hand. Trotter lived long enough to have a warm place in the hearts of his dear parents. He would sing for them even while sick. Though his three little brothers and four sisters shall hear his voice no more on earth, may they remember that Trotter is in heaven with his little brother and sister, waiting and watching for them. His earthly sufferings are over, and he is now numbered among the saints in glory, expecting father and mother, brothers and sisters, to join him in that eternal home. May God comfort the bereaved family!

L. J. JONES, P. C.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Moderation is the silken string running through the pearl chain of all virtues.—Fuller.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Actions, looks, words, steps, form the alphabet by which you may spell character.—Lavater.

Chin Pimples

are local in nature. They yield readily to Common Sense Treatment.

HEISKELL'S OINTMENT

is a specific for Pimples, Freckles, Tetter, Eczema and all skin disorders. 50 cts. a box.

HEISKELL'S SOAP

clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.

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A Small Beginning.

"A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dioka' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to June, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

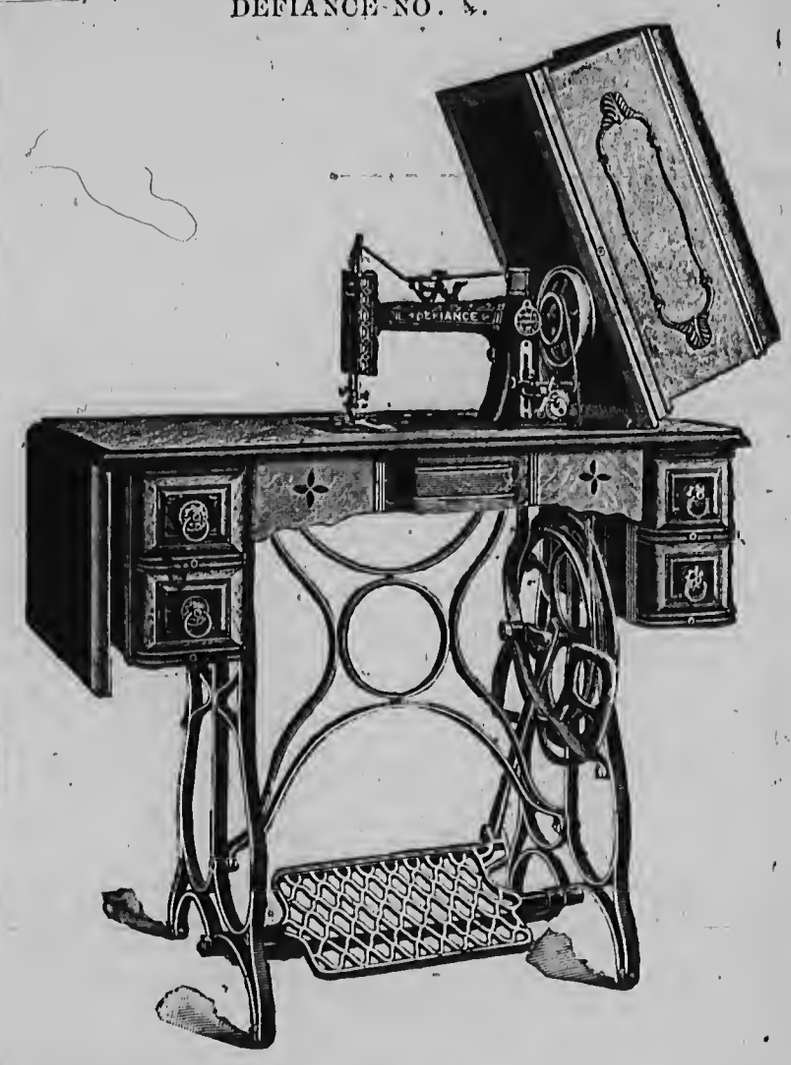
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5¼ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle bar, which is always kept clean, well oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set 14 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter, 1 Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7¼.

This cut shows our new and popular style, the No. 7¼ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7¼ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK, 512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

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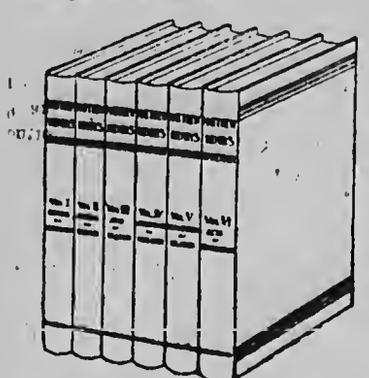
on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



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Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

Cheapest and Best Commentary. Best cloth binding—good type.

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Rev. W. C. BLACK,
512 Camp Street, New Orleans

NEWS OF THE WEEK.

The Boers are in strong force at Roodeval.

Fifteen hundred Boers surrendered to Gen. Brabant at Ficksburg.

The Dowager Empress of China is said to have fled to the Russian legation at Peking.

The general conference of Y. M. C. A. secretaries is being held at Thousand Island Park, N. Y.

It is stated that Senator Hanna will succeed himself as chairman of the Republican National Committee.

Tung-Chow, thirteen miles from Peking, was burned Friday. Twenty native Christians were killed.

Four Chinamen were received into full communion at the Canal Street Presbyterian Church, in this city, last Sunday.

The Peary Arctic steamer "Windward" has completed her repairs at St. John's, N. F., and is ready for her Arctic voyage.

British authorities apparently regard the situation north of Kroonstad as serious. The Kroonstad garrison is being reinforced.

A mob lynched Askew and Ross, the negroes suspected of the murder of Christina Winterstein, on Sunday, near Mississippi City.

The Temperance Congress was opened at London on June 11. The American delegates are taking a prominent part in the proceedings.

The railroad track from Huang-Tsun to Le-Fa, a distance of thirty-three miles, has been destroyed and bridges and stations burned.

It is asserted at Tien-Tsin that only the strongest possible action of the powers can remedy the Chinese situation, which has grown serious.

Gen. Pio del Pilar, the Filipino general captured Friday night, has been fully identified. He was captured by some of the native police.

Dr. Jamison will stand for Parliament. He says everything points to the federation of the different States in South Africa within the Empire in a few years.

The Southern Industrial League Convention, to assemble in Atlanta, July 18, 19 and 20, will discuss questions of importance to the business men of the South.

In addition to checking all speculation on the London Stock Exchange the Chinese situation has led to considerable realization and a general decline in prices.

Admiral Kempff reports the landing of forces by the different nations and that communication is being opened to Peking. The Americans joined with the other powers.

BAD BLOOD is a bad thing. It is responsible for scrofula, salt rheum, humors and many other diseases, including rheumatism and that tired feeling. Bad blood is made good blood by Hood's Sarsaparilla.

Sick headache is cured by Hood's Pills. 25 cents.

Methodist Episcopal missionaries at Peking cable that the situation of the foreigners is critical, and ask that the United States Government be urged to act quickly.

The gunboat "Nashville," with a force of marines aboard, has sailed from Cavite for Taku. The "Monocacy" at Shanghai has been ordered to join Admiral Kempff at Taku.

The French Minister of Foreign Affairs, M. Delcasse, says the most complete understanding exists between the powers for the defense of Europeans and the legations in China.

The Boers have torn up twenty-one miles of the railway between America Siding and Roodeval. Unless speedily repaired, this interruption will bring Lord Roberts' forward operations to a standstill.

The viceroy of Yuln has memorialized the Chinese throne, earnestly requesting the government to allow the foreign powers to use the railroad, pointing out that otherwise serious trouble is unavoidable.

The Colorado Prohibition State Convention nominated a full State ticket and adopted a platform which holds the President of the United States responsible for the establishment of "drunkeries" in the Philippines, Puerto Rico and Cuba.

The Boxers' movement in China is assuming alarming proportions. Peking is practically in the hands of a howling mob of undisciplined troops. All the foreigners have taken refuge in Legation street. Two trains have been sent out with over 1200 European and American soldiers on board, to repair the breaks in the railroad.

Wung Tung Ho, Emperor Kwong Hsu's confidante, has sent a message to the people of the west of China making proposals to end the state of anarchy brought about by Empress Hsi Tsi, calling upon the foreign powers to release the captive Emperor, declare a joint protectorate, and govern the country through his Majesty.

The Boers have annihilated a whole battalion of British soldiers. Between 600 and 700 have been either killed, wounded or captured at Roodeval. Miles and miles of the railroad track have been torn up, and Lord Roberts' communications with the Cape cut off. The news caused a great shock to British nerves, and London is brought to a realization of the fact that the war is not over. The Transvaal capital is now at Machadadorp.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and $1 bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Oshy, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and they applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 E. Main St., Cleveland Block, MEMPHIS, TENN.

District Conferences.

MISSISSIPPI.

Vicksburg, at Port Gibson.....June 13-15

NORTH MISSISSIPPI.

Corinth, at Booneville.....June 27
Aberdeen, at Strong's Station....June 28-July 1
Grenada, at Oakland.....July 26-29

LOUISIANA.

Opelousas, at Opelousas.....June 26
Shreveport, at Benton.....June 27-July 1
Baton Rouge.....July 5-8

How a Woman Paid Her Debts.

I am out of debt and thanks to the Dish Washer business for it. In the past five weeks I have made over $500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 246, Station A, Pittsburg, Pa., and you can't help but make money in the business. I believe that I can clear over $5 000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS B.

The very best premium offer we have ever made is our Sewing Machine Offer now running. You get the machine at a fabulously low price, and with it get a six months' subscription free. You have different styles to select from, and you have ten days to test the machine. Don't fail to read our offer.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

(In Part.)

Como	30, July 1
Sardis	7, 8
Burgess, at Cole Springs	14, 15
Eureka, at Eureka	15, 16
Arkahutia, at Mal Mason	21, 22
Senatobia	22, 23
Batesville, at Wesley	28, 29
Courtland, at Chapel Hill	29, 30
Cold Water, at Loves	Aug. 4, 5
Pt. Hill	6, 7
Pt. Grove, at Davis Chapel	11, 12
Hernando, at Hines	18, 19

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Shaw	June 16, 17
Greenville	23, 24
Leland	30, July 1
Hollandale	1, 2
Shipman's Chapel	7, 8
Merigold	8, 9
Drew	14, 15
Clarksdale	22, 23
Jonestown	28, 29
Lula	29, 30
Hollywood	Aug. 4, 5
Crews	6
Phalia	11, 12
Coahoma	18, 19
Sherard's	25, 26
Gunnison	Sept 1, 2
Bolivar	8, 9

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Sallis, at Clear Branch	July 1
Richland	3
Atlanta	7, 8
Stewart	12
Walthall	14, 15
Lexington	21, 22
Ebenezer	24, 25
Kosciusko station	28, 29
Kosciusko, at Salem	Aug. 4, 5
Belzona, at Sky Lake	11, 12
Ackerman, at Liberty Hill	8
Ethel	18, 19
Poplar Creek, at Salem	21, 22
Louisville	Sept. 1, 2
Rural Hill	3, 4
South Union Camp Ground	Aug 25, 26
Durant	Thurs. July 5

T. W. DYE, P. E.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Drug gists. 50c and $1,0 bott es.

WINONA DIST.—THIRD ROUND.

Winona station	June 9, 10
Carrollton and McAnerny, at Carrollton	16, 17
Greenwood station	23, 24
Webb circuit, at Tutwiler	30, July 1
Wino circuit, at Salem	7, 8
Vaiden circuit at Columbiana	14, 15
Black Hawk circuit, at Sweet Water	21, 22
Moorehead circuit, at Baird	28, 29
West circuit, at Hebron	Aug. 4, 5
McNutt circuit, at Sunny Side	11, 12
Carrollton circuit, at Valley Hill	18, 19
Ittа Bena and Eldon circuit, at Ashton	25, 26
Indianola circuit, at Fairview	Sept 1, 2

On this round the records of Church Conferences and church registers will be called for. Let the brethren take notice, and have them there.

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville station	July 2
Corinth station	7, 8
Iuka station	14, 15
Iuka circuit, at Bethel	16, 17
New Albany circuit, at Bethlehem	21, 22
Ripley and New Albany, at New Albany	23
Blue Springs, at Leighton	28, 29
Gun Town and Baldwyn, at Pleasant Valley	30
Jonesboro, at Ebenezer	Aug. 11, 12
Kossuth, at Rienzi	18, 19
Ripley circuit, at Dumas	21, 22
Corinth circuit, at Shady Grove	25, 26
Mantachie, at Center Star	Sept. 1, 2
Belmont	4, 5
Marietta, at Ozark	8, 9
Burnt Mills, at Forest Grove	11, 12
Jacinto	15, 16
Booneville circuit	19

W. M. YOUNG, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at Wesley	June 10, 17
Okolona station	18
Tupelo station	24, 25
Prairie circuit, at Palue's Chapel	30, July 1
Buena Vista circuit, at Asbury	7, 8
Montpelier circuit, at Palestine	11
Amory and Nettleton, at Amory	14, 15
Okolona circuit, at Grady's Chapel	21, 22
Shannon circuit, at Troy	27
Verona circuit, at Chesterville	28, 29
Tremont circuit, at ——	Aug. 4, 5
Fulton and Smithville, at Andrews Chapel	7
Aberdeen station	12, 13
Aberdeen circuit, at ——	18, 19
Quincy circuit, at ——	22
Nettleton circuit, at ——	25, 26

District Conference at Strong's Station, June 28–July 1, inclusive. A full programme will be published soon.

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 3, 4
Starkville station	10, 11
Macon	24, 25
Shuqualak, at Center Valley	26
Winstonville, at Hashuqua	30, July 1
Crawford, at Shafer's	7, 8
Columbus circuit, at Flint Hill	14, 15
Hebron, at Center Point	20
Brooksville, at Exprnirie	21, 22
Tibbee, at Mayhew	28, 29
Columbus station	Aug. 5, 6
Cedar Bluff	9
Starkville circuit, at Lebanon	11, 12
Sturges, at Bevel Hill	17
Lagrange, at Big Creek	18, 19

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Shawnee circuit, at Fountain Grove	June 2
Abbeville circuit, at Cambridge	9
Randolph mission, at Algoma	15
Pontotoc circuit, at Ebenezer	16
Mt. Pleasant circuit, at Union	23

J. W. HONNOLL, P. E.

Holly Springs, Miss.

GRENADA DIST.—THIRD ROUND.

Oxford station	June 2, 3
Water Valley—Wood Street	9, 10
Water Valley—Main Street	12
Paris circuit	16, 17
Toccopola circuit	23, 24
Oxford circuit	25
Grenada circuit	30, July 1
Grenada station	7, 8
Water Valley circuit	14, 15
Minter City	21, 22
Charleston circuit	28, 29
Coffeeville circuit	Aug. 4, 5
Elzy	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	20
Cascilla	25, 26

District Conference at Oakland, July 26-29.

R. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

(In Part.)

Madison, at Madisonville	July 14, 15
Vaughan's, at Soule Chapel	Tues. 17
Terry, at Forest Hill	21, 22
Capitol Street	22
Sharon, at Forest Grove	28, 29
Faunin, at Drake's	Aug. 4, 5
First Church	5
Canton	12, 13
Benton and Midway, at Benton	18, 19
Yazoo City	19, 20

T. B. HOLLOMAN, P. E.

FOREST DIST.—THIRD ROUND.

Carthage, at Sardis	Sat. and Sun. 30, July 1
Montrose, at Montrose	Sat. and Sun. 7, 8
Vossburg and H., at Eucutta	Sat. and Sun 15, 16
Hillsboro, at Contrell	Sat. and Sun 22, 23
Raleigh, at New Taylorsville	Sat. and Sun 29, 30
Forest, at Pulaski	Sat. and Sun. Aug 4, 5
Lake, at High Hill	Sat. and Sun. 11, 12
Neshoba, at Philadelphia	Sat. and Sun 18, 19
Indian Mission, at Cushtusa	Fri. 24
Walnut Grove, at Mt. Zion	Sat. and Sun. 25, 26
Morton, at Zion Grove	Sat. and Sun Sept. 1, 2
Rose Hill, at ——	Sat. and un. 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun. 22 23
Decatur, at Good Hope	Sat and Sun. 29, 30
Chunkey, at ——	Sat. and Sun. Oct. 6, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

Attention of preachers in charge and of secretaries of Church Conferences is called to Question 20. The preachers will oblige me by seeing that the registers and records are presented for examination. Questions 17 and 19 will also be called, and full answers be looked for. Let the stewards be diligent and faithful.

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street	July 8
South Vicksburg	8
Port Gibson	15
Flora, at Brownsville	21, 22
Edwards, at Learned	28, 29
Bolton, at Raymond	Aug. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Hickory Ridge	18, 19
South Warren, at Red Bone	25, 26
Hermanville	Sept. 1, 2
Warren	8, 9
Anguilla	15, 16
Rolling Fork	16
Utica	22, 23
Satartia	29, 30

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

Gloster	June 23, 24
Percy Creek	29, 30
Woodville	July 1, 2
Rosetta	7, 8
Mizpah	14, 15
Mars Hill	21, 22
Bells Grove	28, 29
Bethel	Aug. 4, 5
Cedar Grove	11, 12
Cool Spring	18, 19
Tarver's Chapel	25, 26
Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 16

District Conference will meet at Harriston, July 25.

Camp meeting at Sam Jones Camp Ground will begin Aug. 3, and continue ten days. Camp meeting at Bethel Camp Ground will begin Aug 8, and continue ten days.

W. L. C. HUNNICUTT, P. E.

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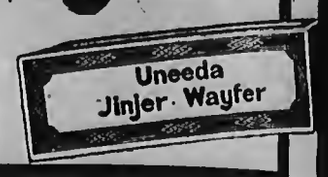

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MERIDIAN DIST.—THIRD ROUND.

Meridian—Central	June 14
Meridian—East End	17, 18
Meridian—South Side	17, 18
Meridian—West End	Wed. 20
Lauderdale, at Bethel	23, 24
Porterville, at Longstreet	30, July 1
Wayne, at Spring Hill	7, 8
Winchester, at Goldwood	14, 15
Waynesboro, at State Line	21, 22
Leakesville, at ——	28, 29
North Kemper, at Spring Hill	Fri. Aug 3
DeKalb, at Marvin	4, 5
Pachuta, at Orange	11, 12
Enterprise, at Enterprise	Mon. 13
Vicksville, at Coker's Chapel	Wed. 15
Binnsville, at Wahalak	19, 20
Middleton, at ——	25, 26
Mathorsville, at ——	Mon. 27
Shubuta, at Quitman	Sept. 2, 3
Daleville, at Andrew's Chapel	8, 9

G. A. GUICE, P. E.

SEASHORE DIST.—THIRD ROUND.

Ellisville and Laurel, at Laurel	June 9, 10
Purvis, at Eastabuchie	17, 18
Nicholson, at Wesley Chapel	23
Lumberton and Pojonville, at Lum'n.	24, 25
Escatawpa, at Orange Grove	30
Moss Point	July 1
Williamsburg, at Oaknole	7, 8
East Covington, at Oakahay	9
Americus, at Ward's Chapel	21, 22
Ocean Springs and Scranton, at Scranton	24
Biloxi	25
Gulf Port, at Handsboro	26
Coalville, at White Plains	28, 29
Columbia, at Hopewell	Aug. 4, 5
Bay St. Louis	10
Pearlington and Logtown, at Logtown	11, 12
Brooklyn, at Saucier	18, 19
Vancleave, at Mt. Pleasant	25, 26
Hattiesburg	Sept. 2, 3

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Pisgah	June 2, 3
McComb City	3, 4
Hazlehurst	9, 10
Mt Carmel, at Santee	16, 17
Tylertown, at Holmesville	23, 24
Caseyville, at Galatia	30, July 1
Topisaw, at Pleasant Grove	7, 8
Providence, at Bahala	14, 15
Westville, at Jones' Branch	17

H. WALTER FEATHERSTON, P. E.

Brookhaven, Miss.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City	30, July 1
Patterson	7, 8
Franklin	14, 15
New Iberia	21, 22
Jeanerette	28, 29
Abbeville, at Prairie Gregg	Aug 4, 5
Lafayette	11, 12
Opelousas	18, 19
Washington, at Elm Bayou	25, 26
Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brule, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Chenlere	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Barnice and Dubach, at Dubach	30, July 1
Farmerville circuit, at Ebenezer	6
Downsville circuit, at Douglass	7, 8
Lisbon circuit, at Harmony Chapel	14, 15
Simsboro circuit, at Pine Grove	16
Calhoun circuit, at Lapine	21, 22
Linneaville circuit, at Grand Bayou	28, 29
Minden	Aug. 4, 5
Gibsland circuit, at Gibsland	11, 12
Vernon circuit, at Oak Ridge	17, 18
Ruston	19, 20
Bienville circuit, at Bear Creek	25, 26
Valley circuit, at Blocker	30
Arcadia circuit, at Arcadia	Sept. 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Gnnsville circuit, at Siloam	15, 16

B. T. CREWS, P. E.

Over-Exertion of Brain of Body, Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. R. Richardson, Holly Springs, Miss.

Capable Woman Wanted

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Is grocery money earned. And you save it when you buy here.

Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving, too.

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IT CURES. THAT FACT IS ESTABLISHED by the testimony of hundreds of the best people in the land, physicians included. If you doubt its virtues, TRY IT, and we GUARANTEE your testimonial will follow.

It is Clear as Crystal, Free from Sediment, Delightful to the Taste, Unequaled as an Appetiser, and an enemy to Indigestion.

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PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening this most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

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GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (Rev.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

Christian Advocate.

VOL. 47. NO. 25. NEW ORLEANS, THURSDAY, JUNE 21, 1900. WHOLE NO. 2287

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Dr. H. A. Randle, who was a Baptist missionary in China for twenty years, and is now in Washington as a traveling evangelist, gives the following interesting account of the "Boxers," whose revolution in China is exciting the civilized world: "The Boxers organized in Western Shantung about fifteen months ago It is a patriotic organization, similar to the old Know Nothing party in this country, the avowed purpose of which is to oust the foreigner from China. It first took the name of the Great Sword Society, meaning thereby that they would use force to expel the so called 'barbarians' from their country. The name, however, has since been changed to the First Fighting Society, which has been rather satirically translated 'Boxers.' The aggressive action of Germany in Shantung, no doubt, had a large influence in its formation, and I believe their first thought was to fight, or rebel, the Germans. Probably, however, they soon recognized that as a task beyond their early powers, and they began to threaten the native Christians and the missionaries, and shortly after to attack them, at first destroying their property, with a view to their recantation. Subsequently they began to kill the native Catholic Christians, which stirred up their zeal and increased their numbers. The authorities, both local and central, have done much, though indirectly, to encourage them, and they, doubtless, have the countenance of the Empress Dowager, as well as the sympathy and good wishes of all anti-foreign mandarins and gentry, which certainly includes a vast majority of those influential classes. I consider that there will be no rest in China until the Empress Dowager is removed from power. There is a good element in China desiring reform, but it is not influential. The present government of China is corrupt in the extreme, and has been perpetuated longer than is good for the country or the world. While commercial aggression of European powers is at the bottom of the present troubles, the missionaries, whose position is critical, must suffer for the hatred thus engendered against foreigners, the unprotected positions of many of them making them specially subject to attack." So far as this government is officially concerned, there has been no change in the situation during this week, except that orders increasing our naval force in Chinese waters have been issued. Englishmen who have been in Washington since the Boxer troubles began seem to be strongly impressed with the idea that Russia had something to do with starting it, and that it is a part of a movement for the ultimate control of China. One of them—Mr. Charles Burton, of London—said of the published cablegram that the Dowager Empress had asked for Russian protection: "That looks curious to me. Things don't happen by accident there. Doubtless there was an understanding that the lady was to seek Russian protection. My own opinion is that Russia would not have permitted these troubles to come to a head until the Trans-Siberian railroad was completed, were it not for the fact that England is involved in the South African war."

Following his usual course, President McKinley has referred all the requests received during the last few days from missionary societies, asking that steps be taken to protect our missionaries in China, to the Department of State. The theory of the government is that such requests are unnecessary, as it is the business of our diplomatic and consular officers to extend that protection at all times.

Gen. E. S. Otis, late military governor of the Philippines, arrived in Washington this week. He was asked to answer many questions, and among the rest, why so many saloons had been allowed in Manila to demoralize both soldiers and natives. Gen. Otis said, in reply to that question: "In regard to the saloons in Manila, their number has been reduced one-half. Manila is almost a model city. It is in good sanitary condition and well-governed. It is quiet, and, compared to the population of other cities, is well balanced in every respect. Our army has been under rigid discipline, and the misdemeanors of the soldiers have been fewer than in other armies of equal size."

One class of trade is following our flag that will do more harm than good—that in intoxicants. In the official summary of United States commerce are figures showing that we have during the last ten months sold beer to the following amounts: To Cuba, $585,328; to Porto Rico, $17,018; to Hawaii, $164,721, and to the Philippines, $369,974. Thus this great and Christian country has in less than a year unloaded upon those who have newly come under the protection of our flag, beer, the wholesale price of which was more than a million dollars, not to mention other intoxicants which are not particularized in the summary of commerce. That it is our duty, alike as Christians and humanitarians, to try to uplift the benighted peoples who have come under our flag as a result of the war with Spain, is universally admitted, but can we do it by teaching them the use of intoxicants? Do we wish those peoples to get the idea that distilleries and breweries are the leading American institutions? That is what is being done, whatever the wishes of our people.

Washington, June 13, 1900.

MANSFIELD FEMALE COLLEGE.

"The most exacting field of labor in Methodism is a large district, demanding one's entire time, and the best of head and heart, and the constant expenditure of nervous force, in order to bring things to pass, and push onward and upward the Lord's work. I was fortunate, therefore, in securing a few days for the rest and enjoyment of the Mansfield College commencement. At 11 A. M., of Sunday, June 10, and again at night, Dr. J. L. Pierce, of Monroe, La., discoursed to the delight of all. The commencement sermon was indeed a splendid effort—scriptural, spiritual, choice in diction, well delivered, and truly eloquent. The large audience, notwithstanding the intense heat, listened with rapt and unflagging attention to the end. At night the Doctor's text was, "Ye must be born again," and the sermon was a strong deliverance upon the all-important doctrine of the new birth. Accurate in statement, clear-cut and convincing in presentation, aptly illustrated and forced home with emphasis and unction, it produced a profound impression upon the hearers. At both hours Dr. Pierce soared above the glittering nothings and insipid platitudes of the ordinary commencement pulpit orator, and preached in the fear of God and the love of souls.

Doubtless others will send to the ADVOCATE full account of the many brilliant things said and done, and we can, therefore, be free to write of several matters of interest and importance to the friends of our Louisiana college for girls.

The serious illness of Rev. J. L. P. Sheppard evoked the sympathies of his many admirers, who have watched with generous pride his steady devotion to the college, and his continued and successful labors in its behalf. Confined to his residence, he is under the heaviest cross that can come to a live man, accustomed, as he has ever been, to being busy about the Master's work. Let the prayers of his brethren throughout the Conference go up to God in his behalf.

Mansfield College is to-day on high ground, the work of the last year having been thorough, the attendance of pupils large, and the twelve bright young women graduates going forth as splendid specimens of what our Methodist college can do for the daughters of our land.

It may not be out of order just now to remind our preachers and the laity of our church that no institution more richly deserves, or stands more in need of, their twentieth century donations than does Mansfield Female College. Founded in the years long gone by Dr. Thweatt, and struggling up to her present position of great honor and influence, she certainly merits the generous support of all our people.

Dr. Samuel S. Keener, president of our Conference Board of Education, well said in his report to the Annual Conference last December: "While there is a grand revival of interest in education all over our State and throughout our common Methodism, shall not Louisiana Methodism awake, arouse, and put forth her strength in this same grand end? Mansfield should be enlarged in plant, advanced in curriculum, and endowed with at least $50,000. Let us work to that goal."

The Louisiana Conference adopted that report, and now preachers and people should "perform the doing of it." That portion of the thank-offerings that can be directed by the givers should be directed somewhat like this: To educational work in China, ten per cent., and the balance to Centenary and Mansfield Colleges, in equal amounts.

JOHN T. SAWYER.

Shreveport, La., June 14, 1900.

THE BROOKHAVEN DISTRICT CONFERENCE.

MR. EDITOR: I have waited for some time, hoping that some one more in the habit of writing for the ADVOCATE would send in an account of our District Conference. It was so helpful to me and, I think, to all the brethren that I feel sure some notice of it is worthy of publication.

The Conference was called to order at nine o'clock A. M., April 26, by the presiding elder, Dr. Featherstun. The attendance at the opening was small, but reinforcements came until all the traveling preachers except four reported. There were few lay delegates and local preachers who answered to roll-call. I wonder why our lay delegates and local preachers do not attend District Conference? This was my first time in the District Conference of the Brookhaven district, and I had thought the seat of the Conference at Magnolia so easily reached that we would have a good attendance of these brethren. I do not intimate that this district is an exception. I have never seen a fair attendance of laymen and local preachers, except in the old Woodville district. I have, however, only been in three districts. Every session was helpful, and suggested practical plans for the good of the church. The programme arranged by the presiding elder was the very best for the occasion. It was strictly followed, except when brethren were not present who were on the programme. We received so much help, so many useful and practical suggestions from it, that the Conference heartily passed a resolution of thanks to Dr. Featherstun for its preparation. I do not wonder that Dr. Featherstun is loved and respected by the brethren. I was not in his district last year, but now and then, when I met one of his preachers, I heard of him with satisfaction, and now, being in the district, I understand the secret of it.

One day was Missionary Day, and a helpful session it was. Reports from the preachers showed deep interest in missions. At 11 o'clock R. Bradley preached a soul-stirring missionary sermon. In the absence of the president of the Woman's Foreign Missionary Society, Mrs. Dr. Featherstun reported. The programme at night included a missionary rally, addresses being delivered by Mrs. Dr. Featherstun and Mrs. J. P. Drake. I wish the ADVOCATE had the addresses of these talented Christian women. Thank the Lord for such workers. May he give the church many more like them! The presiding elder had prepared an address on missions for the occasion; but when he had heard these ladies, he saved his address for some time, when an audience had not had the feast they had just enjoyed. The truth is, Mr. Editor, silence was golden, and he had judgment to see it. At the conclusion a strong Woman's Missionary Society was organized at Magnolia.

The cause of education was given prominence one day, and at night Bishop Galloway came and put the cap-stone on that day's work with a lecture on the Twentieth Century Thank-offering. Everyone knows our great Mississippi Bishop, and will pardon me when I fail to say anything about that lecture. At the close a collection was taken for this great Methodist movement, and about one hundred and fifty dollars subscribed.

There was much that deserves extended notice; the paper read by Rev. J. J. Golden, "How to Get a Contribution from Every Member," being quite meritorious. Several other splendid papers were also read.

The following were elected delegates to the Annual Conference: L. L. Lampton, J. E Carruth, D. E. J. Mitchel, and F. B. Catching.

McComb City was selected as the place for the District Conference next year.

Bro. Keen, the Bishop of Magnolia, was a royal host.

If you had only known what a good, helpful time we had, you would have been there, Mr. Editor.

H. B. TREVILION, Sec.

NOTES FROM GREENVILLE DISTRICT.

The Greenville District Conference met in Clarksdale, Miss., May 25, 1900, and continued its sessions three days. Rev. J. W. Dorman presided in his usual genial and brotherly spirit. This year closes his term on the district. The Bishop can more readily find a successor than a substitute. I have known no presiding elder who kept in closer touch with the preachers, or labored more earnestly as a co-pastor in the work.

The Conference was honored with visits from Revs. Dr. W. B. Murrah, G W. Bachman, T. Y. Ramsey, and S. M Thames.

Rev. B Campbell Trigg was recommended to the Annual Conference for admission on trial.

The following lay delegates to the Annual Conference were elected: Rev. J. D. Parmer, J. E. Rather, J. W. Wyatt, and Robt. Somerville; alternates: J. H. Johnson and J. H. Sherard.

The sessions of the Conference were pleasant and religious. The reports from the work were, on the whole, the best I have ever heard so early in the year. The outlook for "all collections in full" seems flattering, the entire assessments being provided for in several charges, and Boliver reporting an excess pledged. The pastor, Rev. J. M. Moose, is an excellent and enthusiastic worker.

The Committee on Spiritual Interests made an encouraging report, some good revivals having been held during the year.

A resolution was adopted by the Conference favoring the establishment of a Methodist paper in Mississippi.

The next District Conference will be held at Shaw.

J. R. COURTISS, Sec.

THE DURANT DISTRICT CONFERENCE.

This body met in the town of Kosciusko, April 27, 1900. The day previous the Preachers' Institute of Durant district was held, and an interesting program which had been arranged by the presiding elder, Rev. T. W. Dye, was discussed. The discussions were participated in by ministers and laymen, and some excellent speeches were made.

The opening sermon of the District Conference was preached Thursday evening, April 26, by Dr. T. C. Wier, of Lexington and Tchula station, and was a clear and forceful presentation of the subject of a divine call to the ministry, the relation of the pastor and his flock, and the reciprocal obligations growing out of that relation.

Revs. T. W. Dye, J. W. Treadwell, W. L Anderson and D. L. Cogdell delivered sermons which were much enjoyed.

Friday morning, April 27, the District Conference was called to order at nine o'clock by the presiding elder, and all the interests of the church were carefully looked into. The pastors were all present save Revs. R. T. Nolen, J. F. Evans, and R. I. Allen. There was a fair attendance of laymen, considering the time of the year and the pressing demands upon the farmers for work. The reports from the brethren showed signs of improvement in almost every line. Finances on most of the charges were reported favorable, and the Conference seemed to be a unit in the determination that no deficit be reported from Durant district at our next Annual Conference. Amen! The spiritual feature was stressed, and more than once a baptism of the Spirit came upon the Conference. The Epworth League was represented by Revs. Augustus and Gladney in strong, telling addresses. The Twentieth Century Thank-offering was discussed by Bro. Dye in a masterly way, and made a profound impression on the large audience that heard it.

Rev. J. H. Shumaker, our Conference host, was untiring in his efforts to make us comfortable and happy, and succeeded admirably.

The lay brethren make wise selections of delegates to Annual Conference.

Our next session will be held at Durant. G. W. GORDON.

Ackerman, Miss., June 14, 1900.

THE PAINE INSTITUTE.

REPORT OF PRESIDENT FOR SESSION OF 1899-1900.

We have just closed a pleasant and profitable session of the school. There were enrolled 266 students. We found it necessary to employ two teachers and an assistant besides our regular faculty. This we could do through the liberality of the Colored Methodist Episcopal Church. With this additional force we were enabled to do the most satisfactory work of any session. We graduate one from the Collegiate Department and sixteen from the Academic Department. Four of the graduates are ministers of the gospel.

We need very much a heating apparatus. The buildings ought to be painted. Sewerage, together with conveniences for the female boarders—bath-room conveniences and a laundry—have been put in Holsey Hall and near it.

We are reaching different parts of the Colored Methodist Episcopal Church. Students have been in attendance this session from Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, and Louisiana.

We have an active Y. M. C. A. and a live Epworth League, both organized this session. There have been some conversions in the school. The spiritual life has been excellent.

Very respectfully,

GEO. WMS. WALKER, Pres't.

June 8, 1900.

The 20th Century Movement.

A MOST IMPORTANT MATTER.

We are profoundly glad that our Bishops have appointed the week, July 2-8, as a season of fasting and prayer, and have designated the closing Lord's Day as a time for taking a collection in behalf of the Twentieth Century Fund in every congregation. It is necessary, if we are to profit largely by their suggestions, that we give the matter due and earnest heed. God forbid that we should be thoughtless or indifferent concerning it! Every church paper should keep it constantly before the people during the whole month of June. Not an issue should be suffered to go to press without some reference to it. A mere casual notice is not enough. What is demanded is frequent, earnest, insistent discussion and appeal. The pulpit also must not be silent. On every Sunday morning and at all week-day services let the subject under consideration have precedence. The people should be taught that a great enterprise is on hand, and one that calls for the heartiest co-operation of all the Methodists in the land. In the Sunday-schools, too, let the same idea be zealously propagated. The time is short, and no opportunity should be wasted.

Nothing could have been more proper than that the collection should be preceded by protracted fasting and prayer. As a church, we have many reasons for humbling ourselves in dust and ashes before God, and crying for pardon and cleansing. The burden of our sins is very great. Worldliness has crept in among us to an alarming extent. Many of our members have a name to live, and are yet dead. The whole tone of our spiritual life is far less vigorous than it ought to be. Oh, for earnest, fervent, concerted prayer! God is not dead, nor has he vacated the throne of his glory. His ear is still open to hear our petitions, and his arm is stretched out to save. What a sight it would be if every household in Southern Methodism should rear an altar, and offer the sacrifice of penitence and thanksgiving; if from every church there should go up wave after wave of holy desire and aspiration! God is our supreme need. To be right with him is our greatest duty. When we have consecrated ourselves afresh to his service, let us signalize the great event by bringing a liberal portion of our substance and laying it down for the cause of Christian education. Unless we do something of this sort, there is danger that our spiritual emotions will evaporate into thin air.—Nashville Advocate.

ATLANTA IS THE PLACE.

Says the Epworth Era: "The Southern Epworth League Conference will meet in Atlanta, July 26-29, 1900. This will be the first General Conference of the Leaguers of Southern Methodism, and, doubtless, will prove a great and historic event in our League work. It is fervently hoped that it may prove the starting-point of mighty purposes and church-wide plannings for victory by the younger hosts of Methodism. Let everybody who loves the League, and who can do so, go up to this great assembly.

"The great auditorium at the Southern Interstate Fair Grounds, Atlanta, where the Southern League Conference is to be held, has already been named 'Epworth Hall.' It has a seating capacity of nine thousand. It is to serve for great public assemblies at the first meeting of the Southern Interstate Fair, in October next. Let us dedicate it in July with the songs and prayers of a host of Leaguers that shall fill its vast interior."

There is every prospect that this will be a great and profitable Conference. Large plans are being made, brilliant speakers will be on hand, and Atlanta will "do herself proud" in welcoming and in entertaining the Leaguers. A uniform railroad rate of one fare for the round trip is assured. The boarding-houses and hotels have promised a minimum rate of one dollar per day. One of the features of the Conference will be the most extensive missionary exhibit ever made by our church.

WHEN I HAVE TIME.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair.
When I have time.

When I have time the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise.
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content.
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—Medical Missionary Record.

Communications.

"Value of Mission Work as Shown by Statistics, and the Opinions and Statements of Observers."

(Read at the Columbus District Conference, North Mississippi Conference, April 27, 1900, by Rev. M. E. Tumlin.)

True Christianity is essentially missionary in character. In a highly important sense the Lord Jesus may be considered the first missionary. He was sent by the eternal Father to set up his kingdom on the earth. The work of the patriarchs and prophets, by whom he "spake in time past unto the fathers," was but preparatory to the spiritual reign of the Son of God. "He that came from above is above all." His hands that were once nailed to the cross "have lifted the gates of empires off their hinges, changed the courses of the centuries, and still governs the ages." In order to perpetuate his spiritual kingdom among men, the risen Christ, just before his ascension, gave to his disciples their marching orders, "Go ye into all the world and preach the gospel to every creature." The mission of Christ was to the Jews. "I am not sent but to the lost sheep of the house of Israel." His death upon the cross for all men broke down the middle wall of partition between the Jew and Gentile, and opened the gate of the common salvation to the whole world, and he commanded the disciples to preach to Jews and Gentiles, having "tasted death for every man." The Acts of the Apostles is the first missionary volume, and shows how Christianity was applied as the salt of the earth to save the heathen world from moral putrefaction. Paul was a model missionary. Although originally a relentless persecutor of Christians, when he became a new man he was called to be the apostle of the Gentiles. He conferred not with flesh and blood, and became the champion of the Christian faith to a heathen world. In recounting his toilsome missionary labors, he says: "In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Until the consummation of all things the study of Paul's missionary character, travels and labors must constitute a standard and sacred classic for all who want to comprehend the true principles of Christian propagandism. He finished his course with joy, and the ministry which he had received of the Lord Jesus, by sealing the faith which he had preached with his own blood. But his hand (as H. B. Bascom says) that stretched the strong eastern tent and wore the dungeon's chain, now sweeps in grandest triumphs the harps of heaven."

Paul was only one of the noble band of apostolic missionaries. Peter founded the Christian church at Jerusalem, was the chief actor in the scenes of Pentecost, and laid the foundation for missions to the Gentiles by baptizing the centurion, Cornelius, and other Gentiles at Cesarea. After a laborious missionary life he was crucified, with his feet turned upward and his head downward, averring his unworthiness to die in the same posture of his Lord. The grand missionary idea is associated with the history of all the apostles and their successors, who, when persecuted and scattered, "went everywhere preaching the Word." Thus, in a few years, the principles of the Christian religion were diffused to a greater or less extent throughout the Roman Empire. From the history of apostolic missions we learn the lesson that should never be forgotten: that consecrated men and consecrated means are the agencies employed in the establishment and perpetuation of the kingdom of God on the earth. Pliny, Justin Martyr and Tertullian show the constant advance of Christianity in the second century, having at least 2,000,000 adherents. Then the dark days came, the church passing through ten distinct periods of persecution and the flames of martyrdom under successive Roman emperors. "The blood of the martyrs is the seed of the church."

"Truth crushed to earth will rise again;
The eternal years of God are hers."

At this time the "earth helped the woman," and Constantine the Great issued his edict of religious toleration in the beginning of the fourth century. This was, and is, an indefeasible right of humanity, and would have been an unmingled blessing but for the worldly spirit that was fostered by what we would now term "State patronage." "My kingdom is not of this world." All the Church can ask of the State is its protection; all the State needs of the Church is its blessing. After this period Augustine and the golden-mouthed Chrysostom were laboriously engaged in checking the worldly spirit of the church and in directing the missionaries in their work. The gospel was planted in Ireland in the fifth century by a single missionary, divinely moved and self-supported. His historic name was Patrick, and the Roman Catholics, without reason, claiming him as their own, call him St. Patrick. At any rate, the name of this self-sacrificing man must ever be remembered as "the apostle of Ireland." During the succeeding centuries before the Reformation many Catholic missionaries of the different orders showed commendable zeal and self-sacrifice in the prosecution of their work, though the defects and errors of the system in connection with which they acted could only produce a low grade of Christian life. A better day dawned upon the church, and Christianity in earnest began to reassert itself. There were missions and missionaries before William Carey sailed for India in 1793, but his work was largely introductory as a pioneer to other and better things. When he proposed to discuss the mission of the church to a heathen world in a ministers' meeting, the chairman said: "Take your seat, young man; take your seat. When God wants to convert the heathen world, he will do it without your aid or mine." He said, "I can not take my seat." His theme was, "Expect great things from God, and attempt great things for God." After a long and successful career as a missionary in India, he died June 9, 1834. Adoniram Judson labored seven years in Burmah before he had a single convert. Then great success came to him. His name goes down to posterity as "the apostle of Burmah."

No Methodist can think of India without thinking of Dr. Coke, who crossed the Atlantic eighteen times, and finally died at sea while going to establish the Wesleyan mission at Ceylon. "But as his body sank low (as Milton sings), his spirit mounted high through the dear might of Him that once walked the waves."

We rejoice in the prosperity of the work in India under the faithful ministry of Bishop Thoburn and his co-laborers. It is cause for thanksgiving to God that the work has been so well inaugurated on the "Dark Continent" by Bishop Taylor and his associates, where Melville B. Cox finished his brief, but glorious, career in 1832. The Methodist Church in America is but the offspring of the missionary spirit of Mr. Wesley and the missionaries who were sent here by him, animated by the same spirit that thrilled his soul when he said, "The world is my parish." Missions are not the life of the church, but they are an inevitable expression of the divine life in it. So long as the church has the spirit of the ascended Master, who said, "The field is the world," the grand army of conquest must go on with its spiritual invasion, conquering and to conquer. This spirit animated the bosom of the lamented Dr. Eddy, Missionary Secretary of the M. E. Church, who, when he ascended to heaven in a flame of missionary zeal, said: "Forward is the word: no falling back. We must take the world for Christ." The same spirit was illustrated by our own J. W. Lambuth, who, falling on the field of spiritual conflict, said, "Send more men." Will the living lay it to heart? God help us to send more consecrated men and means for the spiritual relief of those who sit in the regions and shadow of death.

"Value of mission work." This can not be estimated, as celestial values are only current in the commerce of eternity. The message of salvation has spread general enlightenment, broken the bonds of superstition, proclaimed liberty to captives, elevated womanhood, diffused increased comfort to all classes, and has revealed new and blessed hopes for the life to come. The missionary spirit carries not only spiritual enlightenment, but the hospital and dispensary, the school and the asylum, into all the earth.

We owe our elevation and refinement to the gospel. The pioneers and vanguard of the Redeemer's kingdom "have labored, and we have entered into their labors." England and the United States have done more for higher civilization and the extension of the kingdom of God in heathen lands than all the other powers of earth put together. Their missionaries have been the real pathfinders in the world's progress and evangelization from William Carey to Young J. Allen. "Statements of observers." The late Charles Darwin had the candor to say: "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history. Within twenty years human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide, and bloody wars, not sparing women and children—all these have been abolished, and dishonesty and intemperance have been greatly reduced." A proverb says, "Where the Turkish horse sits its hoof, the grass never grows." But in all lands where the imperial tread of the Son of God is felt and acknowledged, the country blooms as "the garden of the Lord." The first Napoleon is quoted as having said, "I have lived to see the end of all kingdoms that were established by the power of arms, but a kingdom has been founded in love that will never perish, and today there are thousands who would die for the Lord Christ."

Brethren, we follow an all-conquering Leader, who has never had a Waterloo nor a Bull Run. He has said it, and it shall come to pass, that the earth shall be filled with His knowledge and glory as waters that cover the sea. The lost tribes of earth are now gathering to their long-neglected Messiah with the fullness of the Gentiles, and the stone cut out of the mountain without hands is to become a great mountain itself, and fill the whole earth with glory.

"Wait, wait, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole."

REPORT OF COMMITTEE ON MISSIONS.

To the Winona District Conference:

Your committee recommend that special prayer be offered during this Conference for our faithful missionaries at home and abroad, and we further recommend that the pastors frequently offer prayers for our missionaries in their public worship.

The committee further recommends that the pastors try to interest their congregations in missionary literature, particularly in missionary biographies:

1. By reading and occasionally speaking about the work of our missionaries.

2. By placing missionary literature in the Sunday-school libraries, and speaking about such books to the school.

The committee offer for your adoption these resolutions:

Resolved, That we hereby pledge ourselves to raise the entire assessment for missions in this district.

Resolved, That we employ every available means to carry out the foregoing resolution.

Special attention is directed to the report of the district secretary of the Woman's Home Mission Society of the Winona district, which follows this report.

The committee takes great pleasure in commending the splendid work of this society, whose zeal and faithfulness in serving our common Lord is worthy of all praise. We congratulate them upon their progress, and bid them God-speed in their noble work.

We add to their wish our own earnest recommendation that pastors take hold of the work, and help to organize societies where there are none. Such a society in every charge will prove an arm of power to the pastor. The importance of their work can not be over-estimated.

WOMAN'S HOME MISSION SOCIETY.

Report of District Secretary of Winona District, North Mississippi Conference, to the District Conference.

The reports of the auxiliaries of Woman's Home Mission Society in Winona district show improvement and progress along every line of work carried on by the society. During the past year two new auxiliaries have been organized, making the number at present ten; forty-seven new members have been added, making a total of one hundred and forty-eight. The amount of money raised will exceed that of any previous year. There has been more general payment of dues, and more auxiliaries contribute to connectional enterprises.

The increase in subscription to the organ of the society, Our Homes, has been nearly twenty-five per cent., and more leaflets on the work are called for than ever before. Nearly 2,000 magazines, papers and leaflets have been distributed; many visits made to sick and poor, and help given when needed. An increased interest among members is shown by better attendance and more willingness to take part in the work. One hundred and fifty dollars has been pledged to Twentieth Century Fund, and part of it paid.

Owing to meagre reports from some auxiliaries, we believe that much good work has been done that is not included in the above, and we have no means of judging how much has been accomplished that received its inspiration from the work of the Home Mission Society.

An earnest plea is made that each pastor take hold of the work, and help to organize societies where there are none. Knowing his members personally, he knows just which one is fitted for leadership; knows just how to appeal to others to secure their co-operation, and he, of all others, can best tell them how it will cause "the coming of the kingdom of the Master" in their own hearts and in the world about them.

Literature containing information on the work will be cheerfully sent those desiring it.

MRS. E. P. BUCKLEY,
Dist. Sec.

May 16, 1900.

The above report was unanimously adopted by the Winona District Conference. J. R. BINGHAM, Sec.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

As a member of the Woman's Home Mission Society of Louisiana, I have been much interested in the work as carried on by our sisters in New York City. It was my privilege, some weeks ago, to attend a meeting at the Metropolitan Temple, when, after listening to an able address by Mrs. Woodruff, I heard Miss Mathews speak of the work done by the "Immigrant Girls Home," which is under the auspices of the W. H. M. Society of the M. E. Church. This Home is situated near Battery Park, which overlooks the bay, and its object is to afford a pleasant and safe temporary asylum for women and girls waiting for friends or seeking employment in Christian families. Being invited by Miss Mathews to visit the Home, we accepted with thanks, were cordially received and shown over the neat, well-kept rooms by the courteous matron, Miss J. Corbin. The windows open towards the Park, with its beautiful shade trees and a glimpse of the bay beyond—all so bright without, and so home-like and cheery within, with books and pictures, piano and comfortable chairs, that it must seem a haven of rest indeed after the long voyage and crowded ship's-hold. Miss Mathews has been in this work twelve years as resident missionary, and is looked upon as a veritable angel of mercy by many she has helped to good homes and rescued from lives of sin. As many as seven hundred were sheltered last year by the Home and protected until they could secure work or communicate with friends. Some of these women come over and expect friends or relations to meet them, who live in distant States. Miss Mathews told us that during one of her visits there, she noticed an old woman of seventy standing near the entrance, with a basket on one arm and a bundle on the other, intently watching the door-way. After several hours, during which she had gone to lunch and returned, she saw the old woman still in the same place holding her bundles and keeping the same intent gaze on the door. On inquiry, she learned that the old lady was expecting to see her daughter come in every minute, and that this daughter lived in Minnesota, and didn't know her mother was coming. Of course, she was taken to the Home and cared for until the daughter could be summoned by telegram to meet her.

At the eastern end of the Park is the Barge Office, where the immigrants land and where Miss Mathews does most of her good work for "the love of Christ, and in his name." We followed her through the various departments of the building, hearing meanwhile many interesting facts. As many as fifty-seven thousand immigrants came over during the month of May—one week twenty-two thousand, and one day five thousand. On the morning of our visit over twenty five hundred men, women and children filed by as we stood there, carrying baskets, bundles and satchels, some ragged and dirty, all intent on going the way pointed out by the official in charge. You must know that Uncle Sam's representatives are very busy marshalling this great crowd in the way they should go, as none of them seem to understand a word of English. They are detained here at the expense of the ship's company, which brings them over, until they are examined by physicians, register and exchange their money (if they have any) for good American dollars. Some pass on their way rejoicing, some are sent to the hospital, and others, likely to become public charges, are requested to return from whence they came. One sees here many phases of human suffering, and it is due, in a great measure, to the fair promises and flattering prospects held out to these people by ship agents. They spend their little all to come over, and are sent back with nothing. I saw one woman in a group of those to be returned, whose face haunted me long afterwards. It was a perfect picture of despair. In another room some were weeping bitterly because they were to go to the hospital, others because their friends had failed to meet them, and so on. Through this mass of suffering humanity Miss Mathews passed, speaking words of comfort and encouragement, telling them it would be all right, as she was coming back to look after their troubles; and it was no idle promise, for this noble Christian woman is well known to the officials, and she rights all the wrongs that she can. "For love of Christ, and in his name," the motto of the Home, she is occupying the ground until the Master comes by offering to him the service of an unselfish life.

Nothing is more powerful for good than the sight of a real practical Christian. There are very many who will not hear the gospel and do not understand the meaning of justification by faith, who yet can understand a consistent walk with God, and are led by it to purer lives. May God bless our work and the members of this great organization of Christian women, both North and South!

ELIZABETH R. KENNEDY.

New York City, New York.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Eupora, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

The recent meeting of W. B. F. M. in Paris, Texas, was most harmonious and exceptionally profitable. Dr. Walter Lambuth was present with inspiring zeal. Two foreign missionaries—one from China, and one from Brazil—brought the Board in close touch with the "uttermost."

The Louisiana delegate—Mrs. La-Prade, en route for her home in New Orleans, wafted a few items of interest to the editor of our column, which will be read joyfully by the members of W. F. M. S, as follows:

"Miss Emma Goey was granted permission to collect the means by private appeal, outside of regular channels, to open a home in China for abandoned girls.

"A committee was appointed to select a reading course on missions for our auxiliaries.

"Mite-boxes, life memberships and Week of Prayer collections may hereafter be appropriated to the Special Pledge.

"Our next mission station in China will be Hoochow—an imperial city fifty miles from Soochow.

"Six new missionaries were sent out by the W. B. F. M.: Miss Sadie Harbough, from the Baltimore Conference, for Korea; Miss June Nicholson, from South Carolina Conference, for China; Miss Alice Griffith, from Louisville Conference, for China; Miss Elizabeth Davis, from North Carolina Conference, for Brazil; Miss Nettie Peabody, from Louisiana Conference, for Brazil; Miss Sue Ford, from Kentucky Conference, for Cuba.

"Two young ladies go to the Scarritt Training-school: Miss Blanche Howell and Miss Cornelia Brickhouse.

"The next meeting of W. B. F. M. will be held in Asheville, N. C."

These hurried items over the 'phone, as avant couriers, betoken the feast of good things which the forthcoming Minutes of the W. B. F. M. will bring us.

A long, new, clean year lies before us. Let us begin the year, dear sisters, with hearts full of love and hands full of work for the cause.

Plan great things for the enlargement of our society, and let each one faithfully perform the duties as they come. Then we may expect great things from the unfailing Father.

MRS. T. P. FULLILOVE.

Shreveport, La.

The Christian Life.

IN GOOD STANDING.

The ice-cold Christian may be a member of the church "in good and regular standing." Yes, and a contributing member, too. He attends church quite regularly and sings in the choir. When he gets his "Sunday best" on he looks quite like a Christian, but how does he live?

No daily Bible reading.

No blessing asked at the table.

No family prayers.

No Bible instruction for the children.

No religious conversation in the home.

No private prayer.

No attendance at the week-day services.

No attendance at the Sunday-school.

No Christ in his choice of reading matter.

No Christ in his favorite amusement.

And only a little of Christ in his head.

Well, what has he, then, which the commonest sinners has not?

1. He has his name on the church roll.

2. He has his name on the list of contributing members.

3. He has a pew or an occasional sitting in church.

These three things and nothing more to entitle him to the glorious name of Christian.

If he should suddenly die, he would be given a Christian burial, and these three things about him would be sure to be mentioned in the funeral sermon, and held out to the bereaved family as reasons for a blessed assurance that he has gone straight to glory, with an abundant entrance.—Church Life.

THE CARPENTER OF NAZARETH.

I never come back to this story of the early years of Christ, and read what these men of Nazareth said about him, without learning how dangerous a thing it is to pronounce my little sentence upon any single human life. O men of Nazareth, down in that carpenter's shop that you pass and repass, where you sometimes pause and look in and see him at his work, there is the One who spoke and it was done, who put his compass upon the deep, who fashioned all things by the word of his power, and you have never seen him and never known him, and your estimate of him is that he is one of you—only a carpenter. All service is sacred service. I want you to carry this thought of the working Christ into all the days of the coming week, behind the counter and in the office, and, beloved sister, if I may say so, in the home. Remember that George Herbert had caught the very spirit of this lovely thought when he sang of the possibility of sweeping a room, and "making that and the action fine." The carpenter's shop made Calvary not a battle-field merely, but a day of triumph that lit heaven and earth with hope; and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours.—Rev. G. Campbell Morgan.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened in the school-building at Gulf Port at 9 A. M., May 24, 1900, and remained in session three days. The new church-building was to have been completed in ample time for the session, but the high water and the general interruption of business consequent thereon rendered it impossible to secure necessary supplies of material. It will soon be completed, and will be one of our handsomest church edifices in the district.

The attendance on the Conference was unusually large. Every pastor in the district except one was at Gulf Port, and the absentee was detained at home by sickness. The sessions were enlivened by vigorous discussions on timely subjects, and the preaching was exceptionally good. The presiding elder reported the district, on the whole, as in better condition than he had ever known it to be before. Harmony everywhere prevailed: revivals had occurred in several charges, and there had been substantial increase in membership; financially, the district was fully twenty per cent. in advance of this time last year.

Reports from the several pastoral charges abundantly confirmed the excellent showing made by the district as a whole. In nearly every one of them all financial obligations had been met up to date. In some of them the collections ordered by the Annual Conference had been paid nearly in full. Many had joined the church on profession of faith.

The reports of the several committees contained matters of general interest to the church. The Committees on Home Missions and on the Spiritual State of the Church both called attention to the fact that our church enterprises are not keeping pace with the districts grown in population and wealth. Additional pastors are needed, and more churches ought to be built at once. The Committee on Christian Literature recommended the establishment of a Mississippi Christian Advocate by the two Mississippi Conferences, which recommendation was unanimously adopted. The Committee on Sabbath Observance condemned Sunday excursions, which do so much harm in demoralizing the coast towns, and, incidentally, took a shot at the Seashore Camp Meeting. Various other committees made reports, which were of special interest to this District Conference.

Considerable discussion arose over the management of the Seashore Camp Meeting. Resolutions were adopted urging that the trustees from the three controlling districts, New Orleans, Seashore, and Mobile, be equal in number; and a special committee was appointed to endeavor to secure such change in the charter as will give seven trustees from each. A resolution was also adopted condemning the advertising of the camp ground as a Summer resort without reference to the camp meeting and other religious services held there during the year.

The following local preachers had their licenses renewed: H. E. Carter, W. W. Murray, W. C. Biberon, M. R. Jones, Samuel E. Fleurry, James King, W. W. Broom, John Fleurry, H. B. Gilmore.

Following were elected to the Annual Conference: A. J. Clark, T. M. Evans, J. P. Carter, C. W. Jackson, delegates; W. S. Tatum, E. S. Calhoun, J. H. Havens, S. E. Lance, alternates.

The licenses to preach of J. H. Havens and G. S. Roberts were renewed, and W. W. Graves was granted license to preach.

Poplarville was chosen as the seat of the next session of the District Conference.

SECRETARY.

Moss Point, June 9, 1900.

FROM THE WORK.

REVIVAL AT OKOLONA, MISS.

We have just closed a two weeks' meeting at Okolona. We were assisted by Revs. L. M. Lipscomb, of Cold Water; H. P. Crowe, of Verona, and W. A. Bowlin, of Okolona circuit. We held from three to five services a day, one afternoon service being given specially to the children. Bro. Lipscomb preached twice a day for eight days with great power and to the delight and edification of our people. He is a young man of superior ability, strong in thought, clear in his statements, well versed in the doctrines of our church, and filled with the Spirit. He does not give forth any uncertain sound, but drives the truth home to the hearts of his hearers, and they are forced not only to hear, but to heed. Bro. Crowe is a fine, sweet-spirited man of God—a strong preacher, and was much appreciated by our people. May these faithful young men be spared long to the church!

Our church was greatly blessed. Many were reclaimed; several have been converted. There were twelve accessions on profession of faith, making a total of twenty-five received since Conference. We suspended the meeting for a few weeks because of the continuous rain, but will resume again soon. The Lord be praised for the blessings which have come to us.

J. A. LEECH.

GRAND CANE, LA.

We have just closed a meeting of great power at Grand Cane, which began May 26 and continued twelve days. Rev. W. D. Bass, of Corinth, Miss., did the preaching, and he preached with great earnestness, and the Holy Ghost honored his efforts in the conversion of precious souls. I can truthfully say that he is a man of God who preaches the old-time gospel faithfully and effectively. Any pastor who needs assistance in holding his meetings would do well to secure the services of Bro. Bass. He is thoroughly loyal to his church and is a great help to the pastor wherever he goes. The Methodist Church at Grand Cane has been greatly benefited by his having come here. Other denominations were helped by the meeting. Nearly all the people in and around Grand Cane are members of some church; hence we have but little material outside of the church to operate upon.

The meeting resulted in quite a number of conversions. Some of the leading members of our church were regenerated, and will now pray in public and testify to the saving power of the Holy Ghost. The Christians of Grand Cane have been most gloriously revived. We have received eleven into our church, and several have joined other churches. We have had twenty accessions to our church at Grand Cane since Conference. The Lord is blessing us, and the Grand Cane circuit is moving up. We feel very grateful for his goodness and mercy to us.

The last day of the meeting a storm struck the parsonage, the arrival of a barrel of flour being the first premonition thereof. The breeze continued on until about nine o'clock that night, bringing lard, hams, rice, sugar, coffee and other things. Last, but not least, came a nice dress, ready-made, for the preacher's wife. Bro. Bass was an important factor in starting the breeze. May the good Lord abundantly bless him and the kind people of Grand Cane and community for what they have done!

H. J. BOLTZ

"Many a Mickle Makes a Muckle."

"Line upon line" is the way a building grows. The "Mickle" in this Scotch proverb is something very small, but the "muckle" is something great. One microscopic bacillus makes impure blood, and "muckle wae" (much disease and disaster) follows. Hood's Sarsaparilla cleans the blood as nothing else can. It brings "muckle" joy at "mickle" cost. Half teaspoonful doses.

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MOODY'S OWN METHODS.

RENTING PEWS AND FILLING THEM, AND GATHERING UP RECRUITS FROM THE STREETS.

William R. Moody, in writing for The Saturday Evening Post the life of his father, Dwight L. Moody, tells many good stories of the famous evangelist. In a recent article he says: 'As a boy in Northfield he had achieved remarkable results in swelling the attendance at the Sunday-school, and so, arguing from that, he conceived the idea that he could be of much value to Plymouth Church as a recruiting agent. Having come to this decision, he hired a pew with the understanding that he was to fill it each Sunday. Like everything else he undertook, he fulfilled his commission with intense earnestness and enthusiasm. He did not wait for the young men to come to church, but he went after them, stopping them on street corners, visiting them in their lonely rooms, and even calling them out of saloons. It was altogether new and strange, and the novelty of the whole work had an irresistible effect, with the consequence that in a short time young Moody was renting six pews which he filled every Sunday with his strange and motley guests.

"There was a little mission on North Wells street, and he applied for a class. He was told that the sixteen teachers were amply able to instruct the twelve scholars, but if he would provide his own class, they would be very glad to have him. This was just what Mr. Moody wanted. Next Sunday there was a sensation. Young Moody opened the door and led in a procession of eighteen little 'hoodlums' whom he had gathered from the streets."

The afflictions which are sent of God or permitted by him are never intended for his children's destruction, but for their discipline. The shepherd casts his flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves: pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in his mind when he sends the trial. Affliction is the costly school in which great graces are often acquired, and from which grand characters are graduated.—Theodore L. Cuyler, D. D.

Should it be a rule of life to get all you can, or to give all you can? That question is just now under discussion. Well, how much can one give unless he first gets? The men who are laying thousands or millions on the altars of education, humanity or religion, have generally been successful as captains of industry, princes of commerce, or leaders of large business enterprises. Possibly also their chief benefaction has consisted in creating profitable employment—which is a kind of giving—especially if they have been just and considerate in their dealings, and have paid fair wages. To get honestly is quite as legitimate as to give generously, and ought to take equal rank.—Youth's Companion.

There are multitudes of professing Christians who never visit any poor person. They never tread the obscure streets or ascend the grimy stairs in search of God's hidden ones. They have never acquired the art of cheering a dark home with a flower or a home, or the touch of a sympathetic hand and the smile of a healthy face. It would completely alter the Christianity of many if they could begin to do these lowly services; it would put reality into it and it would bring into the heart a joy hitherto unknown.—Stalker.

Baby's coming should be a time of joy and happiness. Fear should be forgotten and pain a stranger.

How often is it so?

As the time approaches how often the

poor expectant mother is nerve-racked and pain-ridden — fearing and almost suffering death.

It isn't right. Nature never meant it to be so. If the mother were strong and well in a womanly way, as she ought to be, there would be no danger and little pain.

The time of parturition is made comfortable and safe by the use of Dr. Pierce's Favorite Prescription. It is a medicine designed by a skilled physician—a specialist in the disorders and diseases of women—for the express and only purpose of putting the whole womanly system into perfect, vigorous health. It works directly on the organs involved in baby's advent and makes them strong, healthful and flexible. Taken during the whole period of gestation it insures the perfect health of both mother and child.

Mrs. Mollie E. Grimes, of Flomaton, Escambia Co., Ala., writes: "I have taken three bottles of your 'Favorite Prescription' and one bottle of your little 'Pellets' and oh, what an appetite they did give me. My baby is now three months old and weighs fifteen pounds and a half. When she was born she was the fattest little baby girl you ever saw. She was the largest one of all my babies and at the birth I had an easier and shorter time than I ever had. I am stouter and healthier than I ever was. I never will be without your medicine. May God bless you and your good medicines."

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical. Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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That fresh, juicy beef, ready for digestion, can be made into a delicious cordial is a marvel, but chemistry has accomplished it. Sick people at a distance from markets and needing the nourishment afforded by beef tea can procure Dicks' NUTRITIVE ELIXIR and find it the best liquid food and stimulant known. For loss of appetite, weak digestion, debility, typhoid fever, and consumption it is invaluable.

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"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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THURSDAY, JUNE 21, 1900.

JULY 1st-8th.

I hope diligent preparation is being made by every pastor in Mississippi for this week, and that the results will be such as to gladden all hearts. And they will, if anything like adequate effort be put forth. Brother, do not let your charge be the one to fail.

A card just received from Rev. J. D. Cameron, D. D., Macon, says: "Macon station has subscribed and paid in cash about one dollar per member to the Twentieth Century Thank-offering, and I am satisfied will add a good deal more to this."

How it would cheer me, and bless the generations to come, if I could receive two hundred and seventy such cards the second week in July. Let every pastor say, "You shall!"

J. R BINGHAM.

Carrollton, Miss., June 18, 1900.

NOTES ABOUT WOODVILLEITES.

While in Woodville, Miss., last week, attending the Edward McGehee College commencement, the assistant editor was the guest of those elegant and hospitable people, Mr. and Mrs. Argu, who did their utmost to render our stay pleasant. In company with Bro. Crisler, we had the honor of dining on Sunday at the college. On another occasion we partook of the generous hospitality of the pastor and his family, who are now rejoicing over their recovery from small-pox, and their release from about two months' quarantine. Bro. Crisler himself had a very serious time of it with the small-pox, which, in the case of the other members of his family, all of whom had it save one, proved to be of a very mild form. In consequence of this affliction, Bro. Crisler's work has been greatly interrupted, and during the time that he was quarantined no church services were held. Regular preaching was resumed only about three weeks ago. The pastor is hopeful, however, and expects to push things during the rest of the year. Though Bro. Crisler has greatly endeared himself to his flock, his parishioners for some time seemed to prefer his room to his company.

We had the pleasure, during our visit to the county seat of Wilkinson, of greeting and chatting with our esteemed friends, Hons. W. P. S. Ventress and H. B. McGehee, and their accomplished and intellectual wives, both of whom are daughters of Bishop Galloway.

We were much pleased at meeting the venerable, but sprightly, Rev. T. W. Brown, who resides in Woodville, but who had just gotten back from a somewhat lengthy trip to Adams county. We regretted to learn from him that his son, Rev. J. Wilson Brown, preacher in charge of the Washington circuit, is in such bad health that he has not been able to fill his appointments for a month, or more. During the son's illness Bro. Brown has been filling his appointments for him.

We were also delighted to meet those eminent and devoted Christian laymen, Ex. Lieut. Gov. J. H. Jones, Capt. Geo. T. McGehee, Bro. C. B McGehee, Sr, and Bros. John and James Sessions.

THE EDWARD McGEHEE FEMALE COLLEGE COMMENCEMENT.

Having accepted an invitation to preach the commencement sermon at Edward McGehee Female College, Woodville, Miss., at the appointed time, namely, Sunday morning, June 10, the assistant editor discharged as best he could the pleasant duty assigned him, the services being held in the neat and commodious college chapel. It was an ideal June day, such as the poets love to sing about. Not a flock of cloud was to be seen anywhere. The air was balmy and breezy, and Nature seemed to be in her happiest mood. The speaker was greeted by a large and unlettered audience that listened with the utmost attention and patience to his words; nor can he believe otherwise than that the truth spoken fell, in part at least, upon good ground. In response to the persuasion of Pastor Crisler, we preached again at eight P. M., in the Methodist Church.

A highly enjoyable and creditable entertainment was given by the young ladies under the direction of Miss Malone, the talented teacher of elocution, on Saturday evening preceding Commencement Sunday, "An Evening with Dickens" being the subject of the program presented, which attracted a huge crowd to the college chapel.

The final concert was held on Monday evening, the exercises consisting of song and story and instrumental music—all of a high order. The singers and performers on this occasion, as well as the recitationists on Saturday evening, gave evidence that they had had the benefit of most excellent training.

The annual literary address was delivered on Tuesday morning by Judge Samuel McC. Lawrason, of Bayou Sara, La., whose remarks were exceedingly appropriate and impressive. As the Judge's address, though humorous at times, did not consist of mere fun and froth, but was replete with wisdom and noble sentiment, the young ladies of the college were thus paid the high compliment of being able to appreciate sound thought, earnest advice, and also the momentousness of the opportunities that await the educated youth of our country. Judge Lawrason is evidently a Christian gentleman of the noblest type. At the conclusion of his address certificates were awarded to a number of young ladies who had achieved distinction in one, or more, studies, the presentation speech being made by Rev. John W. Crisler in a very pleasing manner.

The graduation exercises took place on Tuesday evening, at which time essays were read by the six young graduates, as follows, the general theme being, "Types of Womanhood:" Miss Annie Lowry, Woodville, Miss., "Elizabeth Barrett Browning;" Miss Caroline Rawlins, Woodville, Miss., "Rosa Bonheur;" Miss Mary Netterville, Wilkinson, Miss., "Jean Ingelow;" Miss Edna McGehee, Pinckneyville, Miss., "Varina Anne Davis;" Miss Anna McGehee, Woodville, Miss., "Annals of the Past;" Irma de Villeneuve, Woodville, Miss., "A Dream of the Future." The diplomas were then awarded by Hon. W. P. S. Ventress. The class just graduated is an exceptionally fine one. As we had to leave on Tuesday afternoon, however, we were forced to forego the pleasure of being present at the closing exercises.

The honorable Board of Trustees, at their annual meeting on Monday, which, by their courtesy, we were permitted to attend, unqualifiedly endorsed the administration of the president, Miss Swanson, and expressed much gratification at the excellence of the work being done. The session just closed has been a highly satisfactory one, notwithstanding the fact that for two months in the Spring the attendance was reduced very greatly by the prevalence of small-pox in Woodville, and by the breaking out of one case at the college. Fortunately, however, no other case occurred; the teachers kept bravely at work; after a few weeks the absent pupils all came back, and by diligent effort succeeded in bringing up their studies.

A most convincing evidence of the thoroughness of the work done at this school is to be found in the fact that nine of the graduates who have gone out during the past three years have succeeded in obtaining first-grade certificates to teach in the public schools. One of these now has an important position in the Woodville Graded School. Several of them have been fortunate enough to secure three-year certificates. As Pres. W. W. Smith has recently offered to give a scholarship in the Randolph-Macon Female College to any graduate of Edward McGehee designated by the faculty, this valuable scholarship has been awarded this year to Miss Mary Netterville.

Miss Georgia Swanson, who, for the past three years, has been the efficient head of this worthy institution, is a woman of extensive culture, great refinement, earnest piety, and strong determination, and is deserving of large success in her work.

The college is located in one of the loveliest spots imaginable. The grounds cover twenty acres, or more, and are delightfully shaded by oak, beech, white gum, and other trees of massive size. The main building is a new, neat, and comfortable structure, and is roomy enough for present needs. A splendid corps of teachers has already been engaged for the next session, which promises to be a most successful one.

MILLSAPS COLLEGE.

The annual register of Millsaps College, a copy of which lies on our table, shows that that institution, notwithstanding the yellow fever scare and the quarantines, which unfavorably affected the attendance at the opening of the Fall term, has had a most prosperous session. One hundred and sixty students were matriculated, one hundred and seven of these being in the college department proper. Though only nine years old, Millsaps College has already over one hundred alumni, a large number of whom are filling important positions in professional life and in business, and nearly all of them are giving a splendid account of themselves. The courses of instruction outlined in the catalogue indicate that work of high grade is being done, while intimate acquaintance with the various members of the faculty, whom we know to be teachers of ability, experience, and superior equipment, convinces us that the instruction given is of the very best.

Young Mississippians who contemplate going to college this Fall ought, by all means, to send for a Millsaps College catalogue, and examine it carefully. Board can be had at very reasonable rates, either in private families just outside the campus, or at one of the Students' Homes on the college grounds. It would be well-nigh impossible to find a school where the moral influences are more positive and wholesome.

Millsaps College has at its head one of the ablest and most cultured educators in the South, is partially endowed, splendidly located, and, in fact, is one of the most desirable schools we know of.

CENTENARY COLLEGE.

We are grateful for a copy of the annual catalogue of Centenary College, which, under the energetic and highly efficient administration of President I. W. Cooper, has taken on new life, and is doing work of unquestioned excellence and thoroughness. A glance at its pages reveals the fact that since Centenary was ceded to our church in 1845, it has turned out a host of graduates, three hundred and twenty-six in all, a large per cent. of whom have become men of eminence and great usefulness in the various walks of life. While some of these have crossed the dark river, a goodly number remain to bless the world with their beneficent influence and superior training. Centenary's record is indeed an honorable one. The enrollment the past session was the largest since the war, and there is every prospect that it will be greatly increased the coming session. The buildings at Centenary are quite imposing in appearance, and are now in excellent repair. The courses of study required compare very favorably with those offered at other Southern colleges of high standing. We are glad to say that Centenary keeps up her record of being a school that is thoroughly pervaded with the spirit of religion. As board can be had at Centenary at remarkably low rates, its halls ought to be filled to overflowing with students. If you would like to know more about Centenary, send to Dr. Cooper for a catalogue.

THE SITUATION IN CHINA.

The condition of affairs in China is one of the utmost gravity. Several days ago the news came from that troubled land that all the foreign embassies in the city of Pekin had been destroyed by the Boxers, who seem to have gotten complete control of the capital, and that the German minister had been killed. Further information from Pekin was, at the hour of going to press, unobtainable.

On last Sunday morning the Chinese forts at Taku, located at the mouth of the Pei Ho river, opened fire upon the foreign warships assembled in the harbor. The British, Russian, French, and Japanese war vessels promptly returned the fire, and after a seven hours' bombardment the forts surrendered. Two British vessels are said to have been sunk. The Chinese are reported to have lost about four hundred men. It is not definitely known whether the Chinese Government is responsible for the fight at Taku, or whether it was due to the "Boxers," who may have captured the forts, and who are bent upon driving out the "foreign devils." It is now well-nigh certain that the Empress Dowager, who is an inveterate foe to reform, is in collusion with the revolutionists.

If it turns out that the Chinese Government has really flaunted defiance in the face of the civilized world, the inevitable result will be that as soon as peace and order have been restored, the present Empress will be deposed by the foreign powers acting in concert, and the Government will be re-established upon an entirely new footing. There is a large party in China strongly in favor of reform and of the introduction of Christian civilization.

The European nations are hurrying troops to the Celestial Empire, and the prospect looks dark indeed, for there is no telling what complications may arise. President McKinley has ordered several regiments of American troops to be sent at once from Manila to China, and Admiral Kempff, of our navy, has been instructed to do his best to protect American interests in China, and to act in concurrence with the other powers in restoring order.

Evidently the old order of things in China is doomed, and Chinese bigotry and conservatism are in their death throes. The time has past when any nation can shut herself up, as it were, in a shell, and say to the outside world, "You shall not enter."

Let fervent and continued prayer go up to heaven in behalf of the faithful missionaries in China whose lives—and, in fact, the lives of all foreigners—are now in the greatest danger. Should we not believe that God will overrule the present struggle for the good of his kingdom and for China's good?

A NEW BOOK.

SKILLED LABOR FOR THE MASTER. By Eugene R. Hendrix, D. D., LL.D. One of the Bishops of the M. E. Church, South. 12 mo. 326 pages. Cloth. Price, $1.25. Nashville, Tenn.: Southern Methodist Publishing House, Barbee and Smith, Agts.

This volume, fresh from the gifted pen of Bishop Hendrix, presents in permanent form the magnificent series of articles recently contributed by him to the columns of the Nashville Advocate, together with several additional chapters bearing upon the subject of equipment for ministerial service. At the time of their first appearance the articles in question attracted wide attention and elicited exceedingly favorable comment, and the announcement of their appearance in book form will be welcome news to the ministers of our church and to Christian workers generally. While there are scores of books, new and old, relating to preachers and preaching, the volume before us is unique in its treatment and, in large degree, in the field it covers. In fact, we have not seen anywhere in the literature addressed particularly to preachers a more inspiring and edifying book than this one, which is unmistakably the product of large experience, much thought and prayer, as well as of an earnest desire to assist ministers in attaining higher and larger usefulness. Though written more especially for the benefit of the young Methodist itinerants, pastors of all denominations, whether just entering the ministry or long in the harness, will find this a highly enjoyable and stimulating book. We do not see how any Christian who reads it can fail to have his heart fired anew with the determination to do better and more faithful work for the Master.

Says Bishop Hendrix, in the preface: "This volume is not written to combat prejudice against an educated ministry such as Augustine needed to meet in his day, when neglect of training was resulting in the deterioration of the church. It is rather designed to stimulate and save from arrested development any whose ideals are less than the highest."

The book contains a charming introduction from the pen of Bishop Galloway, from which we quote as follows: "Trained service is most efficient, and nowhere is skill more needed than in the service of our Lord. Those summoned to places of toil and trust in Christ's kingdom should have mental and spiritual training as well as spiritual fervor and fire. A mere desire to serve is not sufficient qualification for service. Passion for the sea does not make a great sailor. We want 'a ministry of axes;' but the ax laid at the root of the tree must be wielded by a skillful as well as a strong arm."

Every preacher in our church, whether local or itinerant, ought, by all means, to get a copy of this valuable book. Lay workers, too, would derive great profit from reading it. The appendix contains an excellent index.

MANSFIELD FEMALE COLLEGE COMMENCEMENT.

For almost a half century this institution has stood as a beacon light to Louisiana and adjoining States. Of the 230 graduates sent forth many rank high as influential moulders of the thought of and character of Southern womanhood. An era of increased prosperity began when Prof. T. S. Sligh and wife assumed control, peculiarly fitted as they are by broad scholarship, progressive thought and high ideals. The general public has responded very generously to assure him patronage.

Dr. J. L. Pierce's able and eloquent commencement sermon set the key-note of the exercises. Hon. Liverman, of Mansfield, delivered the address before the Alumni Association. Col. J. W. Nicholson, of the State University, made a very able and unique address on education from the stand-point of law and fraternity. Mrs. McHenry, of Monroe, delivered an address to the class of 1900.

The Board of Trustees passed resolutions of high appreciation of the work done by its faithful president, Rev. J. L. P. Sheppard. Bro. Sheppard's ill health forced him to resign. Dr. Sawyer was elected in his place.

Commencement Day was, perhaps, this year the best and greatest day in the history of the college. Nothing could have been more interesting and impressive than Pres. Sligh's farewell address to the largest class, with one exception, ever sent out from this institution. The class just graduated is composed of twelve of Louisiana's most precious gems.

The graduates are as follows: Miss Willie McKnight; Miss Lizzie Calhoun, A. B., of Claiborne parish; Miss Lula Edwards, of Texas; Miss Roy Scales, A. B., of Mansfield; Miss Gussie Wafer, M. E. L., of Claiborne; Miss Nannie Suttler, A. B., of Lake Charles, La.; Miss Nannie Phillips, A. B., of St. Landry parish; Miss Mary Nelson, A. B., of De Soto parish; Miss Mary Keith, A. B., of Caddo parish; Miss Lillian Hodges, M. E. L., of Webster parish; Miss C. Brown, A. B., of Bossier parish; Miss Middleton, A. B., of De Soto parish; Miss Irma Lee Nabors, A. B., of De Soto.

C. D. ATKINSON.

NOTES.

Rev. John F. Foster, pastor of Felicity Street Church, is at Caspiana, La., helping in a meeting. His pulpit was filled last Sunday by the assistant editor.

***

We are gratified to learn that there is a slight improvement in the condition of Sister Ellen N. Parker, of this city, who has been seriously ill at Covington for ten days, or more.

***

Rev. P. O. Lowery, pastor of Burgundy Street Church, is in attendance upon the Preachers' Biblical and Theological Institute, which is being held at Vanderbilt University, June 20-29, inclusive, under the direction of the Examining Committees of the Tennessee Conference.

Rev. George D. Parker, pastor of Carrollton Avenue Church, left last Monday for Asheville, N. C., where he has gone to attend the Southern Students' Summer Conference. He will be absent eight or nine days.

***

The Seashore Camp Meeting, an advertisement of which will be found on our eighth page, will this year begin July 11, and continue eight or ten days. The L. and N. R. R. will sell round-trip tickets at reduced rates from July 7 to 21, inclusive, good to return Aug. 31.

***

Rev. Wm. G. Evans, the enterprising pastor at Haughton, La., in a recent note to the ADVOCATE, says: "My work is in good shape, and the prospects for a successful year were never better. Rev. R. P. Howell was with me lately in a Twentieth Century Rally, at which—with a very small congregation—we raised $175. I do not anticipate any trouble in getting at least $300."

***

Rev. W. L. Graves, the pastor at Lula, Miss., sends us the following highly gratifying news: "We have just passed through another local-option contest in Coahoma county. There was earnest, persistent, and prayerful effort confronted by the liquor force, reluctant to yield, but the county went dry by a large majority. This is the fourth victory here in succession. We have no 'blind tigers' now. The sheriff keeps up with those fellows."

***

We have been honored with an invitation to attend the marriage of Miss Anne Nugent, of Jackson, Miss., to Mr. Wilbourn Smith Gibbs, of Texas, which happy event will take place in the First Methodist Church, Jackson, on Tuesday, June 26, at seven o'clock. The bride is the daughter of the late Col. Wm. L. Nugent, and is one of Mississippi's loveliest and most accomplished maidens. We extend to them in advance our warmest congratulations, and wish them a life full of brightness and joy.

***

Last Sabbath, at First Church, Jackson, Miss., Dr. W. B. Murrah represented the cause of Christian education in an eloquent and forceful sermon. The collection, added to amounts previously subscribed, makes an aggregate of $2,868 contributed by First Church to the Twentieth Century Thankgiving Fund, with more to follow. All night those who braved the inclement weather were highly entertained by Dr. John Burrus Fearn and Dr. Annie Walters Fearn, who talked of their mission work in China.

***

Rev. Dr. W. H. LaPrade spent last Sabbath in Baton Rouge, where, at the morning service, he delivered an address for Pastor E. N. Evans on the Twentieth Century Education Movement. He was greeted by a splendid audience. No collection was taken, but cards were distributed and contributions will be asked for at an early date. He reports that Bro. Evans is in fine favor with his flock. In the Doctor's absence the pulpit was filled by Prof. Thos. Carter, of Tulane University. Dr. LaPrade was a visitor last week to the Alexandria District Conference which met at Bunkie. He mentions that there is much enthusiasm in that section over the Twentieth Century Movement.

***

We are in receipt of a copy of the General Minutes of our church for the year 1899, edited by Dr. Tigert. The volume contains 268 pages, and may be obtained from our agents at Nashville for fifty cents, net. It is a highly interesting book to those who wish to know something in detail about the work and progress of the various Conferences, and also of the church as a whole. We quote the following statistics taken from the summary given in the back: Total number of traveling preachers, 6,1[illegible] increase over 1898, 56. Total number of members, 1,464,808; net increase, 6,549. Infants baptized, 26,967; increase over preceding year, 855. Adults baptized, 43,561; increase, 1,505. Total number in charges, 4,966; increase, 142. Total number Epworth Leagues, 3,382; increase, 27. Epworth Leaguers, 119,748; decrease, 154. Total number of local preachers, 5,3[illegible] decrease, 146.

THE PIANOS AND ORGANS Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

The Mississippi Chautauqua.

Beginning July 19, and ending July 31, the sixth annual assembly of the Mississippi Chautauqua will be held at Crystal Springs, Miss. During its continuance over twenty-five lectures and concerts will be given, some of the finest lecturers and musicians in America having been engaged for the Chautauqua.

If a season ticket is procured, these lectures will cost only ten cents apiece, many of which elsewhere, it is said, would cost a dollar, or more. Among the distinguished speakers who will be present we note the names of Hon. John Temple Graves, Ira M. Boswell, Rev. Charles Lane, Hon. Charles Phelps Leland, Ph. D., LL.D., and Hon. Wellington Vandiver. The famous Ottumwas Male Quartette will be present most of the time, and will give concerts each evening in addition to singing before each morning lecture. An "Argelns Orchestral" has also been secured, and will render music that will add very materially to the pleasure of the Chautauquans.

Gov. Longino, of Mississippi, will deliver the opening address. A State elocutionary contest will be held on Wednesday evening, July 25. It would be difficult indeed to find a more attractive place to spend ten or twelve days during the heated term than the Mississippi Chautauqua, located only half a mile from Crystal Springs, in a cool forest, beside one of the loveliest artificial lakes in the South. A large new hotel has recently been erected on the grounds, and in connection with it a fine restaurant will be run. We would advise all who desire information concerning the Chautauqua to write to Prof. F. L. Trawick, Secretary and General Manager, Crystal Springs, Miss.

Notes from Corinth District.

I send you a short report of the district. The preachers are all hard at work except Bro. W. D. Burroughs, whose health gave way recently. He went to Greenwood Springs for awhile. He now writes me that he is improving every day, and hopes to be able to resume work within two weeks. His pulpits are being filled by Bro. M. T. McLain, a local preacher on his charge, who is a good and useful man. I wish we had many more such local preachers.

Bro. H. T. Gaines, of Iuka, has had a good meeting. He was assisted by Bro. McIntosh, of Grenada.

Bro. Bradley, of Booneville, has just closed a meeting of great value to the church. He will begin again soon, when he and the people have taken a little rest.

The financial reports on pastors' salaries are far in advance of last year.

Our District Conference convenes June 27. The first day will be given to the woman's missionary work.

W. M. YOUNG, P. E.

Booneville, Miss., June 15, 1900.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference will convene in St. Francisville, Thursday morning, July 5, at 9:30, A Missionary Institute has been arranged to open Tuesday morning, July 3, and continue through Wednesday, the fourth. A comprehensive program has been prepared, and able speakers, both clergymen and laymen, will present various phases of the subject of missions. The interests of the Woman's Missionary Societies will be represented by experienced workers among the ladies of the district. It is desired and expected that all the preachers of the district will be present at the Institute, and a most hearty and urgent invitation is extended to all others to participate.

The District Conference will conclude Sunday, July 8, on which day the new church at St. Francisville will be dedicated. This is one of the most beautiful houses of worship in the State, and is easily more attractive than any other on the Baton Rouge district. It is chiefly to the energy, business ability, and taste of our pastor, Rev. George P. White, that we owe this very considerable gain for our Methodism. No debt remains upon the church-building, but it will be necessary to provide a considerable sum yet to pay for the pews. It would be appropriate for each visitor and member of the Conference to bring an offering for this purpose.

A Twentieth Century Meeting will be held Friday evening, July 6, and the interests of Centenary College and Johnston Institute will be presented Saturday morning.

Let all who intend coming send in their names at once to Rev. Geo. P. White, St. Francisville, La. Let the preachers of the district send in names of lay delegates who are expected to attend.

DISTRICT CONFERENCE COMMITTEES.

(Examinations.)

License to Preach—C. W. Crisler, George P. White, J. B. Cassity.

Admission on Trial into the Annual Conference—T. J. Upton, A. J. Notestine, J. Ivy Hoffpauir.

Recommendation for Orders—Robert Rendle, E. N. Evans, H. W. May.

Quarterly Conference Records—H. W. Rickey, R. W. Vaughar, Paul M. Brown.

FITZGERALD SALE PARKER, P. E.

NOTICE.

To the Delegates and Visitors Who Expect to Attend the Annual Meeting of the W. F. M. Society of the Mississippi Conference:

You are requested to secure a certificate, showing that you expect to attend the W. F. M. S., when you purchase your ticket. If a change of road necessitates the purchase of another ticket, ask for another certificate. In order to get a reduction, we are required to have fifty delegates.

It is hoped that every auxiliary in the Conference will be represented by one, or more, delegates. Send your names to Mrs. D. E. Phillips, Meridian, Miss.

MOLLIE MCQUEEN,
Rec. Sec. W. F M. S., Miss. Conf.

India Famine Relief Fund.

Previously acknowledged	$110 84
Rev. and Mrs. J. J. Golden	2 00
Miss Martha E. Golden	1 00
Mrs. A. E. Hawkins	1 00
Mrs. M. A. Muff, Grenada, Miss.	1 50
Total	$116 34

Report of Treasurer of Board of Missions, North Mississippi Conference.

We give below the report of the treasurer of the Board of Missions of the North Mississippi Conference up to June 6. The report shows we are very much behind last year at this time. We are paying interest on at least $5,000 that should and could have been placed in the hands of the treasurer in two months after Conference, if a faithful effort had been made.

The report of some of these charges show what might have been done in every charge if the pastors had kept it before the people.

Sardis District—Como, F.—$75; Pleasant Hill, F.—$23.50, D.—$5; Pleasant Grove, F.—$5; Courtland, F.—$20; Batesville, F.—$57. D.—$12; Cold Water, F.—$95; Longtown, F.—$25; Wall Hill, F.—$30, D.—$5; Cockrum, F.—$35. Total, F.—$410.50; D.—$22.

Grenada District—Slate Springs, F.—$6 35, D.—$3.86; Main St., Water Valley, F.—$21. Total, F.—$6.35; D.—$26 86.

Winona District—Carrollton, F.—$110.

Durant District—Kosciusko circuit, F.—$15; Pickens, F.—$82; Poplar Creek, F.—$49.08; Ackerman, F.—$65.50. Total, F—$211 58.

Columbus District—Columbus, D.—$62; Hebron, D.—$21; Macon, F.—$130. Total, F—$130; D.—$83.

Aberdeen District—Prairie, F.—$15; Montpelier, F.—$73.85; Amory, F.—$50. D.—$25; Okolona circuit, F.—$30. Total, F.—$168.85; D.—$25.

Corinth District—Booneville, F.—$70, D.—$20; Corinth, F.—$135 Total, F.—$205; D.—$20.

Holly Springs District—Abbeville, F.—$24; Red Banks, F.—$71. Total, F.—$100.

Greenville District—Gunnison, F.—$80.10; Cleveland, F—$30. Total, F.—$110.10.

Total, F.—$1402 38; D.—$172 86.

W. S. LAGRONE.

Sardis, Miss., June 13, 1900.

Conference Board of Missions, Louisiana Annual Conference.

TREASURER'S REPORT.

Received for foreign missions from Ft. Jessup and Many, Rev. J. S. Sanders.	$ 42 00
Parker Memorial, Rev. C. D. Atkinson	30 00
St. Helena, Rev. J. A. Hoffpauir	12 00
Caddo, Rev. J. O. Bennett	30 00
Arcadia, Rev. S. J. Davies	50 00
Lake Charles, Rev. R. W. Tucker	103 00
Patterson, Rev. J. A. Miller	30 75
Carondelet St., Rev. F. N. Parker	44 80
Carrollton Ave., Rev. Geo. D. Parker	11 00
Rayne Memorial Sunday-school	35 10
	$378 65

DOMESTIC MISSIONS.

Homer, Rev. W. F. Henderson	$2 00
Grand total	$400 65

W. B. THOMSON, Treas.,
231 S. Rampart St., New Orleans.

June 18, 1900.

OPIUM, MORPHINE, FREE TREATMENT.

Cure guaranteed at home without pain. Trial free. DR. TUCKER, 18 Broad St., Atlanta, Ga.

NOTICE.

The pastors or superintendents of Sunday-schools of the Mississippi Conference will please send me their Children's Day money at once. Do not wait for Conference to pay over, as we want the charges represented in the Year Book soon to be published. Brethren, if you have not held Children's Day services, do so at once.

JOHN W. CRISLER,
Treas. Miss. Conf. S.-S. B'd.

Woodville, Miss., June 8, 1900.

NOTICE.

Let all delegates to the coming District Conference at Strong's, Miss., come by way of Aberdeen. Trains make better connection there than at West Point. Train leaves Aberdeen at 2 P. M., arriving at Strong's at 2:30. Morning train leaves Aberdeen at 8 A. M., arriving at Strong's at 8:30.

R. A. TUCKER.

Strong's, Miss., June 12, 1900.

NOTICE.

All persons attending the Baton Rouge District Conference, coming by private conveyance, will report at the parsonage. All coming by boat or train will be met at landing or station, if due notice be given me.

G. P. WHITE.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist.

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

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DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 26, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

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"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

"The handsomest and most serviceable edition of the Holy Scriptures that has come under my notice. The Bible Helps contain all that is essential."—Bishop Ninde, Detroit, Mich.

"The best, for use of teachers and students, ever published."—Bishop Wilson, Baltimore, Md.

"It deserves a place in every home."—Bishop Vincent, Topeka, Kan.

"It is one of the most perfect editions of the Bible I have ever seen."—Bishop Whipple, Faribault, Minn.

See our offer on another page.

Notice.

The twenty-ninth Annual Camp Meeting will commence at the Hennington Camp Ground, Aug. 9, and continue seven or eight days. A cordial invitation is extended to the public and all ministers of the M. E. Church to attend.

G. D. WILSON,
Secretary.

Crystal Springs, Miss., June 17, 1900.

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It has paid to living members	$233,157,627 64
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Total paid to members, both living and dead	$437,748,910 06
And now holds for the security of its present members	277,517,326 36
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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss., EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

Turn your face toward Atlanta!

That Conference is going to be the finest thing that ever happened to Southern Leagnedom.

Special trains will be run through Southern Louisiana on the Southern Pacific, and through North Louisiana on the V., S. & P. Low rates are being secured on all roads.

The new officers in the Farmerville League are: Mrs. H. B. Thomasson, president; J. R Simmons, Mrs. R. D. Simmons, and Miss Jessie Manning, vice-presidents; Miss Bertha Cook, secretary, and Miss Lillian Gilbert, treasurer. They have lost a number of good members recently, but those officers will pull things through all right.

Miss Ruth Watson is the president and Thomas Brooks the secretary of the Calhoun League. They have 40 members, and are doing good work in the first and third departments.

"The district organizers should, by all means, attend the District Conferences to urge the pastors to organize Leagues, and those Leagues already organized to form a District League." So says our State President, and we say, Amen. A letter from Miss Carrie Sohwing, the Baton Rouge district organizer, shows that she is keenly alive to the responsibility of her work, and she plans to do a great deal of work during the Summer. The editor hopes she will keep the readers of the column posted.

First of all, of course, our duty is to our individual League Chapter. Then come the District and State Conferences. And now comes the Southern League Conference. Can you go? By all means go, if you can, and let us make our first Conference a success that will give an advance movement to all our Leaguer.

The State treasurer is getting anxious about finances. She says the Leagues are sending in their dues very slowly. If you have not already done so, please send 5 cents for every member you have to Miss Emma McNeese, Lake Charles, La.

The N. O. E. L. Union held an interesting meeting at Algiers on June 2. All the Leagues of the district were represented, and an interesting program was carried out. The election of officers resulted as follows: Rev. G. D. Parker, president; A. S. Daniels and Misses Nattie Sutcliffe and Ruth Scott, vice-presidents; M. B. DePass, secretary, and Thomas McKnight, treasurer. The report from the Epworth Mission showed it to be in good condition, and doing good work.

Program for the Epworth League Conference,

FRIDAY, 3 O'CLOCK P. M.

SHREVEPORT DISTRICT CONFERENCE, BENTON, LA. JUNE 29.

1. The Pastor's Relation to the League—Rev. J. E. Denson.
2. The League's Relation to the Pastor—Rev. M. G. Jenkins.
3. The League and Church Finances—Rev. Jno. T. Sawyer.
4. The League and the Twentieth Century Movement—Rev. R. P. Howell.
5. The League and Missions—Rev. J. M. Alford, Rev. J. F. Patterson.
6. Some Difficulties, and How to Meet Them—Rev. J. S. Sanders, Rev. J. O. Bennett.
7. How to Deepen the Spiritual Life of the League and Leaguer—Rev. R. J. Harp.
8. The Social Side of the League—Rev. J. B. Williams.
9. The Literary Department.
1. For Bible Study—Rev. H. J. Bollz.
2. For the Study of Methodism—Rev. J. L. P. Sheppard.
3. For the Study of General Literature—Rev. Elton Wilson.
4. How to Make It Succeed—Rev. J. M. Brown.

Let the talks be short and suggestive, and, above all, practical; something that can be put into practical service by the workers present.

WM. G. EVANS,
Conductor.

COURTLAND, MISS.

The second Quarterly Conference of the Courtland circuit was held at Center Hill the third Saturday and Sunday in May; Rev. W. S. Lagrone, P. E., in the chair. Every interest of the church was thoroughly investigated, and it was shown that some progress was being made. One-half the assessments ordered by the Conference are in hand in cash and subscriptions. We have five churches and six Sunday-schools, all using the Sunday-school Magazine and taking The Children's Visitor. The pastor reported 150 pastoral visits this quarter. Our salary is well up—not quite half paid. Three conversions and two accessions to the church were reported. Bro. Lagrone preached a good sermon Saturday, a fine sermon on Sunday; dedicated our church, administered the Lord's Supper, took the collections ordered by the Conference, and secured more than the church was assessed. From thence we went to Shiloh, preached at 3:30 P. M. to a full house, and preached again at 8 P. M., at Popes, to the delight of everyone.

O. L. SAVAGE.

Courtland, Miss., June 8, 1900.

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Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

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Thousands Have Kidney Trouble and Don't Know it.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of **Swamp-Root** is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and $1. sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

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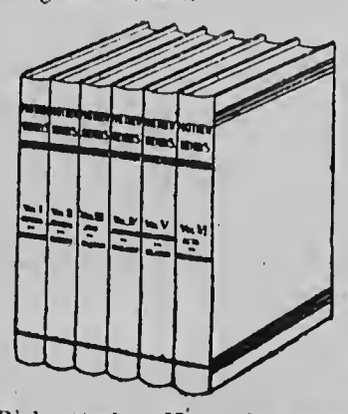
Matthew Henry's Commentary

on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and Henry's Commentary." Whitfield read it continually through four times.



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6 Vols., complete, only $7.20 net.

Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

Cheapest and Best Commentary. Best cloth binding—good type.

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512 Camp Street, New Orleans

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TEN VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
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5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to June, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address
REV. W. C. BLACK,
512 Camp St., New Orleans.

Home Circle.

THE BOY AND THE SPARROW.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird, looking at him.
Now the boy he was good, but the sparrow was bad,
So it shied a big stone at the head of the lad,
And it killed the poor boy; and the sparrow was glad.

Then the little boy's mother flew over the trees,
"Tell me, where is my little boy, sparrow-bird, please!"
"He is safe in my pocket," the sparrow-bird said;
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed;
But it wasn't by me that the story was fixed.
'Twas a dream a boy had after killing a bird;
And he dreamed it so lond that I heard every word,
And I jotted it down as it really occurred.

—Good Words.

COURTESY CONQUERS EVEN FOEMEN.

Politeness counts heavily in favor of a man in public life. Some men are polite just before election day, but exceedingly uncivil afterwards. In America, such men do not long prosper. Lincoln aptly declared that "you can not fool all the people all the time."

When Alonzo B. Cornell was governor of New York, he had a clerk so ungracious in manner that he frequently remained seated while callers at the capitol were obliged to remain standing as they attempted to transact business with him. One day a delegation came from a city in the western part of the State to plead for the life of a condemned man. The governor was seldom known to grant a pardon, but the visitors hoped, at least, that they would be accorded a proper hearing. After the clerk had kept them waiting for two hours in the outer hallway, he admitted them and accorded them permission to state their case to the governor—all standing. The executive refused to interfere, and told his visitors so.

The spokesman of the little party was Grover Cleveland, then a Buffalo attorney. In one year after the trip referred to he was himself elected governor of the State. When he visited the executive chamber a few days thereafter, Governor Cornell showed him over the apartments, and inquired if there was anything he wished to have done in advance of his inauguration.

"There is just one thing you can do for me, if you will," said Mr. Cleveland, "and that is to remove the clerk who kept me waiting outside so long when I was last here. It may teach him a lesson in politeness." The clerk was removed.

Aaron Burr attained the vice-presidency because of his magnetic and gracious persouality, defeating men with twice his honor and ability. Henry Clay was as charming in private as he was eloquent in public. John Randolph, of Roanoke, meeting a bitter enemy in a narrow passage, was unable to pass. The other stood defiantly and exclaimed, "I never make way for a scoundrel!" Mr. Randolph stepped aside, and, tipping his hat, politely said, "Sir, I always do."

"Who is the American consul here?" asked Captain Enlate, of the "Vizcaya," in the harbor of San Juan de Puerto Rico, after he had trained the guns of the great warship upon the consulate and stepped ashore.

"Philip C. Hanna," was the answer.

"I will anchor elsewhere, if that is the case," and the "Vizcaya's" position was changed. "I will not threaten my polite and amiable friend," was the only explanation he would give. Philip C. Hanna, it was afterwards learned, had won the regard of the gallant Spaniard in other lands, before the Spanish-American War was dreamed of, by little courtesies and attentions.—Success.

THE CHILDREN'S GIFT.

Earle and Daisy were two dear little children of seven and nine who lived on a farm with plenty of chickens, cows, sheep, and horses, but they never thought much how nice all these things were as they fed the chickens and ran errands for the family, or played merrily about on the grass that formed a green carpet under the trees during the warm Summer days.

"To-morrow is mama's birthday," said papa one morning at the breakfast table. "I think we must have a chicken pie in honor of the day."

"And a birthday cake, too," said little Earle, as he remembered the nice one he had when he was seven years old.

Mama smiled as she looked at the earnest face of the little one.

Next morning, as papa was going away to his work, Daisy asked, "Papa, can't Earle and I do something to earn some pennies?"

After thinking a moment he said, "Why, yes, old Brindle has lost her bell in the wood pasture, and if you can find it, I will give you five cents each."

"Let us go, Earle," cried the little girl, and away they ran eager to begin the search. It was no easy task, for there were so many thickets in the pasture that it took a long time to look into each one, but the children ran hither and thither, peering into this place and that in hope of soon earning the promised reward. When they were nearly tired out Earle spied the bell in some bushes where the strap had caught. Wearied and hungry after their morning's work, they trudged homeward, and in a little while were rejoicing over their ten bright pennies.

Mama asked, "What are you going to buy with your money? for I suppose you will spend it when you go for the mail this afternoon."

"It's a secret, mama," they replied as they smiled at each other. "Wait until we come home."

Every little while during the afternoon Daisy or Earle would run into the house and ask if it were not time to go to the village.

At last their mother said, "It is three o'clock now, and you can go if you wish."

She watched them running down the road holding each other's hands, and wondered what they intended to purchase with their pennies, for they usually told her all their plans. In an hour she could hear through the open window their happy voices and shouts of fun as they ran across the porch.

"See, mama," they called as they ran into the room, and Daisy held up a pretty white handkerchief, "see what we bought for you, a birthday present," and they smiled radiantly through the dust that covered their flushed little faces. "Isn't it lovely?"

"Why, it's beautiful, my darlings," said mama, with a sudden tugging at her heart, as she gathered each little form into a loving embrace.

Her appreciation of their gift filled the children with delight, and Daisy remarked with a sigh of contentment, "I think birthdays are lovely."—Michigan Advocate.

FROM GIRLHOOD

TO WOMANHOOD

is the time when a mother should be her daughter's best friend. Start a girl right and she will be happy.

G.F.P. GERSTLE'S FEMALE PANACEA

is the best medicine a mother can buy for her daughter at this critical period. It helps nature to perform its duties and saves many anxious moments for mother and many unhappy hours for daughter.

GIVEN UP AS HOPELESS.

J. R. GILLILAND, Moore's Bridge, Ala., writes: I sold G. F. P. to a young lady customer on the "no cure no pay" plan, and one bottle entirely restored her health. Our physician had given her up as hopeless."

Write to the LADIES' HEALTH CLUB, care L. Gerstle & Co., Chattanooga, Tenn., for free advice concerning your trouble, and the new book, "Healthy Mothers Make Happy Homes." Sent free.

THE BLIND CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little child eight years old who was quite blind. She had never seen the sun or moon or grass or flowers or trees or birds or any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her father or mother, yet she was the happiest child of all the thousands that the Bishop had seen. She was journeying on the railway this day I speak of. No one she knew was with her—not a friend nor relative to take care of her—yet, though totally blind, she was quite happy and well contented.

"Tell me," she said to some one near by, "how many people there are in this car. I am quite blind and can see nothing." And she was kindly told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have traveled before, and I trust in God, and people are always good to me."

"But, tell me," said the Bishop, "why you are so happy."

"I love Jesus, and he loves me. I sought Jesus and found him," was the reply.

The Bishop then began to talk to her about the Bible, and soon found that she knew a great deal about it.

"And how did you learn so much of the Bible?" he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like the best?" asked the Bishop.

"I like the story of Christ's life in the gospels," she said; "but what I like best of all is the three last chapters of Revelation."

Having a Bible with him, the Bishop read these three chapters to her as the train dashed swiftly along.—Northwestern Christian Advocate.

"NO SWEARING ALLOWED."

The young man told of in the following story for the Lutheran World was made of the right kind of stuff for a soldier. Would that we had more such fearless ones:

The above notice was written in a good plain hand, and stuck up on the wall of the barrack-room by the corporal in charge. He had been converted shortly before. At first the men laughed. He had been a rough character, he would not keep it a week, etc. But the Lord kept him; and among other results the notice was stuck up. The men respected him, he was consistent, he was brave, and the order was obeyed.

There was to be an official inspection. A great general was coming. There was washing, scrubbing, scouring, polishing. Many paintings, pictures and papers were taken off the walls, as likely to meet with disapproval.

"No Swearing Allowed." "Corporal, you'd better stow that thing away."

"No, it is there to stay, and I'll take the consequences."

It caught the general's eye.

"Who is the corporal in charge here?"

"I am, sir," stepping forward and saluting.

"Did you put that placard there?"

"Yes, sir."

"Do you enforce it?"

"I do, sir."

The general stretched forth his hand—to tear it down? No, but to shake hands with the corporal. "I wish all our corporals were like you, and that the same rule was enforced everywhere."

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
FAHNESTOCK, Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO, Philadelphia.
MORLEY, Cleveland.
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CORNELL, Buffalo.
KENTOCKY, Louisville.

IT IS easier to imitate than to originate. In White Lead the standard brands only are imitated. The "so-called" White Leads, — mixtures of Zinc, Barytes, etc., are branded "Pure White Lead," "Strictly Pure White Lead," etc., in imitation of the genuine; otherwise these misleading brands could not be so readily sold. The brands in the margin are genuine.

FREE For Colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

SWEETENING MARY.

"I want a drink," said baby.

"Go to the kitchen. Mary will give you a drink," said mother.

"I don't want to," baby demurred; "Mary is cross."

"Why, what made her cross?" asked mother.

"I dess I did sumpin' to her," said baby.

"Then, if you have done something to make her cross, you would better go and do something to sweeten her," suggested mother.

Baby thought over it a minute, and then trudged to the kitchen. "You are a sweet Mary," he said, "and I want to hug you."

Mary stopped her work and stooped, and he threw his arms about her neck and kissed her, and said, "I love you two hundred bushels."

When he came back, smiling, mother asked, "What did you do to Mary this time?"

"O, I sweetened her, I dess," was the reply.—Our Morning Guide.

MARY'S OCCUPATION.

At the great exposition in Omaha it was the custom for the people to register or sign their names in the different State buildings. People who registered were asked to give their occupations, so that the book read like this: "John Smith, farmer;" "Thomas Brown, carpenter," and so on.

A little golden-haired girl asked that she might register. She was told to write her name and occupation; and this is what she wrote: "Mary Jones; help mama."

What a beautiful occupation Mary had! I think that we all ought to have this occupation. I am sure of this, that every child who tries to help mama and to please Jesus will have the happiest possible life—Richmond Christian Advocate.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

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BOSTON DENTAL COMPANY.

Owing to excellent work and satisfactory prices, this firm has a large and constantly increasing practice. It includes among its patrons leading professional and business men.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address The Illustrated Youth and Age, Nashville, Tenn.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

Address
REV. W. C. BLACK.

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Is grocery money earned. And do you save it when you buy here?

Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving too.

The Price List shows the littleness of prices; the goods speak most eloquently of the qualities.

The combination wins.

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KING'S, DRYADES ST., NEW ORLEANS.

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To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist rates and close connections. Ask your local railroad ticket agent for particulars.

A. H. HANSON, G. P. A., Chicago. WM. MURRAY, P. A., New Orleans.

Yazoo & Mississippi Valley RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 17, 1899.

Trains leave and arrive at CENTRAL STATION (Howard Ave. and Rampart St., Daily.)

	Leaves.	Arrives
Memphis and Local.....	6:00 p. m	10:30 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Ole-Mississippi Sugar Country and the far-famed Yazoo Delta.

Ticket Office, Corner St. Charles and Common Sts.

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QUINA-LAROCHE
A Ferruginous Tonic
Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.
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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

HAYNES—Bro. Aachia M. Haynes was born fifteen miles above Columbia, Marion county, Miss., April 14, 1836, and died at the same place, April 10, 1900.

Bro. Haynes was twice married. He was first married to Miss Adaline White in 1858, with whom he lived two years, when God took her to himself. June 19, 1895, he was married to Miss Fannie Walden, daughter of W. W. and M. E. Walden, of Tryna, Miss. He leaves a wife and two children, an aged and afflicted mother, one brother and two sisters, to mourn his death.

About two months before his death he was cutting down a tree, and when he saw it was going to fall on a yearling, he undertook to run the yearling out from under the tree, and while striving to save the life of the beast, he had his own, the tree falling across his back and breaking it. He lived under this pain and suffering for nearly two months. He was never able to move himself again. He endured his suffering with Christian fortitude, and without complaining. I was with him the day of the accident, and visited him afterwards, and found him patient and resigned to the will of God. He joined the M. E. Church, June, in the Fall of 1895, of which he was a loyal and consistent member till his death. His regret was the leaving of his wife and little children and aged mother, who were dependent upon him for their support. Everyone that I heard speak of him said he was a good man. He was so good and kind to his family, and helpful to his neighbors. A merchant with whom he had dealt for many years said to me that he was one of the most honorable and honest men with whom he had ever dealt. Would to God this could be said of every member of the Methodist Church. It is a great loss, not only to loved ones, but to the whole community, to lose such a man. Truly God's ways are past finding out. We feel comforted with the blessed assurance that he has entered into his eternal reward, and that God will be a husband to the widow and a father to the fatherless. W. M. Williams, P. C.

ELZEY—Lizzie Lamkin was born in Columbus, Ga., Feb. 13, 1835. Her parents, Simpson L. and Narcissa Lamkin, moved to Mississippi when she was quite a child, and settled at Holmesville, Pike county. She united with the M. E. Church, South, when quite young. She was educated at Cokesbury College, and, after leaving school, devoted twenty years of her life as a teacher, in which vocation she was eminently successful. There are but few teachers who have left their work more indelibly impressed on the minds of their pupils, and her special delight in latter years has been to meet with her old pupils, who number many scores, through Pike and adjoining counties. She was married to Rev. E. L. Tarver in April, 1883, with whom she lived a little more than seven years, being left a widow on May 13, 1890. On June 18, 1891, she was married to R. A. Elzey, of McComb City, who survives her. She was a woman of more than usual frugality, and accumulated during her lifetime a competency, which she left for the maintenance of a maiden sister and a little orphan whom she was raising. One who was intimate with her writes that during her last illness, which was about a month, her suffering was patiently borne, and her faith was clear, passing away quietly on the third of April, 1900. Her body was laid in the family burying-ground near Adams Church, in Lincoln county, there to await the resurrection.

May the blessings of God be with the bereaved husband, brothers, sisters and relatives, and may each live so there will be no separation in that great day!

M. L. Burton.

McGHEE—Susan Margaret McGhee, eldest daughter of William and Susan Felrly, and granddaughter of Rev. W. G. Evans, of Harrison county, Miss., died at her father's, in McLaurin, Miss., Feb. 11, 1900 aged nineteen years and fourteen days. In October, 1898, Maggie was happily married to Willie McGhee, by which act she became a step-mother to his sweet little motherless boy. Though so young, she lovingly assumed the responsibilities of a step-mother, and until God called little Clarence home to heaven, she was all that a mother could be to him. By her patience and devotion to husband and child she exemplified those noble qualities characteristic of a true woman.

Maggie joined the M. E. Church, South, in Moss Point, Miss., when fourteen years of age. Although for several years she was almost entirely deprived of church privileges, yet she never forgot her obligations as a church member.

In childhood Maggie was a bright, sweet girl, and developed into a lovely woman, beautiful not only in face and form, but also in character. "To know her was to love her." Besides fond parents, loving brothers and sisters, and a devoted husband, she left a sweet little girl two weeks old, which came as a gift on her nineteenth birthday. We now see through a glass darkly, and can not understand why one so young and pure should be taken from us, but we know that "God doeth all things well," and we humbly ask for grace to say, "Father, thy will be done."

Her loving aunt, (Mrs.) E. Lou Wyatt.

HESTER—Mrs. Rebecca Hester (nee McRee) was born in North Carolina, Dec. 25, 1816, and died at the residence of her daughter, Mrs. M. E. Price, near Hamburg, Miss., April 14, 1900. She was married Jan. 8, 1835, to Mr. Josiah Hester, with whom she lived happily until his death, which occurred Dec. 8, 1880, their home during almost the whole of their married life being in Copiah county, Miss. She was the mother of nine children, six of whom are still living. She leaves thirty five grandchildren and fifty-five great-grandchildren. She joined the Methodist Church at twelve years of age, and was a consistent member thereof until death. She was a devoted wife, an affectionate mother, and a kind neighbor. Though never religiously demonstrative, her daily life bore testimony that she "had been with Jesus." In all the relationships of life she ever manifested that highest quality of the Christian life—a self-sacrificing spirit. On account of the infirmities of age she had much leisure during her last years, and a large part of this leisure was spent in reading the Bible, and other religious books and papers. When the end came, it found her ready. She left a bright testimony to the power of Christ to save. She asked those of her children and grandchildren who were present to meet her in heaven, and sent a similar request to the absent ones. May all her loved ones heed that dying message!

XXX.

TITTLE—We are sad to chronicle the death of Robert L. Tittle, which occurred near Rulevill, Sunflower county, Miss., at ten o'clock on the morning of the fifteenth of April, 1900. Mr. Tittle lived in this community several years. He joined Shrock's Chapel Church during the pastorate of Bro. E. F. Elgar, and was a pure and true Christian gentleman. He left here for the swamp in January, 1899, and was working so faithful so he could prepare a home for his betrothed bride. His orphan niece, to whom he had been so good and kind, was sick with slow fever, and he stayed up as long as possible to wait on her. He had hematuria, then congestion; was delirious for some days, and called the name of his loved one several times. Our head is bowed with sorrow, and our heart yearns for the loved one. None but those who have passed through the same dark hours can realize our grief. We have the sweet assurance that we can meet him again, for he said before he died that he was going to heaven.

May God bless and strengthen us, so that when we are called up higher, we shall be ready to clasp his hand when we meet on the happy golden shore!

One who loved him, D.

Shrock, Miss.

WEATHERBY—Resolutions on the death of Bro. George M. Weatherby, a member of Acona Sunday-school, adopted May 6, 1900:

Whereas, The Acona Sunday-school is called to mourn the loss of one of its oldest and most honored members, George M. Weatherby; And, whereas, In our departed brother we recognized the highest type of a loyal and faithful Christian, who exemplified through his long life the sacred principles of the Divine Master, and upon which he founded his church; therefore, be it

Resolved, That in the death of George M. Weatherby this Sunday-school has lost one of its most prompt and zealous members, whose presence gave hope to the older members, and inspired the younger with greater zeal, and whose consistent life and simple, child-like faith were a lesson to all.

Resolved, That we hereby tender to the bereaved family our heartfelt sympathy in this, their sorrow, and would point them to that One who alone can give consolation.

Resolved, That these resolutions be spread on the Record of our Sunday-school, a copy be furnished to the family of our deceased brother, and a copy be sent to the New Orleans and Nashville Advocates, the Lexington Advertiser and Durant News for publication.

Respectfully submitted,

John Belford, P. M. Digge, J. Moore, Committee.

Acona, Miss.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

There is but one pursuit in life which it is in the power of all to follow, and of all to obtain. It is subject to no disappointments, since the persevered makes every difficulty an advancement, and every contest a victory; and this is the pursuit of virtue.—Colton.

FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Godliness is the tendency of the mind towards God, and is exercised in believing in him, loving and fearing him, holding communion with him, and employing ourselves in his service, and consecrating all that we do to his honor.—Jay.

Her Face
His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.

WINE OF CARDUI

How a Woman Suffers.

Howell, Ind., Nov. 26.
I will always praise Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.
Mrs. MINNIE STODGHILL.

McElree's Wine of Cardui

It isn't necessary for a woman to give particulars. When she says she has "female troubles", other women know what that means. It means days and nights of endless suffering. It means headaches which no tongue can describe. It means that terrible bearing and dragging down in the lower abdomen. It means agonizing backache, and shoulder ache, and arm ache, and aches in the lower limbs. it means nerves on edge—the blues—despondency and loss of hope. It means debilitating drains that the doctors call leucorrhœa. it means martyrdom—sometimes even death seems preferable. And still Wine of Cardui will utterly put those diseases and pains to rout. It has cured thousands of cases when nothing else on earth would. To the budding woman, to the bride, to the wife, to the expectant mother, to those going through the Change of Life, this Vegetable Wine is a blessing.

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists Sell Large Bottles for $1.00.

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OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the New Orleans Advocate we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to June, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address Rev. W. C. Black.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

The Imperial High-Arm Singer will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hammers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

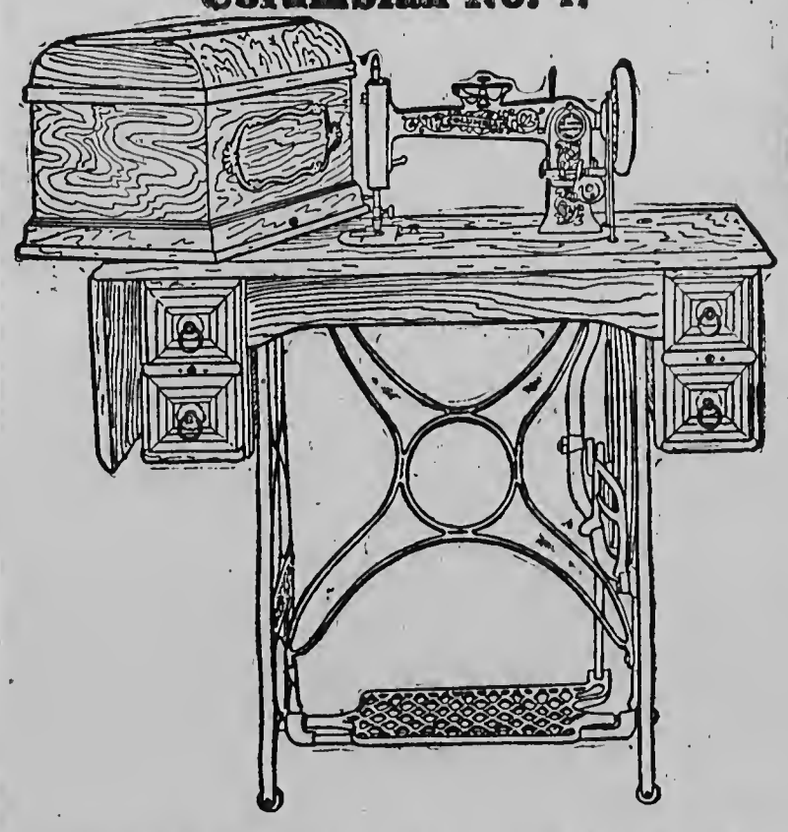
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $22. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer One Screw Driver, One Wrench, One Oil Can and Oil, One Guage Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



Excellence of the Columbian.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

Nickel Plated.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hammer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories.—Each machine is supplied with the following outfit: 1 Hammer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Guage and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the Advocate free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

Rev. W. C. Black,
512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to

GERMAN KALI WORKS,
66 Nassau St., New York.

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. R. Richardson, Holly Springs, Miss.

OPIUM WHISKY and other drug habits cured in 30 days Sanatorium treatment. Book and particulars FREE. B M. WOOLLEY, M. D., Atlanta, Ga

T. J. MURRAY,
DEALER IN
STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,
Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

ROSE POLYTECHNIC INSTITUTE

A College of Engineering. Mechanical, Electrical, Civil Engineering; Chemical Courses. Architecture. Extensive shops. Modernly equipped laboratories in all departments. Expenses low. 18th year. For catalog address
C. L. MEES, President, Terre Haute, Ind.

NEWS OF THE WEEK.

Over 6,000,000 people are receiving relief in India.

Lord Roberts cables that Klerksdorp surrendered June 9.

The battleship "Oregon" has been ordered to China.

The Dutch government has ordered a warship with troops to China.

Baden-Powell has been further rewarded. He is now a lieutenant general.

Mrs. Gladstone, widow of William E. Gladstone, the English statesman, is dead.

Plans for the erection of a new Capitol building for Mississippi, to be located at Jackson, have been selected.

Right Rev. Richard Hooker Wilmer, senior Bishop of the Episcopal Church of Alabama, died at Mobile on June 14.

Admiral Kempff cables the Navy Department that there are 2500 men on the road to Peking for the relief of the legations.

American painters have received more awards in gold medals at the Paris Exposition than competitors of any other nation save France.

With the action of five States, on June 14, Mr. Bryan has now the necessary instructed vote to secure him the Democratic nomination for President.

Gen. Joseph Wheeler has received his commission as brigadier general in the regular army, and has been assigned to the command of the Department of the Lakes.

President Kruger has established a printing press in his car capital, and is grinding out paper notes with which to pay off his troops. He clings to his stock of gold coin.

The Republican National Committee has decided the Louisiana contest in favor of the "Lily Whites," the delegation-at-large headed by Warmoth being placed on the roll.

Mr. Lloyd C. Grisom, United States charge d'affaires at Constantinople, is pressing for a reply to America's note regarding the missionary claims handed the Porte, May 21.

It is reported from Chinese sources that the British marines and bluejackets were engaged with Gen. Yung Fuh Siang's troops, and that many of the Chinese were killed.

The international naval force is in a tight place between Lang Fang and Yund Sun. Enormous masses of Chinese soldiery are in front of them, and the railroad in their rear is being cut.

Russia and Germany are to increase their forces, and it is expected there will be 10,000 men concentrated at Tien Tsin within a few days. A number of sensational reports are being sent out through Shanghai.

Russian and Japanese troops are on their way to Peking. These forces are supplementary to those landed by the naval squadrons at Taku. So far as known at Washington the approval of the other powers has not been asked.

YOU NEVER READ of so many great cures elsewhere, as those effected by Hood's Sarsaparilla, did you? It is America's Greatest Medicine and possesses merit unknown to any other preparation. It is a wonderful invigorator.

Sick headache is cured by Hood's Pills. 25 cents.

A dispatch from Chung King says a riot has taken place at Yun Nu Fu. The buildings of the Chinese Inland Mission were partially destroyed, and those of the Roman Catholic and Bible Christian missions were utterly demolished.

The British War Department infers from the fact that Gen. Botha was enabled to check Lord Roberts' advance for two days and then retreat without losing a gun, that he must have a considerable force, and that the forward march will not be as easily accomplished as was thought.

Ten thousand Chinese troops, which were between Peking and the international forces advancing on that city, have disbanded and joined the "Boxers." It is asserted that the Chinese Government does not consider itself responsible for any encounter which takes place between the international forces and the rioters.

The Taku forts have been captured after a combined attack by the foreign warships. Two British ships are reported sunk. Three men on a German ship were killed and seven wounded. The British gunboat "Algernon" was damaged, and two of her officers and four men were injured.

The conditions in the Orient are critical. Dispatches from Tien Tsin state that all the legations at Peking, the capital of China, have been burned by the "Boxer" insurgents, and that the German Minister, Baron Von Kettler, has been killed. Since this news has reached the Occident, telegraphic communication between the interior and outside world has been totally interrupted. This accentuates the uncertainty of the situation, but it is recognized that the position of the foreign element in Peking is perilous.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and $1 bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.
MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
HARRY ADAMS,
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

Delegates representing organized labor in England have sailed for New York for the purpose of presenting to the labor associations of America £4000 to be used toward the erection of a Ruskin Hall in St. Louis. Eighteen months ago the Americans founded a Ruskin Hall at Oxford.

For Seasickness
Use Horsford's Acid Phosphate.

DR. J. FOURNESS-BRICE, of S. S. "Tentonic," says: "I have prescribed it among the passengers traveling to and from Europe, and am satisfied that if taken in time, it will, in a great many cases, prevent seasickness."

Situation Wanted.

A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.,
Bridgeville, Miss.

MARRIAGES.

LONGMIRE—McMILLAN.—At the Roxie Hotel, Roxie, Miss., June 12, 1900, by Rev. J. T. Abney, Mr. S. D. Longmire, of Leland, Miss., to Miss Lena McMillan, of Knoxville, Miss.

TRUE—BUFKIN.—At the home of the bride's parents, Lumberton, Miss., June 6, by Rev B. S. Rayner, Mr. George W. True, of Laurel, Miss., to Miss Delia A Bufkin.

HOSKINS—MARION.—In the school hall, Poplarville, Miss., June 14, 1900, by Rev. B. S. Rayner, Mr. Lee Payne Hoskins, of Meridian, to Miss Daisy Marion.

SMITH—ALVIS.—At the home of the bride's father, June 12, by Rev. K. A. Jones, Mr R. B. Smith and Miss Estella Alvis, of Ripley, Miss.

LONG—PHYFER.—At the Methodist Church, Ripley, Miss., June 12, by Rev. K. A. Jones, Mr E. W. Long, of Jasper, Ala., and Miss Cathleen Phyfer, of Ripley, Miss.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 E. Main St., Cleveland Block, MEMPHIS, TENN.

District Conferences,

MISSISSIPPI.

Natchez, at Harrision.....July 25

NORTH MISSISSIPPI.

Corinth, at Booneville.....June 27
Aberdeen, at Strong's Station.....June 28-July 1
Grenada, at Oakland.....July 26-29

LOUISIANA.

Opelousas, at Opelousas.....June 26
Shreveport, at Benton.....June 27-July 1
Baton Rouge.....July 5-8

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Drug gists. 50c and $1.00 bottles.

Capable Woman Wanted

for a permanent position. $60 per month and all expenses. Experience unnecessary. Clark & Co., 234 S. 4th St., Philadelphia, Pa.

The Wonderful Dropsy Cure.

STRICTLY A HOME PRODUCT.

If you are sallow and bloated, or have pains in back and breast, so much so that you are unable to enjoy life, I will put you on the road to recovery for small pay, if you will write to me. I cure when others fail. Write me at once for testimonials, and mention this paper.
Address W. J. J. ROSS,
Chunkey, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

(In Part.)

Como	30, July	1
Sardis	7,	8
Burgess, at Cole Springs	14,	15
Eureka, at Eureka	15,	16
Arkabutla, at Mal Mason	21,	22
Senatobia	22,	23
Batesville, at Wesley	28,	29
Courtland, at Chapel Hill	29,	30
Cold Water, at Loves	Aug. 4,	5
Pt. Hill	6,	7
Pt. Grove, at Davis Chapel	11,	12
Hernando, at Hines	18,	10

On this round the subject of Christian education will receive special attention, and a collection for the Twentieth Century Fund will be taken.

A good supply of literature has been ordered, and pastors will be supplied with all that is necessary.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Shaw	June 16,	17
Greenville	23,	24
Leland	30, July	1
Hollondale	1,	2
Shipman's Chapel	7,	8
Merigold	8,	9
Drew	14,	15
Clarksdale	22,	23
Jonestown	28,	29
Lula	29,	30
Hollywood	Aug. 4,	5
Crews		6
Phalia	11,	12
Coahoma	18,	19
Sherard's	25,	26
Gunnison	Sept	1, 2
Bolivar	8,	9

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Sallis, at Clear Branch	July	1
Richland		3
Atlanta	7,	8
Stewart		12
Walthall	14,	15
Lexington	21,	22
Ebenezer	24,	25
Kosciusko station	28,	29
Ko ciusko, at Salem	Aug.	4, 5
Belzona, at Sky Lake	11,	12
Ackerman, at Liberty Hill		3
Ethel	18,	19
Poplar Creek, at Salem	21,	22
Louisville	Sept.	1, 2
Rural Hill		3, 4
South Union Camp Ground	Aug.	25, 26
Durant	Thurs., July	5

T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian—Central	June	14
Meridian—East End	17,	18
Meridian—South Side	17,	18
Meridian—West End	Wed.,	20
Lauderdale, at Bethel	23,	24
Porterville, at Longstreet	30, July	1
Wayne, at Spring Hill	7,	8
Winchester, at Goldwood	14,	15
Waynesboro, at State Line	21,	22
Leakesville, at ——	28,	29
North Kemper, at Spring Hill	Fri., Aug	3
DeKalb, at Marvin	4,	5
Pachuta, at Orange	11,	12
Enterprise, at Enterprise	Mon.,	13
Vinuville, at Coker's Chapel	Wed.,	15
Binnsville, at Wahalak	19,	20
Middleton, at ——	25,	26
Matheraville, at ——	Mon.,	27
Shubuta, at Quitman	Sept.	2, 3
Daleville, at Andrew's Chapel	8,	9

G. A. GUICE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	July	21, 22
Crystal Springs		22, 23
Magnolia, at Oayka	Aug.	4, 5
Topisaw, at Camp Ground		11, 12
Fernwood, at Muddy Springs		18, 10
McComb City		29
Brookhaven		32
Bayou Pierre, at Pleasant Ridge		25, 26
Hazlehurst		26, 27
Providence, at Camp Ground	Sept.	1, 2
Westville, at ——		8, 0
Mt Carmel, at ——		10
Pearl, at Mt. Moriah		11
Beauregard, at Martineville		15, 16
Wesson		16, 17
Summit, at Johnston		22, 23
Lincoln, at Bethel		20, 30
Tylertown, at ——	Oct.	6 7
Adams, at Plagah		9
Caseyville, at ——		13, 14

Let the preachers in charge see to it that the books are on hand, that Quos 20 may be fully answered. Please do not entrust this matter to anybody.

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

JACKSON DIST.—THIRD ROUND.

(In Part.)

Madison, at Madisonville	July	14, 15
Vaughan's, at Soule Chapel	Tues.,	17
Terry, at Forest Hill		21, 22
Capitol Street		22
Sharon, at Forest Grove		28, 29
Fannin, at Drake's	Aug.	4, 5
First Church		5
Canton		12, 13
Benton and Midway, at Benton		18, 19
Yazoo City		19, 20

T. B. HOLLOMAN, P. E.

FOREST DIST.—THIRD ROUND.

Carthage, at Sardis	Sat. and Sun., 30, July	1
Montrose, at Montrose	Sat. and Sun.	7, 8
Vossburg and H., at Enenta	Sat. and Sun.	15, 16
Hillsboro, at Conrell	Sat. and Sun.,	22, 23
Raleigh, at New Taylorsville	Sat. and Sun.	29, 30
Forest, at Pulaski	Sat. and Sun., Aug	4, 5
Lake, at High Hill	Sat. and Sun.,	11, 12
Neshobe, at Philadelphia	Sat. and Sun	18, 19
Indian Mission, at Cushtusa	Fri.,	24
Walnut Grove, at Mt. Zion	Sat. and Sun.	25, 26
Morton, at Zion Grove	Sat. and Sun Sept.	1, 2
Rose Hill, at ——	Sat. and Sun.,	8, 9
Trenton, at New Prospect	Sat. and Sun.	15, 16
Shiloh, at Clear Creek	Sat. and Sun.,	22 23
Decatur, at Good Hope	Sat. and Sun.,	29, 30
Chunkey, at ——	Sat. and Sun.,	Oct. 6, 7
Newton and H., at Hickory	Sat. and Sun.	13, 14

Attention of preachers in charge and of secretaries of Church Conferences is called to Question 20. The preachers will oblige me by seeing that the registers and records are presented for examination. Questions 17 and 19 will also be called, and full answers be looked for. Let the stewards be diligent and faithful.

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street	July	8
South Vicksburg		8
Port Gibson		15
Flora, at Brunswville		21, 22
Edwards, at Learned		28, 26
Bolton, at Raymond	Aug.	4, 5
Mayersville, at Mayersville		11, 12
Rocky Springs, at Hickory Ridge		18, 19
South Warren, at Red Bone		25, 26
Hermanville	Sept.	1, 2
Warren		8, 9
Anguilla		15, 16
Rolling Fork		16
Utica		22, 23
Satartia		29, 30

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

Gloster	June	23, 24
Percy Creek		29, 30
Woodville	July	1, 2
Rosetta		7, 8
Mizpah		14, 15
Mars Hill		21, 22
Belle Grove		28, 29
Bethel	Aug.	4, 5
Cedar Grove		11, 12
Cool Spring		18, 19
Tarver's Chapel		25, 26
Natchez—Jefferson Street	Sept.	2, 3
Natchez—Wesley Chapel		1, 2
Roxie		8, 9
Lehmon		15, 16

District Conference will meet at Harriston, July 25.

Camp meeting at Sam Jones Camp Ground will begin Aug. 2, and continue ten days. Camp meeting at Bethel Camp Ground will begin Aug 3, and continue ten days.

W. L. C. HUNNICUTT, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	11 A. M., July	1
Carrollton Avenue	11 A. M.,	8
Felicity Street	7:45 P. M.,	8
Gonaldsboro	11 A. M.,	22
Louisiana Avenue	7.45 P. M.,	22
Dryades Street		29
Slidell	Aug.	5
Donaldsonville	11 A. M.,	12
Rayne Memorial	11 A. M.,	19
Parker Memorial	7:45 P. M.,	19
Covington		26
Carondelet Street	Sept.	2
White Castle		9
Burgundy Street		16

S. S. KRENER, P. E.

ARCADIA DIST.—THIRD ROUND.

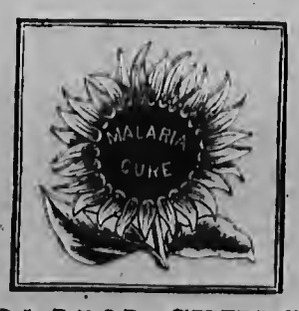
Barnice and Dubach, at Dubach	30, July	1
Farmerville circuit, at Ebenezer		6
Downsville circuit, at Douglass	7,	8
Lisbon circuit, at Harmony Chapel	14,	15
Simsboro circuit, at Pine Grove		16
Calhoun circuit, at Lapine	21,	22
Lanesville circuit, at Grand Bayou	28,	29
Minden	Aug.	4, 5
Gibsland circuit, at Gibsland	11,	12
Vernon circuit, at Oak Ridge	17,	18
Ruston	19,	20
Bienville circuit, at Bear Creek	25,	26
Valley circuit, at Blocker		30
Arcadia circuit, at Arcadia	Sept.	1, 2
Haynesville circuit, at New Salem		7
Homer, at Arizona		8, 9
Ganeville circuit, at Siloam		15, 19

R. T. CREWS, P. E.

Mason & Hamlin ORGANS
Church, Chapel, Lodge, School and Home.
THE STANDARD OF THE WORLD.
Catalog free. 146 Boylston St., Boston, Mass.

FACTS ABOUT PAINT When Your HOUSE, BARN or ROOF NEEDS PAINTING write SUTCLIFFE & CO., Louisville, Ky. Ask for Book No. 92. It tells how to buy and paint to best advantage. COSTS NOTHING. WILL SAVE MUCH.

DR. LE TELLIER'S



Sunflower Tablets.

MALARIA CHILLS FEVER

Checked in one day by Dr. LeTellier's Sunflower Tablets, which are a positive cure for Malaria, Chills and Fever. This wonderful vegetable remedy, perfectly harmless, is guaranteed to cure the worst cases. Recommended by prominent physicians. 50 cents a box, at any drugstore, or will be sent postpaid to any address on receipt of price. Write for free booklet, giving testimonials.
Sunflower Remedy Co., American Tract Bld'g, New York City.

Charles Barnes, of Lambert's Point, Va., writes: "Your tablets cured me. Send another box for my wife. I can recommend them."

PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.
Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gum only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

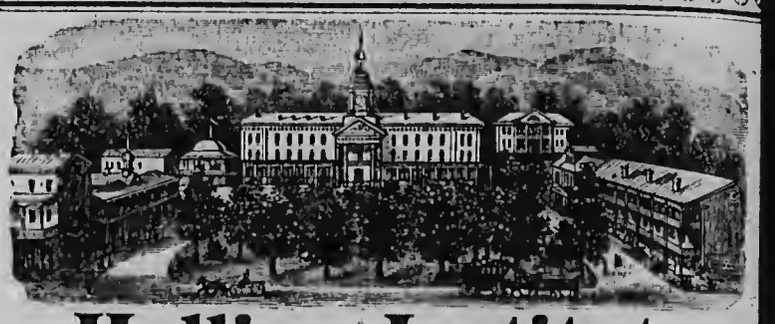
Good Fittings.....$1.00 up
Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00
Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (REV.) J. H. NALL, Editor and Manager.

Boston Dental Company,
ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.



Hollins Institute

will open its 68th session on the 19th of September, with the accommodations increased from 175 to 225 boarders.

This is a school for girls and young ladies in which all the solicitude, watchcare, supervision and inspiration of a cultured Virginia family prevail. **Literature, Languages, Histories, Sciences, Music, Art, Elocution,** etc., are taught under high standards. The Faculty and management is composed of 10 gentlemen and 20 ladies. The **Eclectic system is used. Diplomas are issued in all departments, each of which is presided over by a University graduate.** Graduates of this school are holding positions of influence and prominence in this and other countries. The school is located on the N. & W. Ry. (Shenandoah Division) 7 miles north of Roanoke City—a region abounding in scenery beautiful beyond description, and redolent of health. There are six main buildings, all of brick, with extensive verandas, all connected by covered ways. It owns 500 acres of land and valuable mineral springs—Sulphur and Chalybeate, which conduce largely to the health and vigor of growing girls. A delightful home for girls during the period of development, and girls from all sections delight to be here. Write for catalogue.

CHAS. L. COCKE, Supt., Hollins, Va.

1900.
29th ANNUAL CAMP MEETING
Seashore Camp Grounds.
located on the Gulf Shore, with a frontage of 1,400 feet.
WILL OPEN (D. V.) ON WEDNESDAY, JULY 11, NEXT, AND CONTINUE FOR 8 OR 10 DAYS

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stilling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L and N R R Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 7 to 21, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. A fine hotel, with a frontage of 175 feet, equipped with electric lights and all modern conveniences, has been erected.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O 42, Miss.) or any of the following officers:

J. B LEFTWICH, President, Mobile, Ala.
DR. E. L. McGEHEE, Vice-President, New Orleans, La.
W. B. THOMSON, Treasurer, New Orleans, La.
S. H. MEYER, Financial Secretary, New Orleans, La.
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Christian Advocate.

VOL. 47 NO. 26. NEW ORLEANS, THURSDAY, JUNE 28, 1900. WHOLE NO. 2288

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH,

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

For the ADVOCATE.

THY BROTHER'S BLOOD.

"The voice of thy brother's blood crieth unto me from the ground."

The love of Christ constrains us
To look abroad and see
The hunger and the suffering,
The want beyond the sea.

Our hearts go out in pity,
We speak a word of cheer;
But do we spend our utmost
Our consciences to clear?

A brother's life is ebbing,
And do you dare delay
To pour in wine and ointment,
To feed him while you may?

You whom God is blessing
With life and strength and food,
Or you who live in plenty,
To whom the Lord is good—

Say, what have you been doing
For your brother o'er the sea?
"To one of these ye have done it,
Ye have done it unto Me."

What is our Christian duty,
And what would Jesus do
If he were now among us,
And India's needs he knew?

Would he say, "It's no matter;
We need our means at home
To keep the church in order,
To preach of Heavenly Home"?

Or would he whisper gently,
"My gospel is for all—
To help the poor, the wretched,
And haste to hunger's call"?

Then brother, will you daily
When brothers are in need;
When e'en a crust is lacking,
The hungering ones to feed?

Let's open wide our purses;
We can not let them die!
Let's send a word of comfort,
And lift a prayer on High.

A SYMPATHIZER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The Commissioners of the District of Colnmbia have decided to appoint a committee of 100 citizens to co-operate with the committee in New York in the work of securing contributions for the relief of the famine sufferers in India. This action is the direct result of a visit to Washington of Rev. Justin E. Abbott, a missionary of the American Board, who has spent eighteen years in missionary work in India. He occupied the pulpit of the Westminster Presbyterian Church, Sunday evening, and vividly described existing conditions in the famine-stricken sections of India from personal knowledge. Later in the week he made a statement covering the same ground before the District Commissioners and a few representative business men who had been specially invited to hear him. Following are extracts from that harrowing statement: 'While the distress that calls for aid is unequally distributed over the famine area, there is no place where the helplessness and misery of the people do not need the aid of sympathizing humanity. Starvation is not the only evil that famine brings, and a great cry of woe from childhood, womanhood, manhood and the dumb beast rises up to heaven. There are places, however, in native states, and regions bordering them, where immediate aid to save life is needed. The perfected system of the government of India, as embodied in the famine code, has less chance of reaching there, and people die like cattle, as patiently and as little cared for. Missionaries working in these native states have a very heavy burden to bear in seeing such suffering, and being powerless to relieve but a small portion of it. As an example of the conditions prevailing at such places, the description of an eye-witness will convey a partial idea." He then read the following, written by Mr. F. C. Aldrich, a correspondent of the Bombay Times: "'On reaching the station a porter was deputed to act as guide through the native city, where I went first. On every hand were the dead and dying. Sometimes it was an aged person; sometimes a youth or an infant. The sun beat down almost unbearably. The wind carried the sand in clouds. They sat or lay quietly in groups of from five to fifty beneath the trees by the roadside. Often one had fallen alone, and was left there to die as he had fallen. No one died in the center of a group, but one attempted to remove the body. Why should they? All have sat or lain down there to die, and one by one they meet death; they all wait for it. They are hopeless, and say there is no one who will give; so they resign themselves to their awful fate. Passing on through the city, about one mile, we come to its eastern boundary. In the dry bed of the river, and on its banks, were scores of the bodies of persons who had starved to death. It was dreadful to look upon the faces of the small children who had thus died. Marks of infant beauty, intermingled with those indicative of a painful death, were traceable. Near them, on every side, sat others, enduring the same terrible suffering, and awaiting the same terrible end. We longed to be able to picture the suffering of these people to those who have laid by of their wealth, not for a rainy day, but for thousands of them. One sight would be sufficient to open the long-closed purse, and thousands would pour out blessings on the givers.'" Mr. Abbott concluded by saying: "The Government of India is providing for six million daily; yet so great is the death rate in the hundreds of native states where the government has little control, that the call for help to favored America grows louder every hour."

Among the speakers at the quarterly meeting of the District W. C. T. U. were Mrs. Alice Rossiter Willard, late of London, England, who was associated with Lady Somerset in the publication of the London Union Signal, the British temperance organ, and Mrs. Young, of Massachusetts, who talked reminiscently of her student days at Evanston College, when the late Miss Frances Willard was dean of that institution. A vote of thanks was adopted to the two ladies for their talks about the two greatest women the temperance cause has produced.

Those who are interested in the American missionaries in China are not getting much consolation in answer to their appeals to the State Department. This isn't because Secretary Hay would not be glad to quiet their fears, but because he doesn't know any more than they do. Since the cutting of telegraphic communication with Pekin there has been no authentic information from there or other interior places in China. While officials are loth to believe the sensational stories of the massacre of all foreigners, including the entire diplomatic corps, in Pekin, the firing on the European fleet by the Chinese forts at Taku, and the fight resulting in the capture of these forts by the allied fleet, tends toward confirmation of the report that the "Boxers" and the troops of the Chinese government had combined against the foreigners. Several governments, including our own, are now hurrying troops and warships to China, and the Chinese will be made to pay dearly for any mistreatment of foreigners.

Washington, June 20, 1900.

MILLSAPS COMMENCEMENT.

It was permitted the writer to indulge a cherished desire to visit Millsaps College during its recent commencement exercises. Arriving on the college grounds on the afternoon of Saturday, June 9, I was pleasantly domiciled in the home of the president, Dr. W. B. Murrah, where, with Dr. E. E. Hoss slated for the commencement sermon, and Rev. J. A. Anderson, of North Mississippi, I enjoyed the cordial hospitality of this refined home, dispensed with easy grace by Mrs. Murrah.

The presence and fraternal greetings of other brethren, lay and clerical, from the two patronizing Conferences enhanced the enjoyment of my visit. A most unexpected pleasure awaited me in the meeting of a former pupil and friend, Mrs. Brown. Soon after the Civil War, as Miss Mary Hollomon, she was a school-girl at Centenary Institute, Summerfield, Ala., in which school I was then a teacher. It was a joy to see her again after the lapse of so many years. She, with her amiable daughter, was stopping at the home of her brother, Rev. T. B. Holleman, of Jackson.

Bishop Galloway, president of the Board of Trustees, "facile princeps" among the brethren, was looking well.

But social enjoyment is rather an interlude than otherwise to the regular exercises of a commencement occasion. I had barely adjusted myself to pleasant surroundings and fellowship when Dr. Murrah notified me that I was to be one of the judges in a unique contest, in which a number of young theologues were to compete for a gold medal, to be given to the one who should render in the best manner the introductory exercises to public worship, leaving out the prayer. The award for highest excellence was given to Mr. C. N. Guice, of Natchez. All did well.

On Sunday morning the chapel was filled with such an audience of the youth, beauty, chivalry and culture of Mississippi as might kindle the ardor and stir the enthusiasm of any preacher. Dr. Hoss was equal to the occasion. His subject was "Serving," based on the example of our Lord washing the disciples' feet. Albeit the Doctor had before him a type-written copy, his sermon took hold of his congregation with a vigorous grasp, and is spoken of by Dr. W. C. Black as a "masterpiece."

The sermon at night by Dr. J. C. Morris, of Memphis, was preached in the First Methodist Church to a large congregation. It was thoughtful, elaborate, and interesting, and is characterized by the "censor sermonem" quoted above as a "great one." As in the morning discourse, the preacher had before him a copy of his sermon in type or script. After the enjoyable and edifying services of the day my thoughts caught upon an interrogation point or so: Is it well for our representative preachers, coming before young men preparing for the ministry, to use their manuscripts? Would it not be better for the preacher, putting aside such extraneous helps, to throw himself, mind, heart, and soul, into his subject?

Monday forenoon a large audience again assembled in the chapel to witness an oratorical contest by representatives of the senior class. Six or seven young men delivered addresses which we do not remember to have heard excelled on like occasions. A friend sitting near me suggested that these addresses, printed together in book form, would make good reading. The gold medal was awarded to Mr. J. B. Mitchell, a young preacher of a preaching family. The presentation address and delivery of medals to the successful contestants in the several literary tournaments that had taken place was performed by Rev. T. L. Mellen in a felicitous and humorous manner. After all was ended a scene was enacted not in the printed program. A crowd of students rushed upon the rostrum, and, lifting J. B. Mitchell, with his approximate two hundred pounds avoirdupois, upon their shoulders, with a jolly shout bore him across the stage, down the steps, out into the wide hall. Almost immediately they were back again, and, taking hold of C. N. Guice, of slighter build, they accorded like stalwart honors—all very much to the amusement of the crowd of spectators.

Leaving Monday afternoon, much to my regret, I could not witness the conferring of degrees, nor hear the baccalaureate address of the president, and the annual address by Senator Money—all of which were to come off the next day.

This commencement was a gratifying finale of the ninth year, and a most prosperous session, in the history of the college. One hundred and sixty students were enrolled. Fourteen were graduated in the literary and fifteen in the law department. The cultured president is to be commended for his wise and able administration, and Bishop Galloway, with his Board of Trustees, for the success of their efforts in the establishment of a Christian college of high grade for the young men of Mississippi.

Let the more than 80,000 Methodists of Mississippi respond to the spirit of Major Millsaps, the founder and liberal patron of the institution, and greet the dawn of the twentieth century with a largely increased endowment fund. T. C. WIER.

MILLSAPS COLLEGE.

To the Preachers in Charge and Members of the M. E. Church, South, in the Forest District—

DEAR BRETHREN: During the recent commencement exercises of our Millsaps College, I was pleased to meet the Revs. W. L. Linfield, M. L. White, and B. W. Lewis, whose pastoral charges are within the bounds of this Forest district. Others of the pastors and assistants were looked for, but came not. This was a disappointment not only to me, but also to others. Your attendance had been advised and urged as far back as last January, so that arrangements might be made for attending the commencement of our great college for boys. It was for your good and the good of the college.

During the session just closed there have been in attendance from the bounds of our district only four students: Barney Edward Eaton and Henry Lonie Austin, from the Raleigh circuit; Holland Otis White, from the Carthage, and Frederick Davis Mellen, from the Forest circuit, and yet many more have gone to State schools, schools of other denominations, and private institutions elsewhere, notwithstanding solemn vows to "support the institutions of the church," and notwithstanding the fact that no better instruction in the usual college course, and not so good in the law, can be had elsewhere. No better faculty in either the literary or the law department can be found anywhere in our State or elsewhere in our Southland.

The exercises were of a high order. The declamations by the Freshmen were unusually well delivered, and nobody found fault with the award of the medal to Lewis R. Featherston. The oratorical contest between the Sophomores was a noteworthy affair, and the committee to award the medal were agreed that the young men all did better than any member of the committee could have done at the same time of life, or even now. Mr. C. D. Potter received the medal. The contest between the Lamar Society, represented by W. W. Holmes and L. F. Magruder on the one side, and B. E. Eaton and W. L. Duren on the other, provoked most favorable comment. Mr. Magruder, a grandson of the Rev. R. Abbey, was awarded the medal; but all agreed that a bright and useful and honorable future lies before all of the young men. The orations of the Seniors were of remarkable merit in diction as well as in delivery; were thoughtful as well as thought-provoking. Mr. James Boswell Mitchell, a preacher and the son of a preacher, was the recipient of the prize. The contest for the Gunning medal was of peculiar interest to preachers. The Rev. C. N. Guice was regarded by the judges as having read a Bible chapter and a hymn, and made announcements, with more ease, grace, clearness and propriety than the other contestants. To him went the medal.

The sermon by Dr. Hoss was less marred by the reading than any other sermon I ever heard read. It was filled with great thoughts, and provoked holy aspirations.

Some changes in the faculty have been made. Prof. Hanner goes elsewhere to study medicine. His place is to be filled by Prof. W. M. Young, who comes most highly commended. Dr. Mayes becomes dean of the law department, and Chief Justice Whitfield, of the State Supreme Court, and Judge W. R. Harper have accepted professorships, and become co-workers with him. With our Supreme Court, Circuit and Chancery Court, United States District Courts so often or nearly continuously in session, our great library and other advantages so accessible in Jackson, no other law school in the State, or in the South, can successfully compete with the law department of our own Millsaps College.

Brethren, you can, without hesitation, commend this college, and urge our people and all others to patronize it. Our sons need not be sent elsewhere for a liberal and sound education under pronounced religious influences. The building of the proposed house of worship in North Jackson, convenient to the college, will obviate the only objection which could possibly be urged. If you have failed to receive a catalogue, send to Dr. Murrah or to Dr. Muckenfuss at once for one. Yours faithfully,

T. L. MELLEN, P. E.

CENTENARY'S FITTING SCHOOL.

MR. EDITOR: Doubtless you have finished the usual run of commencement reports, and a line from me will find space in your columns. Mr. I. D. Wall gave you a comprehensive account of Centenary's commencement, and following that up, let me say a few words in regard to a part of its future policy. The Board of Trustees entrusted to me the training of such boys as come to the college not prepared for the college classes, and, desiring to get this department of the work before the eye of Louisiana Methodists as never before, permit me to give a brief outline of the policy of the fitting school. Bishop Galloway sagely remarks that the true genius of the teacher is to inspire the indifferent and impart knowledge to the dull. Following up the thorough work of my predecessor, the fitting school of Centenary expects to give evidence of such a genius. It is a lamentable fact that so many of our boys and young men nowadays enter upon life's duties seemingly educated, but actually unable to write a legible hand, or to construct an English sentence correctly. Whether the world sees this or not, the parent detects it in the weekly letters written home from college. Centenary prides herself on the absence of this defect in her work. English is stressed, and my policy in conducting the preparatory work is thoroughness in the detail work of every branch. We realize the demand for a sure foundation in this work, and our fitting school is open for such boys as desire a thorough knowledge of the essential fundamental subjects. The fine grade of preparatory work done in the past was evident at the recent commencement exercises, and parents who entrust their sons to this department may feel sure of thus securing for them the most conscientious attention. The work is so arranged that the professors of the several departments will give assistance in the fitting school classes, and we shall not be crowded even with the one hundred and fifty preparatory students that we expect next session. A commodious hall is being fitted up, and all the surroundings will be conducive to honest work on the part of students. With an earnest faculty, improved buildings, a picturesque campus, and the Methodists of Louisiana with us, we expect to make Centenary the center of educational interest in the State.

One fact was noticeable at the past commencement: in the contests for medals, not a single contestant made a failure, and each one deserved a medal. This is a remarkable condition, and gives evidence of the style of work done. If all the parents in Louisiana could have witnessed the exercises in toto, we should not fail short of a campus filled with boys next session. Dr. Cooper has beautified the surroundings with substantial improvements, and has still more in view.

Truly Centenary is an inspiring spot, and her hallowed past is but a guarantee of a future of lengthened usefulness. With the unmistakable commission of a designing Providence as her motive power, she is doing a herculean work, and, as the exponent of all that is helpful in the preparation for service, she is fulfilling a glorious mission for our country and our church.

R. P. LINFIELD.

June 18, 1900.

BELHAVEN COMMENCEMENT.

Belhaven College has just closed a prosperous year. Dr. Fitzhugh, the president, has again proved himself to be not only a first-class educator, but a man of refined taste, good judgment and rare executive ability. This is manifested in a very choice faculty, a new college building (replacing the one destroyed by fire about two years ago) modeled and well equipped with conveniences up to date, a large attendance of girls despite the fact of the inconveniences and disadvantages under which he labored by the destruction of the building.

Dr. Murrah, of Millsaps College, preached the commencement sermon. The Jackson Clarion-Ledger, speaking of it, said: "It was a masterpiece of oratory and logic, his hearers being equally impressed with the masterly chain of thought contained in the discourse and the sublime manner of its delivery. Unquestionably it was one of the most scholarly commencement sermons ever delivered in a Jackson educational institution."

On Monday night the annual concert was given; a programme of the highest merit being rendered. Many of the crowded assembly, accustomed to good things at these final expressions of a year's faithful work in music and elocution, awarded the palm to this one.

On Tuesday morning your scribe had the honor of delivering the graduating address; and no more pleasant duty was he ever called upon to perform.

The high graded work already done by this institution, the still higher curriculum arranged for the next session, the able teachers already selected, a strong, good man, and a strong, good woman, Mrs. Fitzhugh, at the head, commend this institution of learning to the young ladies of this or any other State. RICHARD WILKINSON.

Aberdeen, Miss.

THE CHIEF DANGER OF THE COMING CENTURY.

The Christian college of the past has given America many of its greatest leaders. With agnosticism not yet extinct, with materialism penetrating like a poison the minds and hearts of the young, with the growing appetite for pleasure, it is plain that Christian education is required to meet the chief danger of the coming century. There are serpent-like and poisonous forces in our modern civilization which no sweetness of culture will conciliate or regenerate. Culture must be re-enforced by conscience and enlivened by the Spirit of God before it will be adequate to the great problems which confront us.—Dr. Barrows, before Students of Oberlin College.

The pastor who builds a magnificent church on an underpinning of debt, and caps it with a towering mortgage, may get a great puff from his presiding elder at Conference, and a good appointment; but his successor finds himself under a crushing load, wasting years of strength and labor, and his charge paralyzed in all its spiritual energies.—Zion's Herald.

WHAT HAVE YOU?

If you have a happy voice,
Sing, that others may rejoice:
Till it soothes the mourner's woe,
Breathing pathos in each word.
Frozen fountains may be stirred,
Slumbering souls may wake again
At some long-forgotten strain. . .

If you have a precious thought
That to you has gladness brought,
Shrine it not within your breast,
Write it and make others blest!
Oft some written thought will reach
Hearts grown loath of human speech—
Hearts by faithless promise grieved,
Hearts by lying lips deceived.

If you have a loving word,
Speak it where it can be heard.
Souls are languishing to-day
For the words that you might say.
Earthly burdens sorely press,
Loving words can make them less,
And no soul can suffer loss,
Thus who lifts a brother's cross.

—Union Signal.

Communications.

OUR DUTY AS A CHURCH AND PEOPLE TO THE AMERICAN BIBLE SOCIETY.

BY REV. P. D. HARDIN.

(Read before the Preachers' Institute of the Forest District, Mississippi Conference, at Forest, Miss., May 8, 1900, and ordered Published by vote of the Institute.)

All Christian people recognize the supreme importance and infinite value of the Holy Bible. To them it is the Book of books. It is the Book of God because it is the great medium through which he reveals his will to mankind. It is also the Book of man. It alone answers the three great questions: Who am I? From whence came I? Whither am I going? By revealing the realities of eternity it attaches the true significance to time. Christ commands, "Search the Scriptures, for in them ye are assured of eternal life, and they are they which testify of me." The Bible is the only true source of religious knowledge. Where'er it goes it carries with it the light from heaven which chases away the darkness of ignorance, superstition, and sin. Where'er it is not "darkness covers the earth, and gross darkness the people."

How important, then, that all men have it; that its heavenly light pervade every nook and corner of the inhabited globe, and fill every soul of man! But, alas! this is not the case. Although many hundreds of years have passed since "God gave the Word," yet to many millions it has never been "published." To great multitudes it is a Book unknown, and the largest sect of Christians (so-called) in the world today is in collusion with the devil in trying to withhold from the people its God-given message of light and salvation. If all the Bibles which were ever printed were in circulation to-day, they would supply only one-fifth of the population of the world. But when we remember that nineteen-twentieths of the Bibles now in circulation are in the hands of Protestant Christians, the world's great need is indeed distressing. In Mexico alone, with her twelve millions of people, there are only one-half million copies of the Bible. This is only one instance of the world's great need of God's precious Word.

To supply this great need institutions called Bible societies have been organized in various parts of the world. The principal of these in our own country is the American Bible Society, which was organized in New York City, May 8, 1816. This society is a voluntary association, having for its object the circulation of the Holy Scriptures in the commonly received version, without note or comment. Its centre is at New York City, but it has about five thousand auxiliary societies scattered all over the United States.

The first year of its existence 6,410 copies of the Bible and portions were issued. From this beginning the business has so far increased that last year 1,380,892 copies were issued, 719,622 copies being sent to other lands; and in the eighty-three years of its existence this society has issued 65,962,505 copies, printed in about one hundred different languages and dialects. Four hundred colporteurs and agents are employed in the distribution of these Bibles. Eternity alone will reveal the great good which is being accomplished through this great institution. The blessings accruing from it to the cause of Christ, both at home and abroad, are incalculable.

One great blessing is, that it forces down the prices of Bibles for everybody. One of the marvels of this closing century is the great reduction in the prices of Bibles. A hundred, or more, years ago Bibles were so costly that but few could afford one. Often the precious Word was kept chained to the pulpit, and the poor would stop and read its blessed pages, and go their way. But now, thank God, the cost is so small that all—every man, woman, and child—may and should have his or her own Bible. That the Bible societies, which sell their Bibles at actual cost, have been mainly instrumental in this great reduction no one can deny. Just think of buying the entire Bible for fifteen cents and the New Testament for five cents.

Besides searching out the poor and needy in the cities and isolated regions, and supplying them with God's Word, the American Bible Society is also doing a gracious work by furnishing the brave men of our navy and army, and the unfortunate inmates of our hospitals, prisons, etc., with the Bible.

But even more important than the work at home is that of the American Bible Society in foreign lands. The missionaries are unanimous in their testimony of the great benefit of the society in their work. In fact, it is indispensable to the successful prosecution of missionary effort.

Dr. Alexander McLaren says: "The work of the Bible societies is a necessary supplement to all missionary work. 'What God hath joined together, let not man put asunder.' But if we had set before us the alternative—which, thank God, we have not—the missionary without the Bible, or the Bible without the missionary, I say, give us the Bible, and we will do without the missionary."

Dr. W. R. Lambuth says: "The Bible societies are the indispensable and most efficient allies of the missionary cause. Without them the wheels of its progress would be seriously impeded, if not altogether hindered."

Dr. Samuel Jessups, a veteran Syrian missionary, says, "If there were no Bible societies, we might as well pack up shop and go home."

The first important thing that the American Bible Society does for the foreign lands is that it promotes the accurate translation of the Scriptures into other languages—a work requiring wise, unsectarian supervision. It also bears the expense of printing and binding these translations—a work beyond private enterprise and the resources of Missionary Boards. The extensive printing of the Scriptures in Turkish, Armenian and Greek at Constantinople, and in Arabic at Beirut, Syria, as well as similar work in China, Japan, and elsewhere, is in reality done at the expense of the American Bible Society, though Missionary Boards naturally often get credit for it, as the work is in their fields and in connection with their missionaries. It maintains a thorough and extensive system of distribution of the Scriptures, often going before the regular missionaries, preparing the way for them, and laying the foundation for their successful labors. In fact, there are instances not a few where heathen have been led to Christ by the mere reading of the Word.

Rev. Dr. Hiker, agent of the American Bible Society in China, tells of a young literary man named Lob, who had read many scientific and Christian books, but it was reading the Bible which led him to Christ. Again, he tells us of a woman who had been led into a life of sin, happening to read how the disciples left their nets and followed Jesus, the Holy Spirit revealed the blackness of her life, and led her to Christ for cleansing.

Another agent tells of eight persons in one family who were led to Christ through the sale of one Bible. They had not read it long before they cleared out all their idols and began to serve the living God alone.

These are only a few of many similar instances where God honors the labors of these faithful agents, and souls are saved directly through the work of this society.

The American Bible Society is undenominational, or, rather, interdenominational, and should receive the hearty co-operation of all the lovers of God's Word in every church. But, alas! it does not receive the support it so well deserves. Its work is greatly hampered for lack of funds. With new fields opening constantly; with Cuba, Porto Rico, and the Philippines—countries which have been deprived of the Bible for three centuries—especially inviting, yet the society has been compelled to curtail its work for lack of funds. Of the $250,000 per annum needed from the public, last year only $165,125.90 was collected.

The Southern Methodist Church owes much in common with other churches to this great institution; also much on account of a great deal of benefit accruing directly to it, both at home and abroad. Last year, of the $152,698.48 disbursed by the society in foreign fields, about one-half of this outlay was made in those lands in which the M. E. Church, South, has mission fields. In Brazil, $21,615.66; China, $29,261.15; Japan and Corea, $5,952.19; Mexico, $18,545.69. This outlay represents a vast saving to our church, not only of money, but of men, time, and great labor. No wonder the report on Bible cause before the General Conference of 1894 termed the society the "indispensable ally of our missionaries in foreign fields."

What are we, as a church and people, doing to repay the American Bible Society for all it is doing for us? Or how are we discharging the obligation which God places on us to support it? In the General Conference of 1898 the Committee on Bible Cause expressed the opinion that "heretofore too much has been drawn from the society for the returns made to it." How true this statement is the following figures will prove. During the past year the M. E. Church, South, with her million and a half members, paid to the American Bible Society only $9,328.03. Although the church endorses the society, and each pastor is required to present its claims once a year to each congregation, and each Quarterly and District Conference is required to inquire as to what is being done for it, yet, with all this, last year 1,942 of our 5,000 pastoral charges paid absolutely nothing into its treasury. This list includes some of our largest and wealthiest churches. In one of our principal Conferences three entire districts paid nothing at all. What a shame! What criminal neglect of duty!

While the Mississippi Conference was exceeded in contributions by only two other Conferences, viz.: the Virginia and North Mississippi, yet it is humiliating that of the $1,000 assessed last year, we paid only $641.41—less than two cents per member. The Forest district, with 7,075 members, paid last year for the American Bible Society only $76.55—only a little more than one cent per member, and less than any other district in the Conference. Can we look upon such a record without humiliation? Can we expect to meet it in the judgment, and be guiltless? And can we, as professed Christians, be content to continue to enjoy the blessings of this society, and still ignore its claims, by doing so little for its support? God help us to say, No, and to awake to our duty.

Brethren, let us pray more for this blessed institution of God. It needs our prayers. But don't stop with praying; preach about it. Turn on the light. Let the people know what the American Bible Society is, where it is, what it is doing, and what it needs. "Our people perish for lack of knowledge." Exhort the people to rally to its support, and they will do it when the light is turned on. But please don't stop here, but take collections. All your preaching about the society won't do any good unless you get some money for it. Money is what it needs. So I repeat, Take the collection, and start it with a liberal contribution yourself. Take subscriptions; pass around the hat. In public and in private, by day and by night, at church on Sunday, at the homes of the people in the week, along the public highway, in the crowded shop, along the busy streets, at home or abroad, on the land, on the sea, wherever you find one Methodist, if only one, take up a collection, and continue to collect until all the assessments are in full. May God help us! Amen!

Correspondence.

FORREST'S CAVALRY IN MISSISSIPPI.

A reunion of Forrest's Veteran Cavalry Corps called the writer to North Mississippi, June 10, 11 and 12. Since this territory is within the bounds legitimately belonging to the NEW ORLEANS CHRISTIAN ADVOCATE, your columns are the most fitting medium through which to express the pleasant surprises of this visit. When a goodly company of veterans from Kentucky and Tennessee reached Corinth we found open-doored hospitality and a whole-souled welcome. The special object of this reunion was to gather on the battlefield of Brice's X Roads, fought June 10, 1864. (The most complete Confederate victory of the war.)

This year the anniversary was Sunday; our Mississippi friends, therefore, arranged that the day be spent at the nearest point to the battlefield where the accommodations were ample. Three religious services in the great hall of the court-house at Corinth were made memorable by the earnest Christian enthusiasm of the crowds attending.

Monday we went to Baldwyn; thence by carriages, wagons and horseback to the battlefield. Tuesday we gave to Tupelo and the adjoining battlefield of Harrodsburg.

Veterans were present who had participated in the battles of Shiloh, Corinth, Brice's X Roads, Harrisburg, and a score besides of Mississippi conflicts at arms.

This letter, however, is not intended to tell of the veterans, their memories, their deeds, their talks, their hand-grasps, and their commingled references of joy and sorrow to the days gone by. Many of them had stained Mississippi soil with their blood; many were on a pilgrimage to the spot where they had buried a comrade. That which most astounded the writer were the strides forward, and the marvelous hospitality and enthusiasm of the Mississippians of to-day. We had left them prostrate in 1865. At Corinth we thought to account for the wonderful improvements since we left it in 1865 devastated and seemingly helpless, by thinking of it as a railroad center and, therefore, an exception. When we reached Baldwyn and found not only new conditions of prosperity, but an enthusiasm which in generous rivalry with the citizens living on and around the battlefield, had erected and seated for our use a large pavilion ample to render comfortable a thousand people, our surprise quickened not thought only, but wonder as well.

The continued rain had led the people of Baldwyn to claim that we should spend the day with them, but the soldiers and Cross Roads people contended that we must go to the battlefield. If we were before surprised, the provision by the people for transportation and the dinner on the ground passed from surprise to astonishment. Such generosity, such profusion, such exquisite cuisine was beyond even a Tennesseean's memory of ante-bellum days, when camp meetings and political barbecues were a prominent element in Tennessee life.

The younger Mississippians can not realize the contrast between the surroundings we left behind us on our return to our homes in 1865 and those of to-day.

Corinth, then, was a devastated waste; Baldwyn was a rambling prostration—in a little school-house west of the village I held a glorious revival during Confederate days. Tupelo had been so exhausted that the last days Forrest spent there he had thought it necessary to divide rations with many of her people. To-day, were it not for scars on the trees where cannon balls plowed their way, and the bullets the plowman turns over in his furrows, it would be difficult to even conjecture that not more than a generation ago terrible war had bathed these fields in blood and filled these homes with wounded men. The generous people of to-day lent us kindly ears as we talked of days gone by. Everywhere I turned with the question, Whence comes this amazing return to prosperity? The answer came back, "Our new Constitution has aroused hope, put all of our people to work, and dimpled the cheeks of Mississippi with smiles." When I asked, What about local option? all answered, It has greatly helped to this glad end.

At Tupelo we found equal marks of prosperity, abounding hospitality and enthusiasm. We came home thrilled with hopes for the immediate South beyond any dreams which have been ours since the years of the war. We will die the happier for these three days spent on Mississippi soil.

D. C. KELLEY.

Itinerant's Rest, June 14, 1900.

THE VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference convened at Port Gibson, June 13 to 15, inclusive; the presiding elder, Rev. E. H. Mounger, D. D., in the chair, and conducting the opening religious services. The roll was called, and nearly all the preachers, but very few delegates, answered to their names.

Rev. W. H. Lewis, of Utica, preached the opening sermon. Revs. R. Selby, A. F. Watkins and R. F. Witt also preached during the Conference, and Dr. J. B. Fearn lectured, telling of his labors in China, and of the needs of the people in that distant land.

Rev. W. T. Griffin was present, and represented the Orphans' Home at Water Valley.

The reports from the various pastors show that the spiritual condition is as good as the average, though lacking the marked improvement so earnestly desired by all. There have been but few revivals held as yet, though each pastor is planning and organizing for one at every appointment. These reports show, too, that while finances are not altogether up to date, there has been gradual improvement.

On account of absentees the prearranged programme could not be fully carried out, though the following subjects were presented and discussed: "The Study and Interpretation of the Bible." Paper by Rev. L. Carley; discussed by Revs. A. F. Watkins, R. Selby, and E. H. Monnger. "How May Epworth Leagues Be Best Organized and Maintained?" Paper by Rev. W. H. Lewis; discussed by Revs. L. S. Jones and R. Selby. "The Present Need of Missionary Effort." Paper by Rev. Geo. P. McKeown; discussed by Dr. J. B. Fearn.

The following subjects were discussed with manifest interest: "How to Keep Up a Good Prayer Meeting;" "Is the Church Meeting Success, or Coming Up to the Measure of Duty in the Saving of Souls?"

Herbert B. Watkins, having stood an approved examination, and being duly recommended, was given license to preach.

The following were recommended to the Annual Conference for admission on trial: H. B. Watkins, H. P. Lewis, Jr., and H. T. Carley.

The licenses of M. J. Marble, H. T. Carley and J. O. Gilbert, as local preachers, were renewed.

G. B. Hackett, W. J. Bell, H. H. Crisler and N. J. Vick were elected delegates to the Annual Conference. T. A. Holloman and H. B. Watkins were selected as alternates.

The usual resolution of thanks for courtesy and hospitality was unanimously adopted; also one of sympathy for Rev. C. A. Powell in his present illness.

The Holston financial plan was recommended for use whenever and wherever practicable.

Mrs. E. D. Jones, representing the W. H. M. Society, was present, and read report showing improvement in work, and the Vicksburg district to be the leading district in the Conference in this work.

The next Conference meets at Bolton.

GEO. P. MCKEOWN, Sec.

Anguilla, Miss., June 19, 1900.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
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The Woman's Foreign Missionary Conference convened at Durant, Miss., June 9. Consecration services were led by the president, Mrs. M. I. Hoskins. Oh! the testimonies and the blend of witnesses that came up to tell of his great love. Mrs. McIntosh led the memorial service for Miss Laura A. Haygood, assisted by Miss Gary, missionary from China, who gave us a very interesting sketch of Miss Haygood's life in China, closing her talk with a most touching appeal to erect a school in China to honor the memory of Miss Haygood. Ninety-one dollars were raised in less than five minutes. Miss Gary sang a hymn in Chinese, in a clear, sweet voice, and all were so delighted they asked her to sing another. She said: "I am your missionary; you sent me. I stand before you to-night pleading for help for China." The blackness of old heathen China can not be told. Books only give us glimpses of it. She has seen it in all its idolatry, and then asks the women to help. She did not ask for their hats; only for the trimmings, buds, feathers and flowers!

Rev. T. Y. Ramsey delivered the Conference sermon, showing foreign missionary work to be the only hope of perpetuating the Christian church. Welcome address was delivered by Mrs. Smith, of Durant. Response by Mrs. J. F. Wyatt, of West Point. Juvenile welcome address was delivered by Miss Hilda Mayfield, of Durant. Response by little Jane McIntosh, of Grenada. Janie also delighted the Conference with her violin. She played a solo dressed as a Chinese in native costume. Recitation by Miss Woodville of Carrollton, was well rendered. The "baby" of the Conference was a little dream of beauty. Master Doolin, of Aberdeen, was stood up on the president's table, and sang and recited, winning all hearts with her sweet, childish voice.

Mrs. Dr. Anne Fearn gave us a delightful talk of her hospital work in China. She was dressed in handsome Chinese silk native costume.

A resolution was passed that no Conference officer can hold an office longer than four years. The Woman's Board has raised the Twentieth Century Fund to $100,000.

Miss Mattie Collier recited: after each verse a solo—"From Greenland's icy mountains." Recitation by little Alice Mitchell.

The good people of Durant entertained the delegates most royally. A reception was given them, and a drive to Castalian Springs. Rev. N. G. Angnatns proved himself an ideal Conference host. Durant, the "city of oaks," will long be remembered by the Woman's Conference for her generous hospitality.

MRS. JOHN N. DUNN,
Greenville, Miss., June 14, 1900.

The Christian Life.

Neglect of the Bible, we fear, is working far more mischief to the church and is the source of more danger to the cause of religion than all the assaults made upon it by unbelievers or destructive criticism. It is apparent to all observers, and particularly to those in most intimate association with the young, that the present generation is much less familar with the Bible than the last, and that the evil is a growing one. The founders of our nation were largely a people of one Book, and that the Bible. Its principles were wrought into our institutions and permeated literature. *Style* itself was formed and strengthened by familiarity with the noble English of King James' version of the Bible. It is much less so to-day. The multiplication of books and periodicals, the plethora of ephemeral reading, has diverted attention from the Scriptures; the growing neglect of family worship, the scrappiness and inefficiency of much Sabbath-school instruction, the substitution of it for home teaching of the Word of God, the extensive elimination of Bible reading and study from the public schools, and the small place given the English Bible in college courses have wrought a revolution in the knowledge of and relation to the Scriptures, great in extent, and ominous not only for religion, but to morals and character.—Christian Intelligencer.

How about your vessels? You remember that in the case of Elisha and the poor woman as long as vessels were brought the oil continued to flow; but when there were no more vessels, the oil ceased to flow. So it is with the grace of God. No vessel is turned from God empty. Many of our vessels are very small, or are already filled with other things foreign to divine grace. Many have vessels suited to a form of godliness, but not for the power thereof. Many have large capacity for ambition, pleasure, and worldliness in general, which is ever demanding more, but never satisfied. We should remember that the only human vessel that can be filled to satisfaction is that which is carried for God's grace. You can be "filled with all the fullness of God" and be satisfied, but in no other way.—Wesleyan Advocate.

There is a good deal of religion in life that is much like the practice of "marking time" among soldiers. They lift up one foot, and then put it down in the same place; then they lift up the other foot, and put it down in the same place. They are marching, but they are not moving. In other words, they are but going through the motions of a march. So it is with many professors. They are but marking time. They are "going through the motions" of a Christian life, but they are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.—Church Army Gazette.

OUR HYMN BOOK.

The Sunday-school Board, in session May 3 at Nashville, took action looking toward the production of a new song book, to bear the title, "Young People's Hymnal No. 2." In the use of our "Young People's Hymnal" and "Children's Praises" in the church, doubtless much good has been done. But a very serious fect known and sadly felt, in that our Standard Hymn Book is almost discarded from use in a greater number of our churches by supplementing other song books in its place; and it is not always true that the supplement is the "Young People's Hymnal," or some other of our publications, but a book that is undenominational in title and appearance. It is much regretted that the Standard Hymn Book does not meet the demand of the church. The aspiration for the gospel power in these soul-stirring hymns should be approximated, and not lie dormant because of unuse. The Epworth Leaguers and Sunday-school workers need this power appropriated into the very life and vitals of the soul. The church needs a conscious momentum in song; but shall we leave these grand old hymns to find what we need? Only a few appear in our "Young People's Hymnal." Shall we not utilize the vast number not used in any of the church services? Why this waste? What can be done to make the hymn book more attractive and serviceable in the church? Certainly not in the use of some other book, or books, in its place. Yet this has been done, perhaps, through a greater part of our church. It should not be so. There should be an early remodeling of the tunes in our "Hymn and Tune Book." Too many of the tunes in the book are monotonous, and do not bring out the grand and beautiful thoughts of the poet.

The gospel is in these hymns, and we greatly need the instrument with which to get it out. Give us new tunes that will effectuate that end. Make the hymn book so attractive as to fill all the wants of the church, so that there shall be no need of a new hymn book every few years. Because of disuse, our old hymns and tunes are not known by many of our young people. The "Young People's Hymnal" is good, but neither it, nor any other, should take the place of our Standard Hymn Book, for it is best. It is the instrument with which to work.

H. M. YOUNG.

PUT IN A GOOD LIBRARY.

The interchange of helpful suggestions through the medium of our denominational papers ought to be interesting and mutually beneficial to preachers and Sunday-school workers. The library is one of our best helps, and about this I wish to write and recommend it to those who have not.

A few months ago a few persons made a contribution for this purpose. Our pastor, Bro. R. H. B. Gladney, took actively interest in the enterprise, and he does in everything for the good of the church, and he soon had a fair amount in cash. He and Bro. Gladney deserve credit for their research and careful selection of books. Then our colporteur, Bro. J. W. Bachman, came to our help with his special prices for libraries, and the fifty per cent. donation by the Publishing House, which reduces the prices of books very low. We have had the books in, about one hundred and twenty-five volumes, and a good book-case, too—all paid for. Not only the League and Sunday-school, but the whole congregation are interested, and are reading the books at the rate of sixty per month. We expect to add from time to time such books as may be needed. Our young people and children take to it with increasing interest, and it is needless to say much good is being done.

Now, this is no new discovery we have made, for most Leagues and schools probably have libraries; some very elaborate ones, but there are many who have not—just as we have been until recently; and it is to this class that I would unhesitatingly commend the library. Put in one, though it be ever so small, for a beginning. Put it in charge of a librarian, who will look after the books, and keep a complete record, and report to the League and Sunday-school, too (if it is owned jointly by these two organizations, as ours is).

The people are going to read, and if you will provide them good books, you will drive out a proportionate amount of bad or doubtful stuff, and thus confer a double blessing.

LIBRARIAN.

Plokens, Miss., June 16, 1900.

EXPERIENCE.

I have been an invalid my whole ministerial life, which, of course, has militated very materially against my success. Now I am troubled with vertigo, which my physician says may result at any time in paralysis. Lest I should suddenly and hopelessly become disabled, I wish to publish my religious experience, which, owing to modesty and a fear of criticism, has heretofore been in the main withheld.

On a bright, fair day—Thursday, Sept. 7, 1854—I was powerfully and satisfactorily converted. Toiling faithfully and continuously in the itinerancy, in 1887 there crept somehow into my soul a hungering and thirsting for more of God. The hunger continued until I was in an agony; often spent hours, and sometimes a half day at a time, crying to God. I did not ask for sanctification, or anything else by name, but asked that my hunger might be satisfied and my thirst quenched. For the want of encouragement and light on the subject, I was a seeker about seven years. On Friday, July 27, 1894, just as I was in the act of kneeling to pray in my church in Franklin, La., there came crash after crash and wave after wave, as a burning fire, through my entire being. There was no pain, but, on the contrary, bliss, that my poor command of language is inadequate to describe. What of it? This much: On that sweet day the storm ceased, the sea became calm, and there has been a new feeling, and a deep and sweet peace, unknown to me before. What is it? The blessed Spirit bears witness with my spirit that it is entire sanctification. Now, if I am suddenly paralyzed, or stricken dead, thank God this is known to my brethren. Glory! glory! H. ARMSTRONG.

Spring Hill, La.

A DISTURBER OF CHURCHES.

Recently there came this way one J. N. Whitehead, who claims to be a holiness preacher and an agent for some Methodist Publishing House. He began, without permission, a meeting in one of our churches—Cedar Grove. When I reached him the meeting had been in progress for several days. I at once put a stop to it. He moved to a school-house near by, and went on for several days longer. I am a strong believer in holiness, and especially the second-blessing theory. I preach it everywhere, and claim the blessed experience in my own soul; but I do not, and will not, encourage independent come-out-ism in any shape or form. I am a loyal Methodist preacher, a defender of her pulpit and pure doctrine.

Mr. Whitehead, in taking possession of said church, did not manifest the characteristics of a gentleman, much less those of a Christian minister. Such men damage the cause they represent. From such men deliver me.

I write the above to warn others. All for Christ.

R. S. GALE, P. C.

Raleigh circuit, Mississippi Conference.

I endorse the above, and add my condemnation to those of my co-laborer in this part of the Lord's vineyard.

J. E. WILLIAMS, Ass't P. C.

FROM THE WORK.

ITTA BENA AND SIDON.

The church is prospering greatly in this charge. We have held revivals recently in both our churches. At Itta Bena the preaching for the first five days was done by Bro. Walter H. Harbin, of Morehead. He came to us last year from the Campbellite Church, and was sent to Morehead and Baird by Bishop Candler last December. Bro. Harbin is a zealous, consecrated, and highly gifted young man, whose preaching is accompanied by the power of the Holy Spirit.

Bro. M. L. Blanton, of Nashville, arrived and took charge of the meeting on the sixth day of its progress, and he continued with us for two weeks, preaching twice a day. The services were well attended, our large auditorium (the largest, so said, in the Delta, excepting only the Greenwood Church) being sometimes crowded. The whole church was moved to a higher life, the entire community had its religious conscience greatly quickened, and all the interests of our Lord's kingdom had new life infused into them. There were several additions to the church, and others still are to follow. Bro. Blanton is one of the best preachers we have ever heard. He is a model evangelist.

At Sidon, Bro. Dave Bass, of Corinth, assisted us. He is a plain, yet very forceful preacher. He uses no slang, resorts to no special maneuvers, and makes no effort at sensationalism. He simply holds up in clear light the great truths of the gospel, and earnestly urges them upon the consciences of his auditors. The effect is powerful.

The meeting was a great success from the very first service. I do not know how many were converted, but I know there was great good accomplished. A splendid Woman's Home Missionary Society was organized, a weekly prayer meeting was begun, the Sunday-school took on new life, and twenty-one new names were recorded on the church register, with "more to follow." It was the greatest revival that Sidon has had in ten or twelve years.

Thus the kingdom of Christ moves steadily on, successfully purifying and fortifying itself in one place, while it lifts the aggressive and conquering standard of our Lord in another. May our Lord's kingdom come, and his will be done on earth as it is in heaven!

WM. THOS. BROWNING.

June 6, 1900.

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THURSDAY, JUNE 28, 1900.

THE DUTY OF DEVELOPMENT.

The secret of many a deplorable failnre in life is the failnre to improve in one's work. The world has little patience with shirks and bnnglers, nor is it more considerate of those who are content with doing their work in a perfnnctory manner, never seeking to do it any better, nor taking the tronble to discover new methods.

Gov. Shaw, of Iowa, recently said on a pnblic occasion: "One-fonrth of the lawyers can try a case no better to-day than when they began. There are also women who can cook no better than on the day they were married, and are told so three times a day." It is nnqnestionably trne that both in the professions and among the laboring classes there is a large per cent. of persons who either make no effort to improve, or who are incapable of progress. Is it any wonder, then, that their service is nndesirable and nnsatisfactory?

The reason why a good many college gradnates never achieve anything worthy of note is, that after leaving school they simply rest npon their lanrels, foolishly expecting the world to bow before them, and looking for their hard-earned college snccesses and honors to make an easy road for them through life.

The bee constrncted her cell in Adam's time exactly as she does to-day. The sparrow's nest is fashioned now jnst as it was when, ages ago, the first sparrow chirped to her mate, and constrncted a home for her yonng. Man alone, of all earthly beings, is endowed with the capacity for development, and that capacity is infinite. In him there is a restless longing after progress and perfection. Unless in actnal savagery, he feels the bnrning of a perpetnal discontent with what is crude and imperfect, whether in regard to things material or things spiritnal.

Man's marvelous mental and moral capabilities render it an imperative dnty for him to advance, so long as there is opportnnity to do so. Pitiable indeed is the condition of him who is content to walk in a rnt, and who is never stirred by the worthy ambition to improve in his labor, whatever it be, and in his character. Well has it been said that "onr longings are the prophecies of onr destinies." An intense desire to labor more efficiently and to live more nobly is always the forerunner of worthy achievement and lastrous life. Robt. Browning spoke trnly when he said, "'Tis not what a man does that exalts him, bnt what man wonld do."

What a vast army of professing Christians are suffering from arrested development, and are thns spiritnal dwarfs. Progress in goodness not having kept pace with the development of intellectnality and of bnsiness skill, they are deformed in soul, weak in character, and barren almost of frnit. Dear reader, do yon belong to this class?

It is trnly lamentable that while in many directions men are striving after excellence, and are bending every energy in the race for worldly snccess, the longing for spiritnal improvement shonld be so rare and oftimes so feeble. Thongh thonsands are straining every nerve to excel in art, in bnsiness, or in some chosen profession, how few seem to feel the thrill of a holy pnrpose to develop in grace and in goodness! Far too nncommon, alas! is the Christian who, like St. Paul of old, says in both word and deed, "This one thing I do: forgetting those things which are behind, and reaching forth nnto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesns." This aim mnst have the snpremacy over all others, if we are to be disciples in reality and not in name.

A man may do his best, in a sense, and yet not improve, because of his failnre to stndy how to do things better, because of his neglect to keep his eyes and ears open, and thns profit by the experience of others. Some professing Christians make no advancement for similar reasons. Measnring themselves by themselves, and failing to keep the Christ ideal continnally before them, they creep along on a dead level, being enshronded in the mist of ignorance and spiritnal conceit.

It is not enongh that we have been faithfnl in the days gone by. The bane of the chnrch to-day is the prevalence among her sons and danghters of a spirit of self-complacency that enconrages inaction, fosters pride, shnts ont the glorions vision of trne holiness, and effectnally bars the way to spiritnal progress. May God help ns to see onrselves as we really are, and create within ns an insatiable yearning for his fnlness, for more of his love and grace!

"If yon have made great achievements," says Dr. Lyman Abbott, "if yon have done splendid work, if yon stand high in other people's esteem, and especially in yonr own, do not stop to write bnlletins of victory to yonrself and others. The only reward worth the having for having done good work yesterday is a chance to do better work to-morrow."

LYNCH LAW CONDEMNED.

We are glad to see that the editor of the Biloxi Review, in a recent editorial, denonnces in the strongest terms the ontrageons lynching perpetrated in Harrison connty, Miss., abont three weeks ago. We felt snre at the time of its occnrrence that it was the act of a small band of rnffians whose lawlessness was not approved of by the main body of the citizens of the commnnity that has thns been brought into snch bad eminence.

Our law officers and the law-respecting element of onr citizenship, which we believe is largely in the majority in every commnnity, shonld see to it that a few lewd fellows of the baser sort shall not be allowed to trample law and jnstice nnder foot, and bring deep reproach npon onr beloved Southland, as has been done so frequently of late. The commission of a dastardly crime by an individnal by no means gives license to a score, or to any other nnmber, of men to commit another crime in retaliation. The editor of the Biloxi Review, in the extract given below, expresses sentiments with which we are in hearty accord:

"The Review nnqnalifiedly condemns the act of the drnnken mob last Satnrday night, in which the two negroes nnder arrest as snspects of the mnrder and ontrage of little Christina Winterstein were taken from the officers at Mississippi City and hnng. For the crime of which these negroes were snspected we have only feelings of horror, but we have no more sympathy with this latter crime than the first. No trial of the men had been had by which the scraps of evidence obtained could be brought together and a net woven around any one. Thns the matter stands when a mob of drnnken creatures take these negroes from the power of the officers and wreak cruel vengeance npon them. The crime is made more heinous in the certainty that one innocent man at least has been mnrdered and the strong probability of both of the victims. The participants have forfeited every claim to consideration, and in the opinion of the decent liberty-loving people of the land have placed themselves in the same category with the fiend who mnrdered and ontraged the helpless child. The act does not receive the approval of this commnnity, nor of any other where a sense of jnstice and right rnles. It is a case that shonld command the most stringent examination of the grand jnry, and the perpetrators of the crime bronght before the bar of ontraged law as they are already arraigned before the bar of pnblic opinion. A dark stain has been made npon the good name of this connty, her people have been placed nnder the ons of a horrible crime, and throngh their conrts they mnst vindicate themselves by the prompt bringing of the doers of this deed of darkness to pnnishment. The people of this connty can not afford, if they wonld retain the respect of the connty at large, to overlook or remain silent over this matter."

THE LOUISIANA CHAUTAUQUA.

The ninth annnal session of the Lonisiana State Chantanqua will be held at Rnston, beginning Jnly 1 and continning till Jnly 28. The Lonisiana Chantanqna has grown in popnlarity and in excellence, nntil now it is one of the largest and most profitable Snmmer assemblies held in the Sonth. The program that has been arranged for the coming session presents an array of talent and a list of attractions that can not bnt delight and edify all who are fortnnate enongh to be in attendance. Fonr dates a week have been provided for, comprising popnlar lectnres, patriotic orations, scientific discourses, instrnmental and vocal entertainments, impersonations, monologne interpretations, and hnmorons specialties.

A very valnable featnre of the assembly will be the Snmmer School, which will be condnoted by a nnmber of teachers of snperior attainments and recognized ability. Instrnction will be given in art and drawing, mnsic, English, mathematics, science, and several other important branches of stndy. The opening sermon will be preached by Dr. Chas. L. Wells, of New Orleans.

The site of the Chantanqna, which comprises a beautifnlly wooded park of abont fifteen acres, is a highly picturesque and healthfnl spot only a short distance from the town of Rnston. There are on the grounds several gnshing springs whose waters have been proved to possess medicinal properties of considerable efficacy in the treatment of malarial troubles and cntaneous diseases. Mosqnitoes are said to be absent. A season ticket can be secured for only $3.50. Excellent board can be had at very reasonable rates. One wonld have to search far and wide to find a more attractive place for rest, recreation and stndy. Those who desire fnller information about the Chantanqna shonld write to W. K. Dnncan, Sec'y, Ruston, La.

EAST MISSISSIPPI FEMALE COLLEGE.

We have been favored with a copy of the thirtieth annnal catalogne of East Mississippi Female College, located at Meridian, Miss., which has jnst closed the most prosperous session in its history. The presidency of Prof. Beeson has, from the first, been attended with phenomenal success, and the history of his work shows that he is a born educator.

The enrollment the past session reached the snrprising number of 361. Of these 185 were boarders, the college bnildings being taxed to their ntmost capacity. There were 242 stndents in mnsic, requiring for their instrnction the employment of eight mnsicians. The high stand taken by many of the graduates of this school as teachers, in connection with the splendid courses of stndy ontlined in the catalogne, attests the fact that work of high grade is being done.

The faculty is composed of professional, progressive, thoroughly eqnipped teachers, many of whom have taken post-gradnate courses in nniversities both in this connty and in Enrope. As is both proper and necessary, considerable attention is paid to physical onlture. The advantages in art and elocntion, as well as in the other departments, are of the very best. It is gratifying to note that the stndy of the Bible is given an important place in the work of the stndents. It wonld be well-nigh impossible to find a school that can show a better religious record than the E. M. F. College. It is exceptional for any girl to board in the college long without becoming a genninely consecrated Christian. In the healthfnlness of its location also this school is nnsurpassed. Send to Pres. Beeson for a copy of his handsome catalogne.

At the earnest solicitation of the trnstees, Dr. Jas. H. Carlisle has decided to remain president of Wofford College, S. C., for another year.

THE WEEK OF PRAYER AND SELF-DENIAL.

In accordance with the earnest recommendation of onr Bishops, it is expected that the week beginning Snnday, Jnly 1, will be observed by every charge in Southern Methodism as a week of prayer and self-denial.

While God has marvellously blessed our Zion in the days gone by, past blessings will not snffice. Momentous opportnnities are before ns; grave perils threaten onr civilization; and yet, alas! there are many evidences of lethargy and laxity of life among onr membership. The church is falling short of doing the work which her nnmbers and splendid resources render a plain and imperative dnty. Snrely, may we not expect the faithfnl observance throughout our Zion of this special season of prayer to result in a large ontpouring of God's Spirit, and in a mighty qnickening of the faith and zeal and gratitnde of onr membership? "Return nnto me, saith the Lord, and I will return nnto yon."

It is requested by our Board of Education that on Snnday, Jnly 8, the address of the Bishops be read in all onr pnlpits, so that onr people will all have a chance to hear it. This is very important, as many of onr members neither see nor take their church papers. Says Dr. Hammond: "In the services of the week the great events of onr history dnring the centnry shonld be made to pass in review before the people, not in the spirit of sectarian pride, bnt with a sincere desire to magnify God's grace and to quicken his people to gratitnde."

BELHAVEN COLLEGE.

Thongh only six years old, Belhaven College, located at Jackson, Miss., ranks among the best female schools in the Sonth, and is meeting with deserved prosperity. The name of its president, Prof. L. T. Fitzhngh, who is an experienced and highly successful educator, is of itself a sufficient guarantee that the instrnction imparted at this institntion is of the highest excellence.

The teachers in all the departments are post-gradnates of the leading schools of this connty and of Enrope. The advantages in mnsic, art and elocntion are exceptionally fine. The catalogne, a copy of which lies npon onr desk, contains a testimonial from the general manager of the New England Conservatory of Mnsic to the effect that pnpils from Belhaven coming to that institntion "have shown snperior personal qnalities as well as thorongh preparation."

Excellent courses are offered in type-writing and stenography, and in book-keeping.

The college bnildings, which are fitted with the latest comforts and conveniences, are located on a plotnresque eminence, commanding a splendid view of Jackson and vicinity, and overlook a lovely and well-shaded campns of abont twelve acres. It may be added that Jackson is one of the most accessible places in the State. While Belhaven is nndenominational, it is the constant aim of the president, who is himself an earnest Christian, to make it distinctively Christian.

RELIGIOUS JOURNALISM.

It is jnst as well to face the fact that religious newspapers are now confronted with a sharper competition than they have had to encounter dnring the past fifty years. Onr readers are aware that the official papers of the Methodist Episcopal Church cost the Book Concern over $100,000 dnring the past qnadrennium. Only two of them, the New York Christian Advocate and the Epworth Herald, paid their own way; dnring the year 1889, even the New York Christian Advocate ran about $11,000 behind its income. The fact that Southern Methodist papers have been able to keep afloat nnder snch trying circnmstances is greatly to the credit of their management. But the future is going to be still harder with them, and wisdom requires that they shonld begin to prepare for an ordeal of the severest character. What are the causes of this condition of affairs?

There is a waning of the denominational spirit. The decay of narrow sectarianism has also issned in the abatement of a healthy and vigorous ecclesiastical life. Men are less interested now than formerly in the peculiarities of their own churches. Far and wide the notion has been propagated that one form of church government is about as good as another, and that even doctrinal variations are not a matter of very serious importance. Indifferentism prevails to an amazing degree. It can not be otherwise than that this frame of mind should operate injuriously on the circnlation of distinctly religious periodicals.

Then, too, there has been a great multiplication of secnlar weeklies and monthlies, with many attractive featnres. Appealing to all classes alike, and largely snpported by advertisements which a religious paper could not admit, they have secured an immense circnlation. We are not saying that these secnlar pnblications are evil. Many of them are of a high order. Bnt they ought not to be allowed, even the best of them, to crowd out the papers that stand for the advocacy of religion.

There is another fact worthy of note: the daily papers themselves, with a sharp nose for news, now fnrnish a great deal of religious intelligence. They report, with more or less fidelity, the proceedings of Conventions, Synods, and Conferences. What is the nse, one may ask, for the Christian Advocate when everything of real importance is set ont in the Courier-Journal, the American, the Banner, the Commercial-Appeal, or the Constitntion? The answer to this question is that none of these papers ever occnpies the religious point of view. They are not anxious to help the church in any way. Their only motive is to chronicle the latest happenings, and when they trnn from mere happenings to serious discnssion, they always fail to reach wholly correct conclnsions.

The church needs to have her own organs. She needs them more now than at any former time. The facts which we have mentioned above show beyond a donbt, not that she shonld abandon her presses, bnt that she shonld wisely consider how she may make them more nsefnl than formerly. If she is pnblishing too many periodicals, let her consolidate them. If the qnality of her issues is too poor, let her improve them. She can not give np the field without snffering the greatest loss.

To those who ought to nnderstand all these things, onr wise and influential ministers and laymen, we make one more earnest appeal. Do yon really think that it wonld be well for ns to become dependent on the "yellow" jonrnals, or even npon the decent, bnt indifferent secular papers? If not, will yon not exert yonrselves more than heretofore in pushing the circnlation of the various pnblications provided for by onr own authorities?
—Nashville Advocate.

NOTICE.

To the Epworth Leaguers of the M. E. Church, South—

DEAR FELLOW-LEAGUERS: I have pleasnre in announcing to yon that the interest in the coming Southern League Conference at Atlanta is almost nnprecedented in onr work. The signs point to a very large attendance, and to several days in active and profitable work. Nearly all the arrangements for the great meeting have been completed, or are in course. The rate of one fare for the ronnd trip have been secured on all railroads in our territory. The program is one of the most practical character. The discnssion of the topics is to be led by active and experienced workers. Great profit, as well as great pleasnre, is in store for all who attend this Conference. Atlanta extends ns the most cordial welcome, and will do everything possible to make our stay pleasant, and to help ns in our work. The Conference is not to be a delegated, bnt a popular meeting. You will, however, do well to send an official representative from each of your chapters, and, particularly, if you have a message or memorial, send it by the hand of a dnly authorized messenger. League chapters can do no wiser nor better thing than to send, in addition to their official representative, their pastor, making him a present of the expenses of the journey. The Atlanta meeting is for the pnrpose of conference, and for planning for the fntnre of our work. We shall be glad to furnish any information concerning the meeting, the program, or any other matter, on request of any League or individual League member. Begin now to make your plans to attend the Southern League Conference at Atlanta, July 25 to 29.

Very faithfully,
H. M. DuBose, Sec'y-Editor.
Nashville, Tenn.

NOTICE.

The Rev. J. B. Mitchell is authorized to travel dnring the Summer in the interest of Millsaps College, and I commend him most cordially to the favorable consideration of our people. I trust our preachers will correspond with him, and give him snch information as will help him in a canvass for students. He will be glad to aid our pastors in protracted and camp meetings. Write to him at Winona, Miss.

W. B. MURRAH, President.

NOTES.

The Carrollton Avenue Church has jnst received a fresh coat of paint and now looks as bright as a brand new silver dollar.

***

Bishop Galloway reached home on Wednesday, the twentieth, having dnring the week of his absence delivered addresses at De Pauw University, Indiana; Hendrix College, Arkansas, and Vanderbilt University.

***

Rev. W. H. LaPrade, Jr., pastor of Immannel Chnrch, St. Louis, is spending a couple of weeks in this city on a visit to his parents. He preached a forceful sermon last Snnday evening to the congregation at Louisiana Avenue.

***

The next issue of the ADVOCATE will be a semi-centennial edition, and will contain a nnmber of special articles from the pens of former editors and other distinguished Southern Methodists. A rich feast is in store for our readers.

***

Says the Nashville correspondent of the St. Louis Advocate in last week's issue: "The many friends of Bishop Fitzgerald will be glad to know that he is making substantial improvement, and he hopes soon to be able to do his accustomed work."

***

Says the Midland Methodist, published at Nashville: "Thousands of people who have been entertained by the lectures of Ex-Gov. Bob Taylor, of Tennessee, will grieve with him in the death of his wife. She was a Methodist and a most estimable woman."

***

Rev. Dr. S. S. Keener, *presiding* elder of the New Orleans *district*, attended the recent commencement of Wofford College, S. C., of which he is an alumnus. This was his first visit to his alma mater since his graduation, nearly twenty years ago. He reports having had a most delightful and profitable trip.

***

A note from Rev. H. S. Spragins, written from Corinth, Miss., June 2[illegible] says: "My father, Maj. M. E. Spragins, died last Monday afternoon at [illegible] o'clock. He was seventy-six years old, and had for many years been a consistent member of the Methodist Church." We are deeply pained to learn of this heavy sorrow that has come to our dear young brother, and our heart goes ont to him in tender sympathy. May he be enabled to realize in this dark hour that the Everlasting Arms are underneath him!

***

We are in receipt of a communication from the committee of the recent Ecumenical Missionary Conference stating that no advance subscriptions for the Report will be received after July 15. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of $1 shonld remit at once to the Rev. Edwin M. Bliss, chairman, 150 Fifth avenue, New York. After July 15 the regular price for the book will be $1.50, and they may be ordered through booksellers or the American Tract Society, New York.

***

Miss Elizabeth Cowan, of Oxford, Miss., has been elected to the Chair of Chemistry and Physics in the North Texas Female College, at Sherman, Texas. Miss Cowan is a broad and thorough scholar, having done her work earnestly and conscientionsly throughout her entire school life. She is a graduate of the Oxford Graded and High School, the University of Mississippi, and the N. N. University, of Lebanon, Ohio, and has spent the scholastic year ending June, 1900, at the University of Mississippi doing post-graduate work in the sciences. Her friends and instructors predict a brilliant career for her in the school world.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

Rev. Thos H. Dorsey, Arcola, Miss., EDITOR.

MISSISSIPPI.

The editor has just returned from a week's visit to Glen Aller, Miss., where he assisted Pastor Jno. M. Moose in a meeting. An Epworth League will soon be organized there.

There is no better way to train our young people to lead a public religious meeting than to give them something to do in the weekly devotional meeting. When once they learn that they can do the work, they are ever ready to do what they can.

If we would teach our young people to keep their eyes open to see an opportunity to help the poor, and in many other ways help the church in its effort to reach the masses, give them something definite to do in the Charity and Help Department.

By all means the Literary Department must be worked. The League can not be run by main strength. It is a good thing to be willing to work, and it is no less good to know how to work. Some, doubtless, "have a zeal of God, but not according to knowledge." In order to hasten the day when the League shall take its proper place in the church, let us see to it that our young people read, and read the right sort of literature.

The Charity and Help Department could not be better employed than to give occasionally some special attention to the interest of our Mississippi Orphans' Home, at Water Valley, Miss., since it is such a fitting thing that young people who have been reared in comfortable homes to contribute their service and means to make a place of comfort for those who are less fortunate.

The Epworth Era, of June 14, is a veritable compendium of Mexican Methodist history. If you are not a subscriber, begin with the June 14 number.

TO THE PASTORS AND EPWORTH LEAGUERS OF MERIDIAN DISTRICT.

The District Epworth League Conference will be held in Central Church, Meridian, beginning Tuesday night, July 10, at 8 o'clock, and continue through Wednesday and Thursday. Mrs. G. H. Mathis, of Columbus, and Rev. Richard Wilkinson, of Aberdeen, will be with us, and, perhaps, other prominent workers.

We desire the presence of every pastor in the district, and two or more delegates from each League.

Where there are no Leaguers, would ask the pastor to send two delegates, anyway. Send those that would be most interested in the work. Select your delegates as early as possible, and forward their names to Dr. H. F. Tatum, Meridian.

An excellent program has been prepared, and will be published later.

We ask the hearty co-operation of all the pastors and Leaguers in making this the very best Conference we have ever had.

W. D. Hawkins,
Sec. Meridian District.

NOTICE.

To the Pastors and Members on the Jackson District—

Dear Brethren: Please let me call attention to the reminder of Bro. Bingham, in the Advocate of this date, referring to the suggestion made in the recent Pastoral Letter of our Bishops, recommending that the first week in July be observed as a Week of Prayer and Self-denial in the interest of the Twentieth Century Thank-offering. While it is gratifying to this writer to note that the district has subscribed more than $5,000 to this most worthy cause, we recognize that it is far below the ability of our church in its bounds, and that if all will only catch the inspiration from what a few have done, we will not only not be a whit behind any in the State, but will easily stand at the front. As in a previous letter, I insist that by all arguments the Jackson district should lead in the grand procession.

Brethren, what say you? Despite rains and floods, shall we not make the effort? Will not every member make some sacrifice as an evidence of their interest in this great work? Will not everyone give earnest prayer for the success of this cause? Praying God's abundant blessings upon your efforts, I am,

Fraternally,
T. B. Holloman, P. E.

Jackson, Miss., June 21, 1900.

ALUM BAKING POWDERS IN CONGRESS.

REPORT THAT EVIDENCE OF THEIR HARMFULNESS IS OVERWHELMING.

The Committee on Manufactures of the Senate were some time ago directed to investigate food adulterations, and accumulated a volume of testimony upon the subject from the best informed parties and highest scientific authorities in the country.

One of the greatest sources of danger to our foods, the Committee state in their report, exists in alum baking powders. The Committee found the testimony, they say, overwhelmingly condemnatory of the use of alum in baking powders, and recommended that such use be prohibited by law.

Senator Mason, discussing in the Senate the report of the Committee and the several bills introduced to carry the recommendations of the Committee into effect, said:—

When we made this report we made it based on the evidence before us, and the evidence is simply overwhelming. I do not care how big a lobby there may be here for the alum baking powder, I do not care how many memorials they publish, there is no place in the human economy of human food for this thing called alum. The overwhelming evidence of the leading physicians and scientists of this country is that it is absolutely unfit to go into human food, and that in many cases—if the gentleman will read the evidence, some of the physicians say they can trace cases in their own practice—there are diseases of the kidney due to the perpetual use of alum in their daily bread.

When you mix a mineral poison, as they all say that alum is, it is impossible to mix it always to such a degree that there will not be a residuum left of alum, which produces alumina, and which contributes largely to the diseases of the people in this country.

I want to give the Senate an idea of the class of men we have called. They are the leading scientists from every college of the United States that we could get hold of.

Senator Mason, from a long list of scientists who had testified as to the hurtfulness of alum baking powders, and as to the healthfulness of cream of tartar powders, mentioned the following:—

Appleton, John Howard, professor of chemistry, Brown University, Providence, R. I.

Arnold, J. W. S., professor, University of New York.

Atwater, W. O., professor and director, Government experimental station, Washington, D. C.

Barker, George F., professor, University of Pennsylvania.

Caldwell, G. C., professor, Cornell University, Ithaca, N. Y.

Chandler, C. F., professor, Columbia University, New York.

Chittender, Russell H., professor, Yale University, New Haven, Conn.

Cornwall, H. B., professor, University of Princeton, New Jersey.

Crampton, C. A., professor, Division of Chemistry, Washington, D. C.

Fairhurt, Alfred, professor, chemist, University of Kentucky, Lexington, Ky.

Frear, William, professor, State College, Pennsylvania.

Jenkins, Edward H., professor, department of agriculture, State of Connecticut.

Johnson, S. W., professor, Yale College, New Haven, Conn.

Mallet, John William, professor, University of Virginia.

Mew, W. M., professor, Army and Medical Department, United States Government.

Morton, Henry, president of Stevens Institute, Hoboken, N. J.

Munroe, Charles Edward, professor of chemistry, Columbian University, Washington, D. C.

Prescott, Albert B., professor, University of Michigan, Ann Harbor, Mich.

Price, A. F., medical director, United States Naval Hospital, Washington, D. C.

Smart, Charles, lieutenant-colonel, assistant surgeon-general, United States Army.

Sternberg, George M., Surgeon-General, United States Army, Washington, D. C.

Tucker, Willis G., professor of chemistry and chemist of State Board of Health, State of New York.

Vaughan, Victor C., professor, University of Michigan, Ann Harbor, Mich.

Van Reypen, W. K., Surgeon-General, United States Navy, Washington, D. C.

Wiley, Prof. H. W., Chief Chemist, Department of Agriculture, United States, Washington, D. C.

Wyman, Walter, Surgeon-General United States Marine Hospital, Washington, D. C.

Mr. Pettigrew Was there any testimony which showed that there were cases of injury to health as a result of constant use of alum?

Mr. Mason Yes; I can turn you to the testimony.

Mr. Pettigrew. I do not care to have the Senator turn to it. I simply want to emphasize the point. I agree with the Senator. It has always been my own impression that alum baking powder is injurious, but I wanted to bring it out and make it emphatic, if the proof sustains that position.

Mr. Mason I quite agree with the Senator. It is claimed that there is not a country in Europe that does not prohibit the use of alum. Certainly three or four of the leading countries of Europe to which I have had my attention called prohibit the use of alum in baking powder.

Mr. Pettigrew Did the chemists who came before the Committee, these professors, generally testify—was it the result of their evidence—that the cream of tartar baking powder is healthy and does not leave a residuum which is injurious to health?

Mr. Mason. Yes; I say emphatically, yes: that the weight of the evidence is, that whenever any of these distinguished men, who have a national reputation, the leading chemists of the colleges, were interrogated upon the point, they stated that fact, every one of them, to my recollection.

India Famine Relief Fund.

Previously acknowledged	$116 34
Miss Mamie Adair, Harriston, Miss	1 00
Mite-box contribution by little Agnes Thomas, Gunnison, Miss	30
Mrs. J. D. Davenport, Gunnison, Miss	2 70
Total	$120 34

Report of Treasurer of Board of Missions, Mississippi Conference.

FROM MARCH 1 TO JUNE 1.

DOMESTIC MISSIONS.

Rose Hill, J. H. Foreman	$ 9 00
Wayne Mission, D. C. Farmer	2 00
Wesley Chapel, Natchez, H. D. Howell	8 00
Raleigh, R. S. Gale	7 00
Morton, W. L. Linfield	24 75
Ocean Springs, H. W. Van Hook	2 00
Harriston, A. D. Miller	5 00
Roxie, J. T. Abney	4 00
Capitol St., Jackson, C. F. Emery	20 00
Trenton, D. C. Langford	3 00
Waynesboro, J. T. Nicholson	3 75
Shiloh, P. D. Hardin	20 00
Newton and Hickory, J. G. Galloway	30 00
Brandon Mission, W. A. Terry	5 00
Brookhaven, T. W. Adams	17 55
Vossburg and Heidelberg, W. M. Sullivan	15 00
Shubuta, A. T. Bell	25 00
Lumberton, B. S. Rayner	30 10
Hattiesburg, B. F. Jones	29 00
Brooklyn, W. L. Hightower	8 50
Vancleave, H. B. Vandenburg	10 00
Total	$279 05

FOREIGN MISSIONS.

Shubuta, A. T. Bell	$ 25 00
Rose Hill, J. H. Foreman	13 00
Raleigh, R. S. Gale	13 00
Decatur, L. J. Jones	53 00
Vancleave, H. B. Vandenburg	10 00
East End, D. P. Bradford	50 00
Morton, W. L. Linfield	60 50
Ocean Springs, H. W. Van Hook	2 10
Providence, C. McDonald	10 00
Chunkey, H. W. Lewis	5 10
Newton and Hickory, J. G. Galloway	80 00
Central, Meridian, J. M. Weems	66 00
Roxie, J. T. Abney	8 00
Forest, D. Scarborough	20 00
Capitol St., Jackson, C. F. Emery	50 00
Trenton, D. C. Langford	10 00
Waynesboro, J. T. Nicholson	7 00
Harriston, A. D. Miller	8 50
Shiloh, P. D. Hardin	35 00
Noxubee, P. H. Howse	15 00
Carthage, M. L. White	6 00
Brandon Mission, W. A. Terry	10 00
Brookhaven, T. W. Adams	50 00
Vossburg and Heidelberg, W. M. Sullivan	25 60
Bay St. Louis, R. D. Norsworthy	3 01
Lumberton, B. S. Rayner	60 00
Adams, W. G. Forsythe	20 60
Hattiesburg, B. F. Jones	75 00
Brooklyn, W. L. Hightower	26 05
Total	$822 76

W. L. Linfield, Treas.

Natchez District Conference.

The Natchez District Conference will convene in a three-day session with the Harriston Church, on Wednesday, Thursday and Friday after fourth Sunday in July (25, 26, and 27, inclusive). We earnestly crave a full attendance and a very spiritual session.

Brethren and sisters, let us have a Pentecost during the session. Why not? God has promised that when "two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. xviii, 19.)

Now, do we not desire a gracious outpouring of God's Spirit on us? If so, let us tarry at the cross until we are indued with the power, and let us come together expecting to meet God, and have a gracious revival. We want Harriston Church greatly blessed, and we want to send every preacher and delegate to their homes full of the Holy Ghost and power, and we want a gracious revival all over the district. God grant it. And let all say, Amen. As fast as the delegates are elected, the brethren will please send names to me, so I can arrange for their entertainment.

And now let us all pray earnestly that we may have a good and profitable District Conference.

A. D. Miller.

Lorman, Miss., June 22, 1900.

District Conferences.

MISSISSIPPI.

Natchez, at Harriston.....July 25

NORTH MISSISSIPPI.

Aberdeen, at Strong's Station....June 28-July 1
Grenada, at Oakland.....July 26-29

LOUISIANA.

Shreveport, at Benton.....June 27-July 1
Baton Rouge.....July 5-8

A RESOLUTION.

We have not yet received a report of the proceedings of the Meridian District Conference, but the following resolution adopted by the Conference has been forwarded us for publication:

We rejoice to know that under the financial administration of Dr. Black as its publisher, the New Orleans Christian Advocate has been relieved of the debt that has so long embarrassed it, and is now established on a substantial basis. While the paper may not be all that could be wished, we do not deem it prudent to exploit a new enterprise, which would probably renew financial embarrassment; therefore, be it

Resolved, That this District Conference do not approve the establishment of a Mississippi Advocate, and reaffirms its allegiance to the New Orleans Christian Advocate, while respectfully recommending that its price be reduced to $1.50 a year.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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TESTIMONIAL.

July 28, 1899.

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"I have carefully examined it from end to end and find it complete in all things. I give it my unqualified and emphatic endorsement."—Bishop Mallalieu, Buffalo, N. Y.

"There are great advantages in it for students, and especially for teachers. I give the plan of combining the two versions my most cordial approval."—Bishop Merrill, Chicago, Ill.

"The Combination and self-pronouncing features make it the most practically useful Bible that has ever been published."—Bishop Spalding, Denver, Colo.

"I consider it as a great gift to every Bible student, and I hope that it will find a place in the hands of every Sunday-school teacher in our country."—Bishop Dudley, Louisville, Ky.

"It is a most valuable contribution to biblical typography and literature, a mine of information."—Bishop Atwill, Kansas City, Mo.

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GRENADA COLLEGE.

At their recent meeting the trustees of Grenada College made a most searching investigation into the affairs of the institution. It affords us great pleasure to be able to say the investigation showed that the affairs of the school are in excellent condition. The past session was the most prosperous in the history of the college. Health conditions were perfect, the progress of the students satisfactory, and their deportment all that could be desired. A gracious revival of religion blessed the school and the town during the Spring term. The attendance was limited only by the capacity of the building. An additional building is an immediate and pressing necessity. A Building Committee was appointed and instructed to make all possible speed in erecting a suitable modern school-building, to cost not less than ten thousand dollars. With the four thousand dollars promised by the generous citizens of Grenada, and the six thousand dollars directed to be set apart from the Twentieth Century Thank-offering by the North Mississippi Conference, this building should soon be a reality. It is impossible to further expand the work of Grenada College without this building. In addition to many others, this is a trumpet call to the Methodists of North Mississippi to hasten to increase their education thank-offering. Will they heed the call? Our experience and observation lead us to say they will, if the call is properly placed before them, and they are shown the duty and privilege of responding. Will the pastors see that this is done?

Brethren, this is an urgent, pressing case. Will you help us? We believe you will.

J. R. Bingham,
Pres. Board Trustees.

T. W. Lewis,
Secretary pro tem.

NOTICE! NOTICE!

I have a brand-new Lecture on JOHN WESLEY, which I will deliver to any Epworth League in the State of Louisiana for my personal expenses and Five Dollars additional! This excludes the Arcadia District, in which territory we have a lecture bureau, which has made arrangements already with me for this lecture at some points. I can deliver this lecture any week-day or night in the month of July or August.

C. P. SMITH.

Minden, La., June 18, 1900.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

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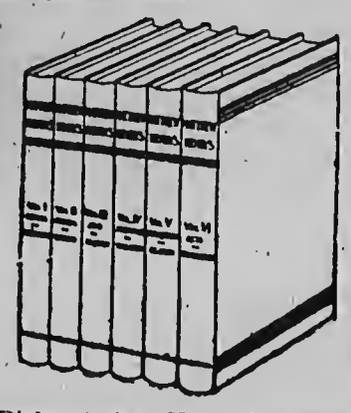

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Home Circle.

THE MOTHERS OF MEN.

BY JOAQUIN MILLER.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent words or thought,
From mouths of wonderful men!

But deep in a walled-up woman's heart—
Of a woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battle field!

No marshalling troop, no bivouac song,
No banner to gleam and wave;
But oh! these battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then, silent, unseen, goes down.

Oh, ye with banners and battle shot,
And soldiers to shout and praise!
I tell you the mightiest victories fought
Were fought in these silent ways.

Oh, spotless woman in a world of shame,
With spendid and silent scorn,
Go back to God as white as you came—
The mightiest warrior born!

—Selected.

THE POWDER OF SUCCESS.

Josh Billings says: "Energy is what wins. Many men fail to reach the mark because the powder in them is not proportioned to the bullet." Probably more young men fail to achieve success in life from lack of energy—that force which—achieves, accomplishes, pushes its way through obstacles—than from almost anything else. No matter how much ability a young man may have, or how clever, courteous, or amiable he may be, if he lacks energy, the powder of success, he will never accomplish much.

Nothing else, excepting honesty, is so much in demand in these days as "vim." Everybody believes in it; everywhere we hear: "Give us a man who can do something; a man who has push; a man with some iron in his blood." Ability is worthless without the power to put it into action. Resolutions, however good, are useless without the energy necessary to carry them out. Push clears the track; people get out of the way of an energetic man. Even small ability with great energy will accomplish more than the greatest ability without energy. If fired from a gun with sufficient velocity, a tallow candle can be shot through an inch board.

On every hand we see fine young men and women failing, their ability going to waste, standing in equilibrium, for the lack of "force." If we could only shake them up, put a little powder into them, and set them going, they might amount to something, but without this they are failures. They seem to have every other quality except the power of pushing their way in the world, without which almost all their ability is wasted. The finest engine ever made would be absolutely useless without power to propel it, and drag the load to its destination.

The world admires energetic men. Blow them this way and that, and they only bend; they never break. Put obstacles in their way, and they surmount them. It is almost impossible to keep such men down. Trip one up, and instantly he is on his feet again; bury him in the mud, and almost instantly he is up and at it again. Such men as he build cities, establish schools and hospitals, whiten the ocean with sails, and blacken the air with the smoke of their industry.

The pathway of life is strewn with wrecks of those who have failed because they lacked this propelling power. The moment they strike an obstacle, they stop; they have no power to climb or overcome. The genius of achievement seems to have been left out of their make-up; their blood lacks the iron of energy, the force of accomplishment.

An old Scottish clergyman, when he came to a text too wonderful for him to comprehend or explain, instead of attempting to convince his hearers, by a formidable array of words, that he was master of its meaning, would say: "Brethren, this is a difficult text, but do not let us be discouraged by it. Let us look the difficulty boldly in the face, and pass on."

Like this clergyman, these people are all right until they strike something difficult, until they come to an obstacle—then they "pass on," while he who possesses the powder of success blows the obstacle out of his path and makes its debris serve as material for his further accomplishment.—Success.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M.D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tnla Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

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SLIDING DOWN HILL.

BY CHARLES H. DORRIS.

"Here we go,
O'er the snow,
Sliding down the hill"

The wind was blowing like a hurricane, so mama said, and straight up a road which for miles was almost as level as a floor.

"O," said Benny, to his little visiting city cousin Jo, "let's go and slide down hill."

"Slide down hill!" exclaimed Jo in astonishment.

"Slide down hill in the Summer time!"

"Yes, in the Summer time!" answered Benny, while mama laughed.

"But where's your hill?"

"Why, the road in front of the house, and the wind and our wheels."

"O!" said Jo.

"You see," said Benny, explaining, "we take our wheels up the road a ways, then get on, and the wind almost blows us back again. I tell you its jolly, just like sliding down hill."

Pretty soon the two little cousins went whizzing past, and mama laughed when she saw how pleased little Jo seemed to be taking his first slide down hill on a level road in the Summer time. But the next time the wheels spun by she saw that Benny and Jo were not the riders.

"I wonder who's on now," she thought, as she threw her apron over her head and went down to the gate to look. Presently the two strange riders came trudging back against the wind, puffing just as they would pulling a sled up hill. They were poor Widow Bailey's two little children.

"O Nora," she heard the little brother exclaim, "be'nt they good to let us ride?"

And Nora answered: "Yes, Patsy, they're doin' just as the Bible tells 'em to! It's nice when people do that." Then mama went back to the house, and that very afternoon took some good things to eat over to the sick mother of little Nora and Patsy. "For," she thought, "that poor woman is my neighbor, whom God would have me help. And my little boy has shown me my duty."

It was a beautiful day. And at night, when mother and Benny and little city cousin Jo talked it all over, they agreed that they had had a most delightful time.

"It is better to give than to receive," said mama. And Benny answered:

"I 'most believe it is."—Michigan Christian Advocate.

"WOULD YOU DARE TELL GOD THAT?"

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks, and thinks afterward; and very often when too late, he is sorry for or ashamed of what he has said.

One day he came home very angry with a schoolmate about something which had happened on the playground. He told Mary about it, and the more he thought and talked of it, the angrier he grew, and he began to say terribly harsh, bitter and unreasonable things about his comrade. Some of the things he said Mary knew were not true; but he was too angry and excited to weigh his words. She listened for a moment, and then said, gently:

"Would you dare tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't tell God that," he said with a red face.

"Then I wouldn't tell it to anybody," said Mary.

"Oh, that's all right for you to say," said Ralph; "but if you had such a temper as I've got—"

"I'd try to get control of it," said his sister, gently. "When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."—Young People's Paper.

THE HARVEST.

Mr. Depew, in an address to railroad men, said: "Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study with me to mark the course of the boys, in every grade of life, who started with myself—to see what has become of them. Last Fall I was up there, and began to count them over, and the lesson was most instructive. Some of them became clerks, some merchants, manufacturers, lawyers, or doctors. And it is remarkable that every one of them that had drinking habits is now dead—not a single one of my age now living. Except a few who were taken off by sickness, every one has proved a wreck, and has wrecked his family, and did it from rum and whisky, and no other cause. Of those who were church-going people, who were steady, industrious, and hard-working men, and frugal and thrifty, every one without exception owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day."—Christian Endeavor World.

THOMAS B. REED'S IDEAS OF LIFE.

"You are well experienced in this world's affairs," I ventured. "What do you take to be the object of life? Money?"

"No."

"Individual happiness?"

"Not wholly. Right action. A man should take a part in the affairs of his fellow-men, and live up to the dictates of his conscience in acting. He should be of some use. If he has desires, all the better. A desire for anything that will help others and satisfy you is a good thing. A man has a right to desire money or place or public praise, but he has no right to any selfish feeling in the matter. He ought to desire to be liberal and earn his reward by service of some kind."

"Do you think the world offers as much to individuals as it ever did?"

"If we can trust history, it does. The literature of earlier times seems more complaining than our own. Men were just as dissatisfied a thousand years ago as they are now. Man seems always to have craved a great deal more than he could obtain. Individually, I think, the age is richer with opportunities than for ages. The system under which we live is somewhat defective, and many suffer by it; but it is changing and the world grows better. The unselfish man will find enough, I fancy, if he honestly fulfills his duty to his fellow-men. It is all a question of peace of mind, and that can be obtained in various ways—the best one, by doing right."—Success.

HOW A LITTLE GIRL STARTED A REVIVAL.

An exchange tells a story about a little girl who went into a neighboring town, where there was a revival. She attended the meeting, and heard the story of the cross, and gave herself to Jesus.

When she returned home she went to an old man who was a Christian, and said to him:

"Can't we have a prayer meeting?"

"We?" said he; "I don't know of any other Christian in the district."

"Well," said she, "you are a Christian and I am a Christian; can't we have a prayer meeting?"

"Well," said he, "we can say 'we' then."

They did have a prayer meeting. The next day two or three more came. God answered their prayers, and now between twenty and thirty have found the Savior.

In this day of activity there is great danger, not of doing too much, but of praying too little for so much work. These two—work and prayer, action and contemplation—are twin sisters. Each pine without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate him who sought the mountain-top as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Lord, teach us to pray.—A. Maclaren.

BOSTON DENTAL COMPANY.

Owing to excellent work and satisfactory prices, this firm has a large and constantly increasing practice. It includes among its patrons leading professional and business men.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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	Leaves.	Arrives.
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Program Baton Rouge District Conference and Missionary Institute,

ST. FRANCISVILLE, JULY 3-8, 1900.

MISSIONARY INSTITUTE.

TUESDAY, JULY 3—MORNING SESSION.

Devotional service, John F. Wynn.

Addresses:

1. The Bible and Missions, J. B. Cassity.

2. Does a Man Who Refuses to Share the Gospel Undeistand or Appreciate It? Paul M. Brown.

3. Leading Motives to Missionary Work, H. W. Benton.

4. The Enthronement of the Missionary Idea, Milton F. Johnson.

5. Christian Stewardship, Dr. James Kilbourn.

AFTERNOON SESSION.

Devotional service, J. L. McManus.

Addresses:

1. A Century of Methodist Missions, J. Ivy Wynair.

2. The Peculiar Obligations of the Present Generation and of Our Own Church, Robert Andie.

EVENING SESSION.

Devotional service, Harry W. May.

Addresses:

1. The Authority of the Missionary Appeal to Conscience, I. D. Wall.

2. The Defensive Value of Missions, C. W. Crider.

WEDNESDAY, JULY 4—MORNING SESSION.

Devotional service, Samuel S. Hogan.

Addresses:

1. The Sunday-school and Missions, Prof. H. A. Morgan.

2. The Epworth League and Missions, May G. Smith.

3. What the Juniors Can Do, May Mayo.

4. The Movements Outside the Churches, Prof. W. H. Carter.

5. The Woman's Foreign Missionary Society, — —.

6. Woman's Home Mission Society, Carrie V. Schwing.

AFTERNOON SESSION.

Devotional service, F. N. Sweeney.

Open Conference, A. J. Noreslime.

The Missionary Collection in the Churches.

1. Its relation to the other benevolences.

2. To the home support.

3. To the development of Christian character.

4. To intelligent Christian life.

Addresses:

1. How to Operate and Sustain Women's Auxiliaries, Mrs. W. H. Goodale.

2. The Assessment on the District in Full, E. N. Evans.

WEDNESDAY EVENING SESSION.

Devotional service, W. L. Hamil.

Addresses:

1. The Spirit of Missions, Col. J. W. Nicholson.

2. The Holy Spirit and Missions, H. W. Rickey.

DISTRICT CONFERENCE.

THURSDAY, JULY 5—MORNING SESSION.

Devotional service and address by the presiding elder.

Organization and appointment of committees.

Reports from works embracing items enumerated in the Discipline. (Let all reports be in writing.)

Morning service and preaching, J. B. Cassity.

AFTERNOON SESSION.

Devotional service.

Resumption of reports of works.

EVENING.

Service and preaching, E. N. Evans.

FRIDAY MORNING SESSION.

Devotional service.

Business session—District parsonage matters etc.

Reports from works resumed.

Morning service and preaching, A. J. Nottage.

AFTERNOON SESSION.

Discussion of the Sunday-school and Epworth League.

Missions within the district.

Revivals and camp meetings within the district.

EVENING.

Grand Twentieth Century Rally. Address by W. H. LaPrade.

SATURDAY MORNING.

Devotional service.

Business session—1. Licenses to preach, 2. Renewals, 3. Recommendations for admission to Annual Conference, 4. For local orders, 5. Election of lay delegates to Annual Conference, 6. Resolutions, 7. Reports of committees.

Address in behalf of Centenary College, I. W. Cooper.

EVENING.

Love-feast conducted by T. J. Upton.

SUNDAY MORNING.

Dedication of church by — —.

SUNDAY EVENING.

Service and preaching, Robert Randle.

Holy communion.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

HAM—Mrs. NARCISSA D. HAM was born in Stewart county, Ga., Aug. 12, 1830. She was piously trained, and in very early life united with the M. E. Church, South, of which she remained a devoted and useful member until Nov. 20, 1899, when God called her to join the saints in the church triumphant. The very presence of this godly woman was ever an inspiration for good. None who knew her could doubt the genuineness of her piety. While she was exceeding quiet and unassuming, her Christian purity and loveliness of soul were self-apparent. Her devotion to God and consecration to Christian service were truly worthy of our emulation. No company or worldly cares could make her neglect her private prayers, or the daily study of God's Word. Her chief desire was to walk with God and lead others into closer communion with him.

Sister Ham was called to pass through fiery trials, and to withstand the shock of crushing griefs, but found God's grace ever sufficient. She suffered much, but murmured not, "counting all things but loss, that she might win Christ and be found in him." She met death triumphantly as a sweet release from pain. Her last words were, "Love the Lord!"

Her pastor, H. B. THOMASON.

BETTERTON—Miss MAGGIE E. BETTERTON, daughter of N. and Deborah (Finley) Betterton, was born in Haynesville, Ala., Nov. 20, 1854, and removed with her father's family to Farmerville, Union parish, La., in 1848, where she died in great peace, Dec. 23, 1899. In 1878 Miss Betterton joined the M. E. Church, South. She fully met all the requirements of the church of her choice, and was diligent and joyful in its service as long as health and life remained. She was a woman of capacious mind, good attainments, and noble affections, and all these she joyfully consecrated to her Master's service. She rendered valuable service as a teacher in the Sunday-school and in the day-schools of the parish. Being a woman of great reticence, she was little given to holding forth about her religious attainments. Her religion was "not in word or in tongue, but in deed and in truth." Her daily Christian demeanor bespoke the meek and quiet spirit within, which, in the sight of God, is of great price. She loved life and friends and home, but was ready to depart and be with Christ. That she walked with God during life is our assurance that she is now among the saints in light. Her pastor, H. B. THOMASON.

DAVENPORT—Almighty God, in his providence, has seen fit to remove from earth to heaven our beloved associate, companion and sister, Mrs. SUE R. DAVENPORT.

Sister Davenport combined in an eminent degree a gentle and lovable disposition, a sense of duty, and a loyalty of friendship rarely equaled. Her worth, her character and her integrity were recognized by all. Her familiar form and face will never be among us again. We will never feel the cordial grasp of her hand, nor see her genial smile, or hear her pleasant voice, but her memory will live in the hearts of those who loved her. She was a loving, tender wife and mother, leaving to her children a heritage more precious than the wealth of this world. For long years she had been connected with the Methodist Church and our Ladies' Aid Society, in both of which she was an earnest worker, and loved and loving member.

Resolved, By the Ladies' Aid Society of the Methodist Church, that while we mourn her death, we bow in humble submission to the providence of God, but grieve not as those without hope, for we know it is well with her.

Resolved, That we tender the family of our deceased sister our tearful and heartfelt sympathies in their affliction.

Resolved, That a copy of these resolutions be spread upon the Minutes of our society, and the secretary send a copy to the family.

MRS. CORDELIA CAMPBELL, Pres.

MRS. MAMIE LEWIS, Sec'y.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Hall's Family Pills are the best.

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He is worthy of honor who willeth the good of every man, and he is much unworthy thereof who seeketh his own profit, and oppresseth others.—Cicero.

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Purify the blood and tone the system.

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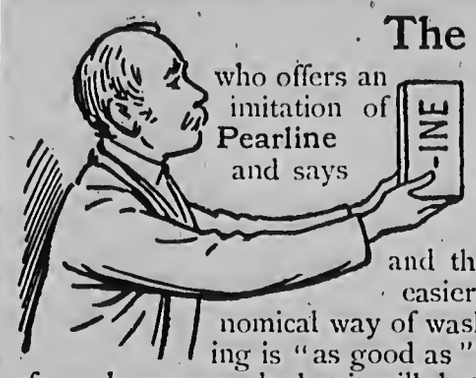

The Grocer who offers an imitation of Pearline and says it's "the same as," "as good as," etc., gives you a poor imitation of the truth. To get a little more profit he's willing to give you all the dissatisfaction and the risk. If you want an easier, less wearing, more economical way of washing than with soap, nothing is "as good as" Pearline. Twenty years of use have proved what it will do to save work—and what it won't do in the way of harm. 598

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"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trilling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

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of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to July, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

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P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

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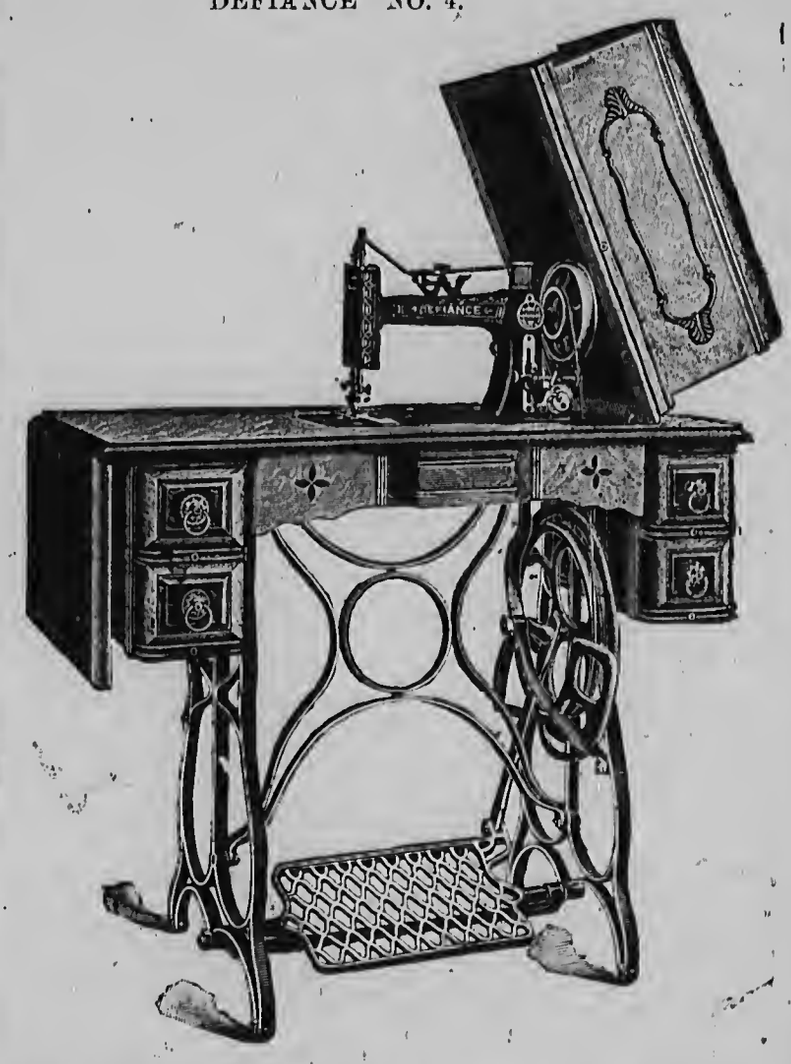


The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5¼ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine; 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider, Foot and Slide, 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7¼.

This cut shows our new and popular style, the No. 7¼ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7¼ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
612 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

NEWS OF THE WEEK.

Eight thousand foreign troops have been landed at Taku.

Brigadier-General Joseph Wheeler has assumed command of the Department of the Lakes.

In a fight between troops and peasants in Bulgaria ninety persons were killed and 327 wounded.

A movement has been started at Paris to organize an international union of Boer sympathizers.

It is announced in Shanghai that the Dowager Empress has ordered the extermination of foreigners.

The American and Russian relief force sent to Tien Tsin was beaten back and awaited reinforcements.

About one-half of the American troops now in Cuba will be returned to this country within a few months.

The United States cruiser "New Orleans" has sailed from Manila, and it is supposed she is on her way to China.

The Governor of Bombay reports 10,277 deaths from cholera out of 15,479 cases during the week ending June 16.

Gen. Joseph Wheeler may become a candidate for Congress when the unexpired term recently resigned by him expires.

The Sixth United States Cavalry, now at the Presidio, Cal., will be recruited to full war strength. It will probably be sent to China.

After taking 1000 ballots without result, the Democratic congressional convention in session at Newport, Ark., adjourned until Wednesday.

Late reports from Mississippi show that the damage done growing crops by excessive rains is more general and extensive than at first thought.

The Prohibition party will probably make the fight in the present campaign on a straight prohibition platform to the exclusion of all other issues.

The Navy Department has been notified by Admiral Kempff that four Americans were killed and seven wounded in ambuscade, near Tien Tsin, by the Chinese.

Admiral Kempff reports that the allied forces entered Tien Tsin, Saturday, and have set out to assist the foreign relief column which left Tien Tsin for Peking on June 10.

It is reported that all foreign ministers and foreigners at Peking were safe Tuesday, June 19, and were preparing to leave with the authority of the Chinese Government.

Lord Roberts cables London that Gen. Buller has occupied Staunderton and Hamilton Heidelberg. Krueger's present force is officially estimated at from 15,000 to 20,000 men.

Two hundred and fifty Cuban school teachers have started for Boston to receive a general course of instruction during the Summer under the auspices of Harvard University.

The battleship "Oregon" has left Hong Kong for Taku two days ahead of her expected departure. She is being pushed for a fast run, and may make record time. The distance is 1500 miles.

Admiral Remey, who is in command of the Asiatics quadron, has been ordered from Manila to Taku, on board the cruiser "Brooklyn." The "Brooklyn" will carry as many troops as possible.

Eight hundred Sikhs and 200 Welsh Fusiliers have effected a junction with the American, German and Russian forces which had been cut off by the Chinese about nines miles from Tien Tsin.

The Chinese situation grows worse instead of better, and official Washington circles regard the outlook as so bad that the Navy and War Departments are making strenuous efforts to be ready for any emergency.

It is estimated that there are 360,000 Chinese troops around Peking, having in their possession 220 7-centimetre Creusot guns, 18 Kruppe and 150 Maxims, with a practically inexhaustible supply of ammunition.

Joseph Mullet and James Fitzharris, the Irishmen who served sentences in an English prison for complicity in the Phœnix Park murders, and who were recently refused admission at the port of New York, were deported on June 23.

Wu Ting Fang, the Chinese minister to Washington, made an unsuccessful attempt to secure from the Washington officials an armistice in the operation of American troops until Li Hung Chang can reach Peking and bring about a cessation of the disorder.

The situation of the 10,000 International troops going to the relief of Peking is regarded as perilous. No direct news has been received from Peking in fourteen days, and nothing from Admiral Seymour for twelve days. Russia and Japanare both hurrying forward more troops. Sheng, director of telegraphs, reports that the foreigners in Peking are safe, but that all the legations have been burned, save the British, Austrian and Russian.

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. E. Richardson, Holly Springs, Miss.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,
No. 1731 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE,
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

A French officer from Tien Tsin says the Russians alone lost 450 killed and wounded.

Account fourth of July, Queen and Crescent Route will sell on July 2, 3 and 4, round-trip tickets to all points on these lines, and in addition thereto, will sell tickets to all points in territory south of the Ohio and Potomac rivers, and east of the Mississippi river, at greatly reduced rates; final limit July 7, 1900.

Do not miss the opportunity to celebrate the fourth by visiting some of your friends, etc.

Situation Wanted,

**A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.,
Bridgeville, Miss.**

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

The Wonderful Dropsy Cure.

STRICTLY A HOME PRODUCT.

If you are sallow and bloated, or have pains in back and breast, so much so that you are unable to enjoy life, I will put you on the road to recovery for small pay, if you will write to me. I cure when others fail. Write me at once for testimonials, and mention this paper.

Address W. J. J. ROSS,
Chunkey, Miss.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

Capable Woman Wanted

for a permanent position. $60 per month and all expenses. Experience unnecessary. Clark & Co., 234 S. 4th St., Philadelphia, Pa.

MARRIAGES.

CONNALLY—BRISTER.—At the residence of the bride's parents, Bogue Chitto, Miss., June 20, 1900, by Rev. J. A. Moore, Mr. A. B. Connally, of Brookhaven, Miss., to Miss Bassie Brister, of Bogue Chitto, Miss.

HOWZE—CAMPBELL.—At Ridgway Methodist Church, June 6, 1900, by Rev. M. E. Tumlin, Mr. J. B. Howze to Miss Beulah Campbell.

FARISH—ADAMS.—At the residence of the bride's father, June 17, 1900, by Rev. M. E. Tumlin, Mr. C. S. Farish to Miss Maggie Adams.

BROWN—CAMPBELL.—In the Methodist Church, New Iberia, La., June 23, 1900, by Rev. V. D. Skipper, Mr. E. K. Brown and Miss Nell Campbell.

BUSH—FISHER.—In the Methodist Church at Learned, Miss., June 12, 1900, by Rev. V. D. Skipper, Mr. John M. Bush and Miss Mary Fisher, both of Learned, Miss.

BENNETT—ANDERSON.—In the Methodist Church at Learned, Miss., June 12, 1900, by Rev. V. D. Skipper, Mr. J. A. Bennett and Miss Louise Anderson.

YOUR BEST FRIEND can give you no better advice than this: "For impure blood, humors, scrofula, salt rheum, dyspepsia, weak nerves, tired feeling rheumatism, malaria, catarrh, take Hood's Sarsaparilla and be cured."

Constipation is cured by Hood's Pills. 25 cents.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

(In Part.)

Como	30, July 1
Sardis	7, 8
Burgess, at Cole Springs	14, 15
Eureka, at Eureka	15, 16
Arkahutla, at Mal Mason	21, 22
Senatobia	22, 23
Batesville, at Wesley	28, 29
Courtland at Chapel Hill	29, 30
Cold Water, at Lovers	Aug. 4, 5
Pt. Hill	9, 7
Pt. Grove, at Davis Chapel	11, 12
Hernando, at Hines	18, 19

On this round the subject of Christian education will receive special attention, and a collection for the Twentieth Century Fund will be taken.

A good supply of literature has been ordered, and pastors will be supplied with all that is necessary.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Leland	30, July 1
Hollondale	1, 2
Shipman's Chapel	7, 8
Merigold	8, 9
Drew	14, 15
Clarksdale	22, 23
Jonestown	28, 29
Lula	29, 30
Hollywood	Aug. 4, 5
Crews	9
Phalia	11, 12
Coahoma	18, 19
Sherard's	25, 26
Gunnison	Sept 1, 2
Bolivar	8, 9

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Sallis, at Clear Branch	July 1
Richland	3
Atlanta	7, 8
Stewart	12
Walthall	14, 15
Lexington	21, 22
Ebenezer	24, 25
Kosciusko station	28, 29
Kosciusko, at Salem	Aug. 4, 5
Bolzonn, at Sky Lake	11, 12
Ackerman, at Liberty Hill	3
Ethel	18, 19
Poplar Creek, at Salem	21, 22
Louisville	Sept. 1, 2
Rural Hill	3, 4
South Union Camp Ground	Aug. 25, 26
Durant	Thurs. July 5

T. W. DYE, P. E.

WINONA DIST.—THIRD ROUND.

Webb circuit, at Tutwiler	30, July 1
Wiao circuit, at Salem	7, 8
Vaudon circuit at Columbiana	14, 15
Black Hawk circuit, at Sweet Water	21, 22
Moorehead circuit, at Baird	28, 29
West circuit, at Hebron	Aug. 4, 5
McNutt circuit, at Sunny Side	11, 12
Carrollton circuit, at Valley Hill	18, 19
Itta Bena and Sidon circuit, at Ashton	25, 26
Indianola circuit, at Fairview	Sept. 1, 2

On this round the records of Church Conferences and church registers will be called for. Let the brethren take notice, and have them there.

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville station	July 2
Corinth station	7, 8
Iuka station	14, 15
Iuka circuit, at Bethel	16, 17
New Albany circuit, at Bethlehem	21, 22
Ripley and New Albany, at New Albany	23
Blue Springs, at Leighton	28, 29
Gun Town and Baldwyn, at Pleasant Valley	30
Jonesboro, at Ebenezer	Aug. 11, 12
Kossuth, at Rienzi	18, 19
[illegible] circuit, at Dumas	21, 22
Corinth circuit, at Shady Grove	25, 26
Mantachie, at Center Star	Sept. 1, 2
Belmont	4, 5
Marietta, at Ozark	8, 9
Burnt Mills, at Forest Grove	11, 12
Jacinto	15, 19
Booneville circuit	19

W. M. YOUNG, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie circuit, at Paine's Chapel	30, July 1
Buena Vista circuit, at Ashury	7, 8
Montpelier circuit, at Palestine	11
Amory and Nettleton, at Amory	14, 15
Okolona circuit, at Grady's Chapel	21, 22
Shannon circuit, at Troy	27
Verona circuit, at Chesterville	28, 29
Tremont circuit, at New Bethel	Aug. 4, 5
Fulton and Smithville, at Andrews Chapel	7
Aberdeen station	12, 13
Aberdeen circuit, at Friendship	18, 19
Quincy circuit, at Riggin's Chapel	22
Nettleton circuit, at Palestine	25, 26

District Conference at Strong's Station, June 28-July 1, inclusive. A full programme will be published soon.

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Shuqualak, at Center Valley	June 20
Winstonville, at Hushuqua	30, July 1
Crawford, at Shafer's	7, 8
Columbus circuit, at Flint Hill	14, 15
Hebron, at Center Point	29
Brooksville, at Exprairie	21, 22
Tibbee, at Mayhew	28, 29
Columbus station	Aug. 5, 6
Cedar Bluff	9
Starkville circuit, at Lebanon	11, 12
Sturges, at Bevel Hill	17
Lagrange, at Big Creek	18, 19

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada circuit	30, July 1
Grenada station	7, 8
Water Valley circuit	14, 15
Minter City	21, 22
Charleston circuit	28, 29
Coffeeville circuit	Aug. 4, 5
Elzy	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	29
Cascilla	25, 26

District Conference at Oakland, July 26-29.

R. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Porterville, at Longstreet	30, July 1
Wayne, at Spring Hill	7, 8
Winchester, at Goldwood	14, 15
Waynesboro, at State Line	21, 22
Leakesville, at ——	28, 29
North Kemper, at Spring Hill	Fri. Aug. 3
DeKalb, at Marvin	4, 5
Pachuta, at Orange	11, 12
Enterprise, at Enterprise	Mon. 13
Vimville, at Coker's Chapel	Wed. 15
Binnsville, at Wahalak	19, 20
Middleton, at ——	25, 26
Marbersville, at ——	Mon. 27
Shuhuta, at Quitman	Sept. 2, 3
Daleville, at Andrew's Chapel	8, 9

G. A. GUICK, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	July 21, 22
Crystal Springs	22, 23
Magnolia, at Osyka	Aug. 4, 5
Topisaw, at Camp Ground	11, 12
Fernwood, at Muddy Springs	18, 19
McComb City	29
Brookhaven	22
Bayou Pierre, at Pleasant Ridge	25, 26
Hazlehurst	26, 27
Providence, at Camp Ground	Sept. 1, 2
Westville, at ——	8, 9
Mt Carmel, at ——	10
Pearl, at Mt. Moriah	11
Beauregard, at Martinsville	15, 19
Wesson	19, 17
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at ——	Oct. 9, 7
Adams, at Pisgah	9
Caseyville, at ——	13, 14

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to anybody.

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

JACKSON DIST.—THIRD ROUND.

(In Part.)

Madison, at Madisonville	July 14, 15
Vaughen's, at Soule Chapel	Tues. 17
Terry, at Forest Hill	21, 22
Capitol Street	22
Sharon, at Forest Grove	28, 29
Fannin, at Dr. Ko's	Aug. 4, 5
First Church	5
Canton	12, 13
Benton and Midway, at Benton	18, 19
Yazoo City	19, 20

T. B. HOLLOMAN, P. E.

FOREST DIST.—THIRD ROUND.

Carthage, at Sardis	Sat and Sun. 30 July 1
Montrose, at Montrose	Sat. and Sun, 7, 8
Vossburg and H., at Eucutta	Sat. and Sun 14, 15
Hillsboro, at Contreil	Sat. and Sun. 21, 22
Raleigh, at New Taylorsville	Sat. and Sun 28, 29
Forest, at Pulaski	Sat. and Sun. Aug 4, 5
Lake, at High Hill	Sat. and Sun. 11, 12
Noshoba, at Philadelphia	Sat. and Sun 18, 19
Indian Mission, at Chahtusa	Fri. 24
Walnut Grove, at Mt. Zion	Sat. and Sun. 25, 26
Morton, at Zion Grove	Sat and Sun Sept. 1, 2
Rose Hill, at Hopewell	Sat. and un 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun. 22 23
Decatur, at Good Hope	Sat and Sun. 29, 30
Chunky, at Concord	Sat. and Sun. Oct. 6, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

Attention of preachers in charge and of secretaries of Church Conferences is called to Question 29. The preachers will oblige me by seeing that the registers and records are presented for examination. Questions 17 and 19 will also be called, and full answers be looked for. Let the stewards be diligent and faithful.

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street	July 8
South Vicksburg	8
Port Gibson	15
Flora, at Brownsville	21, 22
Edwards, at Learned	28, 29
Bolton, at Raymond	Aug. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Hickory Ridge	18, 19
South Warren, at Red Bone	25, 26
Hermanville	Sept. 1, 2
Warren	8, 9
Anguilla	15, 16
Rolling Fork	16
Utica	22, 23
Satartia	29, 30

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

Percy Creek	June 29, 30
Wood Ille	July 1, 2
Rosetta	7, 8
Mizpah	14, 15
Mars Hill	21, 22
Belle Grove	28, 29
Bethel	Aug. 4, 5
Cedar Grove	11, 12
Cool Spring	18, 19
Tarver's Chapel	25, 26
Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 16

District Conference will meet at Harriston, July 25.

Camp meeting at Sam Jones Camp Ground will begin Aug. 3, and continue ten days. Camp meeting at Bethel Camp Ground will begin Aug 3, and continue ten days

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Escatawpa, at Orange Grove	June 30
Moss Point	July 1
Williamsburg, at Osmole	7, 8
East Covington, at Oakahay	9
Americus, at Ward's Chapel	21, 22
Ocean Springs and Scranton, at Scranton	24
Biloxi	25
Gulf Port, at Handsboro	26
Coalville, at White Plains	28, 29
Columbia, at Hopewell	Aug. 4, 5
Bay St. Louis	19
Pearlington and Logtown, at Logtown	11, 12
Brooklyn, at Saucier	18, 19
Vancleave, at Mt. Pleasant	25, 26
Hattiesburg	Sept. 2, 3

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Concord	July 7, 8
Grand Cane, at Keithville	11
Texas Avenue	11 A. M. 15
First Church	8 P. M. 15
South Bossier, at Fillmore	21, 22
Mooringsport, at Blanchard	25
Benton, at Alden Bridge	28, 29
Pleasant Hill, at Rocky Mount	Aug. 1
Caddo, at Keatchi	4, 5
Red River, at Ash Point	8
Logansport, at Belle Bower	11, 12
Wesley, at Holly Springs	15
Pelican, at Pelican	18, 19
Florien, at Holly Grove	24
Leesville	26
Coushatta, at ——	39
Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	9

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	39, July 1
Patterson	7, 8
Morgan City	14, 15
New Iberia	21, 22
Jeanerette	28, 29
Abbeville, at Prairie Gregg	Aug. 4, 5
Lafayette	11, 12
Opelousas	18, 19
Washington, at Elm Bayou	25, 26
Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brusle, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Chenier	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

St. Francisville, at New Hope	30, July 1
Preachers' Missionary Institute, St. Francisville	3, 4
District Conference	5-8

F. S. PARKER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	11 A. M. July 1
Carrollton Avenue	11 A. M. 8
Felicity Street	7:45 P. M. 8
Gonidsboro	11 A. M. 22
Louisiana Avenue	7:45 P. M. 22
Dryades Street	29
Slidell	Aug. 5
Donaldsonville	11 A. M. 12
Rayne Memorial	11 A. M. 19
Parker Memorial	7:45 P. M. 19
Covington	26
Caroudelet Street	Sept. 2
White Castle	9
Burgundy Street	16

S. S. KEENER, P. E.

ARCADIA DIST.—THIRD ROUND.

Burnice and Dubach, at Dubach	30, July 1
Farmerville circuit, at Ebenezer	6
Downsville circuit, at Douglass	7, 8
Lisbon circuit, at Harmony Chapel	14, 15
Simsboro circuit, at Pine Grove	16
Calhoun circuit, at Lapine	21, 22
Lansville circuit, at Grand Bayou	28, 29
Minden	Aug. 4, 5
Gibsland circuit, at Gibsland	11, 12
Vernon circuit, at Oak Ridge	17, 18
Ruston	19, 20
Bienville circuit, at Bear Creek	25, 29
Valley circuit, at Blocker	39
Arcadia circuit, at Arcadia	Sept. 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Gausville circuit, at Sileaut	15, 16

B. T. CREWS, P. E.

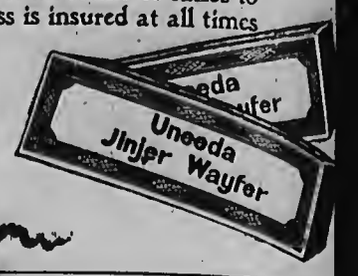
Have you Eaten too Much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Better Baking Never Known

Cook or baker never produced a more toothsome bit than **Uneeda Jinjer Wayfer.** Its delightful piquancy makes it the nicest possible sweet for any-time eating or to serve with any beverage or ices. Its wholesomeness makes it the safest of all forms of cakes to give the children. Its freshness is insured at all times — in all weathers—by the patent package, which is identical with the famous **Uneeda Biscuit** package.



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PAIN NOT NECESSARY

When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings ..... $1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth ..... $3.00 to $5.00
Sets of Teeth from ..... $5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (Rev.) J. H. NALL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

PIANOS.

A GREAT OPPORTUNITY FOR SCHOOLS, COLLEGES AND PRIVATE FAMILIES.

I Have for Sale.	*Dealer's cash price.*	*My price.*
7 Emerson Pianos	$ 350	$175
2 " "	400	200
1 " "	"	250
1 Behr Bros. & Co. Concert Grand	850	400
1 " " " Parlor "	750	350
1 Knabe Concert Grand (worn)	1060	200

Will sell any or all of the above for one-third cash and balance in three and six months, at slightly increased prices.

Call on or write to

Rev. JOHN W. CHAMBERS, Brookhaven, Miss.

1900.

29th ANNUAL CAMP MEETING

Seashore Camp Grounds.

Located on the Gulf Shore, with a frontage of 1,400 feet.

WILL OPEN (D. V.) ON WEDNESDAY, JULY 11, NEXT, AND CONTINUE FOR 8 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 7 to 21, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. A fine hotel, with a frontage of 175 feet, equipped with electric lights and all modern conveniences, has been erected.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.) or any of the following officers:

J. B LEFTWICH, President, Mobile, Ala.
DR. E. L. McGEHEE, Vice-President, New Orleans, La.
W. B. THOMSON, Treasurer, New Orleans, La.
S. H. MEYER, Financial Secretary, New Orleans, La.
J. H. BANCROFT, Recording Secretary, Mobile, Ala.
A. S. DANIELS, Chairman Executive Committee, New Orleans, La.

Christian Advocate.

VOL. 47.—NO. 27. NEW ORLEANS, THURSDAY, JULY 5, 1900. WHOLE NO. 2289

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND SOUTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GROWING SOULS.

BY SUSAN COOLIDGE.

How does the soul grow? Not all in a minute;
Now it may lose ground, and now it may win it;
Now it resolves, and again tho will faileth;
Now it rejoiceth, and now it bewailoth;
Now its hopes fructify, then they are blighted;
Now it walks willenly, now gropes benighted;
Fed by discouragements, taught by disaster;
So it goes forward, now slower, now faster,
Till, all the pain past and failure made whole,
It is full grown, and the Lord rules the soul.
—Exchange.

Communications.

PREDESTINATION; "MILK FOR BABES."

BY BISHOP KEENER.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. viii, 29.

I.

To create a universe of sons was the final cause of predestination. What a vast conception was this, to create a heaven, rather than a world, upon the model of his Son!—a region filled with persons, glorious in majesty, wisdom, and power; to be ultimately enthroned on the plane of Godhead! Those whom God foreknew were not only to be distinguished from nature in its loftiest moods, but were to be above all spirits, whether principalities, or powers, or thrones, or dominions in the heavenly places. So transcendent a scheme of love involved many steps: the Son making himself of no reputation; taking the form of a servant; being made in the likeness of men; humbling himself even as a man; becoming obedient unto death, even to death on the cross. Then his exaltation at the right hand of God; a name given him above every name; every knee bowing, and every tongue confessing, that Jesus Christ is Lord, to the glory of God the Father.

Sonship is the highest conceivable expression of personality. It is a personality we share with the Son; of which the Spirit makes us conscious in the instant of conversion—"the spirit of adoption whereby we cry, 'Abba, Father.'"

With this sense of a new personality there comes a wonderfully distinct sense of the Creator; that he who forgives my sins is the One who made the world, which gives a new expression to nature, and fills it with delight.

So high personality as Sonship would seem to be far above all limitation. It would be tantamount to limiting the nature of the Son himself. Therefore "the having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved"—Eph. i—takes out all limitation from the word "predestinate."

If to "predestinate" is taken in the Calvinistic sense, of determining the elect and the non-elect, it substitutes "sovereignty" for personality, and there is left no room for faith. On the other hand, the fact that faith is introduced as a condition of sonship proves sonship to be without any limit. And such is the fact, for "all things are possible to him that believeth." And it is this truth that St. Paul seeks to impress, that "all things work together for good to them that love God;" that in this relation there is the universal expression of a universal love. "If God be for us, who can be against us?"

Faith can afford to rely on it as a boundless promise—higher than the heavens, deeper than the sea, broader than the earth. Foreknowledge can not narrow it, for it expresses the freedom of divine as well as human personality. It is the fixed and eternal law of freedom secured and centered in the gift of a Son; the very highest statement of divine love.

No wonder it thrilled the stars and the sons of God into song and shout when God laid the foundations of the earth, and predestinated humanity to sonship! Who can measure the possibilities of such a relation! "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, 'Abba, Father;' wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv.)

Under the chart and arch of a universal predestination mankind is "called," is "justified," is "glorified." These constitute steps, not chains, of sequence, which begin in Christ, and end in glory.

II.

It would seem that no human ingenuity could separate the threads of gold in the first chapter of the Ephesians, or disturb the sublime statement in Rom. viii, that the one great purpose of God in creating a world, to the glory of the Son, was, "that he might be the first-born among many brethren;" a world designed through Christ for Christ. This purpose controls all things. To this end "all things work together for good to them who love God, who are the called according to his purpose." This undivided purpose grasped an uncreated universe of persons, who were one in God's foreknowledge, one by creation, one in Adam's moral wreck, and one in predestination to an inheritance of sonship. In such community of life and death there would seem to be no room for election.

It was highly important that man's personality should be held intact from all invasion. The Calvinistic theory of sovereignty as a cause, independent of all else, constitutes an adamantine limit. It is the cast-iron doctrine of Augustine—a sanctified fatalism—that limits both God and man, dividing humanity into two distinct portions—the elect and the reprobate.

It is difficult to separate foreknowledge from divine responsibility where power is infinite, though knowledge is not necessarily influence. The one condition of faith in the divine scheme of predestination effectually secures man's personality, because without it faith is impossible. Even God himself can not invade this condition by any limitation without destroying man's responsibility. That he has conditioned life upon faith in his Son necessarily gives to predestination that quality of grace and love which embraces all mankind—"having predestinated us unto the adoption of children."

Faith is essential to a personal cooperation with God in the work of recovery. If man could be saved without any concurrent act, he would presently cease to have either consciousness or conscience, and would perish in the stupor of fatalism.

When the dark clouds of metaphysical speculation are lifted from these passages the mind instinctively looks back to that glorious hour when "God spake, and it was done;" when amid rattling thunders, and leaping fires, all the mountains, and floods, and systems of worlds at his word fell into place; when nature saw his right hand, and heard his voice; when clouds and darkness gathered themselves away, and the whole world became a garden of God, rich in fruit and in the ripe gold of Autumn.

The mystery and glory of Him who made all that was made oppress the thought of man, and the heart asks, "Why should God love, or even notice me?" The inspired Word opens the depth and height of this mystery of love. That it was God's interest in the Son that shaped earth and man to the sublime end of making a universe of sons, in which his Son should be pre-eminent; where myriads should bear witness to his eternal Godhead. "If ye believe not that I am, ye shall die in your sins." Then truly is my life involved in the honor and love of God's dear Son—"my life is hid with Christ in God." Without him I am nothing; in him I am "no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv, 7.)

Scriptural predestination elevates the whole race to a divine personality—that of sonship. It leaves out none. It brings all within the possibility of a divine nature. The element of personality is equally essential to faith, to hope, to love. To throw out all by non-election, or any, fatally invades human personality, and by so far makes a universe of sons an impossibility, because things essentially contradictory are not possible, even to God.

Ocean Springs, Miss., June 28, 1900.

THE PASSING OF THE GIANTS.

BY BISHOP WARREN A. CANDLER.

Many persons are inquiring: "What has become of our great men? Has our country ceased to produce giants like those who blessed and honored former generations?"

If the complaint is justified by facts, we may find a partial answer, at least, in a passage written by Thomas Carlyle. He says: "This is an age which, as it were, denies the existence of great men; denies the desirableness of great men. Show our critics a great man—a Luther, for example—they begin to what they call 'account for him;' not to worship him, but to take the dimensions of him, and bring him out to be a very little kind of man. He was 'the creature of the time,' they say; the time called him forth; the time did everything; he did nothing but what we, the little critic, could have done, too! This seems to me but melancholy work. The time call forth? Alas! we have known times call loudly enough for their great man, but did not find him when they called! He was not there. Providence had not sent him. The time calling its loudest, had to go down to confusion and wreck because he would not come when called.

"I liken common, languid times, with their unbelief, distress, perplexity; their languid, doubting character, impotently crumbling down through ever worse distress into final ruin—all this I liken to dry, dead fuel, waiting for the lightning out of heaven which shall quicken it. The great man, with his free force direct out of God's own hand, is the lightning. All blazes now around him. The critic thinks the dry, mouldering sticks have called him forth. They wanted him greatly, no doubt; but as to calling him forth! They are critics of small vision, who think that the dead sticks have created the fire. To lose faith in God's divine lightning, and to retain faith only in dead sticks—this seems to me the last consummation of unbelief."

This rugged Scotch surgeon seems to lay a strong hand on the seat of the disease which makes our times so barren of great men. At last it is a sterility produced by swallowing great draughts of disguised fatalism, which blunts a sense of responsibility and paralyzes courage—qualities without which no great man was ever produced.

We witness a strange condition of things in our day. We see the fatalistic creed of election and fore-ordination driven out of theology, apparently never to return, and all the world, including the scientists and the men of letters, applauding the expulsion of this black spirit of despair. At the same time we see all the world, including the same scientists and men of letters, welcoming the monster into new habitations, from which he may go forth and do evil among men as he never could, and never did, when housed in theology. We find the scientists talking of the evolution of men by processes of environment and heredity. What is this but the doctrine of election under a scientific name? We find the man of letters writing history, biography, novels, and even poetry (a most melancholy type), under the influence of this doctrine of despair. Out of all the mass of books being printed, there seeps through upon the people the corrupting notion that a man is but the product of his ancestry and his surroundings, the last result of blind forces of which he is the offspring and not the master. This type of the philosophy of history is more widespread than any other, notwithstanding the perishing of Calvinism in the ecclesiastical world. But it is nothing under heaven but Calvinism stripped of its clerical apparel, imposing itself on the world in the garb of literature and science.

Its effects also are identically the same as when preached from the pulpit. It paralyzes men. The bite of the Gila monster does not more certainly benumb the system and destroy the life. Some of its victims expire in raptures of optimism, crying: "All's well with the world, and if it is not so, I have no responsibility for it. The times made me, and what have I to do that I should think or speak ill of my maker, or seek his reformation?" Others die in the agonizing throes of pessimism, bewailing in their delirium: "Everything is going to the bad. We have come from chaos, lived in disorder, and are going into outer darkness, if not into absolute nothingness, and none of us can help it."

How can great men be nourished by such teaching? The great man seeks the truth, but such a pursuit is a fool's errand, if the truth can work no change in the world; and, of course, no benign change is possible in a world dominated by heredity and environment. It is not worth while to investigate evolution even, for it will grind out its results just as well when we are ignorant as when we are informed of how its machinery works.

The great man dares to believe that by asserting the truth he will make things better, and hence he takes the risk of proclaiming the truth he sees. He has courage—the courage of conviction, the courage to believe that truth is mighty, and will prevail; that it is absolutely feasible as nothing else is in God's earth. But this confident creed is flatly contradicted by the dogma that a man is the product of his times. If that dogma be accepted, we must believe that men like Moses and Paul and Luther and Wesley changed nothing. They were only puppets apparently agonizing to bring forth a new world, although in reality they were merely the natural outcome of an old world. We may get some greater-looking puppets than they to-morrow. Sufficient unto the day is the good thereof. Let us watch and wait.

Ah! we will get no more like them till we throw off the stupor induced by this diabolical anodyne of fatalism, which our modern materialists have injected into the social, political, scientific, philosophic and literary veins of the world.

These great men knew they were free, and that they were not the victims, but the masters of their times. Given the conditions in Egypt in the age of the exodus to find Moses, and you have an insolvable problem. The burning bush, not the Nile mud, made him. Martin Luther was not in solution in the times of Leo X., waiting the touch of Tetzel to be precipitated. John Wesley broke in upon the dreary life of the eighteenth century, and startled it as with a voice from heaven. He was not moulded by it. He fused it in the fires of God's truth, and shaped it to a nobler form.

It is time we had some more of the same sort of men. If the mere calling for them would fetch them, our times are calling loud enough to get them in all conscience. The demand for great men was never more urgent, and the honors awaiting them were never so great. The world is so anxious to honor them it runs with smothering loads of laurel for small men, if they do anything that bears the slightest semblance of greatness. In truth, our laurel has been so extravagantly used we sometimes find that we have scarcely enough to go around all the small heads nodding and begging for it. Witness the toy heroes of the Spanish-American war, with their contentions for titles, glories, and prize money.

But the desperate need for leaders in the mighty work set before the present generation will be met. Among us now, perhaps, they walk as unappreciated as Moses in the court of Pharaoh, or Luther in his early days. They will stand up presently and tell this lazy, listless, faithless world that it must quit drifting, and get about its business. And the world will obey them. It always obeys when a man speaks to it as one having authority, and not as the scribes. The world knows a king when it sees him, and minds him, whether with crown off or on. Wherefore real kings do not need crowns, and care little for them.

The succession of kingly men will never perish from the earth, though there be parched interregnums filled with pigmies between them. They will continue to come and reign and bless the earth as long as there are found any left who believe in truth and human freedom, and the power of truth to uplift a world inhabited by free agents. When this simple faith has perished from among men—if it shall ever perish—the wretched herd still on the planet at that time will do well to get off somewhere else, if they can, for the miserable thing will then soon burn up of spontaneous combustion.

Perish this doctrine of devils, which, while holding that the fittest survive, makes creation to culminate in a race of slaves, chained by an invincible heredity to an ancestry shading ever towards brutality behind it, and bound to a posterity of unredeemable bondmen in front! It is a lie that scandalizes man, dishonors God, impoverishes the earth, and robs heaven. It is not a good working hypothesis even, for it leads to inglorious indolence and incompetency.

Correspondence.

WHITWORTH COLLEGE.

To the Ministers and Members of the M. E. Church, South, within the Bounds of the Mississippi Conference, to the Friends of Female Education in the State, and to the Friends of Whitworth Female College Everywhere:

In accepting the positions to which we have been elected at the head of this historic institution, and in undertaking its management and control, we are not unappreciative of the labor and responsibility that we have assumed, nor are we unmindful of the disadvantages imposed by our inexperience and lack of technical training; but we confidently rely upon the favor and help of Him in whose name we have accepted this work, and of you, whose representatives have elected us to these positions. We enter upon the work prepared to repair and renovate the buildings, and thoroughly equip the institution, and determined that there shall be no lack of consecrated energy in our effort to sustain and add to the high reputation of this institution, dear to every Methodist in Mississippi by its association with the names of Milton J. Whitworth and Harvey F. Johnson.

We have selected our faculty with great care, and our purpose is to do thorough, honest work. We have no fight to make upon any other female college owned or maintained by Church or State. We believe the tide of educational sentiment that is rising in the land will sustain every worthy institution, and we enter the field of honest competition proposing to do such excellent work as to entitle us to the confidence and support of all who believe a broad and thorough Christian education to be the condition of the noblest Christian womanhood. We expect to make our prices and terms as moderate as the thoroughness of the work and its cost to us will reasonably allow, and we expect to publish these rates in the catalogue, and to adhere to them. This does not mean that we recognize no conditions demanding reductions, as when a man would send two girls, or when all payments are made in advance for the entire session: but it means that we shall have no confidential rates for single students, even though girls should go from us to other institutions because of differences between rates published and rates actually made.

We ask your aid, for without your loyal support we can not hope to succeed. With it, and with God's help, we can not fail.

1. If you have a girl to educate, send to us for a catalogue, and let us show you what we are prepared to do.

2. Send us at once a postal card, giving the name and address of every girl in your neighborhood who will or should go somewhere to college this Fall. Your brethren,

A. F. WATKINS,
M. L. BURTON.

Brookhaven, Miss., June 29, 1900.

TWENTIETH CENTURY RALLY AT BOYCE, LA.

MR. EDITOR: I hope you are not weary of my "continual coming," as I feel that I ought to write you about the last Twentieth Century meeting I attended.

On the tenth I was at Boyce, at the request of Rev. A. W. Turner, to take up a Twentieth Century collection. It was a literal taking up. The people gave freely and liberally after, what the speaker thought, a proper presentation of the great movement; its genesis, its growth, and its necessity to the life of the church, and its influence upon individual character through thanksgiving and self sacrifice. There was no auctioneering method used, no joke told; the matter was simply laid on the consciences of the hearers, and they gladly pledged $212—more than $2 per member for the whole circuit—by one society thereof. I thought this spoke well for the previous work of Bro. Turner. The harvest was ready, and this writer had only to reap.

If the preachers will not be afraid that this offering will interfere with the Conference collections, and will properly present it, I am sure they will do well on both. I find that the more you get a man to do, the more he will do.

I hope we Louisiana Methodists will justify the expectations of the Great Teacher, who has inaugurated this movement to strengthen the schools of the church, that these may send forth strong, spiritual men and women to combat and counteract the materialistic spirit of the age.

ISAAC D. WALL.

Clinton, La., June 20, 1900.

Reckon on Christ to do his part perfectly. Directly you give, he takes. Directly you will open the door, he enters. Directly you will roll back the flood gates, he pours in a glorious tide of fullness—fullness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Palissy; the marble has only to be pliant to the chisel of a Michael Angelo; the organ has only to be responsive to the slightest touch of a Handel; the student has only to follow the least hint of a Faraday or a Whewell—and there will be no failure in results. O, to be equally susceptible to the molding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable, if only we will let him do his work unhindered.—Rev F. B. Meyer.

Misery is caused, for the most part, not by a heavy crash of disaster, but by the corrosion of less evils, which canker enjoyment and undermine security.—Exchange.

Communications.

OUR HYMN BOOK.

In many places our Standard Hymn Book seems to be almost entirely ignored, and is being substituted by the modern style of hymns. Some of the present-day hymns are good, but the majority of them will bear no comparison with the hymns in our book. Recently I have read with some care Dean Tillett's Annotated Edition of our Hymn Book, and I fail to find any good reason for its being displaced by any other book whatever. The hymns in our book are the expressions of feelings and experiences which were born in the greatest revival of modern times. All the yearnings of the convicted spirit, all the gropings in the darkness of sin, all the phases of spiritual desire, all the joy of the pardoned soul, all the deep peace of the sanctified nature—these have all been expressed in our hymns with a power unequaled in any literature. Watts and the Wesleys and others passed through those experiences, and their hymns simply give out in rhythmic utterance what went on in their own souls. The influence these hymns had in promoting the great revival of the eighteenth century can not be computed. They were so pertinent to the condition of men groaning under the burden of sin, so adapted to every phase of Christian experience, that, when sung with the spirit, they were overpowering. There is a solemnity pervading many of these hymns which you fail to find in any modern hymn. What hymn of to-day can approach the awe-inspiring solemnity of Watts' hymn beginning,

"Eternal Power, whose high abode
Becomes the grandeur of a God"!

Some of these hymns march along with a tread that wakes the echoes of Sinai's throbbing mount.

"The Lord declares his will,
And keeps the world in awe;
Amidst the smoke on Sinai's hill
Breaks out his fiery law."

Some of these hymns move on so calmly and beautifully that you look around to see if heaven has not come down to earth.

"The opening heavens around me shine
With beams of sacred bliss"

Some of these hymns glide into the troubled heart with such a blessed balm of grace that you expect the next moment to feel the tender touch of the great Healer.

"Peace, troubled soul, thou need'st not fear;
Thy great Provider still is near."

Some of these hymns sing such strains of love that you realize a baptism of peace from God's heaven above.

"Oh, love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee"!

Such hymns were not manufactured. They were not made to order. They were born in the agonies and joys, in the hopes and fears, in the sadness and gladness, in the despair and exultations of earnest souls. Hence they fit human conditions anywhere and under all circumstances. Such being the case, I can not see why any preacher will allow these hymns to be displaced by modern hymns mostly manufactured for the trade.

My conviction is that the disuse of these old hymns is one of the causes of the weakness and spiritual apathy of which we hear so much now-a-days. While we may have the genuine religion, it seems to lack the robustness and hardihood of that which possessed our fathers. The spirit of resolute endurance which characterized their faith is wanting in many of us. Perhaps the reason for this may be found partly in the song service of our churches. When a man, wearied with the labors and cares of life, goes to the house of God for refreshment and recreation in worship, and is then treated to a dose of modern ditties set to jingling, jangling tunes, he gets neither refreshment nor recreation. His spiritual nature is not strengthened as it ought to be by song, and he goes away weaker than when he came. And in the constant repetition of such an exercise our religion is getting to be like those songs—flimsy and flabby, and lacking in spiritual vigor. If we would get the spirit of these old hymns into our hearts, and sing them with earnestness and power, doubtless we would take on new strength, and arouse ourselves from our lethargy. Just think of one of our great congregations in earnest enthusiasm singing Charles Wesley's grand old hymn:

"Arm of the Lord, awake, awake!
Thine own immortal strength put on!
With terror clothed, hell's kingdom shake,
And cast thy foes with fury down."

There is a record of its being sung at one of Mr. Fletcher's meetings by ten thousand people, and the effect was simply overwhelming.

I do confess that I would be delighted to hear again that old invitation hymn which has brought so many thousands of sinners to the feet of Jesus, "Come, ye sinners, poor and needy." What modern hymn for penitents will ever bring so many sobbing souls to peace and joy as have been brought to that state by Watts' hymn, 'Show pity, Lord; oh, Lord, forgive"?

The highest authority in our church says of these hymns:

'We can not urge too strongly the vital importance of diffusing in the homes of our beloved Methodism the unwasting fragrance of these hymns as a daily tribute to Him, all whose 'garments smell of myrrh, and aloes, and cassia, out of the ivory palaces.'

"Let our congregations hold the theology which has brought life to myriads, as it is embalmed in these measures." Let our children in the Sabbath-school be trained to lisp in advance the melody of the skies. Let us render to our Methodism the glory of having furnished from its own resources a psalmody unequaled in its rich statement of Christian experience through all stages of nascent and perfected life, which has become the inspiration of youth and the treasure of age with God's people of our own and other churches; and let us exclude from pulpit and prayer-room every utterance in song that would displace the doctrines and hymns of our Zion."

The tendency in many places to displace our grand old hymns by modern ditties is one of the pernicious things attending present-day worship. Many modern songs carry with them an atmosphere in which the solemnity which belongs to the house of God, and which characterless true worship, can not live. Above all things, I think our preachers should guard against any tendency which would deflect our worship into a region where solemnity would be considered an intruder.

C. W. CARTER.

A JUST TRIBUTE TO BISHOP KEENER.

As I read Bishop Keener's address to the W. H. M. S. on New Orleans Methodism, it seemed marvelous to me that I had heard one of the first Methodist missionaries to New Orleans preach and speak of his experience in preaching and working there when we had no church. Marvelous indeed to contrast that time with the present! It was my privilege to meet as friends some of the Methodists of those early days: it is still a blessing to remember their saintly, devout lives, and their testimonies in the class meetings. Did people get nearer to God in those days?

One thing I wish somebody would do, who has lived long in New Orleans and knows its Methodism better than I do: Before our loved and venerated Senior Bishop is called to his reward, tell what a large influence he exerted in making Methodism what it is in New Orleans and Louisiana. It is no exaggeration to say that but for Bishop Keener our ADVOCATE could not have been revived after the war. When presiding elder of the New Orleans district he gave his services freely as editor to re-establish it. Centenary College must have died without his efforts to pay the teachers. New Orleans Methodism has given nothing finer to the church, after her noble preachers, than 'Studies of Bible Truths." I started to write of the book, but my words are too poor for the subject. I can only repeat what an old man said to me after we heard Bishop Keener preach in Vaiden, Miss., in 1873: 'Did you know that human thought and speech could reach such a height?" Get some one to tell of New Orleans Methodism who will not leave Bishop Keener out, as he necessarily did. Why keep all of our expressions of appreciation till people have gone beyond their reach?

L. L. BARTON.

TWENTIETH CENTURY CANVASS ON THE BATON ROUGE DISTRICT.

There have been held on the district in the interest of the great thank-offering thirteen meetings, at most of which subscriptions were opened, resulting in raising in subscriptions approximately $1,800. This amount includes a liberal cash gift also to the Johnston Institute, Greensburg. Other meetings, as announced, are to be held, and but little has been done in the way of personal solicitation by the preachers as yet. The offerings reported really represent but the smaller part of the district, as by far the larger number of churches have not had the matter presented at all, and some of the stronger charges have not yet been canvassed for subscriptions, although the subject has been publicly presented. With information and strengthening of the gracious motive of gratitude among our people, we may look for a large increase in the offerings.

With the consent of the president of the Board of Education, the day already appointed for the Twentieth Century Day on the Baton Rouge district, July 15, will be observed, and the subscriptions made as nearly as possible complete at that time. The week preceding—July 9-15—will be observed as "a week of prayer and self-denial, that the God of our fathers would mercifully visit us with the power of his Spirit, reviving his people and saving sinners. On that day let the people bring thank-offerings, praying that their gifts may be graciously accepted and blessed to the furtherance of the divine kingdom in the earth."

Let the Pastoral Letter from the Bishops be read in every congregation, and, wherever practicable, let there be daily services held in the churches. On circuits a complete round of appointments may be made during the week in some cases; in others there may be concentration at one or two preaching-places. But in no case let the week of prayer be neglected by the preacher, or forgotten by the people. None of us can afford to be deprived of the quickening and enlarging power of co-operation in this mighty movement of the people of God in seeking his face and contributing to his work. None of us can ignore this special movement without incurring the guilt of unfaithfulness in the charge committed to him.

It is recommended that a complete roll of members for each charge be made out in the subscription books that have been provided as soon as possible, and that a diligent house-to-house canvass be made with a view to securing a subscription opposite each name in the books. A vast amount of work is involved in this. There are nearly 6 000 members in the district. The aid of laymen must be enlisted in the work. A Twentieth Century Committee should be organized in every pastoral charge, and the work partitioned out. I am persuaded that we have not fully realized the responsiveness of our laymen to this movement. Nor have we had confidence enough in the sufficiency of the motive appealed to—the gratitude that is as essential as love to the Christian heart. Indeed, gratitude is nothing but love in action. Let us believe in our people, and appeal to the highest motive, and look confidently for the response. Let no one begin with discouragement. The discouraged man is already beaten. The hopeful man is not far from success. Let us look towards nothing short of bringing up our full proportion of the thank-offering.

The approaching revival season will afford opportunity to present the thank-offering in many charges. It will afford an opportunity for expressing the gratitude that is often so strongly felt at such seasons, when parents are receiving their children as if back from the dead, when cold hearts are being warmed by the love of Christ, and when backsliders are tasting the great mercy of God that has preserved their profitless lives. It is good to translate exalted emotions into works of love and gifts of beneficence as soon as possible; it is dangerous to permit these emotions to wane without having obtained some concrete expression. Let us use to its utmost the harvest season.

A large amount of literature has been circulated—20,000 pages of folders, and 150 subscriptions to the New Century Education. It would be well to circulate extensively "The Twentieth Century Movement in Methodism," by Bishop Galloway. It can be had of the Board of Education at 5 cents a copy. If our people can be induced to buy it, they will be the more likely to read it; if they read it, they will not fail to become hearty helpers in the work. The chief thing we have to overcome is lack of information concerning this movement. The religious consciousness will respond to the appeal as soon as the judgment is convinced; it can not be otherwise. More literature, more light, larger gifts, and more givers.

I am especially indebted to the other members of the District Committee, Col. I. D. Wall and Rev. H. W. Rickey, for faithful and efficient help in conducting the canvass thus far. Many of the meetings have been addressed, and a large part of the subscription raised by them. Dr. I. W. Cooper, Prof. Crisler, Rev. E. N. Evans, and Dr. LaPrade, have also rendered valuable aid in addressing meetings.

FITZGERALD SALE PARKER, P. E.
Jackson, La., June 25, 1900.

AN EDUCATIONAL POLICY FOR MISSISSIPPI METHODISM.

Under the inspiration of the Twentieth Century Movement is a good time to formulate plans for our educational work. The enthusiasm begotten by such a movement should be preserved in enlarged plans and conserved by persevering effort. All personal preferences and interests should be put aside for the larger plans and greater good of the times. A full and free discussion of this paramount interest should be indulged. Into such discussion no diverting element should be introduced. Let him stay out who would resort to personalities or other subterfuges to cover defeat or gain an advantage.

I suggest the following for stronger heads than mine to complete. Millsaps College being the bond between the Mississippi and the North Mississippi Conferences, on this subject, I will start there. This institution has an income of about $10,000 a year. This small amount must meet all the running expenses of that institution. Compared with other institutions for higher education, this is a mere bagatelle. Bishop Galloway tells us, in his address on the Twentieth Century Movement, page 147, that the income of the four hundred and twenty-six colleges and universities of this country foots up about $20,000,000. Then Millsaps is doing the same class of work that these more fortunate institutions are, with nearly five times her income. Of course, this is a strain that can not long be borne. Those who look with pride upon the heroic work of our young college must also look with liberality.

This being the situation, what is to be done in the matter? First of all, let us centralize thought and prayer and patronage around the college, and out of this will be born a faith and purpose that will launch plans that will ultimately bring about satisfactory financial conditions.

Then we should centralize our educational efforts in the same way. Let all the educational institutions belonging to Methodism in Mississippi be brought under one management and provided with one continuous curriculum. One president could do the work for the entire system. One Board of Trustees, with proper investments and modification, could manage the entire interest. A certificate from any part of this system could carry a student into higher collegiate work.

This would have the great advantage of centralizing both our work and interest. The thought of going through the entire system would be constantly kept before the student, and, if possible, after finishing the lower classes, he or she would press on to the higher. For instance, a student in the Grenada department of Millsaps College would have her eye on the eventful day when she could enter the higher department of that system, armed with a certificate that would give her an equal right there. She would not be left to wander about in search of some place in which to pursue her studies, should she desire to do so, and as a further result Millsaps' halls would be filled with students prepared to follow up a course that, when finished, would have the foundation and superstructure all in place.

Then to this system let Mississippi Methodism set herself resolutely, to bring at least a half-million-dollar endowment. In view of our recent experience, this may seem to some to be out of our reach, but if our Methodist hosts will set an exalted face toward such a work, it can be done sooner or later.

Some will say that co-education is not popular with our people. To this we would say that it is conceded to be proper by most of the institutions for higher education in the country. Out of four hundred and eleven such, two hundred and sixty-eight of them are open to both sexes. And of the sixty-six owned by Methodist, fifty-four are so open. This looks like we had better quit discussing whether we will have such education and go to preparing for it.

It will cost something to get ready for such work. Of course, it will, and we are the people who can do it. Let others speak. We need agitation. J. W. DORMAN.

THE TWENTIETH CENTURY MOVEMENT.

BY REV. W. H. SANDERS.

The last year of this, the most wonderful of all the centuries, is rapidly passing away. Its history will soon be written and left to future generations. It will tell of the great discoveries, inventions and progress of the passing year. The English-speaking people are more powerful than ever before. The British throne is the center of the mightiest power the world has ever seen: yet, with all her greatness, what could Great Britain do without the sympathy and moral support of this great Republic? While England's throne, her House of Lords, her House of Commons, her standing army and her imperial navy are mighty, yet her universities and colleges—Oxford and Cambridge—are more influential and powerful than all her civil and military powers, for it is in these halls that her manhood receives its final bent. We Americans boast of our splendid government, and are proud of our heritage; we boast of our Chief Executive, of our Senate and Congress, of our Supreme Court, of our standing army, and of our mighty navy which is destined soon to become the umpire of the seas; yet our strength as a nation lies not in these, but in our universities and colleges—Harvard, Yale, Chicago, Stanford and the Vanderbilt, and others. It is in their halls that the youth of our nation are given the final polish and training which shall largely shape the policies of the future. The great Methodist Church, with her millions of men and money, has had much to do with bringing about the splendid development of our country; but her true greatness is not found in what she has done only, but in what she is, in what she hopes for, and in what she proposes to do for future generations. The Czar's Peace Conference at The Hague, the victories of Manila and Santiago, and the South African wars, will be looked upon as great events; but far more significant than these will be the Twentieth Century Movement of world-wide Methodism.

The Methodist Church, South, can not afford to sit idly down and glory over the past, or be satisfied with the present, but she must plan to keep pace with the spirit of the times, and prove herself equal to the needs of the hour. Our Bishops and leaders have seen where our weakness is, and what is our greatest need, and hence they planned wisely when they directed that our Twentieth Century Offering should go to education. It is not hard to see that our leaders have great hopes for the future of our church, and it is our duty, as pastors and people, to stand by them and contribute our part to the success of the magnificent educational movement in which we are engaged. Our hopes for the future are undoubtedly the index of our greatness. No man, or nation of men, can despise or dispense with this element of national life.

As a church, it would be sinful in us to forget the past, all that has made us what we are; but unless we propose something for the future we will barter away the vigorous birthright of true Christian patriotism, while we flatter our ambition with past and present well-being. We have, however, taken thought for the future, and every Southern Methodist should respond heartily to the calls of the Twentieth Century Movement. Every name in the Southern Methodist Church should be registered with an appropriate amount and placed in the archives of the church at Nashville. It is to be a thank-offering, and well should it be, for the Lord has been gracious to us. "What shall we render unto the Lord for all his benefits?" Thankful we may well be to the Author of all good for wonderful blessings of the past, but the true spirit of thankfulness is ever closely allied to the energy of hope. A self-complacent church can not long prosper. Woe unto the community that dares to assume it has reached its zenith and can achieve or attempt no more. Would it not be a burning shame for us to fail in our great educational movement. The Master has called, and we must act.

Correspondence.

SOUTH CAROLINA LETTER.

We have just passed through our usual commencement season in South Carolina, and the voice of the orator has been heard all over the land. Our Conference colleges and institutions of learning have just closed a very successful year's work, and the prospects are bright for all of them. The commencement at Wofford College was unusually well attended this year. As you editors would say, I was denied the privilege of attending upon the occasion, being similarly engaged elsewhere. However, I got full reports, and know that the programme was well executed, though I did not get there to see it well done. Bishop Wilson preached the sermon, and, from all accounts, it was a good one. The Methodists of the State were all grieving over the resignation of that matchless president, James H. Carlisle, LL.D. The audience in the chapel at the commencement went wild when Bishop Duncan, who is chairman of the Board of Trustees, announced that they had prevailed upon the good Doctor to hold over as president for at least another year. The whole State rejoices at this good news. What a pity that such a man has to grow old! A large class of fine young men received their diplomas this year. Prof. J. G. Clinkscales, who was elected to the chair of mathematics, and who himself is one of the most noble laymen in the State as well as a fine teacher, was turned loose in the field for the Summer, and the prospects are that Wofford will have a fine opening next Fall. The professor has just spent several days with your correspondent. In the social circle he is a most delightful companion, and wherever he goes there is left the impress of a Christian character. I am not surprised that the boys are devoted to him.

Rev. W. W. Daniel, D. D., the newly elected president of the Columbia Female College, has also spent several days in our home. We already knew him to be a scholarly gentleman, but we have found by this visit that he is also a most sweet-spirited Christian. I am persuaded that the trustees of that institution have been eminently wise and fortunate in selecting a successor to Dr. Rice. I have before written of Dr. Rice in your columns. Dr. Daniel is making a very successful canvass of the State, and I predict that his college will have a magnificent opening in the Fall.

Our other female college, at Williamston, is presided over by Dr. S. Lander, whose record of over a quarter of a century there has been unstained and eminently successful. I have also written of this good man in your columns before, and need not repeat it here. He is the same sweet-spirited, manly man that he has always been. We learn that he expects to open in the Fall with an attendance equal to his college capacity.

The old Cokesbury Conference School seems to be reviving the strength of its youth under the aggressive management of Dr. W. S. Stokes. He writes me that the outlook is good. Then we have some other fitting-schools which have been doing excellent and effective service.

The Twentieth Century Movement has afforded a splendid opportunity to stir the State on the subject of Christian education. The competition in our State is sharp and spirited, but if our preachers will only do their duty by our young people and our educational institutions, we shall win the victory.

We are in the midst of the usual bi-annual political campaign. The Prohibitionists have put out a strong man for governor. He is a consistent member of the Baptist Church, and is one of the best men in the State. The race lies between him and the present governor, M. B. McSweeney, who favors the dispensary system of the management of the liquor traffic. The chances of Col. Hoyt, the Prohibitionist candidate, are good.

WATSON B. DUNCAN.
St. George, S. C.

It is not enough that women should be home-makers, but they must make the world itself a large home.

PREPARATION FOR THE SABBATH.

In this day, when men are grasping after the world and the things of the world, there seems to be very little, if any, thonght given to a preparation for the Holy Sabbath. Merchants keep their stores open until a late hour Saturday night, and some as late as eleven and twelve o'clock. This is not right. It is an injustice to themselves, their clerks, patrons, and to God also. No one is ready for the Sabbath when he works until ten, eleven, or twelve o'clock Saturday night. If he awakes early enough for Sunday-school and church, he is not himself as he should be for the duties of the Sabbath. But just think of the people who do not rise early enough for Sunday school, and never attend church at all, because they are unprepared when the time arrives for same. They do not feel rested enough, and feel that such a godless excuse is sufficient to stay away. If it suits some, they may attend church at night; and what if they do? They are unready for that because they have not kept the Sabbath as God requires.

It is a false and damaging practice to do the greatest business of the week on Saturdays. Every Saturday, at twelve o'clock, or noon, every business house and office should close, that a preparation may be made for the Lord's Day. Farmers and all classes should spend Saturday afternoons in preparing for the Sabbath. I know some will claim that it is necessary to spend the whole of Saturdays, and even Saturday nights, in business, because it is the great trading day; but how has it happened that it is? Is it not because the people have made it thus? Certainly it is, and the very same people can make it otherwise—a day of preparation for the Sabbath. No Christian merchant, and no Christian of any other class, should let the Sabbath dawn on him unprepared for it. If their employees are kept at work until it is too late to get ready for the Sabbath, they are censurable for it, and God will hold them personally responsible for it. He will also hold employees responsible for thus engaging themselves.

Now, let every Christian see rigidly to it that Saturday evenings, or afternoons, are spent by them and their employees in preparing for the Sabbath, and then better times, spiritually and temporally, will dawn on us at once. Let every Christian consider and act at once favorably in this matter.

ISAAC L. PEEBLES.

Meridian Disirict Epworth League Conference, July 10, 11 and 12.

CENTRAL METHODIST CHURCH, MERIDIAN, MISS.

PROGRAM.

TUESDAY EVENING, JULY 10, 8 O'CLOCK.

1. Opening song.
2. Devotional exercises by Rev. G. A. Guice, Presiding Elder, Meridian District.
3. Address of Welcome. Marvin Ormond, of Central League.
4. Response. Miss Cora Harrington, of Daleville.
5. Consecration Service. Conducted by W. D. Hawkins, District Secretary.
6. Introductions.

SECOND DAY.

WEDNESDAY MORNING, JULY 11, 9:30 O'CLOCK.

Devotional Department.

1. Devotions. Rev. R. E. Rutledge, Vimville.
2. Appointment of Committees.
3. Paper—"What Is a Devotional Meeting?" Jas. B. Holland, West End, Meridian. Discussion led by Dr. H. F. Tatum and Rev. L. F. Alford.
4. Paper—"Freedom in Worship." Miss Annie Alford, South Side, Meridian. Discussion led by Rev. D. P. Bradford and Rev. F. B. Ormond.

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5. Paper—"How to Utilize the Membership in the Devotional Department." Rev. H. M. Ellis, West End, Meridian. Discussion led by Chas. R. Curtis and Miss Maggie Kennedy.
6. 'How to Approach the Unsaved." Mrs. G. H Mathis, of Columbus, Miss. Discussion led by Rev. A T. Bell.

WEDNESDAY AFTERNOON, JULY 11, 3:30 O'CLOCK.

Missions.

1 Devotional Exercises by Rev. R. L. Phillips.
2. Paper—"How to Conduct a Missionary Service in the Epworth League." Miss Minnie Buntyn, Central, Meridian. Discussion led by Miss Ida Curtis and Miss Hattie Gieger.
3 Paper—"Individual Responsibility." Ernest McNeil, Binnsville. Discussion led by Rev. C. D. Cecil, J. W. Bass.
4. Helpful Things in the Missionary Work.
5. Reports from district officers.

WEDNESDAY EVENING, JULY 11, 8 O'CLOCK.

1. Devotions. W. J. Ferguson, Pachuta.
2. "'Epworth Era.' Its Claim Upon Us." W. D. Hawkins, District Secretary.
3. "League Social." Mrs. G. H. Mathis, Columbus, Miss.

THIRD DAY.

THURSDAY MORNING, JULY 12, 9:30 O'CLOCK.

Charity and Help.

1. Devotions. Rev. E. H. Barr.
2. Paper—"The Value of Systematic Organization of the Charity and Help Department." Rev. H. G. McGowan, Pachuta. Discussion led by Mrs. J. W. Davis and Miss Allie Brogan.
3. Paper—"The Work of the Visiting and Lookout Committees." Dr. D. M. Wadsworth, West End. Discussion led by Dr. Rosa Wiss and Dr. H. F. Tatum.
4. Paper—"How to Work the Charity and Help Department in the Junior League." Mrs. Mamie Teeter, West End, Meridian.
5. Paper—"The Charity and Help Department in the Country." Miss Anna K. Trotter, Langsdale. Discussion led by Miss Ida Curtis and Miss Allie Brogan.
6. Field Reports.

THURSDAY AFTERNOON, JULY 12, 3:30 O'CLOCK.

Literary Department.

1. Devotions. Rev. J. C. Ellis.
2. District Secretary's Report.
3. Paper—"How to Conduct a Reading Circle." Miss Minnie Buntyn, Central, Meridian. Discussion led by Miss Sallie Poythress and Ernest Wadsworth.
4. Paper—"How to Conduct a Literary Meeting." Miss Maggie Kennedy, of Lauderdale. Discussion led by Jas. B. Holland and Rev. R. E. Rutledge.
5. Paper—"Value of the Literary Work to the League and Church." Miss Cora Harrington, Daleville. Discussion led by Hon. E. P. McMichael and Miss Myrtle McConnell.
6. "Church History." Mrs. G. H. Mathis, Columbus, Miss.

THURSDAY EVENING, JULY 12, 8 O'CLOCK.

Devotions. Rev. H. G. McGowan.
Election of Officers.
Address—"Twentieth Century Man." Rev. Richard Wilkinson, Aberdeen, Miss.

All pastors and young people present are expected to take part in the discussions. We would urge our young people to attend, believing the Conference will be a great benefit to them and an uplift to the League work of our district.

Come, expecting to help and be helped.

W. D. HAWKINS,
District Secretary.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

Our society being the only Young People's Foreign Missionary Society in the Louisiana Conference, we thought, perhaps, you would like to know what we are doing at Rayne Memorial. We have a membership of thirty-eight, composed of most of the girls and young men of our church. The regular monthly meetings are interesting and well attended.

For the past two years we have been supporting a girl in Mrs. Campbell's school in Seoul, Kores. Her Korean name is Epunggee, but to us she is known as Lee Dicks, named for our dear lady manager, Mrs. F. A. Dicks. A few weeks ago we received a letter from Mrs. Campbell, telling us that our little protege is bright and attractive, and quite a leader in her little circle. We are hoping and praying that she may become an earnest Christian, and lead many of her people into a happy Christian life.

Once a month we devote an evening to the systematic study of missions. This Winter our attention has been given to China, and we have become somewhat acquainted with the people, their manners, customs, literature, and history. Beginning with the life of Robert Morrison, the pioneer missionary to China, we have studied the biographies of other prominent missionaries, and traced the progress of mission work in that field to the present time.

Having found our society so beneficial and interesting, we urge other young people of our State to enlist in the ranks of the mighty army moving forward to take the world for Christ.

The above communication from Miss Carrie Walmsley Price, corresponding secretary of the Rayne Memorial Young People's F. M. S., is a welcome message, which we hope will stir other churches to emulation in the same line. The young people are the hope of the church. If only one society is possible in any charge, let it be a Juvenile or Young People, and the next generation will give us a consecrated missionary church.

MRS. T. P. FULLILOVE.

Shreveport, La.

FROM THE WORK.

TRYUS, MISS.

The Children's Day service at Bahala Chapel, on the fourth Sunday in May, was quite a success. The congregation was large, the children did their part well and to the satisfaction of all. The collection amounted to eleven dollars, which was remarkably good for the church here. The program was not carried out as published, as some of the children failed on account of sickness, but the local committee supplemented, so the exercises were full enough and good.

C. MCDONALD.

June 23, 1900.

Walking to Work

Is the only way in which the business woman, employed in store or office, can get open air exercise. Is it any wonder that she often grows pale and thin and develops a tendency to "weak lungs." Whenever there is pain in breathing, soreness of the chest, obstinate cough, bleeding from the lungs or any other symptoms of disease of the respiratory organs, begin the use of Doctor Pierce's Golden Medical Discovery and continue the use until cured. Ninety-eight in every hundred who have used "Golden Medical Discovery" for "lung trouble," have been perfectly and permanently cured.

"I was very sick indeed," writes Mrs. Mollie Jacobs, of Felton, Kent Co., Delaware, "and our family doctor said I had consumption. I thought I must die soon for I felt so awful bad. Had a bad cough, spit blood, and was very short of breath. I had pains in my chest and right lung, also had dyspepsia. Before I took your 'Golden Medical Discovery' and 'Pleasant Pellets' I was so weak I could not sweep a room, now I can do a small washing. I feel like a new person."

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

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A Serious Decision.

"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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REV. L. CARLEY.

NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. T. MURRAH.
REV. H. C. MOREHEAD.

THURSDAY, JULY 5, 1900.

OUR SEMI-CENTENNIAL.

This week the ADVOCATE joyfully celebrates her fiftieth birthday, and proudly does she hail the advent of this, her golden anniversary. On July 10, 1850, just half a century ago, the first number of the ADVOCATE was issued in the "Crescent City," and, although but a "specimen" number, it was the earnest of what was to follow, and marked the birth of a noble church enterprise which appeared for a short time to have been overtaken by an untimely death, but which emerged from its supposed tomb instinct with life and power and promise.

The General Conference of 1850 appointed a Publishing Committee composed of brethren from three Conferences, which was authorized to take steps to establish a weekly church paper in New Orleans.

Accordingly, in July, 1850, under the direction of Rev. Dr. Hamilton, of Mobile, the initial number of the NEW ORLEANS CHRISTIAN ADVOCATE was gotten out, articles being contributed to it by each of the pastors then stationed in the city. The venture, though worthy of every encouragement, met with but a feeble response, and hence nothing further was done until February, 1851, at which time the scheme was revived, and Rev. H. N. McTyeire, then pastor of Felicity Street Church, became the first regular editor of the ADVOCATE.

Just as the battle of Lexington was the real beginning of American independence, although the formal Declaration thereof was not made till a year later, so the real date of the birth of the ADVOCATE is July, 1850, at which time the first definite step was taken towards the establishment of a Methodist journal in the Southwest. The effort, although tentative, was yet a beginning.

Under the able administration of Editor McTyeire, who served upon the ADVOCATE tripod from February, 1851, to May 1858, he then being elected to editorship of the general organ at Nashville, the ADVOCATE prospered greatly, and became one of the most potent religious factors in the Southwest. Says Bishop Keener in an article in the ADVOCATE, of Feb. 8, 1883, giving a history of the paper up to that date: "The Rev. C. C. Gillespie was appointed in his [McTyeire's] place, and the war presently ensued. Of course, the press and engine stopped; the editor became the colonel of a Texas regiment. Our dear friends who had the idea of securing conscientious possession of whatever had been dedicated to holy uses belonging to the Church, South, by virtue of an order of the War Department, seized all our city churches, but never touched anything in the ADVOCATE office. We could never explain this, but would only state a fact: The lower story of the office was rented to an undertaker, who, after the usual style, stood his coffins in ghastly array all around the room. One had to pass through this room in going up stairs. Could it be that men accustomed to preach of death, and in a measure prepare others for it, would hesitate to face a row of mute coffins? I hardly think it."

In January, 1866, the ADVOCATE was revived, with Rev. J. C. Keener as editor, who for the next four years conducted its columns with eminent success and easy grace. The vacancy in the editorship caused by his elevation to the bishopric by the General Conference of 1870, was filled by the election of Rev. Linus Parker, who made such a capital editor that he continued in that office from 1870 till May, 1882, a period of over twelve years. He too, was then made an episcopos, and another editor had to be sought.

Rev. Chas. B. Galloway, whose brilliant editorial career is known to all of our readers, next succeeded to the tripod, and conducted the ADVOCATE with such skill and efficiency as to win unstinted praise on all sides. After he had served just four years, his brethren concluded that he would make a most excellent Bishop, and so in 1886 the editorship became again vacant by reason of the elevation of its incumbent to the episcopacy.

Dr. C. W. Carter, who was chosen to succeed the now Bishop Galloway, proved himself to be a strong, safe, and satisfactory editor, and continued in charge for a period of nearly seven years, voluntarily retiring in June, 1893.

Dr. J. M. Beard then became editor and publisher, being succeeded in October of the same year by the present editor, who is now completing the seventh year of his administration, and who, on account of being publisher also, has had to do the work of two men. Had it not been for this consolidation of the offices of editor and publisher the paper would have had to suspend long ago.

Said Bishop (then Editor) Galloway in an editorial anent the ADVOCATE in the issue of Feb. 8, 1883: "All of its history has been written amid embarrassements. It has always been one of the Lord's poor—sometimes in a strait, and ever in need."

A strong, self-sustaining religious journal is not built up in a day any more than is a great city. It is an evolution, as it were, and has to pass through many sharp crises ere its credit and character are fully established. Like the influence of a saintly man, the prestige and power of a newspaper are increased by length of years, and wise is the church that realizes this fact and profits by it.

What momentous changes, what marvelous progress, what stirring scenes the ADVOCATE has witnessed during the fifty years of her existence, which has covered by far the most splendid period in the world's history, and now with a thankful, hopeful heart, she stands ready to greet the dawn of a new and better century. The years she has seen have been characterized by the most remarkable progress in invention and by the largest degree of missionary, educational, and philanthropic effort yet known.

Nor has the ADVOCATE played an insignificant part in the history and spiritual development of this section of our great country. Had it not been for the splendid execution done by the ADVOCATE guns during the memorable crusade against the Louisiana Lottery, we do not believe that heroic fight could have been won. With the exception of the Southwestern Presbyterian, it was the only paper circulating extensively in this region that dared to make war on that monster iniquity.

As has been seen, four of the faithful pilots who have stood at the ADVOCATE'S helm displayed such signal ability that the church made them commanders-in-chief, so to speak, of her forces and fleets.

With the exception of an interregnum of four years from 1862 to 1866, caused by the Civil War, the ADVOCATE, like a great beacon light, placed at a point of vantage amid the surging seas of sin, has been shining steadily and clearly through fifty eventful years, and her lustrous rays have flashed far and wide, revealing most plainly the breakers that have threatened Church and State, dispelling the mists of spiritual darkness and doubt, enkindling hope within the breast of many a tempest-tossed voyager through life, and guiding him to the haven of peace and eternal happiness. Like some splendidly built ship that defies for numerous years the ravages of winds and waves, the ADVOCATE has weathered the shocks and storms of half a century, and still proudly unfurls to the breeze the flag of truth and righteousness. She has witnessed the launching of many a promising journalistic craft that soon had to encounter stormy waters, and that, alas! suffered untimely shipwreck. Though sorely buffeted at times, she has managed to keep afloat, and still gallantly sails the journalistic seas in the service of the noble church to which she belongs, ever ready to give battle to the enemies of righteousness or to lower the life-boat for the rescue of the perishing. M. M. B.

ANNIVERSARY GREETINGS FROM AN EX-EDITOR.

BY BISHOP CHARLES B. GALLOWAY,

Editor NEW ORLEANS CHRISTIAN ADVOCATE from 1882 to 1886.

Responding to the editor's kindly request, I send a word of greeting to the old ADVOCATE on its golden anniversary. It is not given to many church or other journalistic enterprises to look back over a half century's history—*and such a history!* What marvelous changes have been wrought in Church and State since the first issue of this ADVOCATE under the skillful management of young Holland N. McTyeire! Wars have come and gone, social, commercial and industrial conditions have passed through a revolution, the map of the world has shifted its shadings many times, but the old ADVOCATE has continued to stand for genuine Methodism and the great principles of evangelical Christianity. With somewhat of pride and much gratitude, it can review the work of a jubilee of years. The occasion ought to be joyfully celebrated.

The NEW ORLEANS ADVOCATE has always been true to *connectional* Methodism. Through every editorial administration this has been a distinguishing characteristic. It received that stamp under its first editor, who, though young, was already a great ecclesiastical statesman, and through a half century has adhered unwaveringly to that basal idea. Though hesitating not, when occasion demanded, to freely discuss great questions of policy and administration, and never slow to consider and advocate needed legislative changes, severe animadversion and hyper-criticism have found small space in these columns, and ecclesiastical charlatanism has received no encouragement. Few more progressive men than Holland N. McTyeire ever sat in the councils or adorned the annals of Methodism, but he never advocated change for the sake of change; and in that safe pathway his editorial successors have consistently walked.

Readers of this ADVOCATE have never been taught disloyalty to the church and disrespect for her ministers. Liberty of opinion and discussion have not been mistaken for license to traduce the Bride of Christ. This ADVOCATE has never been an organ for marplots or an advertising medium for ecclesiastical Lilliputs. It has sought to conserve and improve the distinctive features of Episcopal Methodism, and urge with tireless zeal her every forward movement. Children have been led to love and revere the church and properly esteem the noble men called of God to be their pastors and teachers. Within the patronizing territory of this ADVOCATE ecclesiastical agrarianism has had little or no sympathy.

It is easy to exaggerate unhappy conditions; and such exaggerations are usually the reflex of personal character. Most pessimists are failures, and their doleful criticisms are generally the echoes of their own dismal defeats. On the other hand, successful men are optimistic. They feel the power of mighty movement, because themselves are in motion and their nerves have the thrill of heroic achievement. For a cheerful, aggressive, enterprising, achieving Methodism this ADVOCATE has sought to be a champion and representative. It alike respects the wise counsels of her aged leaders and honors the sanctified imperialism and divine ardor of her younger heroes of the field. But from early sheep, good Lord deliver us!

A thousand blessings upon the dear old ADVOCATE on this glad, golden anniversary day.

Jackson, Miss.

LOTTERY TICKETS BEING SOLD.

We are reliably informed that lottery tickets issued by the Mexican National Lottery and by other gambling concerns are being hawked about in this city in the boldest fashion. Clerks and other employees are being pestered by agents of these outlawed and corrupting enterprises, many of the solicitors, astonishing to tell, being women. What are our police and city officials thinking about to let such a shameful and flagrant violation of the statute against lotteries and the sale of lottery tickets pass entirely unnoticed? It is indeed time for a stop to be put to all such iniquitous defiance of law. Our enterprising neighbors, the Times-Democrat and the Picayune, have been strangely silent about this evil, which is continually growing bolder. It doth amaze us that these Argus-eyed guardians of the public weal should thus be caught napping!

GENERAL MISSIONARY CONFERENCE.

MEETING OF THE EXECUTIVE COMMITTEE.

The committee met in the Mission Rooms at Nashville, June 20, upon call of the secretaries of the Board of Missions. The following members were present: Drs. Jas. Atkins, J. D. Hammond, H. M. DuBose, W. R. Lambuth, J. H. Pritchett, Mrs. R. K. Hargrove, and Mrs. S. C. Trueheart. Bishops Galloway and Duncan being in the city, were invited to be present, but only the former was able to attend.

The meeting was opened with prayer by Bishop Galloway. Dr. James Atkins was elected permanent chairman, and G. W. Cain, permanent secretary. The resolution of the Board of Missions providing for the Missionary Conference, and defining its character and scope, was then read by the secretary. After a thorough discussion, the following actions were unanimously taken, as best interpreting the wishes of the Board of Missions and the needs of the church:

1. The Conference will begin Wednesday evening, April 24, 1901; the duration of it to be decided later.

2. The office force of the Board of Missions was constituted a working committee, to be known as the Business Committee. To it was referred the question of the number of delegates to the Conference, and their apportionment among the several Boards and Societies. They were also authorized to select all committees necessary to the arranging of the Conference.

3. A Program Committee was ordered, of which Dr. Lambuth was selected as chairman. The full membership will be announced later.

4. As there are several cities anxious to secure the Conference, the question of the place of holding the Conference was deferred until further correspondence could be had.

The Executive Committee adjourned subject to call.

THE FAMINE IN INDIA.

A communication just received from the New York Committee of One Hundred on India Famine Relief says:

"You will be glad to know that we are cabling an average of more than ten thousand dollars each week, and that, since our treasurers, Messrs. Brown Brothers & Co., freely give all their services, we are able to transfer funds from New York to Bombay without expense to the funds.

"The prospect for India, however, is most sad. Of the two annual rains, one was due on the fifteenth of this month. Only slight rains have, thus far, fallen.

"In any event, the need of relief will be very urgent for months to come; since, even if abundant rains fall, no harvests can be gathered until next October. Accordingly, while deeply grateful for all the generous aid already given, the committee ventures, in behalf of the sufferers, to hope that the aid may be continued."

We are authorized to state that this committee, whose address is 73 Bible House, New York, is prepared to furnish, without charge and expressage free, illustrated circulars, contribution envelopes, collection cards, etc., to churches, Sunday-schools, Young People's Societies, King's Daughters, W. C. T. U. Societies, Young Men's Christian Associations, labor unions, employers, committees, lodges, and, in fact, to all engaged in India famine relief.

We shall take pleasure in continuing to acknowledge and forward to their proper destination all contributions sent to this office for the benefit of the famine sufferers. May God help us, one and all, to do our full duty in sending prompt and generous relief to the starving millions across the sea! From two to five cents a day will save a life.

TRIBUTE TO DR. ANDREWS.

The Board of Trustees of Millsaps College, at their recent annual meeting adopted the following resolutions:

Whereas, An inscrutable Providence has removed from our midst our beloved and honored vice-president, Rev. C. G. Andrews, D. D.; therefore, be it

Resolved, That in his death our church has lost one of her noblest sons, and most consecrated and useful ministers—a man whose spotless example and diligent, self-denying labors are worthy of universal emulation; the cause of Christian education has been deprived of one of its most ardent advocates, and this institution one of its staunchest friends.

Resolved, That while we bow with Christian resignation to the will of our heavenly Father, our hearts are deeply grieved over what seems to us his untimely decease.

Resolved, That we deeply sympathize with his grief-stricken family in their sore bereavement.

Resolved, That the secretary be requested to forward to his family a copy of these resolutions.

W. C. BLACK,
J. W. MALONE,
Committee.

Similar resolutions were adopted in memory of Peter James, which, we suppose, will be forwarded us for publication.

NOTES.

First Church, Jackson, Miss., has had fifty-three accessions during the year.

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The preacher or the editor who expects to please everybody is lacking in brains or in principle.

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If we were to publish all of the communications we receive, the ADVOCATE would have to be enlarged to nearly twice its present size.

***

Dr. W. R Lambuth announces that no missionaries in China, under the direction of our Mission Board, are in any danger from the present Boxer movement in that country.

***

Here is a stunner from the Midland Methodist: "Are the pastors willing that their stewards shall do no more for them than they, the pastors, do for the circulation of their church paper?"

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A card just received from Rev. L. D. Worsham, of the North Mississippi Conference, says: "Mrs. S. A. Brown, widow of Rev. B. B. Brown, died last Friday night. A precious, good woman in gone."

***

Prof. E. L. Bailey, of Millsaps College, having been elected superintendent of the Jackson public schools, his place in the faculty has been filled by the election of Prof. R. E. Young, of the Fort Worth School of Technology.

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The Epworth Era, of June 21, contained a charming and highly instructive article anent that celebrated and classic spot, the Roman Forum, from the pen of Prof. Geo. C. Swearingen, the erudite and traveled instructor in Latin at Millsaps College.

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While in Macon, Ga., recently, where he went to preach the commencement sermon for Wesleyan Female College, Bishop Galloway made a most thrilling appeal in behalf of the India famine sufferers at a mass meeting held on Sunday afternoon in the Academy of Music.

***

As the result of jumping off an electric car while in rapid motion, an alarm having been given that a live wire was on the track just ahead of the car, Rev. C. D. Atkinson, pastor of Parker Memorial Church, had the misfortune, one day last week, to severely sprain his arm and shoulder, in consequence of which he was not able to preach last Sunday morning, his pulpit being filled by the assistant editor.

***

Rev. H. B. Vandenburg, the pastor at Vanoleave, Miss., in a letter dated June 26, sends us the following sad news: "I write to inform you of the death of the son of Rev. W. W. Broome, one of our local preachers, and a prominent citizen of the neighborhood of Daisy P. O. His son, Leonard Broome, an exemplary and promising young man about twenty-two years of age, was killed Saturday last by the accidental discharge of his gun, while hunting near his father's home. We ask the prayers of the brethren for Bro. Broome and family in this sore bereavement. A suitable obituary will be prepared later."

The pastor who is not looking after his law-breaking church members, by way of moral or legal suasion, needs some looking after himself.—Midland Methodist.

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Rev. Wm. G. Evans sends us the following note anent the Shreveport District Conference: "After a very fine address from Bishop Galloway, $221 was pledged on the Twentieth Century Fund. The Bishop preached at First Church, Shreveport, on Sunday morning and took a collection amounting to $610."

***

We are in receipt of an invitation announcing the coming marriage of Dr. Luther Pegram and Miss Susan Van Buren Wood, daughter of Mr. and Mrs. William K. Wood, of Brookhaven, Miss. The ceremony will be performed in the Methodist Church at Brookhaven, on Thursday evening, July 12, at half-past eight o'clock. May sunshine and joy ever attend the union of this worthy couple!

***

Last Sunday evening we had the pleasure of attending a rousing League rally at Parker Memorial Church, a unique and interesting feature of the exercises being the formal installation of the new officers. The retiring officers gave a brief and highly encouraging review of the work done during the past six months. The Junior Leaguers made a magnificent showing, and all who took part acquitted themselves well. It was a most delightful service.

***

Our worthy confrere of the Wesleyan Advocate gives the brethren upon "the firing line" the following excellent and timely advice, which it would be well for pastors in this region also to act upon: "As the revival season is now on in Georgia, let our pastors send to us short, concise reports of the meetings they hold. Army bulletins inspire courage and make soldiers impatient till opportunity for daring comes. Give us, brethren, bulletins from your battles. They will encourage others; but make them terse and short."

***

Dr. Meek, editor of the Central Methodist, says: "Having given so much free advertising to our church schools, we deem it simple reciprocity and justice that these schools should send us their paid advertisements for the Summer. Don't ask us to give all and receive nothing. What say you? Let us know as early as possible, so we can shape matters accordingly."

The suggestion of the Kentucky editor is not without application in the region in which the ADVOCATE circulates.

***

We have been honored with an invitation to attend the marriage of Miss Kate Whitfield, daughter of Judge and Mrs. Albert Hall Whitfield, to Mr. John Crumpton Hardy, president of the A. and M. College, at Starkville, Miss. The happy event will take place on Wednesday afternoon, July 11, at one o'clock, at the First Baptist Church, Jackson, Miss., which is the home of the bride's parents. The groom is one of Mississippi's most prominent and successful educators, and is a young man of fine character, culture, and ability. We understand that in choosing a wife, he has made a most happy selection, his bride being a young lady of extraordinary loveliness and accomplishments. We extend in advance our heartiest congratulations, and wish them a bright and prosperous voyage through life.

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Says the Nashville Advocate, of last week: "The resignation of Dr. J. M. Safford, who has occupied the chair of geology in Vanderbilt University for twenty-five years, will be heard with deep regret by the thousands of students who have been fortunate enough to sit at his feet. A learned scientist, a diligent teacher, and a conscientious and modest Christian, he has left an enduring impression for good upon his generation, and has fairly earned the right to spend his closing days in rest and peace. A thousand blessings on his gray head."

The assistant editor of this ADVOCATE counts it a great privilege that he was permitted to be a student under Dr. Safford for one year. We found him to be one of the most genial, courteous, and lovable men, and also one of the best instructors we have ever known.

THE PIANOS AND ORGANS Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

SEASHORE CAMP MEETING.

MR. EDITOR: The Board of Trustees of the Seashore Camp Ground have made all preparations for the annual meeting, to open on July 11, and to continue for one week. The usual free entertainment of the itinerant ministers who attend the meeting is arranged for, with the expectation that the brethren will give full and hearty co-operation in the religious services. There is every indication that the crowd will be as large, if not larger, than at our last meeting. The Young People's Hymnal will be need with the hymn book, and a competent leader will have charge of the singing. All are requested to bring their hymnals and hymn books with them, and take part in the song service. There will be a more strict observance of the rules than heretofore, and all who are on the grounds during the meeting are expected to attend the religious services. Some of the ablest ministers of the patronizing Conferences will be on hand to assist in conducting the services. The earnest prayers of all the friends of the church, and those who contemplate attending the meeting, are requested in order that we may have the baptism of the Holy Spirit upon the services, that many souls may be brought to repentance and saved. With the burden of souls on our hearts, let us come to this spot, where, in times past, the Lord has so gloriously revealed his saving power. Come with a yearning to be humble instruments in his hands for the salvation of some dear one, or some neighbor, or even some stranger, who may come in touch with us at this place. In order to be endued with power for this work, let us linger in our secret prayers before his throne of grace.

S. S. KEENER.

June 26, 1900.

NORTH MISSISSIPPI CONFERENCE AND MISSIONS.

We have been waiting to see if the report of the treasurer of the Board of Missions, as given in the ADVOCATE of June 21, would not provoke some one to enquire into the cause for such a state of things. The fact that on an assessment of $4,600 we have paid in seven months only about $1,500 shows a shameful neglect, and want of interest in the most important principle of the gospel. This principle is the foundation of progress, and aggression in the individual as well as church life. When we lose interest, and fail in this, it is a sign of decay and death. The promise of our Lord, "Lo, I am with you alway, even unto the end of the world," is conditioned upon our effort to "Go, teach all nations." Can we expect the fulfillment of the promise if we fail to keep the command? Every interest and enterprise of the church is directly, or indirectly, a missionary movement, for which we can claim his presence, and expect success in the minor details of our work. But if we neglect the foundation or fundamental principle, we forfeit our claim to the Divine presence.

For this state of things there can be no other cause than that of a want of interest and neglect. This has been the most favorable season for taking collections we have had for years. There has been more money in circulation, and a more hopeful outlook for the future up to a month ago, than we have had for a long time. But we have sat still, and let the good times go by. And now the people and stewards will plead the wet weather as an excuse for not paying the preacher, and the preacher will plead the wet weather as an excuse for not getting the collections. Here we are within five months of the session of the Conference, and the Twentieth Century Fund, and the collections ordered by the Conference all to get up, and it is still raining.

Where a faithful effort has been made by the preacher a large per cent. of the money is in cash and subscription. The reports from some of the charges show what could have been done. Only a few of the best appointments have reported anything. If twenty-nine charges, and a majority of them poor, can raise $1,575, one hundred and fifty, and among these the wealthiest, with a like effort, would have raised more than eight thousand dollars. I have confidence in our people—the poorest of them—to believe they will respond to any reasonable demand of a faithful, consecrated pastor. If a lightning-rod agent can succeed, so can we. If a tramp in the name of religion can get the sympathy, and fleece the pockets of an intelligent community, what ought we to do?

My brethren, we have sinned in the neglect of this good opportunity. And now, "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." W. S. LAGRONE.

ALUM BAKING POWDERS.

CONGRESS ACTING TO SUPPRESS THEIR SALE.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the Committee to be adulterated or made from poisonous ingredients, it would be of inestimable value to the public.

The recommendations of the Committee that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders containing alum sold in this vicinity:

Baking Powders Containing Alum:

GOOD LUCK.....Contains Alum
Manf. by Southern Mfg. Co., Richmond.
DAVIS' O K.....Contains Alum
Manf. by R. B. Davis & Co., New York.
REX.....Contains Alum
Manf. by J. B. & R. S. Christian Co., Richmond, Va.
SUCCESS.....Contains Alum
Manf. by Morehouse Mfg. Co., Savannah.
BON BON.....Contains Alum
Manf. by Great Chemical Co., Chicago.
RAILROAD.....Contains Alum
Manf. by Morehouse Mfg. Co., Savannah.

It is unfortunate that many manufacturers of alum baking powders, even some in the above list, falsely state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.

Missionary Institute.

To the Presiding Elders and Members of the Board of Missions of the Mississippi Annual Conference, M. E. Church, South—

DEAR BRETHREN: The Rev. P. L. Cobb, of Nashville, Tenn., desires to meet you all (and such other brethren as may wish to attend) in a Missionary Institute in Jackson, Miss., Tuesday and Wednesday, Aug. 14 and 15. It is to be hoped that every presiding elder and every member of the Board of Missions will be present, either to receive or to impart information. Other members of the Mississippi Conference are invited, and so are local preachers. Everyone purposing to attend should notify Rev. W. C. Black, D. D., Jackson, Miss.

T. L. MELLEN,
Miss'y Sec. for Miss. Conf.

A REQUEST.

Will every pastor in the Louisiana Conference send me at once a postal, giving the names and addresses of young men whom we can likely influence to attend Centenary?

I. W. COOPER

WRITTEN IN BLOOD is the record of Hood's Sarsaparilla—the pure, rich, health-giving blood which it has given to millions of men, women and children. It is all the time curing diseases of the stomach, nerves, kidneys and blood.

All liver ills are cured by Hood's Pills. 25c.

India Famine Relief Fund.

Previously acknowledged	$120 34
Several persons, Tryus, Miss., per Rev. C. McDonald	6 00
Methodist Sunday-school, Greenesburg, La	2 00
Dunn, La., Sunday-school	1 10
A Methodist family, Minden, La	1 55
A sympathizer, Port Vincent, La	5 00
Miss Vamie Adair, Harriston, Miss. (Miss Adair should have been credited with $1.50 last week, instead of $1)	70
Total	$136 40

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS H. DORSEY, Arcola, Miss., EDITOR.

MISSISSIPPI.

The time for the great Southern Epworth League Conference draws near. It is to be hoped that a great many young people from the great State of Mississippi will be there. We gladly give space below for a communication from Miss Vic Thompson on the question of the Atlanta Conference. Be sure that you read it.

NORTH MISSISSIPPI LEAGUERS ON TO ATLANTA.

Plans are on foot to secure a special car for the North Mississippi Leaguers to the Atlanta Conference, and an effort will be made to secure a better rate than one fare. It is our purpose to have this car start from Greenville, on the Southern railroad, taking up the crowd at Winona and West Point. These starting-points will be accessible to all North Mississippi Leaguers, with the exception possibly of those in Corinth district, and they can join us at Birmingham. We hope to have a large crowd from North Mississippi. Each League should at least defray the expense of one delegate, and induce as many others to attend as possible. Let the matter be taken up immediately, and notification sent to me as to the number who will attend from each League at least two weeks before the twenty-fifth. This information must reach me before I can ascertain the information from the railroad as to the rates and special car.

The following committee will assist me in advertising the occasion through the newspapers in their respective districts by weekly publication of information as to rates and other matters of interest: J. C. Park, Winona; R. A. Meek, Starkville; J. H. Smith, Hernando; T. H. Dorsey, Arcola; R. O. Brown, Water Valley; Miss Susie Foose, Koscinsko; J. M. Bradley, Booneville; Miss Sallie Kilpatrick, Verona.

VIC THOMPSON,
Chair'n Advertising Com.

Tupelo, Miss., June 22, 1900.

Notice.

To the Epworth Leaguers of Louisiana and Mississippi

Interest in the great Southern Epworth League Conference, to be held in Atlanta from July 25 to 29, increases each day. Indications are, at the present time, that we will have a very large attendance. Atlanta will royally entertain all who come. We would be very glad to have ten thousand people here. Good board can be obtained in the boarding-houses and private homes at $1 per day. The leading hotels have given reduced rates, ranging from $1.75 to $2.50. We are very anxious that all who intend coming will send in their names immediately, as, in that way, homes can be provided and assignments made in advance, thus avoiding confusion on arrival. Those who send names in advance will receive cards of assignment promptly. Our arrangements with the hotels, boarding-houses, and private homes, offering to entertain during the Conference, are such that all delegates, in order to get the benefit of the reduced rate, will have to be registered by our committee and assignment made. The excellent program need not be commented upon. Will not Mississippi and Louisiana send 800 delegates? We Georgia Leaguers want fully that many present from the great States of Mississippi and Louisiana. J. P. BELL.
Chairman.

Atlanta, Ga., June 28, 1900.

We take pleasure in calling the attention of our readers to Centenary Female College, an advertisement of which appears in this issue. It is one of the leading colleges in our church for young ladies, and, in fact, in the Southern States. It is located at Cleveland, Tenn., which is easily the prettiest town in the State, consisting of a population of five thousand people. It is located twenty-eight miles above Chattanooga, directly on the Southern railway. Trains from New Orleans to Cleveland without change of cars.

The college has a large and accomplished faculty, consisting of twenty-three members. It has a complete laboratory and outfit of physical apparatus. No school in the South is in a more flourishing condition, or doing better work, than this one. It is fortunate in its location, being above all malarial fevers, and yet not far enough North to experience the severe cold, which often interferes with the work of pupils, especially in the department of voice culture, etc.

We most heartily recommend Centenary College to parents having daughters to educate.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 25, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

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Checked in one day by Dr. LeTellier's Sunflower Tablets, which are a positive cure for Malaria, Chills and Fever. This wonderful vegetable remedy, perfectly harmless, is guaranteed to cure the worst cases. Recommended by prominent physicians. 50 cents a box, at any drugstore, or will be sent post paid to any address on receipt of price. Write for free booklet, giving testimonials.
Sunflower Remedy Co., American Tract Bld'g, New York City.

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The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

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Prof. S. E. CHAILLE, M. D., Dean,
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WILLIAMS HALL,
SITUATED ON MILLSAPS COLLEGE CAMPUS,

Is for lease or rent. This hall can accommodate twenty boarders. There are in all twelve rooms. The hall is under the control of the authorities of Millsaps College.

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A College of Engineering. Mechanical, Electrical, Civil Engineering; Chemical Course; Architecture. Extensive shops. Modernly equipped laboratories in all departments. Expenses low. 18th year. For catalog address
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Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

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Is the oldest active Life Insurance Company in the United States, and its largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid in living members	$283,157,827 64
To beneficiaries of deceased members	204,591,283 42
Total paid to members, both living and dead	$487,749,910 06
And now holds for the security of its present members	277,517,326 36
Paid to and invested for its members	$765,266,236 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can assure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles. New Orleans, La.
Managers for Louisiana and Mississippi.

Millsaps College,
JACKSON, MISS.

NINTH SESSION OPENS OCTOBER 3rd.

Millsaps College offers courses leading to three College degrees, B. A., B. S., Ph. B. A well-equipped law school offers courses leading to the professional degree of LL. B.

Ample provision is also made for the instruction of those who are not candidates for any degree.

Expenses remarkably low for advantages offered.

For Catalogue giving full particulars, address President W. B. MURRAH.

A High-Grade Institution for LADIES.
SHORTER COLLEGE, ROME, GEORGIA.

Situation beautiful. Climate delightful and invigorating. Health record unparalleled. Home comforts carefully supervised. Young girls cared for with the faculty in the college. Buildings [illegible]. Equipment excellent, well-appointed laboratories, good gymnasium, etc. Faculty, large and composed of able and experienced professors. Courses extensive and thorough, in line with those given in the leading universities. A large Endowment, ensuring students superlative advantages at moderate cost. The Trustees grant a number of scholarships to deserving young ladies. Art and Elocution departments ably conducted. Music Faculty unsurpassed in America; musical equipment excellent. A PRIZE PIANO, gift of a generous friend of education, to be awarded for the best work. This is a two-thousand-dollar Hallet & Davis Piano—perhaps the grandest musical prize ever offered to any college in the world. During the past term all space was filled. Young ladies would do well to make early application for admission in September. Write President Simmons for a catalogue, which will be sent free, postpaid.

SOUTHERN EPWORTH LEAGUE CONFERENCE
REDUCED RATES ON ALL RAILROADS
ATLANTA July 25-29
WRITE H. M. DU BOSE, NASHVILLE

1900.
29th ANNUAL CAMP MEETING
Seashore Camp Grounds.
Located on the Gulf Shore, with a frontage of 1,100 feet.

WILL OPEN (D. V.) ON WEDNESDAY, JULY 11, NEXT, AND CONTINUE FOR 5 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 7 to 21, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. A fine hotel, with a frontage of 175 feet, equipped with electric lights and all modern conveniences, has been erected.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.) or any of the following officers:

J. B. LEFTWICH, President, Mobile, Ala.
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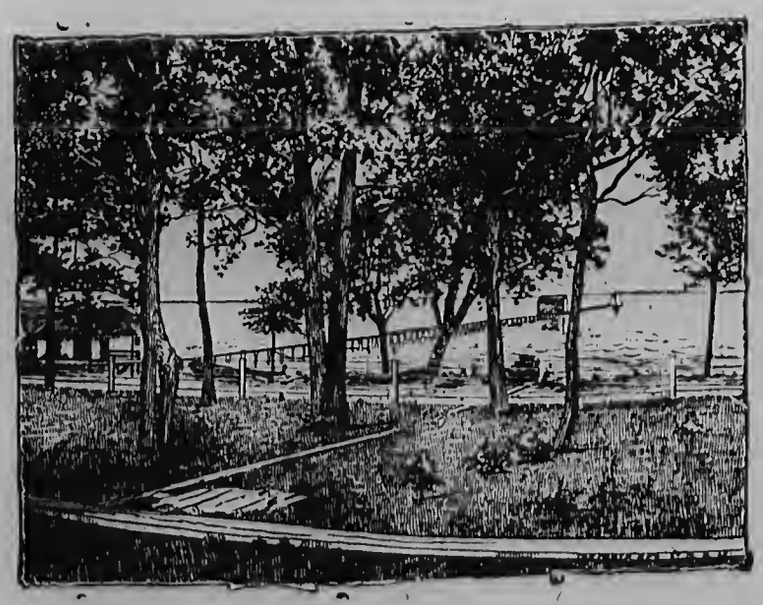


Over-Work Weakens Your Kidneys.

Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys are your blood purifiers, they filter out the waste or impurities in the blood.

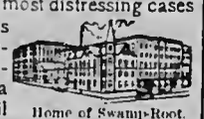
If they are sick or out of order, they fail to do their work.

Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected kidney trouble.

Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's **Swamp-Root**, the great kidney remedy is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits by all druggists in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.



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Matthew Henry's Commentary

on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

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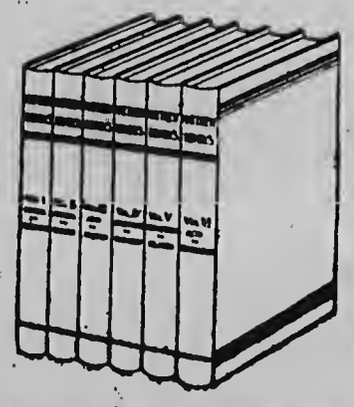

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Home Circle.

GIRLS OF TO-DAY.

BY MRS. CHARLOTTE PERKINS STETSON.

Girls of to-day, give ear!
Never, since time began,
Has come to the race of man
A year, a day, an hour,
So full of promise and power
As the time that now is here.

Never in all the lands
Was there a power so great
To move the wheels of state,
To lift up body and mind,
To waken the deaf and blind,
As the power that is in your hands.

Here at the gates of gold
You stand in the pride of youth,
Strong in courage and truth—
Stirred by a force kept back
Through centuries long and black—
Armed with a power threefold.

Maid and mother and wife,
See your own work is done;
Be worthy a noble son.
Help men in the upward way.
Truly a girl to-day
Is the strongest power in life.

—Central Advocate.

WHITE HANDS.

Six young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited.

"I shall help my mother," said quiet Louise.

"O-o-oh, we all mean to do that, of course," said one; "but what plans have you? You can't mean just to stay at home in a poky way, and not try to do anything."

"Girls," said Louise, "I do mean to do just that, for the present, at least. My business shall be to help my mother in any way it is possible for me to help her."

A glance at the puzzled faces around her, and she continued:

"Shall I open my heart to you a bit, and let you read a sad passage from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be; but, as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day, only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing any one, if, indeed, any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said: 'See, Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work-table, holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this, and I really meant to; oh, why didn't I do it at once!'"—Everybody's Magazine.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 B. Main St., Cleveland Block, MEMPHIS, TENN.

GIVING THE BEST TO GOD.

Not long ago I was spending a few days in the home of a prominent personage. A bright little fellow of five made the hours pass most delightfully, but with the coming of Sunday, the Lord's day, there came also to me a deeper insight into the child's character.

Two small boxes stood upon a shelf, and these boxes belonged to him; one was for his own savings, the other one held "the tenth" that was for the Lord's work.

At the close of each day the little fellow carefully took from his allowance the tenth and placed it in the Lord's box; but often as he counted the money he would realize how much more he had in his own box than was contained in the other, and would say: "Why, that is not enough for the Lord. I must give him some of mine," and the pennies and nickels and dimes would be transferred to the other box, never to be returned.

One day he found that he had sufficient small change in his own box to make a dollar, and accordingly his father gave him in return for it a bright silver dollar. The child's face fairly glowed with joy; the dollar was his—all his own! "Nobody will ever get this dollar," he cried, dancing about the room. "Nobody in the whole wide world."

"You had better let me put it in the bank for you," said papa.

"No, sir; no, sir! I'm not going to let anybody have it. I'm just going to give it, every bit of it, to the Lord; it is too good for anybody else!" And, true to his word, he placed the shining dollar in the Lord's treasury.

The child's words touched me deeply. Not only the tenth, but the best that he had remaining—that which was too precious to put in other hands—must be given to the Lord.

I thought of Christ's words, "Of such is the kingdom of heaven," and realized that this child had struck the keynote of true giving—perhaps, we might say, the heavenly note; and I did not wonder that the wise prophet of old said, "And a little child shall lead them."—Edith Smith Davis.

GIVE LITTLE GIFTS.

A woman's paper recently gave a true story which should carry a suggestion to every reader. Mrs. Blank, a woman of means and culture, suddenly discovered one day that she was growing old. Her house was filled with beautiful objects, the accumulation of a life-time.

"I have enjoyed them long enough," she said. "It is time I was done with the care of 'things.' If I give them now to the right people, they will be useful. If they are disposed of indiscriminately when I am dead, they will be of little value." She proceeded, therefore, to give away her treasures where they were needed and would be valued. To a worker among children in the slums went a stereopticon; books to poor libraries in the country; photographs to schools. To a hospital for sick children she sent a collection of scrap-books, filled with pictures which, in the course of years, she had cut from the illustrated papers. Most of her bric-a-brac treasures were given where they would afford pleasure. "Gather up the fragments that nothing be lost," was her motto.

None of us realize how many hungry poor are waiting for all the crumbs that fall from the rich man's table. The old magazine, thrust into the waste-basket, would bring a happy hour to some tired woman on a Western ranch. The odd bits of silk and muslin on the floor of the sewing-room would give delight to the crippled children in a hospital ward.

It is much easier to give a note or a check in charity than to find where trifles are needed, and then to send the trifles.

"I have no time for such work," we plead every day. But Christ found time, not only to bless the children, but to take them in his arms before he blessed them, although he had but three years of public life in which to do his Father's business in the world. Was not that his Father's business?—Midland.

"IF I WERE A BOY."

If I were a boy again, I would look on the bright side of everything, for almost everything has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back upon you, but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person: "He would have made an uncommonly fine sour apple, if he had happened to be born in that station in life!" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn shall be shut out of love."

If I were a boy again, I would school myself to say "No" oftener. I might write pages on the importance of learning very early in life to gain that point where a young man can stand erect and decline doing an unworthy thing because it is unworthy.

If I were a boy again, I would demand of myself more courtesy toward my companions and friends. Indeed, I would rigorously exact it of myself toward strangers, as well. The smallest courtesies, interspersed along the rough roads of life, are like the little English sparrows now singing to us all Winter long, and making that season of ice and snow more endurable to everybody.

But I have talked long enough, and this shall be my parting paragraph. Instead of trying so hard, as some do, to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.—Journal of Education.

ASTOUNDING!

No person unfamiliar with the diseases that afflict the countless thousands of our women can begin to realize to what an enormous extent they are using

GERSTLE'S (DRUGGISTS SELL IT.) FEMALE PANACEA

ITS SALES HAVE BEEN MARVELOUS

To read our files of testimonials would convince any person that it has even greater merit than we claim for it. It is the combination of drugs and our method of extracting their virtues that gives it its wonderful curative powers.

Write to the LADIES' HEALTH CLUB, care of L. Gerstle & Co., Chattanooga, Tenn., for free advice concerning any condition in your case you do not understand.

A GRAND TONIC.

I am using G. F. P. and it is truly grand. I have used only two bottles and am stronger than I have been for years. I was unable to do any work, but can now work all day without breaking down or becoming over-tired. I can not praise this medicine too highly, for it is curing me and I am deeply grateful for it.
MRS. M. COOPER,
Belmont, Tex.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, OLSTER, UNION } New York.
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COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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THE theorist and the advertising expert may proclaim the merits of ready mixed paints, but the practical testimony of the men behind the brush proves that the most durable and economical paint material is Pure White Lead. The brands named in margin can be depended upon for purity and carefulness in manufacture.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

HOW NANNIE HUNG THE KITTENS.

A TRUE STORY.

Nannie was never tired of playing in the attic, for, beside all the chests and trunks and dishes for playhouses, there were two of the dearest real live kittens in an old basket under the eaves.

One was maltese and white, and the other a glossy black, and no one knew they were in the world but Nannie and Tabby, their mama.

They soon learned to scamper about and box each other's ears with soft paws, and run sideways at Nannie's ball of yarn. Then Nannie tried to make dolls of them.

She wet the fur on the tops of their heads, and parted it straight down the middle with a fine comb, every morning, in spite of the wrigglings and cries.

She tried to make them go to sleep under a blanket in a basket on the chest, when they wanted to run about. One day she tied each of them around the neck to the handles of the basket and ran down for her work.

When she came back, there hung the two kitties, over the edge of the basket, nearly dead.

Nannie put them into the basket, cut the cords, and after that let them play in their own way, with uncombed heads.—Teacher's World.

GOD'S LIGHT.

A beautiful story is told in the Lutheran World of a little girl, whose faith in God may teach us all a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

"Will God blow out his light and go to sleep, too?" she asked again.

"No, my child," replied the mother; "God's lights are always burning."

"Well, mama," said Ethel, "while God's awake I'm not afraid."—Exchange.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

Address
REV. W. C. BLACK.

GROCERY MONEY SAVED

Is grocery money earned. And you save it when you buy here.

Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving, too.

The Price List shows the littleness of prices; the goods speak most eloquently of the qualities.

The combination wins.

Send for Price List now.

I especially solicit out-of-town trade.

KING'S, DRYADES ST., NEW ORLEANS.

MONEY SAVED

In the end by taking the

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IN MEMORIAM.

MRS. JANE FLETCHER HINES was born in North Carolina on the third of November, 1822, and passed into the heavenly home from Summit, Miss., Thursday, April 19, 1900. She was the daughter of Charles Caster Coppedge and Jane Kendall, whose fathers had both emigrated to North Carolina from Virginia. Dr. Coppedge was educated for a physician, but impaired health compelled him to abandon the practice of medicine, and for many years he served as sheriff of his county. Both parents were Methodists, and when quite young our friend was converted at one of the camp meetings of the olden time. After her husband's death Mrs. Coppedge decided to remove to Mississippi, where so many of her relations had already settled, and selected Grenada as her home. Here her daughter was married to Dr. W. B. Hines, a young medical student, and five years later, heard and heeded a call to the ministry, entered the itinerant ministry and is now one of the most honored members of the Mississippi Conference.

Sixty-nine years of wifehood, fifty-four years the wife of a Methodist preacher—what an honorable record! She wore the dignities and discharged the duties of her high position with grace and zeal. To the charm of personal beauty and gentle breeding was added the attraction of a bright and amiable disposition refined by religious devotion. Wherever the church called him to serve, she was a helper to her husband and his work. No wonder that while she lived, and while her mortal semblance lay wrapped in the "dreamless sleep," her husband praised her! Into their happy home ten children were born, six of whom preceded her to the home above. Seven of these died very young, but Edward, the gifted student, was taken in the first flush of his brilliant young manhood, and Dr. John H. Hines, the skillful physician, in the maturity of strength and usefulness. When death makes such gaps in the home circle, they are never filled up—to the mother's heart. Her spirit was always stronger than its earthly tabernacle, and many hours of suffering were her portion. These, and all the trials and sorrows of life, she bore with a patient serenity and perfect submission. For several years before her death she had lived in feebleness exceeding, often helpless and bed-ridden; but no murmur ever escaped her lips. Her last invalid moments were spent in thanking God for her long and happy life, and the hope of meeting soon the loved ones gone before. The presence and ministrations of her pastor always brought joy. I have seen her beautiful soul transform the aged face with its inner glory as she spoke to him of the deep and precious things of God. In the last sad days, during the wanderings of delirium she would smile at the sight of her pastor's face, and, stretching forth her hand in grateful greeting, say, "Ah! you have come from heaven to see me!"

The last years and hours of her life were spent in the home of her daughter, Mrs. Mollie Reed, who ministered to her with such an abandon of unselfish devotion as is rarely witnessed. Everything that love could suggest was done to secure comfort and soothe suffering. In the last illness days and nights of tireless vigil were kept by the bedside till at last the spirit was liberated and soared away to its eternal home. The wasted body was laid to rest in the beautiful cemetery at Gloster amid the presence of many friends with their tributes of flowers; amid the melody of our sweet old hymns and tender words of appreciation from Rev. J. W. McLaurin of her long and saintly life.

May all the loved ones who linger on the other side join her in the realms beyond,

Where the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

CLARA H. DRAKE.

COULSON—Mrs. ELIZA J. COULSON died on Friday, May 25, at Secluseval, the home of her daughter, Mrs. Annie E. Harper, near Fayette, Miss., after an illness of but a few hours. She was born in Murfreesboro, Tenn., on Feb. 4, 1818, and joined the Methodist Church when sixteen years of age under the ministry of Rev. John Newland Maffit, D. D. She was a personal friend of the venerated William Winans and Dr. Benjamin Drake, and through her long life cherished the memory of these godly men as her spiritual fathers in Christ. She was the mother of ten children, eight of whom she reared to manhood and womanhood, and six of whom survive her. She was the widow of John S. Coulson, for many years a leading merchant of Natchez, Miss. Her heart and her home were ever open to her friends and to those who needed ministering unto. Her gentle, loving, self-effacing nature kept head and hand always busy for others. Little children ever loved her, and in her last years the fourth generation was her peculiar joy. She retained a surprising interest in everything about her; was alive to all the great questions of public thought, and was in daily touch with the books and periodicals that interested the busy world of younger generations. There was little of real infirmity of body and none of mind, and the cheerful serenity and sweet peace that settled over her more than fourscore years kept her an increasing pleasure to her family and friends. For near sixty five years she was a loyal member of the Methodist Church, and, though failing strength prevented her frequent attendance on divine service, yet, in the last month of her life, she had the sacred pleasure of the holy communion in the church whose building at Harriston she had watched with keen delight, and of which she was long a loved and venerated member. One of her last social pleasures was an afternoon spent with her pastor, Rev. A. D. Miller. Her delicate personal refinement and the purity of her character enforced the thought, "The pure in heart shall see God," or, as it should be stated of some, "have seen" God. The memory she has left is one of loving service and saintly deeds for all who crossed her life-way; but if she could speak to those who miss her beautiful presence on earth, she would say,

"Nobler than any fact,
My wish that failed of act."

LITTLE—WILLIAM CALLAWAY LITTLE, a son of the late Rev. D. A. Little and of Mrs. Frances P. Little, was born Sept. 19, 1878, and took his departure for "the land of the living" April 15, 1900. He was reared by devout Christian parents, who taught the beautiful lesson and example given by the blessed Master: "Train up a child in the way he should go, and when he is old he will not depart from it." Therefore it is not a matter of surprise that at the early age of twelve years he was converted at a children's meeting, and joined the church of his choice. His life thenceforth was characterized by a continued growth in grace, and gave abundant promise of a worthy scion of his noble father. At the time of his untimely departure he was a steward in Capitol Street Methodist Church, an officer of the Epworth League, and a valued employe of the Enochs' Lumber Company. He was the main support of his widowed mother and brothers and sisters. Stricken with small-pox, he was unconscious almost from the beginning of the attack, and probably had no intimation of his approaching end. But he leaves for the consolation of the sorrowing loved ones the testimony of a life consecrated to the service of the Master. He has gone to join the dear ones who have preceded him to the other shore, and will be there with them to welcome those who remain, as one by one they shall bid farewell to earthly scenes. For there "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away."

C. F. EMERY.

Jackson, Miss.

MCELWEE—JOHNY RAY was born Dec. 15, 1895 and died Dec. 16, 1899.

Little Ray, as everybody called her, was one of the most attractive little girls I ever knew. She was the most precious jewel in the home, especially with her father. He had centered his affections on her, and had prided himself on her very noticeable talent for music. She was sick for quite a while, but the patience and calmness with which she bore her sufferings were remarkable. During her illness she often spoke to her mother of God and heaven, and mentioned the names of loved ones long since dead, and asked questions concerning heavenly things that could not be answered. A little while before her death she asked her sisters to sing, and she seemed to catch every word of the song they sang. Then she sweetly breathed her last, and ere the morning dawned the heavenly messengers had wafted the little spirit to the great white throne, where thousands of children, with harps in their hands, stand and sing praises to the great God.

Dear mother, father, sisters, grieve not for the precious little Ray, but think of her as still being your little jewel, but now sparkling in Jesus' crown, and strive to meet her where there will be no sorrow, no pain, no more good-byes, and no parting.

MRS. EUGENIA K. BURLAND.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address

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THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $23. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

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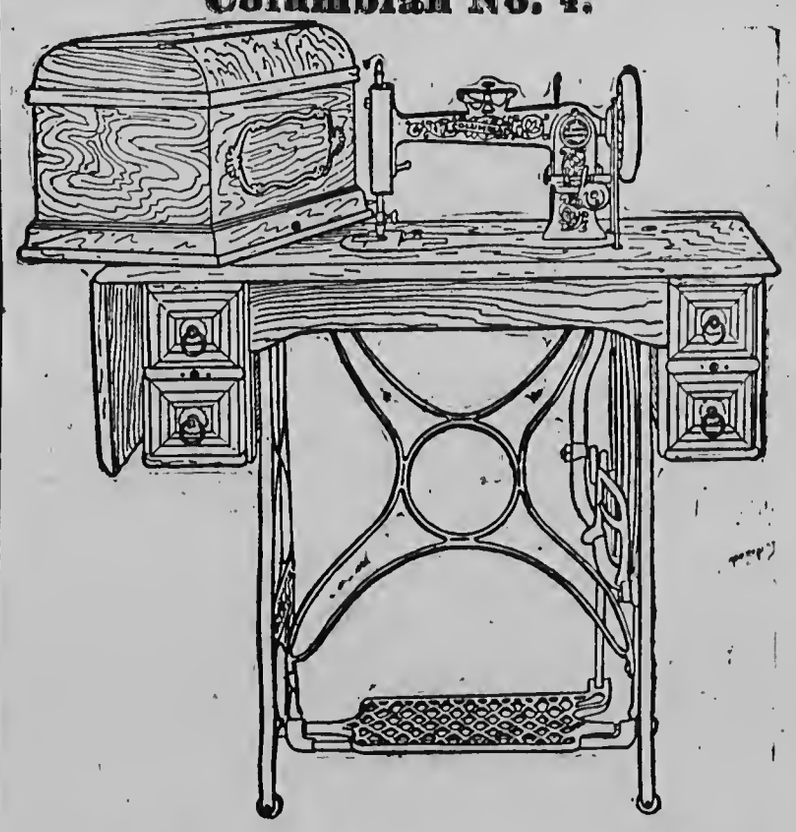

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ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hammer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

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No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

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NEWS OF THE WEEK.

The missionaries in Central China are reported safe.

It is reported that Gen. De Wet's command is surrounded by the English.

Gen. Aquino, a prominent leader of the Filipino insurgent forces, has surrendered.

Cowboys attacked a Chinese colony in Southwest Texas on July 1, and shot four Chinamen.

Rear Admiral John W. Philip, commander of the Brooklyn Navy Yard, died on June 30 of heart disease.

Volunteers joining the German naval battalions for China have been pledged for service until the Autumn of 1901.

The total number of bubonic plague cases at Rio reported since Jan. 4 is 224, of which ninety-nine were fatal.

Political troubles are anticipated in Hayti. The government is taking precautions to frustrate a revolutionary movement.

The legations are still in Peking. They were given twenty-four hours to leave the city, but refused. They were safe on June 25.

The Washington statue was unveiled in Paris on Tuesday. The statue to the memory of Lafayette was unveiled the following day.

In response to a telegram from Mr. Bryan, ex-Senator Hill has left Kansas City for Lincoln, Neb. The purpose of the conference is not known.

Admiral Kempff cables that the battleship "Oregon" is not in a dangerous position. Three naval vessels have been sent to her assistance.

News of the assassination of Baron Von Ketteler, the German minister at Peking, has been confirmed. Germany will demand full satisfaction.

The allied forces now at Taku and Tien Tsin are awaiting reinforcements before moving on Peking, as it is estimated that 50,000 troops are required.

The losses sustained by the fire at the docks of the North German Lloyd Steamship Company at Hoboken are placed at nearly $10,000,000. The loss of life will probably reach 200.

The forces ashore in China now number 16,000, of which 3200 are British, 1300 Germans, 4000 Russians, 3600 Japanese, and the remainder American, French, Italian and Austrian.

The battleship "Oregon" is stuck on Pinnacle Rock in the Gulf of Pe Chi Li. The rock is through the side of the ship above the double bottom. There are also small holes through the bottom of the ship.

Gen. Davis, commanding the United States forces in Puerto Rico, reports that the natives have become imbued with the belief that the United States is to supply food, rebuild their houses and give them all the necessaries of life for an indefinite period, consequently they refuse to work. The distribution of rations will cease July 15.

After an ominous silence lasting several weeks, authentic news is beginning to trickle through from Peking. These advices indicated that a reign of terror has prevailed in the Chinese capital, and that foreigners are being executed by order of the Government. By far the most serious report is that of the killing of the German ambassador, Baron Von Ketteler, on June 18.

If You are Tired
Use Horsford's Acid Phosphate.
Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

The Louisiana Chautauqua opened on July 1, at Ruston.

All reports tend to confirm the statement that Baron Von Ketteler, the German minister at Peking, was murdered on June 18. The London Express has a cable from Shanghai stating that the minister, while riding on Legation street, was attacked by Chinese troops and "Boxers," dragged from his horse and killed. His body was hacked to pieces with swords. The German legation and six other buildings were burned, and a number of servants of the legation were killed and their bodies thrown into the flames.

Owing to the intensely interesting character of the news from China, the South African war has to a great extent dropped out of popular notice. Nevertheless the war is still in progress, although it is steadily drawing to the close which everybody expected for it. The Boer forces, although still considerable in the aggregate, have been broken up into many small guerrilla bands, about the only considerable force operating as a single unit being that with Commandant General Botha, to the eastward of Pretoria, on the railroad to Lourenzo Marquez.

MARRIAGES.

MOOTY—GREER.—At the residence of the bride's mother, Mrs. Eliza Simmons, St. Maurice, La., June 24, 1900, by Rev. T. S. Isbell, Mr. Thomas Mooty and Miss Florence Greer, all of Natchitoches parish, La.

SCOTT—GWINNER.—At the residence of the bride's parents, Yazoo City, Miss., June 7, 1900, by Rev. W. B. Lewis, Mr. W. A. Scott, formerly of Crystal Springs, Miss., and Miss Dulcinea Gwinner.

PUGH—DICKINSON.—At the residence of Mr. Lightcap, Yazoo City, Miss., June 28, 1900, by Rev. W. B. Lewis, Mr. Joe S. Pugh and Miss L. T. Dickinson.

LEMONS AS MEDICINE.
They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:
Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half-dozen large bottles C. O. D.

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Cured me of a long-standing case of chills and fever by using two bottles.
J. C. Stanley,
Engineer E. T., Va. & Ga. R. R.

Mozley's Lemon Elixir
Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. Tules Diehl,
Cor. Habersham and St. Thomas Sts., Savannah, Ga.

Mozley's Lemon Elixir.
I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. Rollo,
West End, Atlanta, Ga.

Situation Wanted.
A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.,
Bridgeville, Miss.

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The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford circuit, at Pine Mt.	30, July 1
Connersville, at Union Hill	7, 8
Holly Springs circuit, at Marvin	14, 15
Byhalia, at Fountain Head	21, 22
Potts Camp, at Myrtle	28, 29
Red Banks, at Bailey's Camp Ground	Aug. 4
Mt. Pleasant, at " " "	4
Olive Branch, at Kelly	11, 12
Ashland, at Black Jack	18, 19
Pontotoc, at Pontotoc	25, 26
Randolph mission, at Mt. Pleasant	29
Holly Springs station	Sept. 1, 2
Abbeville, at Liberty	8, 9
Shawneo, at Mt. Hope	12

Preachers' Meeting and Missionary Institute at Red Banks, July 4 and 5.

J. W. Itonnoll, P. E.

Memphis, Tenn.

SARDIS DIST.—THIRD ROUND.

Como	30, July 1
Sardis	7, 8
Burgess, at Polo Springs	14, 15
Eureka, at Eureka	15, 16
Arkabutla, at Mal Mason	21, 22
Senatobia	22, 23
Batesville, at Wesley	28, 29
Courtland, at Chapel Hill	29, 30
Cold Water, at Loves	Aug. 4, 5
Pt. Hill	6, 7
Pt. Grove, at Davis Chapel	11, 12
Hernando, at Hines	18, 19
Tyro, at Free springs	25, 26
Cockrum, at Cockrum	Sept 1, 2
Wall Hill, at Bethel	2, 3
Longtown, at Tunalow	8, 9

On this round the subject of Christian education will receive special attention, and a collection for the Twentieth Century Fund will be taken.

A good supply of literature has been ordered, and pastors will be supplied with all that is necessary.

W. S. Lacrone, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	July 21, 22
Crystal Springs	22, 23
Magnolia, at Ceyka	Aug. 4, 5
Topisaw, at Camp Ground	11, 12
Fernwood, at Moody Springs	18, 19
McComb City	29
Wesson	21
Brookhaven	22
Beauregard, at Martinsville	22
Bayou Pierre, at Pleasant Ridge	25, 26
Hazlehurst	26, 27
Providence, at Camp Ground	Sept. 1, 2
Westville, at ———	8, 9
Mt Carmel, at ———	10
Pearl, at Mt. Moriah	11
Caseyville, at Bethesda	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Holes	Oct. 6, 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to anybody.

H. Walter Featherstun, P. E.

Brookhaven, Miss.

FOREST DIST.—THIRD ROUND.

Carthage, at Sardis	Sat. and Sun. 30, July 1
Montrose, at Montrose	Sat. and Sun. 7, 8
Vossburg and H., at Eucutta	Sat. and Sun. 14, 15
Hillsboro, at Contrell	Sat. and Sun. 21, 22
Raleigh, at New Taylorsville	Sat. and Sun. 28, 29
Forest, at Pulaski	Sat. and Sun. Aug 4, 5
Lake, at High Hill	Sat. and Sun. t1, 12
Neshoba, at Philadelphia	Sat. and Sun. t8, t9
Indian Mission, at Cushtusa	Fri. 24
Walnut Grove, at Mt. Zion	Sat. and Sun. 25, 26
Morton, at Zion Grove	Sat and Sun. Sept. 1, 2
Rose Hill, at Hopewell	Sat. and Sun. 8, 9
Trenton, at New Prospect	Sat. and Sun. 15, 16
Shiloh, at Clear Creek	Sat. and Sun. 22 23
Decatur, at Good Hope	Sat and Sun. 29, 30
Chunkey, at Concord	Sat. and Sun., Oct. 6, 7
Newton and H., at Hickory	Sat. and Sun. 13, 14

Attention of preachers in charge and of secretaries of Church Conferences is called to Question 20. The preachers will oblige me by seeing that the registers and records are presented for examination. Questions t7 and 19 will also be called, and full answers be looked for. Let the stewards be diligent and faithful.

T. L. Mellen, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Madisonville	July 14, t5
Vaughan's, at Sonic Chapel	Tues. 17
Terry, at Forest Hill	21, 22
Capitol Street	22
Sharon, at Forest Grove	28, 29
Fannin, at Drake's	Aug. 4, 5
First Church	5
Canton	12, t8
Benton and Midway, at Benton	18, 19
Yazoo City	19, 20
Tranquil, at Mt. Carmel	25, 26
Silver Creek, at Sharborough's	Sept. 1, 2
Lake City and Lodi, at Phillips	8, 9
Camden, at Shiloh's	15, 16
Brandon mission, at Mt. Carmel	22, 23
Brandon station	23, 24
Steen's Creek, at Poplar Springs	29, 30

Brethren, please be ready to answer Ques. 17, 19 and 20.

T. B. Holloman, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Concord	July 7, 8
Grand Cane, at Keithville	11
South Bossier, at Fillmore	14, 15
First Church	A. M. 22
Texas Avenue	P. M. 22
Scoringsport, at Blanchard	25
Benton, at Allen Bridge	28, 29
Pleasant Hill, at Rocky Mount	Aug. 1
Caddo, at Kentuhl	4, 5
Red River, at Ash Point	8
Logansport, at Belle Bower	11, 12
Wesley, at Holly Springs	15
Pelican, at Pelican	18, 19
Florien, at Holly Grove	24
Leesville	26
Conshatta, at ———	30
Ft. Jesup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	0

John T. Sawyer, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Zachery	July 12- 5
Slaughter, at Betoville	20 22
Baker, at Brookstown	23, 24
East Feliciana, at Gilead	25, 26
Jackson	Aug. 30
Baton Rouge—First Church	31-Sept. 3
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Manrepas	7-9
Ponchatonla, at Springfield	10, 11
Pine Grove, at Killian's Chapel	12, 13
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Day's Church	19, 20
Amite City	22-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
St. Francisville, at Tunica	6, 7
Denham Springs Camp Meeting	July 31-Aug. 5
Bluff Creek Camp Meeting	Aug. 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be pronounced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank-offering.

F. S. Parker, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Oak Grove	Wed. July 4
Lecompte, at Lecompte	7, 8
Pollock, at Olla	14, 15
Melville, at Fordoche	21, 22
Simsport, at Marine	28, 29
Jena, at South Bend	Aug. 4, 5
Alexandria	Wed. 8
Glenmora, at Fellowship	11, 12
Boyce	18, 19
Columbia, at Master's Chapel	22
Winfield, at Liberty Chapel	25, 26
Natchitoches, at Natchitoches	Sept 1, 2
Montgomery, at Coltax	5
Bunkie, at White Chapel	8, 9
Dry Creek	15, 16

J. D Harper, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Colony	July 21, 22
Oak Ridge, at Oak Ridge	28, 29
Rayville, at Girard	29, 30
Winnsboro, at Bœuff Prairie	Aug. 4, 5
Gilbert	12
Harrisonburg	10
Lake Providence	26
Waterproof, at Wesley	Sept. 1, 2
Bonita, at Jones	8, 9
Monroe	9, 10
Floyd, at Oak Grove	15, 16
Delhi	22, 28

J. M. Henry, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	30, July 1
Patterson	7, 8
Morgan City	14, 15
New Iberia	21, 22
Jeanerette	28, 29
Abbeville, at Prairie Grogg	Aug. 4, 5
Lafayette	11, 12
Opelousas	18, 19
Washington, at Elm Bayou	25, 26
Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brule, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Chenière	Oct. 6, 7
Lake Charles	t8, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. Carter, P. E.

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A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (Rev.) J. H. Nall, Editor and Manager.
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Christian Advocate.

VOL. 47. - NO. 28. NEW ORLEANS, THURSDAY, JULY 12, 1900. WHOLE NO. 2290

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PROSPECT.

BY E. B. BROWNING.

Methinks we do as fretful children do—
Leaning their faces on the window-pane
To sigh the glass dim with their own breath's stain,
And shut the sky and landscape from their view;
And thus, alas! since God, the Maker, drew
A mystic separation 'twixt those twain—
The life beyond us and our souls in pain—
We miss the prospect which we called unto;
By grief we are fools to see! Be still and strong;
O man, my brother, hold thy sobbing breath,
And keep thy soul's large window pure from wrong;
That so, as life's appointment inseweth,
Thy vision may be clear to watch along
The sunset consummation-lights of death.
—Exchange.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

This government will not consider itself at war with the Government of China until obliged by official information to do so. Press dispatches report the issuing of an Imperial Edict by the Chinese Government ordering the destruction of all foreigners in the empire; but it is believed by our officials in Washington that if such an edict was issued, it was done by those who have usurped, or are trying to usurp, the powers of the Government of China. Our government has official information from our consuls showing that the viceroys of a number of Chinese provinces are protecting the foreigners in their provinces; so that, even if such an edict has been issued in Pekin, it is being ignored by the rulers of other provinces. The Chinese Minister has been very positive in his assurances to Secretary Hay that his government does not wish war with the civilized powers, and that all the trouble has been brought about by the insurrectionists, aided by dissatisfied imperial soldiers, and Secretary Hay is inclined to accept those assurances now they are disproven by official advices. There is great activity in the diplomatic corps, as each of the powers having soldiers in China is anxious to learn what attitude the other will take if it becomes necessary to set up a new government over China. The rest of them appear to be suspicious of Russia's intentions.

The Ladies' Association of the Metropolitan M. E. Church held an old-fashioned Fourth of July celebration on the large grounds of "Belmont," the Washington residence of Mr. and Mrs. A. L. Barber, presided over by Dr. Frank M. Bristol, at which the Declaration of Independence was read, patriotic songs sung, and patriotic addresses delivered by Hon. William M. Springer and Miss Jessie A. Ackerman.

Rev. F. D. Power preached the first of a series of sermons on historic subjects Sunday. His subject was, "John Bunyan and His Times." He said: "One hundred and fifty years passed before the life of John Bunyan was written. This may have been because his 'Christian' was a full-length portrait of himself. August 31, 1888, was the second centenary of Bunyan, and the occasion passed with little recognition, even from the religious press, although Bunyan is the most popular author in the English language, the most widely read in his own and other tongues of all modern writers, and it is doubtful if any book, save the Bible, has a religious influence to be compared with 'Pilgrim's Progress.' John Bunyan is a sort of miracle, whether we look at his struggles and triumphs, the power of his genius and influence of his piety, the fruits of his labors as a preacher and author, the estimation in which he was held in his life-time, or the increasing glory of his fame since death. In 1628, at Elstow village, near Bedford, this glorious dreamer was born. He was the son of a tinker." After telling of his sinful youth and his reformation through marriage with a Christian woman, Mr. Power continued: "For years Bunyan went through most distressing experiences. Satan was as real to him as to Martin Luther. He imagined he had sinned against the Holy Spirit. He was under the horror of a great darkness. And as the satanic influence was as real to him as to Luther, it was Luther that helped him out of temptation." Of his prison life, which lasted twelve years, Mr. Power said: "How much, now, do we owe this prison experience? Was it not to this that the philanthropy of Howard owed its impulse and direction to improve all the prisons of Europe? Is it not to this that we are indebted for the marvelous allegory of 'Pilgrim's Progress'? All he had to comfort him was his Bible, the 'Book of Martyrs,' a solitary little rose bush, and a spider at his window, which served to divert his lonely hours. What constancy! Well might Mr. Froude say in reviewing this history: 'Be true to yourself, whatever comes—even if damnation comes. Better hell with an honest heart, than heaven with cowardice and insincerity.' Bunyan is the Shakespeare of theology. No one thinks of disputing the palm with Shakespeare and Bunyan. It is distinction enough for modern ambition to be critically acquainted with their excellence. No moralist thinks to imitate the writer of 'Pilgrim's Progress.' 'What can the man do that cometh after the King?' Bunyan's pilgrim has never found an imitator or a critic. What Dr. Johnson said to Bishop Percy's little daughter is full of force. Taking the child on his knee, the philosopher asked her how she liked 'Pilgrim's Progress.' She said she had never read it. 'No?' said the Doctor. 'Then I would not give one farthing for you.' And he sat her down and took no further notice of her."

Washington, July 4, 1900.

MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE NOTES OF TRAVEL.

This month of June has been one of excessive travel and toil for this scribe.

Having an engagement for the first Sunday in Yazoo City, I left home on Friday preceding. I spent a night and a day in Lexington as the guest of Bro. R. E. Wilburn and family and the parsonage. I found Rev. T. C. Wier adjusting himself to the pastorate very heartily, and in excellent favor with his people. Those who know him, however, will not be surprised to hear this report. On Saturday evening I arrived at Yazoo City, and was met by the genial pastor, Rev. W. B. Lewis, and conducted to the parsonage, where a cordial welcome was extended by Sister Lewis and the children. Here several days were spent very pleasantly. I preached twice on the Sabbath, and during a few days following circulated among the good people of the charge, making acquaintances and "circulating the books and papers." The work was considerably hindered by the almost constant rains.

On Thursday evening following I started to Jackson, where I arrived Friday morning after an all-night's travel and laying by. The road was almost impassable for trains on account of the excessive rains. I remained in Jackson four days, taking in, with much interest, the Millsaps College commencement exercises. As this occasion has already been written up by others, it is needless to add anything, only to express my gratification at the good work that is being done here for our boys and young men.

Monday night I ran home and remained nearly two days—the only time with my family during the month.

Wednesday afternoon I ran up to Water Valley, and spent two days with Bro. Shipman and family, and Bro. Harrison and the children in the "Orphans' Home."

Friday evening I went to Oxford, and after spending a night and day in the hospitable home of Bro. Malone and family, I was met by Bro. J. A. Goad and carried out to Burgess, where I remained till Tuesday with him and his people, preaching five times, talking Sunday-school work, and selling books.

Wednesday night and Thursday following I was in Abbeville, the guest of the parsonage, occupied by Bro. Langley and family.

Friday morning I hied away to Corinth, where I was met by the affable young pastor, Bro. H. S. Spraggins, and conducted to the parsonage, where I had a delightful stay of four days, preaching on Sunday, and selling on Monday all the good books and papers that the people would procure. If they had been of the same mind with their humble servant, more would have been accomplished.

Tuesday morning I ran down to Booneville to be ready for the District Conference, which convened on Thursday. I found Presiding Elder Young and his corps of preachers greatly in earnest about the Master's business. It was an occasion of pleasant reunion and greetings with the brethren, preachers, and laymen. They treated their fellow-laborer royally. I wish I could have remained with them through the meeting, but duty called elsewhere; so I came down to West Point, Friday night, en route to Strong's, to meet with the Aberdeen District Conference to-day.

May the Lord bless all the brethren and friends who have been helpful in the work we are endeavoring to do in Christ's name and for the advancement of his kingdom!

G. W. BACHMAN.

June 30, 1900.

ABERDEEN DISTRICT CONFERENCE.

The thirtieth session of the Aberdeen District Conference, North Mississippi Conference, convened at Strong's Station, June 28 to July 1, 1900; Rev. W. W. Woollard, P. E., presiding. A program covering all the work of the District Conference had been judiciously arranged by the presiding elder for both the Sunday school and District Conferences.

Thursday was given to the interest of the Sunday-school work. Several fine papers were read. The one by Bro. T. H. Porter deserves special mention. This, we hope, will be given us through the ADVOCATE. There were some very helpful suggestions given in the speeches of Dr. Sykes, of Aberdeen; Bro. McDonnell, of Okolona, and others—all of which, we hope, will benefit the Sunday-school work in our district. We find that only five Sunday-schools in the district have been organized into missionary societies, as required by the Discipline.

Children's Day services have been deferred in many places because of the continuous rains.

The District Conference proper was organized Friday morning. Rev. R. M. Evans was elected secretary. Fourteen of the sixteen pastors were present, with twelve laymen. We regret that so few laymen were with us. We missed very much our Conference Sunday-school Board president, Bro. Leftwich, who is now in Paris attending the World's Fair. The good people of Strong's entertained us royally, and we were glad to have so many of them in constant attendance during the sessions of the Conference. This, however, is characteristic of this East Mississippi prairie people. The disciplinary questions were called, each pastor in order reporting his work. We find that we have had sixty-two accessions to date, with but three meetings held. There is a revival spirit among us, and we are expecting many to be added to our church in this district this year. Forty per cent. of the pastors' salaries has been paid; more than fifteen hundred dollars has been raised on the Twentieth Century Thank-offering. Prairie circuit has led the district in this special work, paying more than two dollars per member. We are in advance on all lines of what the district has been for years.

We were glad to have with us Bro. Griffin, the agent of our Orphans' Home. He raised in cash seventy-three dollars for the Home. The people of our district stand ready to help Bro. Griffin in this important work of caring for our orphans.

Bro. G. W. Bachman came to us on Saturday in the full strength of his labors, supplied with books fresh from our Publishing House.

Rev. G. S. Sanders was recommended to the Annual Conference for admission on trial.

A resolution was passed looking to the establishment of a Methodist paper in Mississippi.

The religious feature of the Conference was magnified, and the preaching was of high order, sermons being delivered by the following brethren, namely: R. M. Evans, E. P. Craddock, T. H. Porter, Richard Wilkinson, J. W. Raper, W. W. Woollard, and G. W. Bachman.

The following were elected delegates to the Annual Conference: S. T. Harkey, W. G. Sykes, F. J. McDonnell, and Asa Watson.

The next Conference goes to Okolona. J. A. LEECH.

CARROLLTON QUARTERLY CONFERENCE.

The Methodist Quarterly Conference last week proved to be an interesting occasion, though the attendance on the business session should have been better. Besides Rev. T. W. Lewis, pastor, there were present W. P. Hughes, A. H. George, and J. R. Bingham, from the Carrollton Church, and Dr. L. H. Hightower, from McAnerny. Rev. B. B. Sullivan, W. L. Duren and W. B. Marshall were also present.

The report on Sunday-schools showed that "both schools were well organized, and enjoy the services of a number of faithful teachers. Good work is being accomplished. However, it is suggested that we might have a variation in one particular without fear of injury, to-wit: Let the teachers frame their own questions, and not depend entirely on the questions laid down in the lesson helps. There are 17 officers and teachers and 153 pupils."

The report on the general state of the church showed that in the past ten weeks "the pastor has made 86 visits and preached 16 times, baptized one infant and received one member into the church on profession of faith. A deep, all-pervading revival is needed. The pastor invokes the aid of the officials and members of the church in this work."

"The sermon on Christian education has been preached at each church. Observed Education Day at Carrollton, and secured $1,330 42 on the Twentieth Century Thank-offering. Carrollton's offering will reach $1,800 by Jan. 1, next. Education Day will be observed at McAnerny the second Sunday in July, and will make a good report there."

Mr. Mitchell preached two good sermons—on Saturday, at 11 o'clock, and at the same hour on Sunday. A hard rain-storm prevented the service on Sunday night. The love-feast, at four o'clock, was greatly enjoyed by a small audience. Two little girls united with the church on profession of faith in Christ.—Carrollton (Miss.) Conservative.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference had a good session, a fair attendance. The Woman's Missionary Societies, both Foreign and Home, had splendid meetings, with splendid programs. Bro. W. T. Griffin, the agent of the Orphans' Home, was present, and secured some fifty-odd dollars in money and subscriptions to the Home. J. B. Randolph was recommended to the Annual Conference for admission on trial. The spiritual state of the church, while low, is steadily improving. Several of the charges have paid their mission assessments. We call special attention to the Corinth circuit. Bro. Rogers has the foreign mission money all in hand in cash, and most all of the domestic money in hand. This circuit is assessed heavy, and this is possibly the first time in the history of the circuit that this has been done by the District Conference, if at all. I am fully convinced that if such can be done on the Corinth circuit, it can be done anywhere in the district. I feel that we shall have great revivals this year. The Holy Spirit seemed to come upon the preachers and people in the sessions of the District Conference. I held Bro. Bradley's third Quarterly Conference on Monday night following, and he had specially good reports, and the financial report was possibly the best in the history of this church for a third Quarterly Conference. He has already sent off his mission moneys. The women here have raised almost a hundred dollars for a thank-offering in their societies on the Twentieth Century Fund. All the preachers in the district were present except W. G. Burke, who was kept away by sickness. Bro. W. D. Burroughs has given up his work for a couple of months, with the hope that with the return of cool weather he may be able to resume work. We ask that the brethren pray for his recovery. We need him so much, besides his suffering and the need of his family.

W. M. YOUNG, P. E.

Booneville, Miss., July 6, 1900.

FOREST DISTRICT, MISSISSIPPI CONFERENCE.

To the Preachers in Charge, and Their Assistants, and the Members of the M. E. Church, South, Forest District, Mississippi Conference—

DEAR BRETHREN: The second round of Quarterly Conferences has ended. Only one charge failed to increase the assessment for ministerial support; all others showed an increasing appreciation of their faithful pastors, and of the privilege of contributing to their maintenance. Four charges have paid less so far to the presiding elder than they did last year: Morton, Walnut Grove, Lake, and Chunkey; three have paid the same: Hillsboro, Newton and Hickory, and Montrose, while Raleigh, Trenton, Vossburg and Heidelberg, Forest, Carthage, Rose Hill, Shiloh, Decatur and Neshoba have done better. Five charges have paid less to the preachers in charge: Walnut Grove, Hillsboro, Lake, Newton and Hickory, and Neshoba; but, with the exception of Walnut Grove (which, for ten weeks, was without a pastor), the deficits are small, while Morton, Raleigh, Trenton, Vossburg and Heidelberg, Forest, Carthage, Rose Hill, Chunkey, Montrose, Shiloh and Decatur show gratifying increase in their payments. In the matter of payments to the Conference assessments, up to the holding of the second Quarterly Conferences, only Hillsboro, Lake, and Newton and Hickory reported less paid than at the same time last year, while all the others showed most encouraging development, especially Raleigh, Rose Hill, Montrose, Forest, and Decatur. Some rainy Sundays prevented the collections for the Bishops' Fund reaching quite to the amount paid up to the same date last year. Only once or twice has the hat had to be sent around the second time.

The several freshets and the many showers and the much grass may tempt our people, in some instances not only to murmur against God, but also to withhold that which is due unto him. Such conduct would deserve greater condemnation and severer afflictions. Encourage the people, each the other, to render unto the Lord that which is due unto him, and not to rob him by withholding tithes and offerings. "There is that which withholdeth more than is meet, and it tendeth to poverty; there is that scattereth, and yet increaseth." "Them that honor me, I will honor, saith the Lord." We need now to "trust in the Lord and do good." Let us all be honest towards God and true to our vows. And let us carry out our resolutions, so enthusiastically adopted by the District Conference, and "pay everything in full."

Let us be true to the church and to our vows. Keep aloof from every movement which tends to "come-outism," whether under the guise of "Interdenominationalism," or "evangelical alliance," or "Christian alliance." Let our preachers preach the doctrines of Methodism—not a diluted gospel, but the old gospel, which is still "the power of God unto the salvation of everyone that believeth." Let the laymen stand by their pastors, and follow them as they follow the Lord Jesus Christ. While I do not object to properly accredited evangelists (as everyone who knows me is fully informed), yet I do object to the intrusion of unauthorized ecclesiastical tramps who come to sow discord and provoke strife. The preacher in charge controls the pulpits in his pastorate, and having the welfare of his people at heart, will call in such human help as he may deem best. Let lay members and pastors work together, and be of one mind and one heart; "and the very God of peace sanctify you wholly."

Yours faithfully,

T. L. MELLEN, P. E.

Forest, Miss., July 4, 1900.

Special Summer Course at the Moody Bible Institute, Chicago.

The Moody Bible Institute, of Chicago, once more announces a special course of biblical instruction covering the Summer months, under the conduct of the Rev. James M. Gray, D. D., of Boston. The great benefit which this course has proven to certain special classes of persons hitherto led Mr. Moody to plan for it again this year almost immediately after its close last year.

While it extends from June 1 to Oct. 1, yet the curriculum is of such an accommodating character that pastors, public school teachers, and others, can arrange to take in part of it during their vacation, and, as matter of fact, many of them thus avail themselves.

There are day classes which number three hundred, or more, and evening classes easily twice as large, or larger. A dispensational study of the Old Testament prophets is announced for Tuesday evenings, to extend through the whole course, while on Thursday evenings Sunday-school workers are instructed in the use of the International Lessons. The day teaching is at present in the poetical books of the Old Testament, to be followed by a comparative study of the Gospels, and the analysis of two or three of the New Testament epistles.

As opportunity offers, lectures may also be given on such themes as comparative religion and inspiration.

Dr. Gray's method is particularly helpful in assisting beginners to expound the Bible for themselves, and prepare Bible readings and religious addresses.

Students who enroll for the special Summer course are entitled also to the full privileges of the regular departments of the Institute, which include the musical work under Prof. Towner, Miss Mabel Hall's instruction for primary Sunday-school teachers, and practical experience in tent, open-air meetings, jail work, mission services, etc.

These privileges are absolutely free to all. Enquiries about further details, including terms for board, etc., may be made directly to the Institute, 80 Institute Place, Chicago.

Young people, you must say what the future shall be, and if you are true to your responsibilities, the world will be better for your having passed through it.—Rev. R. N. Avison.

Communications.

DISTRICT DOTS.

I was quite surprised and "set to thinking" the other day when I received a letter from one of our preachers, in which he penned this: "I am learning to preach from some texts I never could have preached from had I not been sent here. My coming here may be hard on the people, but it is the making of the preacher."

There is a bit of philosophy which I heartily commend to the earnest and thoughtful consideration of every itinerant preacher. This brother, having looked over his field, concludes that his old sermons are not applicable in his new surroundings, and that, if he preaches them, he will be as "one who beateth the air," and will do nothing for the glory of Christ or the furtherance of his cause. He shows the sincerity of his heart in the work of the Lord by first getting a proper conception of his relation to the people for whom he is to minister, and then adjusting himself to that relation in such a manner as to be able to use all his present resources, and to develop new resources as occasion may demand. If he can not make the old text exactly fit the new relation, he seeks out a new text and elaborates its theme into perfect adjustment to the needs of his people. He looks carefully over the old "sugar-sticks," upon which he has bestowed some of his best work, and which lie very close to his heart, and if he finds them inappropriate, he does not try to use useless things, but lays them aside, and goes to work and makes sermons that will supply the needs of his people, and he delivers them in all their freshness as a new creation, and with an unction born of his own faith, and they go down into their hearts and spring up in their lives, and Christ is honored by them. In this way he feeds his people with nourishing food, and is himself nourished. In adapting his ministrations to the wants of his flock, he makes them strong and vigorous, and is himself made strong and vigorous. Such a way of ministering avoids "the dead line" so much talked about by the people and so much feared by the preachers.

In looking again at the words the brother used in the letter spoken of, another view opens to me. There is no evidence of the complaining spirit. He has gone to his appointment as the place where he is to work for at least a year, and, instead of quarreling at the Bishop and elders for sending him to such a poor place, he rejoices in the fact of having even that place where he can work for his Lord, and thus show his appreciation of the love which has redeemed him. I commend this view to those preachers who are constantly cherishing the idea that their talents and acquirements are not appreciated by the appointing power. It is my observation that the preacher who entertains that idea is incurable by ordinary means. Nothing can satisfy him. Give him the best appointment possible, and he will complain that the appointing power has ignored his talents and depreciated his worth before the whole church. Such a preacher goes to his work in a spirit which depresses the expectations and hopes of his new people, and effectually hedges up all ways to success. The people are quick to discover this state of mind in their preacher, and the discovery always reacts against the preacher. He rears obstacles to his own success, and must answer for it to his Master.

These preachers have fallen into the delusion Paul cautioned against in Galatians, sixth chapter and third verse. What they consider their "greatness" is by all disinterested people looked upon as a vast and unbounded "emptiness." I have never seen this curious thing more clearly portrayed than by rugged old Thomas Carlyle, and I commend the portrayal to all concerned. In "Heroes and Hero Worship" he says: "Examine the man who lives in misery because he does not shine above other men; who goes about producing himself, unwisely anxious about his gifts and claims; struggling to force everybody, as it were, begging everybody, for God's sake, to acknowledge him a great man, and to set him over the heads of men! Such a creature is among the wretchedest sights seen under this sun. A great man? A poor, morbid, prurient, empty man! He can not walk on quiet paths, and unless you look at him, wonder at him, write paragraphs about him, he can not live. It is the 'emptiness' of the man, not his greatness. Because there is nothing in him, he hungers and thirsts that you should find something in him." It seems as if the rugged old philosopher of Chelsea had been observing some of our preachers! P. E

Correspondence.

THE SAM JONES CAMP MEETING.

Mr. Editor: Please grant me space once again in the columns of the Advocate to say a few words touching the approaching annual camp meeting at the Sam Jones Camp Ground, near the town of Gloster, on the line of the Y. and M. V. R R.

The semi-annual meeting of the association fixed on Aug. 3, proximo, as the opening day, the meeting to continue ten days, as usual. The primal object of this association, if of no other camp meeting association, is the advancement of the cause of God and the salvation of human souls, and to this end the best efforts of its members and friends have been, and will continue to be, directed.

Some improvements have been made which will add to the comfort of visitors, and make the grounds more attractive as an ideal place for a pleasant outing of a few days. To this add the attraction and enjoyment of communion with God in his original temple, and the society of his people, and the inducements for a large attendance of tenters are ample.

The place itself is delightful for situation; cool and pleasant, as a rule; the waters health-giver, and of superior excellence in other respects; the fare at the hotel good enough for an opinure, and the charges nominal. It is not the desire of the association to make money, but only to secure the actual cost of running the hotel. Seven dollars and fifty cents for ten days' board and lodging is not at all an exorbitant price. In fact, it is about as cheap as one can expect to have a living at home.

Families who do not own tents on the grounds can secure them for the meeting, or longer, at a nominal rental, and there is no place where the same advantages, as to health, cost and surroundings, can be obtained in this part of the country.

Dr. Hayner, of Nashville, Tenn., a preacher of ability and reputation, will conduct the services and the devotional features of the meeting, and its promise of lasting good are brighter than for years past. There will be no disturbing element, either in men or doctrine, to vex Zion and clog the chariot wheels of salvation.

The usual arrangements with the railroad will be in force, and it is hoped that the present, or coming, meeting will be a record-breaker for Sam Jones, both as to attendance and lasting results for good.

Yours truly, Rex.

GREENSBURG COLLEGIATE INSTITUTE.

Mr. Editor: Although Johnston Collegiate Institute has been in operation under the auspices of the M. E. Church, South, for several years, we do not remember to have seen its claims presented through the columns of the Advocate. Whether this silence has been due to the modesty of the friends of the Institution, or to the fact that they have been crowded out by the more pretentious enterprises of the church, we do not know. However this may be, in view of recent events in connection with the school, and its plans and prospects for the future, we ask a hearing of Louisiana Methodists. The relation which the institution sustains to the church will be seen by reference to the report of the Board of Education of the Louisiana Conference, submitted to the Conference in December, 1896, at Ruston. Under the head of "Johnston Collegiate Institute" this report says, "This institute, while under the care of the Conference, is not its property, but soon will be, as this Board is informed." The reason for its not being the property of the Conference is stated in a report of the same Board, submitted at Crowley in 1898, in these words, "It (meaning J. C. I.) will become the property of the church as soon as a small debt is paid."

We are glad to be able to announce to the church that the payment of the debt referred to above has been provided for, and at the approaching session of the Louisiana Conference the property, unencumbered, will be tendered the church, and will then be brought completely under the control and into the possession of the Conference. While the institution had been offering a regular collegiate course leading to the A. B. and B. S. degrees, at a meeting of the Board of Trustees, held in August, 1899, sincerely desiring to put themselves in line with the educational policy of the church, and with the report of the Commission of Education before it, the Board unanimously decided to cease conferring degrees, and instructed its principal-elect to conform the curriculum to that recommended by the commission for academies or secondary schools, continuing, in addition to this work, to do such work as is done in the Freshman and Sophomore classes of our colleges, until such time as the colleges of the Conference shall conform to the recommendations of the commission, and ceased to do preparatory work. Thus the Board of Trust has done all in its power to remove the Institution from competition with Centenary and Mansfield Colleges, and the school is ready, whenever the time shall come in our Conference for the correlation of our institutions of learning, to fall into its place as an academy or secondary school.

If we really are to have a correlated system of education in the M. E. Church, South, there will be no more important feature of that system than the academy or secondary school. This feature will alone save the system from top-heaviness. The practical usefulness of the most magnificent superstructure will depend upon the solidity of its foundation.

The trend in educational circles has been for several years, and is now, toward raising the curricula of our colleges, and proportionately raising the standard of requirements for admission into the college classes. The fact is potent that the higher the curriculum of the college is raised, the farther it is removed from the great mass of the people, since the number who have time and means to take a course in a high-grade college is very small in comparison with our membership. Thus a system of education which neglects preparatory or secondary schools will fail to reach the great majority of the young people of the church.

Methodism has always boasted in her mission to the great masses of the people, and she can not afford to ignore them in her educational plans. We sincerely believe if a man has $100,000 to give to Christian education, that if he really wants to bless humanity with it, it would be far better for him to divide it among ten or twenty secondary schools than to give it to some high-grade college whose circle of influence is necessarily limited to a very narrow circle. Not only is this class of school essential to the good of the church, but it is also necessary to the existence of our high-grade colleges themselves. In order to have a high-grade college, a certain amount of preparatory work must be done. Every college catalogue emphasizes the need of thorough preparatory training, and deplores the lack of this upon the part of the majority of applicants for admission to the college. To meet this deficiency most of our colleges in the past have had their sub-Freshman, or preparatory department. That this plan is open to serious objection is proved by the manifest disposition on the part of the leading colleges to do away with this department. Frequently the support of the college proper depends in part upon the surplus income of the preparatory department. This is a manifest injustice to the student in that department.

The suspicion that there is on the part of some a feeling that there is no room for Johnston Collegiate Institute in our Conference is our excuse for pleading thus at length for this grade of school.

The property which shall be tendered the church consists of a splendid main building of two stories, well adapted to the purpose for which it was built. It represents an outlay of about $4,500, the bulk of which has come from the people of the immediate vicinity of Greensburg. An expenditure of $2,000 by the church would give us a plant which could not be duplicated anywhere in the bounds of the Louisiana Conference for less than $10,000. Our immediate and urgent need is a supply of desks, maps, globes, etc, and a good working library. This, by all means, we should have by the opening of the school in September. Our aim from the beginning has been to furnish board and tuition at the lowest rates consistent with thorough work. In this respect we invite comparison with any other institution of like grade in the South.

In conclusion, we beg leave to say a personal word. We undertook this work in response to what we took to be the urgent call of the church. In order to do it we severed pastoral ties which, to us, were very delightful. We are here neither for money nor glory, but for the good of the church upon whose altar we have laid our all. We are conscious of no abatement of that itinerant spirit which possessed us in the pastorate. We have never had a more difficult charge to fill, and never felt more fully the need of the sympathy and prayers of our friends and brethren. We hope that our people will remember Johnston Collegiate Institute in making their Twentieth Century Offerings and at a "throne of grace."

P. M. Brown.

June 27, 1900.

LETTER FROM JAPAN.

Mr. Editor: Just ten days ago (May 21) another little baby boy was welcomed to our home and hearts. The Japanese law says that, within ten days after the birth of a child, his name, etc., must be reported to the District Office. Unfortunately, being ignorant until yesterday of the law, the little stranger has not yet been named. To tell the truth, all our other girls having been boys, we had fixed on a name; but it is more suitable for a girl than for a boy. But this is the tenth day, and the law says that the report "must be sent" in to-day, and that in the report the baby "must be named." I could get no extension of time on either point.

Well, we were rather troubled, for nobody likes to be hurried in such a matter as naming a baby; so I told my teacher to tell them plainly that we had not decided on his name, but that, if they "had to have a name" for the report, to write it "George." Then I had to add in the report my name, age, native place, present residence, my wife's name, the place and day of birth, and the number of the boy—that is, whether he was number 1, 2, 3, or 4. The last is his number. They asked nothing about the girls. So I sent the report in by my teacher. After a little while he came back to ask the hour when he was born, and to get me to sign my name in English. An hour or so later he came back again to ask the day, month and year of my birth, and, as the whole paper had to be recopied, to get me to sign my name again in English. I have not heard of it since, but it is quite possible that they have not yet gotten all the necessary information they desire, and I may hear from them again to-morrow.

If red-tape is an indication of civilization, we certainly have it out here. Yours truly,

B. W. Waters.

Osaka, Japan, May 31, 1900.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb...
Miss. Conf.....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

On Wednesday, June 13, closed a most enjoyable and profitable session of the North Mississippi Conference W. F. M. S. Each train, Saturday, had left its quota of delegates and visitors, so that ere the night came on the committee had bestowed a goodly number in the hospitable homes of our entertainers. That committee, headed by our Conference host, the indefatigable Rev. N. G. Angustus, fulfilled every duty in a most satisfactory manner.

The evening hour and the church bell's joyful peal called together many worshipers to participate in the opening consecration service conducted by Mrs. Hartwell. It was indeed good to be there, and as one and another bore testimony to the blessing which follows enlistment in this work for woman by women, glad tears gave evidence of the feelings of all hearts. One dear, faithful worker arose, with countenance all aglow, and said, "Since engaging in this work, year after year, I find the world's hold on me growing less."

True it is that as one becomes more in love with the Lord's work, the allurements of the world grow less attractive. After spending a while in such delightful manner the president announced a brief service commemorative of Misses Richardson and Haygood. Appropriate remarks were made touching the life and labors of Miss Richardson, who, though having wrought but one year, accomplished much. Mrs. McIntosh gave a short account of her association with Miss Haygood, whose useful life, at sunset of April 29, closed its earthly tasks to enter into a life of eternal fruition. That was a sweet talk about one whose "life was hid with Christ in God," and who lived as "seeing Him who is invisible." Miss Gary, of our China Mission, made some touching allusions to Miss Haygood's life among her fellow-workers in the foreign field. How much she was beloved by them can be reckoned by one expression from Miss Gary. "Miss Haygood," said Miss Gary, "is the only woman that, having forgotten myself for the moment, I ever called mother."

With such companionship, is it any wonder that those stricken ones look into each other's pallid faces with the mute inquiry, "Who will be our leader now?"

The evening service closed with prayer by Bro. Thames, who had passed awhile with us while en route to Millsaps commencement.

Sunday dawned bright, beautiful, in pleasant contrast to the many days of rain preceding. The annual sermon was preached by Rev. T. Y. Ramsey. His theme, "Preaching repentance and remission of sins in Jesus' name among all nations," was kept well in hand, and his discourse made a lasting impression upon the hearers. At the conclusion of the sermon a large number of communicants pledged anew their fealty to the blessed Savior in partaking of the Lord's Supper.

Sunday afternoon Miss Cecile Ramsay conducted a children's service, during which a most interesting talk was given by Miss Gary. She told the children of little Chinese boys and girls—some good and happy, some poor and wretched; also of the baby towers, where, in consequence of the worship of ancestors, little girl babies are thrown to perish. Many other things she mentioned that can not fail of accomplishing good.

The evening was given over to addresses of welcome and response, musical and poetical selections, and to an address by Miss Gary. Our Conference secretary, Mrs. McIntosh, was indeed fortunate in securing for our meeting one so competent as well as so willing. Her earnest manner, with her graphic delineation of places and people, gave a deeper insight into the necessity and vastness of the work she so loves, and many who heard experienced a deepening of interest.

Monday morning the business routine was taken up, and continued until Wednesday noon, intermitted by the introduction of a larger number of visitors than usual. Several brethren gladdened our hearts by expressions of commendation or encouragement.

On Monday evening Dr. Annie Walters Fearn came before a large audience in the gorgeous dress worn by Chinese women of the higher class. Her talk, like that of Miss Gary, though along lines that should be well known by all missionary workers, was made in such clear, forceful language that many items were like a revelation to some who heard. Worship of ancestors and foot-binding were dwelt upon at some length, and, in closing, each of these consecrated women said, "But wherever Christianity enters a home, foot-binding ceases." Then also from those homes dear little girls are no longer cast into the "baby towers" to die.

Our faithful corresponding secretary gave evidence of a good year's work, and showed full well her fitness as representative in her report of the proceedings of the Woman's Board of Foreign Missions, recently convened in Paris, Texas. Press of work crowded out some items of that as well as parts of Mrs. McIntosh's report of the Ecumenical Missionary Conference. However, enough was said to warrant the opinion expressed in the words of another, that "the Ecumenical Conference is the greatest meeting of the church of Christ up to this date."

Seeing so much to accomplish within a limited time, our president, Mrs. Hoskins, modestly withheld the customary address, giving in its stead, from time to time, comforting thoughts and brave, stirring words to cheer us through the battles of another year.

The lengthening proportions of this paper forbid the telling of much that I would like to say.

Several episodes linger pleasantly in the minds of those who spent such delightful days enjoying the splendid hospitality of Durant, the beautiful little city of oaks. One worthy of mention is the elegant reception tendered our body by the local auxiliary in the home of one of the members, Mrs. Johnson. Another was the drive to Castalian Spring, given adult and juvenile delegates.

Reports from all parts of the Conference show cause for gratitude. Most old organizations "hold their own," while some new ones have been formed. Treasurer's report quite gratifying. Election of officers, the last item of business, shows some changes. Those who have served gave faithful, efficient labor, and, as a society, we thank them.

Those elected for the ensuing year are: President, Mrs. M. I. Hoskins; vice-president, Mrs. S. M. Thames; recording secretary, Miss Grider; corresponding secretary, Mrs. H. P. Gibbs; treasurer, Mrs. Bancroft; auditor, Mrs. J. F. Evans; editor, Mrs. G. H. Lipscomb. Secretaries of districts: Columbus district, Mrs. Woodward; Aberdeen, Miss Arrington; Corinth, Mrs. H. T. Gaines; Sardis, Miss Raiford; Grenada, Mrs. Hartwell; Winona, Mrs. B. L. Jones; Greenville, Mrs. G. C. Jones; Holly Springs, Miss Hinton; Durant, Miss Cecile Ramsey.

Inka was chosen as place of next annual meeting.

All business having been finished, a sweet devotional service was conducted by Mrs. J. D. Shell.

Mrs J. F. Evans.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. M. R. Kennedy, of Louisiana Conference

The honor of holding the first District Home Mission Meeting in the Mississippi Conference belongs to Jackson district. We give below report of this meeting by the secretary, Mrs. Horton. We congratulate Jackson district on having such a stirring district secretary as Mrs. Parks, and hope soon to hear from all the other districts. (Editor.)

The district meeting of the Home Mission Societies of Jackson district, Mississippi Conference, was held at Yazoo City, May 24, 1900, in the Methodist Church. The meeting was called to order by the district secretary, Mrs. Parks. Devotional exercises were conducted by Miss Addie Purnell, president of the Conference Society. Mrs. S. A. Horton was elected secretary. Those present were profitably entertained by Mrs. Sudie Parker, who discussed the importance of making sacrifices that others might have the gospel. Her words were indeed an inspiration to all. Reports from societies were then called for by the secretary.

First Church, Jackson, was represented by Mrs. Parker. She reported thirty members. Dues paid, $33.20; specials, $55 80; local work, $83.90—making a total of $172.60. Capitol Street, Jackson, was represented by Miss Hope Jelks, who reported that society in good working order. Brandon sent a written report, read by Miss Mande Mulhollan, stating that the society was in good condition. Canton sent written report; $55.90 raised from March, 1899, to March, 1900. The report of the Juvenile Society in Yazoo was read by Miss Berry. It has Mrs. Alice Parks for its leader, and numbers thirty-three. This society is only a few months old, and promises to do good work. Mrs. R. L. Bennett reported the recent organization of a society in Yazoo City. It has twenty members, also seven subscribers to "Our Homes." Much interest is manifested in the work.

Mrs. Bennett read an article telling of the Board meeting recently held in New Orleans.

Thanks were tendered the people of Yazoo City for their hospitality. Bro. Crymes, being present, was asked to lead in prayer, after which the pleasant meeting adjourned with the benediction by Rev. J. A. B. Jones.

Notwithstanding we were few in number, we had a most excellent meeting. I am sure it will result in great good to the cause, and especially to us here in Yazoo City. We will gladly greet the society again.

Mrs. S. A. Horton,
Secretary.

A GOOD THING.

I call the attention of the preachers to one of the best things I have seen lately. The Fifty-fourth Annual Report of the Board of Missions of our church is the fullest and clearest statement of our missionary work that I have ever seen. Everything necessary to an intelligent understanding of the mission fields, at home and abroad, and of the money expended, and of the work done, is succinctly given in that report. The Treasurer of the Board of Missions publishes his report in full, so that the church can know whence every dollar came and to what it has been applied. The roll of Conferences is given, and the percentage each paid on assessment, and the fact comes out that no Conference last year paid its assessment in full.

In the ADVOCATE'S jurisdiction the case stands thus: North Mississippi paid 68 per cent.; Louisiana paid 66 per cent., and Mississippi paid 64 per cent. The report also gives the minutes of the last meeting of the Board, which ought to be of interest to every preacher. Then we have given the Charter, Constitution and By-Laws of the Missionary Society and the Missionary Manual and the Missionary Directory of the names and stations of every person working in the mission field under the authority of our church. This report is a most valuable instrument with which to work in order to raise our collections.

Let our preachers get the facts and figures from this report, and a new baptism of the missionary spirit, and then go out among the people and teach them these things, and we shall see a very perceptible rise in the rate of percentage reported next Conference. I believe a judicious use of this report by the pastors will send our collections far above the notch they stand at now.

Why should not every preacher resolve to raise his full assessment? That is little enough, surely. The assessments are not heavy and burdensome. This is shown by the fact that some of our pastors have already collected the full amount and sent it forward. Let every preacher send six cents for postage, and get this report and make known its facts and figures to his people. It is the best thing for use in a missionary mass meeting that can possibly be used.

C. W. CARTER.

FROM COVINGTON.

MR. EDITOR: While this part of the State is as old almost as the history of creation, yet it is new to me—new in locality, in people, and new in improvements. There are many things which would interest a traveler.

The town of Covington has a progressive League only recently organized, which indicates that all has not been done for improvement that the people could have achieved. One of the aims is to open a park, not only to beautify the town, but to afford a pleasure resort for the weary, for the lounger, and for children of tender age. The loving swain can here pour out his tale of love into ears eager to listen and to apply with unbounded joy. There are twenty houses of business, including dry goods, drug stores, groceries, and fruit vendors. The town is connected with New Orleans by rail and water. The physicians located in its limits are trustworthy and skillful.

We often speak of the poor pine woods, as if no riches have been granted to them by our Creator. In this we deceive ourselves. The dense forests of this growth all around Covington are rich in deep solitude, in tall trees, and in undulating stretches of soil, which, though not adapted to the growth of sugar cane, yet will yield many cereals useful to man. Fruit trees may be cultivated with the prospect of a fair yield. In some places I noticed that pecan orchards had been planted out. I noticed one dairy farm and a few Jersey cows resting in the shade. In these forests there are many beautiful residences, showing in what estimation they are held.

Mayor Flower has a residence near the Claiborne Hotel. This hotel is surrounded by shade, and has a very airy appearance. It is four or five hundred feet long, with a gallery extending the whole length. An artesian well supplies a copious quantity of water for all necessary purposes. Abita has a spring, owned by a company, which bottles its waters and forwards them to New Orleans, where they are sold. Mulberry Grove, which has some celebrity as a health resort, is situated two miles from this town. Chin Chuba, a Catholic asylum for the deaf and dumb, is located six miles in the country. Near by the water cure is to be found. These are the most noted places I had the pleasure of visiting.

We have been visited by Revs. J. F. Foster and F. N. Parker, of the city. The latter called on me. Dr. Clay, who is in charge of the Waif's Home, was here not long since for the purpose of purchasing him a home. Mrs. Parker, widow of Bishop Parker, is here for her health. Thus it may be seen that we are not out of the world, but that we are a very important part of it. Mrs. Mary Elderman and Mrs. Susan Lesher, the former of Louisiana Avenue, and the latter of Rayne Memorial, spent two weeks at the place where I am boarding, and showed me many favors. They expressed a deep interest in my recovery, and to facilitate it took me out in the forenoon on rides penetrating, by the highways, almost every part of the surrounding country. This, with other kind attentions, makes me feel that there is still in the human family those who can feel for the sufferings of others, and render them less painful. What would the world do without the noble and pious women of the church?

Whilst the public schools here are kept up, there is a high school in course of construction. It is a large brick structure, two or three stories high, located about one mile west from the town, surrounded by a dense pine forest. There is no healthier locality for a school to be found anywhere. Prof. Dickson is the conspicuous figure in its erection, and will be the president. Thirty or forty boarders can find comfortable quarters there. It is indeed a school that deserves to prosper.

J. F. SCURLOCK.

FROM REV. SAM Q. BASS.

MR. EDITOR: If you can give room, I would like to say a few words. I spent a few days at our District Conference at Booneville, Miss., last week. Had a nice, good time. I did not stay to the close, but during my stay the business of the Conference seemed to move harmoniously along, and Bro. W. M. Young seems at home in the presiding elder's chair. I was specially delighted with the woman's work of the district, and also that of the children; but I fear that there is a lack of a little more effort on the part of our pastors in the encouraging our good women in their work. A good woman is a power for God, and those of them who are engaged in his work ought to be helped in every way possible. We need a revival of old-time power all over our district. May the Lord send it!

Some of the pastors asked me why I was not preaching more this year. I will explain. For more than five months my wife has been confined to her room and bed; not able to do anything at all, nor able for me to leave her. When Spring opened up I had several engagements with pastors in different parts of our church; but the above cause has kept me at home. No one but God knows the heart-aches that I have endured in the last five months. We do not know why we are stopped in our work at times, as many of us are; but one thing we do know: "All things work together for good to them that love God." I love God, and, therefore, there is "good" somewhere in all this affliction for me. For the last three or four days my wife has been able to creep about in her room most of the day, and we are hopeful that she will soon be in better health.

So, my brother, I am under the cross, and ready to work when health will admit. I have four promises out for this Summer, and trust that I may be able to meet them. It seems to me that our pastors ought to put to work every local preacher in our connection this Summer, and do all in their power to make this, the last year of the nineteenth century, the best year in the history of our Methodism. We ought to have a half million conversions and additions to our church by Conference. I love all denominations, but I love our own the best, and these three things that I would I have said of Southern Methodism as she steps in the new century: 1. She has the most consecrated, Holy-Ghost set of ministers of any church on earth; 2. She had more sons and daughters born into the kingdom of God in 1900 than any other church; 3. She paid more money to the cause of education (according to number of members) than any church.

Well, I have already said too much, or taken up too much space; must close.

May God bless every pastor and local preacher! SAM Q. BASS.

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DALLAS, TEXAS.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical. Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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THURSDAY, JULY 12, 1900.

THE SABBATH MUST BE PRESERVED.

We are now in the midst of the season when temptations to desecrate the Sabbath are unusually strong and numerous. Railroads all over the country seem to put a premium upon Sabbath profanation by offering special inducements to travel on that day. Sunday excursions to the seaside, to sporting grounds, to watering-places and places of amusement, are held out as baits to the pleasure-loving, and church members by the hundred—many of them, alas! being Protestants—are caught by these attractions, and convert the Lord's day into a day of revelry and frivolity. While all unnecessary toil ought to be remitted on the Sabbath, it is by no means to be made a season for sport and amusement, for abandonment to physical enjoyment. And yet multitudes in our land who ought to know better, and have been better instructed, when the Sabbath comes, instead of going to church and seeking spiritual refreshment as well as bodily rest, board the cars, or their bicycles, or perhaps their buggies, and rush off to scenes of fun and folly, where God's commands are dishonored and the voice of conscience is stifled.

It is alarming how many evil forces are at work seeking to undermine the Sabbath, both as a day of rest and as a day of worship. Professing Christians are tolerating and seeking to excuse more than one business that is run on the Sabbath, both in violation of the civil law and of the unquestioned teaching of the Word of God. We are not a pessimist, and we do not believe that civilization, as a whole, is going backward, but we can not shut our eyes to the fact that the welfare of Church and State is being imperiled, and the progress of Christianity among us is being grievously hindered by the flood-tide of Sabbath desecration that is sweeping over the country. Unless Christians of all denominations awake to the momentous importance of preserving the integrity of the Sabbath, the cause of righteousness will be given a backset that it will take years to overcome. Destroy the sanctity of the Sabbath, and the voice of the pulpit will be hushed, the churches will become deserted, truth and righteousness will be forgotten, and a great horror of spiritual darkness will settle over our land.

It is evident that if the rising generation is to be preserved from becoming, in large measure, Sabbath breakers and religion despisers, Christian people everywhere must make a tremendous and determined fight in behalf of Sabbath observance. It is not to be expected that the godless and those who have been deprived, wholly or in part, of religious instruction, will keep the Sabbath strictly. Charity should be shown such persons, and they should be allowed some license that we do not allow ourselves, but Christians must oppose with firm and united front the turning of the Sabbath into a day of traffic and jollification.

For the sake of saving a few paltry dollars, or for mere convenience sake, not a few church members are guilty of the sin and folly of patronizing Sunday excursions, thus bartering away principle and the favor of God for a trivial mess of pottage. The fact that scores and hundreds throw restraint to the winds and do their own pleasure on the Sabbath does not make such conduct right, any more than does the commission of a thousand murders make murder legal and commendable.

The only works that are excusable on the Sabbath day are "works of necessity and mercy." All occupations and duties that do not come under this category, according to the plain teaching of the New Testament, are unlawful on the Sabbath day. In the details of Sabbath observance there are many points about which Christians honestly differ, and we should be careful not to pass harsh judgment upon those who do not see things as we do. Let every man be fully "persuaded in his mind," but let him be sure that he is seeking to be guided by the Scriptures and by the Holy Spirit.

When General Grant was in Paris, the President of France, as a special token of respect, invited him to a place in the grand stand to witness the famous Sunday races. To decline such an invitation is considered a great discourtesy. Such a thing had never been heard of, but General Grant, in a polite note, declined the honor, and said to the head of the French Republic: "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." When the Sabbath came that great military hero sought out the American chapel, and was one of the quiet worshipers there. How striking is the contrast between the reverence and courage thus manifested by General Grant and the shameful and silly conduct of many professing Christians of to-day, who seem to think that when they are in Rome they must do as Rome does.

RUNNING A PAPER NOT A "SOFT JOB."

The following expressive paragraph from Bishop Keener's "History of the ADVOCATE," published in the anniversary number, Feb. 8, 1883, furnishes interesting reading as well as food for reflection to those who may imagine that running a religious journal is a sort of sinecure. Says the good Bishop, who, for four years, experienced the pressure of the editorial harness: "Almost everybody imagines he can teach a school, run a country store, or publish a paper. I thought so once, but after more than thirty years of observation in this line, and some experience, it now distresses me to see one attempting to start a new paper. If to live by the skin of one's teeth, if to have nightly sweats, if to see all things in the light of an editorial paragraph; if to make all correspondents, sooner or later, cool friends or active opponents; if to grow empty year by year and day by day, until you feel—in fact, know—that you are to everybody, except to your own immediate family, 'as sounding brass or a tinkling cymbal;' if this is a thing to be sought after, then turn editor or publisher of an Advocate, either or both, as you may have opportunity."

SABBATH KEEPING A SAFEGUARD AGAINST INSANITY.

Aside from the immeasurable spiritual benefit that comes from keeping the Sabbath holy, it has been proved beyond all question that the observance of the Sabbath as a day of rest conduces to health, happiness, and longevity. In an able article in the July Century Magazine on, "How to Safeguard One's Sanity," Dr. J. M. Buckley, of New York City, says: "The observance of one day in seven by a complete change in subjects of thought, and the suspension of the modes of activity required for six days, would be philosophical, even though it had no basis in religion. In the first French Revolution the attempt was made to have a holiday once in five days, and again once in ten. The intervals were too frequent under the first plan, and did not occur often enough under the second. Hence those who hated the system which enforced the Sabbath were forced to return to it.

"The superintendent of one of the largest hospitals for the insane declares that nineteen out of twenty of the business and professional men who come under his care have been in the habit of carrying business on their minds for seven days in each and every week."

The trustees of Trinity College, Durham, N. C., are having a handsome residence erected for their popular president, Dr. John C. Kilgo.

MILLSAPS LAW DEPARTMENT.

The Board of Trustees of Millsaps College, at their recent annual meeting, made two additions to the faculty of the Law Department: Mr. W. R. Harper and Hon. A. H. Whitfield. This makes the Law Department of Millsaps equal to any law school in the South. Hon. Edward Mayes, principal of the department, is widely known, not only as an attorney, but as a law professor of distinguished ability, he having been for many years at the head of the Law Department of the State University. Judge Whitfield is the present chief justice of the Supreme Court of Mississippi. He was also for some years at the head of the Law Department of the State University, filling the place with marked ability. W. R. Harper is a practitioner of the Jackson bar, and is recognized as pre-eminently learned in the law. With such a faculty, and with one of the best law libraries in the South domiciled in the State Capitol, and with the Supreme Court and numerous other courts, State and Federal, in frequent session there, Millsaps College now offers to law students facilities not surpassed in that section.

DR. AND MRS. FEARN IN NEW ORLEANS.

Those splendidly equipped and deeply consecrated missionaries, Dr. and Mrs. J. B. Fearn, of Soochow, China, who are at home on a furlough, have been spending a few days in this city in the interest of the missionary cause. On Sunday morning last Dr. Fearn delivered a highly instructive and interesting address at Rayne Memorial respecting China, upon which the eyes of the whole civilized world are now centered, touching incidentally upon the causes of the present troubles, and what these troubles presage. At five o'clock P. M., at the same place, a Young People's Missionary Mass Meeting was held, at which Mrs. Fearn, who is also an M. D., made a very impressive and edifying talk.

Sunday evening the Doctor and his wife spoke at Carondelet Street Church to a good-sized audience, narrating some of their experiences, and throwing much light upon Chinese customs, and upon the methods pursued by the missionaries in their work. Their addresses were listened to with the greatest eagerness, and will do no little to promote intelligent interest in foreign missions. Everybody was charmed with these noble missionaries.

Dr. and Mrs. Fearn have been in New York, and also in Philadelphia, for several months taking a post-graduate medical course, which they have just completed. While in the city they were the guests of Mr. and Mrs. F. A. Dicks. They expect to sail from San Francisco for Shanghai, China, Sept. 6.

Dr. Fearn is deeply impressed with the importance of pushing the movement now on foot to establish a Methodist university at Soochow.

DEATH OF MRS. E. J. RAIFORD.

We are deeply pained to learn of the death, which occurred at Gloster, Miss., Sunday morning, July 1, of Mrs. E. J. Raiford, who for years has been a prominent, active, and consistent member of the Methodist Church, and who was one of the most influential and highly esteemed women of the community where she lived. She was the widow of the Hon. Wm. B. Raiford, deceased, and had been a resident at Gloster for ten or twelve years.

Sister Raiford joined the church in early womanhood, and was ever an earnest, useful Christian. Having been her pastor for three years, the assistant editor came to know her intimately, and feels that in her death he has lost one of his truest and best friends. She had reached the ripe age of sixty-seven years. She left five children—two sons and three daughters—all grown. May God graciously comfort them in their deep sorrow!

REV. A. B. NICHOLSON DEAD.

MR. EDITOR: To-day, at 4:30 P. M., we laid to rest in the cemetery at this place our good brother, Rev. A. B. Nicholson. Bro. Nicholson died this morning at 3 o'clock. He has been a great sufferer, and confined to his bed the greater part of this year. In the midst of this suffering he was often heard to say: "Praise the Lord; I am going home to rest." A suitable account of his life will be furnished later for publication. Let prayers by the church be made for Sister Nicholson. Yours, J. T. LEGGETT.

Hazlehurst, Miss., July 2, 1900.

The announcement of the death of this aged veteran of the cross will be read with profound sorrow by his many friends in Mississippi and Louisiana. When in his prime he was one of the most useful and successful preachers in the Mississippi Conference.

DR. LAMBUTH ON THE CAUSES OF THE DISTURBANCES IN CHINA.

Realizing that Dr. W. R. Lambuth, one of our Missionary Secretaries, has spent most of his life in China, and is thoroughly conversant with affairs in that land, about a week ago we addressed a letter to him, asking for such information as he could give respecting the true origin of the troubles prevailing there. His reply, which we take the liberty of publishing in full below, will, we feel sure, be read with eager interest. His statements show how false and misleading, in the main, are the charges being made by secular newspapers that the missionaries are the cause of all the disturbance.

MR. EDITOR: Your favor of the twenty-sixth ultimo awaited my return from Richmond, Va. I have replied as early and as fully as other pressing matters would permit. The causes of the present troubles in China are many and complex. I have thrown them together, however, under four heads.

I.—THE POLICY OF FOREIGN NATIONS.

This has been one of force and aggression from the beginning, with a few notable exceptions. Great Britain forced opium upon China at the cannon's mouth, and afterwards compelled her to legalize the traffic. Russia outwitted her in diplomacy through deception and statements which were grossly false, which led to the annexation by Russia of all the territory between the Amoor river and Northern Korea—a territory which had always belonged to China, and for which, in return, she got the poorest equivalent in concessions in the extreme northwest. Germany, within the last three years, took advantage of the murder of two missionaries to extort a concession for ninety-nine years of the port of Kwai Chow and the territory adjacent to it. About the same time Russia ousted Japan from Port Arthur, and by ingratiating herself with the Chinese Government, pre-empted the whole of Manchuria for her own use. While these movements have been in progress in the north, France invaded the rights of China on her southern border, where she claimed suzerainty over Annam and Tonking.

II.—REFORM MOVEMENTS.

The defeat and humiliation of China by Japan led the more thoughtful men of the empire to study the forces which made it possible for the smaller empire to achieve such marvelous victories. The conclusion was reached that both the principles and institutions of Western civilization must be accepted. The private tutor of the Emperor, an eminent Confucian scholar, was foremost in suggesting to his imperial master the necessity of carrying out a well-digested program of reform. The Emperor, after reading over sixty Christian books, among a large number of other volumes, came so thoroughly under conviction that he inaugurated a movement which looked to bringing China in line with Japan and Siam.

The Empress Dowager, a woman of great ability, but as ambitious as she is unscrupulous, and avowedly conservative, stepped in at this juncture, and, by a coup d'etat, checkmated the Emperor, beheaded six of the leading reformers, and placed their constituents under the ban. This counter movement has led to so much dissatisfaction and discord among high officials that those best acquainted with state affairs have for months been predicting an outbreak in the capital and sympathetic movements in the provinces.

III.—THE BOXERS.

The third element is what has been called the movement of the Boxers. More than a century ago these were local banditti, who, fifty years before Protestant missionaries entered China, organized themselves into a secret society for the overthrow of the Manchu dynasty. Like other secret societies, of which there are many organized for the same purpose, it has had a checkered history. The war between Japan and China, and the aggressions upon the part of France, Germany, and Russia, have given during the last two years a pretext for active operations. Attacks were made upon native converts, missionaries, and foreigners, incident to which much property was destroyed, not so much on account of their anti-foreign feeling, as that it was their purpose to bring the Manchu officials into collision with European powers. They proposed to take advantage of the conflict that might ensue, or the weakness of the Chinese Government, and secure its overthrow. The Empress Dowager, with remarkable astuteness, promulgated edicts against the Boxers publicly, and ensnared their protection privately, by degrading the military officers who resisted their progress. In this way affairs have reached a crisis in which all parties have become inextricably involved.

IV.—CONCESSIONS TO THE ROMAN CATHOLIC CHURCH.

Less than a year ago the representatives of the Roman Church, backed by the French Government, secured concessions from the Imperial Government through the Tsungli Yamen, or Foreign Office, which permitted certain orders of ecclesiastical officials to have audience with corresponding grades of Chinese officials. In this manner an archbishop, bishop and priest had the right of an audience beginning with the Viceroy, and going down the line of officials, before whom all local issues involving questions of land, building, excessive taxation, and persecution might be discussed and settled. This gave rise, while I was in China last Autumn, to serious differences in a number of localities, and, it was evident, would produce even more serious trouble later on.

The attention of the secretaries of our Board was called by the Secretary of State to possible advantages accruing from such an arrangement. He pointed out the fact that under the "Favored Nation Clause" we were entitled to like privileges. We respectfully declined on the score of our right to all the privileges within the limits of American citizenship, and expressing our desire to claim nothing more. Affairs which involve the laws and customs of the country are best settled by the State, and do not come within the purview of the Church.

V.—FORCING OUR RELIGION UPON THE CHINESE.

Reference has been made to the antagonism aroused by forcing a foreign religion upon the Chinese. Those best acquainted with the Chinese know that religious apathy and indifference have been the most difficult factors missionaries have had to deal with. Confucianism is a cult, and not a religion. Buddhism has been relegated to the women and children. Taoism has degenerated to a system of worship of evil spirits, which, in the hands of a mercenary priesthood, has been used to strengthen a hold upon the people through witch-craft and fortune-telling. Ancestral worship is the only element of religious life which has any hold upon the nation.

Missionaries have always avoided a forcible propagandism. They have resorted to moral suasion, and a humanitarian policy which finds its best expression in medical missions. They have made friends by the hundreds among the heathen who have not accepted their doctrines. It is both unfair and unjust to attribute a rebellion, due most largely to political conditions, to the efforts of the self-denying and devoted men and women, who have for years been the exponents of a meek and Christ-like spirit.

Hoping these statements will prove satisfactory, I remain,

Yours cordially,
W. R. LAMBUTH.

Nashville, Tenn., July 4, 1900.

FIRST CHURCH, SHREVEPORT, LA.

We are moving along slowly, but surely. Have had about sixty added to the membership since Conference; have raised $1,600 to pay off a debt, raised $1,800 to purchase parsonage lots, and have a fair prospect for building the house before Conference time. We have $850 on the Twentieth Century Educational Fund, and the general collections well under way. The pastor has been granted a month's vacation, which he will enjoy after two weeks' sickness, for especially enjoyable is a trip to the cool places in Kentucky and the East Tennessee mountains. Our prayer is for a deeper spiritual life, and we trust that God may visit us with a gracious outpouring before the coming together at Baton Rouge.

W. T. BOLLING.

NOTES.

Rev. J. P. McFerrin, D. D., of Birmingham, will attend the Sessions Camp Meeting.

***

Dr. Gross Alexander, of Vanderbilt University, has been engaged to deliver a course of lectures at Chautauqua, N. Y., during the present month.

***

We are in receipt of a card from Rev. Jas. W. Martin, who is stationed at Hanford, Col., in which he mentions that his health has not improved since he transferred from the Louisiana Conference last year. He expects to spend the Summer in the mountains. His address during the heated term will be Greenville, Cal.

***

In a brief note to the editor "Gilderoy" says: "I have been sick for three weeks; part of the time very ill. I am up now, but flimsy to the last degree. The preachers all pretty well, and all hard at work. What floods of rain we have had! Crop prospects the poorest I ever saw. This tells sadly on the finances."

***

Presiding Elder Guice, of the Meridian district, informs us that the vacancy at Enterprise and Stonewall caused by the election of Rev. M. L. Burton to the vice-presidency of Whitworth College, has been filled by the appointment to that charge of Rev. C. W. Crisler, who has been transferred to the Mississippi Conference.

***

Says Bishop Keener: "The NEW ORLEANS ADVOCATE was the official journal of the General Conference of 1866. After the General Conference of 1854, the Mississippi Conference became one of its publishers. During the war it became seriously involved in debt, and was relieved by a contribution of $2,200 from the Louisiana Conference Ministerial Aid Society."

***

We are in receipt of a brief note from Presiding Elder J. D. Harper, of the Alexandria district, in which he says: "My district is in hopeful condition. Preachers are all at their posts, and hard at work—a band of true and consecrated men laboring earnestly for the salvation of souls. Some have had gracious revivals, and all are making and planning for large success. Crops not very good. Health good."

***

Bro. John L. Sutton, president of the Centenary College Y. M. C. A., requests us to say to the ADVOCATE readers that if any of them have a relative or friend who is expecting to attend Centenary this Fall, they will confer a great favor upon him by dropping him a letter or card giving the student's name and address, his standing as a Christian, and the name of the church to which he belongs, in case he is a church member. Bro. Sutton's address is Allenton, La.

***

At De Pauw University, Commencement Day was a fitting climax of the closing exercises. The university oration was delivered by Bishop Charles Betts Galloway, of Jackson, Miss.—a powerful address on "Education and Patriotism;" just such an address as is an inspiration to any young man or young woman trying to reach after the best things; an address of noble ideas, with classic diction, and most appropriate and impressive presentation.—Western Christian Advocate.

***

The following anent the Shreveport District Conference is from the Benton, La., correspondent of the Shreveport Times: "The District Conference closed its labors on Saturday afternoon. It was a most delightful session of that body, and the people of Benton are delighted that it was held among them. We had a great deal of good preaching during the time, but the great sermon of the occasion was preached on Sunday morning by that veteran of the cross, the Rev. R. J. Harp. The attentive hearers at that service will long remember the words of wisdom that fell from the lips of that venerable man, whose life and ministry were a power in Louisiana in the early days. Blessings on the old soldier who has led the church to victory in so many conflicts."

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS H. DOUSEY, Arcola, Miss., EDITOR.

Our League at Canton is a real inspiration and help to the pastor. They have not only furnished the regular church choir with a full chorus of voices, donated $100 cash money for repairing the parsonage, and increased attendance upon public worship among the young, but otherwise in ministrations to the sick, and looking after strangers, they have made themselves felt among us. I was so much impressed with the program rendered at the last devotional meeting that I am constrained to send it to you, hoping it will be helpful to other Leagues.

N. B. HARMON, Pastor.

League Programme for June 10, 1900.

LEADER, MISS LENA DURFEY.

Song, "When We Meet Each Other There."

Prayer, Miss Mattie Hart.

Reading lesson and explanation of lesson, Miss Lena Durfey.

Song, "Blessed Home."

Recitation, Miss Evelyn Winborn.

Organ solo, Miss Carrie Herron.

Duet, "Coming Home," Miss Carrie Herron, Mrs. J. C. Turner.

Paper, selection, Miss Jessie Fitchett.

Recitation, Miss Jessie Hney.

Song, "When the Sun Goes Down."

Reading poem, Mrs. B. B. Ford.

Song, "I'll Follow Jesus."

Reading, selection, Mrs. G. D. Cameron.

Remarks, third vice-president.

Announcements, first vice-president.

League Doxology.

Prayer and benediction, Rev. N. B. Harmon, pastor.

Organist, Miss Carrie Herron.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

All aboard!

Are you going to Atlanta?

There will never be another First Southern League Conference. You can not afford to miss this one.

There is no comparison between this and any other trip offered Leaguers this year. Low rates, best speakers, more attractions for Leaguers—Southern Leaguers—than any other place on earth this month.

The Executive Committee wants 800 delegates from Louisiana and Mississippi. If they get them, Mississippi will probably have to furnish 700 of them. But let Louisiana Leaguers who can go, do so. We ought to feel a great deal of pride in having our State well represented.

Arcadia district will send at least twenty-five delegates, we think. Our efficient State secretary and several of the district officers will be in the party. It goes without saying the editor will be there.

The Queen and Crescent Route has made the following proposition, which has been accepted, for the North Louisiana Leaguers: A special car will be attached to the regular train which leaves Shreveport at 9:20, July 24. It arrives there at 11:15 A. M., July 25; returning, leaves Atlanta, July 30, at 3:15 P. M. Round-trip fare from Shreveport, $19 40; Arcadia, $17.90; Ruston, $17.40; Monroe, $16.50; Delhi, $15.40, and Vicksburg, $13.75. We hope all who can join this party will send their names to Rev. H. R. Singleton, Ruston, La., by July 15, or the twentieth, at the latest. Sleeping-car accommodations can be had for $2 each way. Most of the party will take lunch for the journey. We cordially invite all Leaguers, whether in the State or not, to join this party. If any of the Leaguers have friends who want to make the journey, their tickets will cost the same; but we can not secure the low rate of $1 per day for their board in Atlanta. Rev. Jno. F. Foster will have charge of arrangements for Leaguers from South Louisiana.

NOTICE.

To the Pastors of Louisiana:

You will receive a copy of the Tri-State Epworth League pamphlet. Please announce this meeting to your League, or young people, and urge them to attend—Aug. 1-9, Seashore Camp Ground, Miss.

GEO. D. PARKER, Pres.

Notice.

To Epworth Leaguers of Louisiana and Mississippi:

Please send subscription to Tri-State Epworth League work to Miss M. Bancroft, 50 South Broad street, Mobile, Ala.

NOTICE.

The Madison Circuit Sunday-school and Epworth League Institute will be held this year at Pearl River Church, five miles east of Madison, Miss., Aug. 8 and 9. On the second day there will be an educational rally and the unveiling of the Lambuth mounment. Drs. W. R. Lambuth and A. F. Watkins will be present. In connection with the Institute a competitive examination will be held, and a prize given to the pupil under seventeen years old who writes the best answers to twenty questions on the miracles of Jesus.

H G. HAWKINS.

Madison, Miss., July 4, 1900.

The Delicious Fragrance from a hot Royal Baking Powder biscuit whets the appetite. The taste of such a biscuit—sweet, creamy, delicate and crispy—is a joy to the most fastidious.

ROYAL Baking Powder improves the flavor and adds to the healthfulness of all risen flour-foods. It renders the biscuit, bread and cake more digestible and nutritious.

Royal Baking Powder makes hot breads wholesome. Food raised with Royal will not distress persons of delicate or enfeebled digestion, though eaten warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

India Famine Relief Fund.

Previously acknowledged	$136 49
Shiloh (Miss.) M. E. Church, South collected by Miss Novalia Martin, and forwarded by Rev. P. D. Hardin)	11 25
Algiers (La.) Epworth League	5 00
F. A. and M. L. D., Algiers	5 00
Rev. A. S. J. Neill, Winnsboro, La.	5 00
Total	$102 74

FROM SHREVEPORT, LA.

The Shreveport District Conference, held in Benton, La., was a most delightful occasion. The presence with us for two days of Bishop Galloway was decidedly helpful. He proved himself at all points of church interest a tower of strength, and easily raised $221 of Twentieth Century Fund after his eloquent address on Friday night. The pastor, the Rev. J. Marshall Brown, will find little difficulty in increasing the amount to $275 or $300. He has only two churches on his work, the other, Alden Bridge, being five miles above Benton, and both of them on the Cotton Belt railroad. His entire membership is about fifty.

Sunday was a grand day, beginning with a live love-feast, led by Rev. Thos. S. Rundle. At 11 A. M., Rev. Robt. J. Harp discoursed to the edification of all, and was followed by Rev. J. S. Sanders in an exhortation of power. At 3 P. M., the Missionary Rally was ably conducted by Rev. J. Bloss Williams, a number of other brethren also taking a hand in the speaking. The results of that rally will be felt throughout the district. At night, the Rev. Robert P. Howell preached on regeneration, and the day was closed with a profitable altar service. Doubtless, Rev. Wm. G. Evans, our secretary, will give the ADVOCATE full account of the Conference proper, and I need only state that not one thing occurred to mar the perfect harmony and sweet fellowship that reigned throughout. The royal hospitality of the people of Benton will not be forgotten. We greatly missed Bro. Sheppard and the other brethren who could not be with us.

JOHN T. SAWYER.

Shreveport, La., July 3, 1900.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

The Sunday-School Missionary Society.

The General Conference has wisely directed that all our Sunday-schools shall be organized into missionary societies. This being true, no pastors or superintendents ever had a better opportunity for making a missionary church. Let every Sunday-school that has not done so pass a resolution that it shall be a missionary society, with the officers of the school as officers of the society, and begin at once to devote the collection of one Sunday in each month to missions, and give information on the following topics that have been agreed upon by the Sunday-school Editor and the Secretaries of the Board of Missions:

For July, The Open Door in China.

For August, Miss Laura Haygood

For September, Dr. and Mrs. J. W. Lambuth.

For October, The Twentieth Century Thank-offering.

For November, The Twentieth Century Fund in Brazil.

For December, Mr. and Mrs. T. H. Yun, of Korea.

The third Sunday in October is "Rally Day," and programs on the subject, "The Twentieth Century Thank-offering," will be sent free on application.

The missionary exercises are not to interfere with the regular lesson study except on "Rally Day" in October.

W. R. LAMBUTH,
J. H. PRITCHETT.

Children's Day in Mississippi Conference.

DEAR BRETHREN: Let me urge you to forward your Children's Day money at once to Rev. J. W. Crisler, at Woodville, Miss. The printer is now at work on the Sunday-school Year Book, and if you want your charge credited with your Children's Day collection in the annual report to be published in the Year Book, your report must reach Bro. Crisler not later than the last day of July. We would like to make as good a showing as possible in our report, and hope that every brother who has any money for the Board will send it in at once. In making your reports, give the entire amount for your charge, and state what district you are in.

D. SCARBOROUGH, Sec.
S.-S. Bd., Miss. Conf.

Grady, Miss.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

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FACTS ABOUT PAINT When Your HOUSE, BARN or ROOF NEEDS PAINTING write SUTCLIFFE & CO., Louisville, Ky. Ask for Book No. 92. It tells how to buy and paint to best advantage. COSTS NOTHING. WILL SAVE MUCH.

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41st YEAR.

A postal addressed to Rev. W. M. Dyer, Abingdon, Va., will secure a handsome, artistic year book, illustrated in colors, telling of the refining influence of this superior Virginia school; the eight-acre lawn, with more than a mile of walks; extensive grounds for outdoor games; high course of study; scholarly faculty; work in music, art, elocution, and physical culture; and circulars giving testimonials from highest sources in the South. Three large brick buildings. Modern conveniences. 111 boarding students past year.

RANDOLPH-MACON ACADEMY—For Boys,

BANDOLPH CITY, Va., (S. W. Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc. Terms low.

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Medical Department.

TULANE UNIVERSITY OF LOUISIANA.

Its advantages for practical instruction, both in ample laboratories and abundant hospital materials, are unequalled. Free access is given to the great Charity Hospital with 900 beds and 30,000 patients annually. Special instruction is given daily at the bedside of the sick. The next session begins November 1st, 1900. For catalogue and information, address

Prof. S. E. CHAILLE, M. D., Dean,
P. O. Drawer 261. NEW ORLEANS, LA

NOTICE.

To the Pastors of the Columbus District:

I have been appointed by Bro. Geo. J. Leftwich, chairman of the Sunday-school Board, supervisor of the Sunday-schools of said district.

It is our aim to put a Sunday school in every congregation, a "qualified" superintendent in every school, and a trained and consecrated teacher for every class. Then, also, I want to encourage every superintendent and teacher to take the Sunday-school Magazine, little people to read Children's Visitor, in schools where there are not such systematic methods. I would like to introduce the teachers' weekly meetings for planning and preparation of the lesson, the weekly collection, best method of keeping our records. Then, lastly, I want to place libraries in as many schools as possible.

Dear brethren, I ask that you help in every way you can in this work.

I shall visit every circuit in this district some time during the Summer. If you need me on any special occasion, I would gladly come.

I hope pastors will organize Sunday-schools, and have them in good running order, so I can make a flourishing report on the Sunday-school work. I want to place the Sunday-schools upon such "up-to-date" systems until they will run the year round.

F. E. GUNTER.

Grady, Miss.

The Mutual Life Insurance Com'y

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RICHARD A. McCURDY, PRESIDENT.

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It has paid to living members	$283,157,627 64
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Total paid to members, both living and dead	$487,748,910 06
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THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles, New Orleans, La.

Managers for Louisiana and Mississippi.

Millsaps College,

JACKSON, MISS.

NINTH SESSION OPENS OCTOBER 3rd.

Millsaps College offers courses leading to three College degrees, B. A., B. S., Ph. B. A well-equipped law school offers courses leading to the professional degree of LL.B.

Ample provision is also made for the instruction of those who are not candidates for any degree.

Expenses remarkably low for advantages offered.

For Catalogue giving full particulars, address President W. B. MURRAH.

East Mississippi Female College,

MERIDIAN, MISS.

Session opens Sept. 19. . . . d. W. BEESON, A. M., PRESIDENT.

Commodious Brick Building, hot and cold baths, sewer and gas connections, pure water from a bored well 314 feet; 361 students; 185 boarders, 30 teachers and officers, 242 in music, 47 in elocution, 26 in steanography and book-keeping, high curriculum, thorough instruction, healthy location. Said by those who know it best to be the most religious, most flourishing, the cheapest for the advantages, in short, one of the Best Colleges For Young Ladies in the South.

Trained teachers, specialists in all departments. Teacher of Languages A. B. from Wellesly; Teacher of English A. B. from University of South Carolina; Teacher of Mathematics and the Teacher of Science post-graduate student of University of Chicago; Teacher of History and Philosophy A. M. from Potter College, Department of Domestic Science to be established. Admits to Wellesly, Vanderbilt, University of Chicago with advanced standing without examination.

CONSERVATORY OF MUSIC

With a native of Berlin, graduate Kullak's Conservatory, (Germany), as Director; Fine Teacher of Stringed Instruments, Fine Vocal, Art and Elocution Teachers.

A Few Scholarships of Free Tuition to Worthy Girls. For beautiful Illustrated Catalogue, write to J. W. BEESON, A. M., President.

Wesleyan Female College,

MACON, GA.

OLDEST COLLEGE FOR WOMEN IN THE WORLD.

Its graduates are everywhere. A Diploma from it is high honor. Highest Curricula for young ladies in this section of the South. Special and Elective courses. Every member of the Faculty a Specialist in his Department. One of the strongest Music Faculties on the Continent just organized, with the renowned Prof. Edmund Hesselberg, one of the world's greatest pianists, pupil of Rubenstein, as its Director, and with no teacher in it who has not had the best advantages that either Europe or America could afford. Art and Elocution Teachers that are unsurpassed. Every Department up to date. The present administration is determined to keep this noble old Institution in the fore-front of Southern Colleges. Large and beautiful campus. High elevation. Proverbially healthy. Not a case of protracted sickness during the entire year just closed. Magnificent buildings. Airy rooms. Steam heat. Electric Elevator. Steam Laundry. Hot and Cold Water. Excellent Bath Rooms. New Furniture. All Conveniences. Nearly enough students already enrolled for the Fall Term to fill the present buildings. New building to accommodate the overflow, to be erected if possible during this vacation. Rooms reserved for those who apply first. Fall Term begins September 12th. For catalogue, rates, etc., apply to

J. W. ROBERTS, D. D., President, Macon, Ga.

MARRIAGES.

SARVER—HAYES.—At the home of the bride's father, Mr. George Hayes, July 5, 1900, by Rev. J. P. Haney, Mr. Solon Sarver and Miss Esphana Hayes, both of Vermilion parish.

McGEE—SNELL.—At the home of the bride, Clay county, Miss., May 10, 1900, by Rev. J. W. Raper, Mr. W. H. McGee and Miss L. L. Snell.

KING—CONTRELL.—At the home of the bride, Clay county, Miss., June 13, 1900, by Rev. J. W. Raper, Mr. Jesse King and Miss Ada Contrell.

REYNOLDS—BRIMM.—At the residence of Mrs. John Hodges, Booneville, Miss., June 19, 1900, at 2 P. M., by Rev. W. M. Young, Mr. J. B. Reyoeide, of Jacinto, Miss., to Miss Minnie Brimm, of Booneville, Miss.

FORTNER—HUESTON.—At the residence of the bride's parents, Mr. and Mrs. J. W. Hueston, Avon, Washington county, Miss., July 1, by Rev. J. E. Cunningham, Mr. D. Fortner and Miss Josie Hueston.

FOOD AND SLEEP are necessary to life and health. If you can't eat and sleep, take Hood's Sarsaparilla. It creates a good appetite, cures indigestion and dyspepsia, overcomes nervousness and gives sweet, restful, refreshing sleep.

The favorite cathartic is Hoods' Pills. 25c.

Vicksburg, Shreveport and Pacific Railroad Lands for Sale.

The United States Circuit Court has authorized the receiver to sell the land grant lands of the Vicksburg, Shreveport and Pacific railroad for cash in lots to suit purchasers.

Applications should be made to the local land agents, to E. C. Mouenre, General Land Agent, Ruston, La.; or F. Y. Anderson, Land Commissioner, Queen and Crescent Route, Birmingham, Ala.

For Sale at a Bargain.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St, New Orleans, La.

A Great College for Young Ladies.

We call attention to the advertisement of the Wesleyan Female College at Macon, Ga., in this issue of this paper. The Wesleyan has the honor of being the oldest Female College in the world, and it is said that, in the entire South, there are only two other Colleges for girls whose courses of study are as high as those at the Wesleyan.

Its Music, Art and Elocution Department are also of the very highest order.

During the past year the College was crowded to its utmost capacity with students from all over the United States, and from some of the islands of the sea; and the President, Dr. J. W. Roberts, informs us that, among them all, there was not a single case of protracted sickness. The climate of Macon is delightful, and the location of the College is proverbially healthy.

The trustees of the College are preparing to erect a new building this vacation to accommodate the overflow of pupils next Fall.

The many thousands of former Wesleyan students, now scattered round the world, will rejoice at the success of their noble old Alma Mater. There is no better place to send a girl.

VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

800 Students. 90 Teachers

17 Buildings. Value, $750,000

New Dormitory just Erected at a Cost of $125,000.

Seven Distinct Departments: Academic, Engineering, Pharmacy, Law, Medicine, Dentistry, Theology. Send for catalogue, stating the Department in which you are interested.

WILS WILLIAMS, Sec'y.

Vanderbilt Training School,

Elkton, Ky.

JOSHUA H. HARRISON, Principal.

Well located; well equipped; intelligent community; good health; good work. For information address the Principal, Elkton, Ky. Next session will begin Sept. 4.

POTTER COLLEGE

FOR YOUNG LADIES,

Bowling Green, Ky.

One of the most beautiful places in the world. High, healthful and inspiring. The finest accommodations. Thorough and progressive. Pupils from 27 States. 20 teachers. Come and see, or send for catalogue.

A WOMAN TO THE RESCUE.

Often the world has thrilled at the story of that wonderful heroine, Grace Darling, whose strong hands and plucky spirit rescued so many perishing souls from watery graves. But there are hundreds of other heroines that, the world knows nothing about. Women in every-day life carry the natural burdens of wifehood and motherhood, added to all the cares of a busy housekeeper, with a courage and cheerfulness that Grace Darling herself might admire. They comfort their husbands in

times of trouble and sickness; nurse and watch over their children, and in fact rescue the whole family from a sea of difficulties, which otherwise would overwhelm them. Such a wife and mother, though she has no gold medals to show for it, is in the true sense of the word the noblest kind of a heroine.

Many women have within them the spirit of heroism without the physical capacity to carry it out. They long to be a comfort and help to their husbands and children but are constantly weighed down by some weakness or disease which saps their vital forces, leaving them wretched and powerless to fulfill their highest ambition.

"I was hardly out of school when I married" said a handsome young Brooklyn woman to an acquaintance. "I had been studying hard, I was full of ambition,—I wanted to be accomplished. I wanted to be a musician, a linguist and a society woman all at once. Then I fell in love and became a wife and mother.

"My mistake was I tried to accomplish too much and didn't take care of my health and I broke down. I might have been saved world's of suffering if I had been more careful and used a little common sense. I hated to tell my mother how miserable I felt before I married." I thought she would just pooh pooh at me. I think mothers understand more about such troubles now-a-days than they used to. I would never allow a daughter of mine to marry, being no stronger than I was then.

"My husband was so kind and considerate I didn't want to be complaining all the time. He insisted on the doctor coming to see me—a real good old doctor too. He gave me medicine for my digestion and my headache and something to help my heart action. I somehow could not bear to tell him what the real trouble was. I knew he would insist on an examination and I dreaded it so.

"My married sister told me I ought to write to Dr. Pierce of Buffalo, but felt so guilty to do that without telling my husband. But she wrote for me and received a kind, sensible letter telling me how to give myself simple treatment at home. This helped me; and then she got me three bottles of Dr. Pierce's Favorite Prescription and I began to take it. Pretty soon my husband said 'something is doing you good sure; You're ever so much stronger and brighter.' Then I had to tell him everything.

"First he frowned a little and shook his head; then he just laughed and said 'well the proof of the pudding is in the eating! If this little woman is made well and strong by *anybody's* 'Prescription' no matter what his name is, God bless him, whether he lives in Buffalo or right next door.' And I *was* made perfectly strong and well by this treatment, as I never had been before in my life."

This is a true experience; it is one of thousands which shows that a physician like Dr. Pierce who has devoted a life-time of special practice to treating ailments peculiar to women can prescribe for them by mail just as effectively as if the patient was in his office, and a thousand times more effectively than the average doctor whose attention is merely given to general practice.

The above is not a fairy story. It is not the story of one person. It is the story of thousands of women. It is a composite picture in which one can trace face behind face, lined with suffering, channeled by tears. It is a story as true as the parable of the Prodigal Son, which was not the story of one young man but the story of the type which repeats itself generation after generation and is as common to Europe as to Asia, to Africa as to America.

Is it your story? Your story either in whole or in part? There's hope for you. There's help for you. Dr. Pierce's Favorite Prescription has cured so many cases where life was a daily burden under which the weak and weary body staggered on to the grave, that it can be recommended with the utmost assurance in every case of female disorder.

A cure rarely fails to result from the conscientious use of the "Favorite Prescription." Ulceration and inflammation, irregularities, displacements, and uterine disorders in general, all yield quickly to the action of this real and radical remedy. As the disease is healed the symptoms pass away: pain in the side, difficult breathing, floating specks before the eyes, nausea, weariness and melancholy. The appetite returns, the blood is vitalized, and life which was heretofore a mere existence becomes a hearty, happy condition.

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Home Circle.

THE UNELECTED INFANT.

An Unelected infant sighed ont its little breath.
And wandered through the darkness along the shores of death,
Until the gates of heaven, agleam with pearls, it spied,
And ran to them and clung there, and would not be denied—
Tho' still from earth rose mutterings: "You can not enter in;
Depart into Gehenna, you child of wrath and sin."

At last the gates were opened; a man with features mild
Stooped down and raised the weeping and Unelected Child.
Immortal light thrilled softly down the avenues of bliss,
As on the infant's forehead the spirit placed a kiss.
"Who are you, thus to hallow my unelected brow?"
"Dear child, my name was Calvin, but I see things better now."

—Unidentified Exchange.

"SOMEBODY FORGETS."

A little boy, living in the most poverty-stricken section of a great city, found his way into a mission Sabbath-school, and became a Christian. One day not long after some one tried to shake the child's faith by asking him some puzzling questions. "If God really loves you, why doesn't he take better care of you? Why doesn't he tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this Winter?"

The boy thought a moment and then said, as the tears rushed to his eyes, "I guess he does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth. God is not unmindful of his little ones. Whether they are in want of fire or food or advice or sympathy, he calls us to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of his creatures, he will count as done to him. But not all of his purposes are carried out; often because we choose our own pleasure rather than his will, often because somebody forgets.

Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after, for half-clad, shivering bodies, and for cheerless homes. That is one of the reasons why there are children in this dear land of ours who have never heard Christ's name except in curses. It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question, "Am I among those who forget?"—Selected.

GOES UP IN SMOKE.

And this man with a cloud of smoke about him is Mr. Moderate Smoker. He tells us that he only smokes three five-cent cigars a day—that is quite temperate, but not altogether sober, and lack of soberness costs, remember. At the same time Mr. Moderate Smoker informed us that he had cut his church subscription to $10 a year; gave us a harangue on begging churches and big salaried preachers. Let us figure: If Mr. Moderate Smoker will give us the money for his three five-cent cigars a day, we will, in his name, each year give

$25 for preacher's salary,
$7.50 for missions,
$5 for Bible school,
$5 for church incidentals, and
$14.50 for sweet charity.

This self-denial on Mr. Moderate Smoker's part will not rob him of anything that makes his taste more acute, his breath sweeter, his habits cleaner, or his health better, and it will relieve his mind of the worry incidental to church collections.—Centralia Journal.

HE WAS IN HEAVEN.

This incident, related by the Family Friend, is another reminder that our conduct has more to do with our happiness or sorrow than our environment.

A minister one day preached on heaven. Next morning he met one of his wealthy members, who stopped the preacher and said:

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

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Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. On injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

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"Pastor, you preached a good sermon about heaven, but you never told where heaven is."

"Ah!" said the pastor, "I am glad of an opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is ill in bed with a fever; her two little children are ill in the other bed; and she has not got a bit of coal, nor a stick of wood, nor flour, nor sugar, nor any bread.

"If you will go down town and buy five shillings' worth of things and send them up to her, and then go up there and say, 'My sister, I have brought you these provisions in the name of our Lord and Savior;' then ask for a Bible and read the twenty-third Psalm, and then get down on your knees and pray—if you don't see heaven before you get through, I'll pay the bill."

The next morning he said, "Pastor, I saw heaven, and spent fifteen minutes in heaven."

IT TAKES A WOMAN TO MAKE A HOME.

A Chinese proverb says: "A hundred men may make an encampment, but it takes a woman to make a home." It is she who builds and consecrates that most precious spot on this side of heaven, which we express in the sweet word "home." Not walls or furniture or windows or curtains, but that nameless and ineffable charm which glorifies the lowliest hut, which fills with heaven's own radiance the humblest cottage, and without which the palace, floored with marble and glowing with wealth and luxury, is but a decorated prison. At home you are beloved; you are understood; there your errors will ever meet with gentlest forgiveness; there your troubles will be smoothed away; there you may unburden your soul, fearless of harsh, unsympathetic ears; and there you may be entirely and joyfully yourself. What ambition can be more sacred, what thought more sweet, to a true woman than to be the ministering angel of this sacred spot?—Young Woman.

USELESS WASTING OF STRENGTH.

If women only knew it, they waste a great deal of strength by undue expenditure of emotion on small occasions. Part of the training of our young girls should be along lines of self-repression, in the way of the quiet manner, the restrained speech, the tranquil expression of face, and the reposeful carriage of the body. A young husband, accustomed to the calm gentleness of a mother who might easily have been mistaken for a friend, so silent and dignified was her fortitude in the presence of disasters, so equal was she to every emergency, was shocked and alarmed, not long ago, to find his idolized wife almost thrown into convulsions by a household catastrophe of some sort—something not more dreadful than the breaking of a cherished bit of china. The girl wife came of a family whose custom it was to express themselves volubly, and to fly into frantic states of mind when there was apparently little reason for vehemence.

Apart from the lack of good taste here displayed, women often wear themselves out by too lavish a display of feeling. One may feel acutely without tearing passion to tatters, and it would be wise for mothers to inculcate on growing children a wholesome self-restraint.—The Presbyterian.

VICTORY OF TEMPERANCE.

While much might be said as to the propriety or impropriety of men engaging in a six-day bicycle race, it is interesting to note, in connection with such an event recently held in New York City, the habits of the racers and their relative powers of endurance. A more severe test of physical strength can hardly be conceived. It is one which requires every nerve and muscle to be in perfect condition, and the general constitution to be almost flawless. The race was won by Charles W. Miller, of Chicago, who rode 2,007 miles in six days and nights, having in that time but little over nine hours of sleep. Miller is a total abstainer, does not use tobacco, and during the race subsisted chiefly upon fruits, grains, milk, and beef extract—meat and vegetables being tabooed. He came out of the race in excellent condition, while the man whom he had considered his strongest opponent, a Swiss rider who drank wine freely, dropped out at the end of the fourth day. Waller, who took second place, is also an abstainer. A more forcible demonstration of the value of plain living as a sine qua non for physical endurance as well as for "high thinking," and the utter futility of alcoholic stimulants to "brace a man up," will hardly be needed by the athletic fraternity or anybody else.—Union Signal.

REMEMBER GOD'S TELESCOPE.

One day the astronomer Mitchell was engaged in making some observations on the sun. As it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill grew a large number of apple trees, and on one of them were two boys stealing apples.

One was getting the apples, and the other was watching to make sure nobody saw them, feeling certain that they were not discovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So it is with men. Because they do not see the eye which watches them with a sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not one action can be concealed.

If man can penetrate, with the searching eye which science constructs for his use, the wide realm of the material heavens, shall not he who sitteth upon the circuit be able to know all that transpires upon the earth which he has made?—Exchange.

Recently a very suggestive conversation was overheard on a street car in this city. A young man sat down beside an acquaintance and began to bewail the fact that he had just lost his position. The latter, who was evidently familiar with all the circumstances in the case, after listening impatiently for a while to this tale of woe, finally said in a tone that suited the words: "It serves you just right. You knew well enough how Mr. —— felt about saloons, and yet you persisted in going to them. You have nobody but yourself to blame for your discharge." A long and eloquent temperance address could hardly have been more impressive than this incident, which is a forcible illustration of the silent, but very powerful influence that is operating in the business world for the overthrow of the saloon. Employers may not have very much to say on the subject of temperance, but they are not indifferent to their own interests, and they are getting less disposed from year to year to retain in their service those whose personal habits tend to lessen their working capacity or trustworthiness. Any young man who is laboring under the impression that he is at liberty to do pretty much as he pleases after working hours, is, unless, of course, he pleases to do right, liable to have a rude awakening.—Central Advocate.

A FRAGRANT LIFE.

That was a beautiful expression that was used regarding a young Christian lady, who recently went to the heavenly home, "Wherever she went lovely flowers sprang up in her path, and the air was sweeter when she had passed by." Such a tribute is far more precious than any mere eulogy. They describe in brief a pure and amiable Christian life that has been spent for others. Such a ministry of goodness is within the reach of every Christian. It requires no brilliant gifts, no large wealth. It is a ministry which the plainest, lowliest, and poorest may fulfill. Then its influence is simply incalculable.—Selected.

Expensive wife makes pensive husband. When the draper's bill drains his pocket, the poor man thinks more than he dares to say. The arithmetic of a good wife is very different. She adds to his happiness, subtracts from his cares, multiplies his joys, divides his sorrows, and practices reduction in the expenditures of his household.—Spurgeon.

Excursions

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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OBITUARIES.

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CLARK—Rev. THOMPSON C. CLARK, L. E., was born in Tuscaloosa county, Ala., July 16, 1816. He moved to Mississippi in the year 1840; professed religion at the age of twenty years, and united with the Presbyterian Church. How long he remained a member of the Presbyterian Church, I am unable to state; but under the preaching of Rev. D. M. Wiggins, of blessed memory, he was converted to the Arminian doctrine of the atonement, and united with the M. E. Church, South, and was licensed to preach at Wesleyana, in Rankin county, in October, 1857. Many years ago he was ordained a local deacon, and afterward a local elder. The time and place of his ordination can not be ascertained, as the papers were destroyed in the burning of his house, about a year previous to his death.

Bro. Clark was one of the humblest and purest-spirited men I ever knew. He lived near the very feet of Jesus. He was devoted to the church, and in the days of his strength was very active and useful as a preacher of righteousness. His services were especially in demand for revival meetings, in which he was very successful. In his declining years, although often too feeble to preach much, yet continued to do such work as he was able to do, and often said that his desire to preach was as great as ever. He loved the songs of Zion, especially those old songs which have been made more precious by age, such as, "How firm a foundation!" and, "Jesus, lover of my soul."

July 16, 1840, Bro. Clark was married to Mary Y. Crawford, with whom he lived happily until Dec. 2, 1897, when God took her. Only a little more than two years did the faithful husband linger behind. At the home of his son, at Cato, Rankin county, Miss., Feb. 19, 1900, this veteran soldier of Christ "fell on sleep," leaving the assurance behind that all was well. Five children are left behind, but they mourn not as those who are without hope, for we all look forward to a happy meeting some sweet day."

The following was adopted by the second Quarterly Conference of Shiloh charge, Mississippi Conference:

Whereas, It has pleased our heavenly Father, in unerring wisdom, to take unto himself the spirit of our lamented brother, Rev. T. C. Clark, L. E., who was for many years an honored member of this body; therefore, be it

Resolved, By the Quarterly Conference of Union circuit, Mississippi Conference, in session at Shiloh Church, April 30, 1900, that we hereby express our heartfelt sorrow, recognizing that in the death of Bro. Clark we have lost a faithful and earnest minister of the gospel, whose life and labors for near half a century were a constant benediction to the church which he loved and delighted to serve. The country has lost a patriotic citizen, and his family a loving and tender father and grandfather and great-grandfather.

Resolved, That to the bereaved relatives we extend our heartfelt condolence, and pray that God may comfort them and guide them to that place of happy meeting, and that with them we rejoice in the precious legacy he has left in them, and pledge ourselves ever to revere his memory, and to strive to emulate his virtues.

Resolved, That a copy of these resolutions be sent to the family of our departed brother, and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

P. D. HARDIN.

WILKINSON—JOHN COFFEE WILKINSON was born in Jefferson county, Miss., and died April 1900, where he lived a long and consistent life. He loved the Methodist Church, which he joined in 1854, living by her doctrines and usages for sixty-six years. He was well known to the writer for many years as a faithful, modest, earnest servant of the Lord. He was a constant and interested Sunday-school worker, and for many years the recording steward of the Quarterly Conference, which he faithfully attended. The church will miss him. His home was ever a hospitable resting-place for the tired itinerants. He was twice married. Both of his Christian wives preceded him to the good world. He leaves one son and two daughters and grandchildren to follow him to heaven. He was in the Confederate army; was a faithful soldier for his country, and returned home at his close still a faithful Christian. He possessed a very sympathetic heart, often visiting the sick and comforting them; always ready to pray when called on. The funeral services were attended by this brother and Rev. Dr. C. W. Grafton. His remains were buried in the cemetery at Union Church, Miss., in the presence of a large number of sorrowing friends.

J. B. BOWEN, L. E.,
M. E. Church, South.

Union Church, Miss.

Texas Advocate please copy.

SHORT—MONROE P. SHORT was born Feb. 5, 1860; was married to Miss Clemmie Tucker, Dec. 22, 1880; joined the M. E. Church, South, at McGee's Chapel Church, near Como, Miss., in August, 1895, under the ministry of Rev. G. H. Lipscomb, and died at his home, Melrose, Miss., April 5, 1900.

These dates include many events in a useful life of forty years and two months, and which, to us, seems all too short, as our friend and brother was so strong and active, and at point of greatest usefulness in life, and because disease snatched him away so suddenly. The liberal testimony of numerous citizens, a multitude of friends, and many Christians, given in private conversation, in general discussion, and in public print in home paper, open a wide sphere in which many desirable traits, noble deeds, and wise counsel attended his life. Indeed, his life is seen to exhibit much wealth of character, which we had not stopped to consider so fully until he was removed from us. His schoolmates speak appreciatingly, and business men with whom he had dealings wherein true principles were shown, give their hearty appreciation in no uncertain terms. The continued expressions of felt sorrow given everywhere tell how extensively he was known and loved. As a citizen, he was upright; as a friend, true to the last; as a Christian, a lover of his church, its ministry and services. Although reserved and rarely demonstrative, the writer remembers well the several occasions when the emotions expressed themselves, and especially his testimony to conscious knowledge of pardon of sin and acceptance with God. After burial service at his home in the presence of weeping relatives, friends, and neighbors, we bore his remains to Friendship Cemetery, where we laid him down to rest; and while our tears would break forth and our hearts would bleed, we looked by faith in God to the day of reunion, and led away his heart-broken companion, sustaining her, as best we could, with our sympathy, assurances of God's love, and prayers for sustaining grace to enable her to walk the lonely way of life to the city of eternal joys and place where partings are o'er.

BEN P. JACO, P. C.

Pleasant Grove, Miss.

COULTER—D. B. COULTER was born March 18, 1851; was married to Miss Martha E. Hunt, Nov. 11, 1874; joined the M. E. Church, South, some time during the year 1879, and died at his home in Water Valley, Miss., at 10 A. M., May 7, 1900.

Bro. Coulter leaves a wife and three sons and one daughter to mourn the shadow of this great sorrow; a fourth son, little James, had preceded his father to the land of light.

Bro. Coulter was not a nominal Christian; he bore the fruits of one acquainted with God. Soon after connecting himself with the Methodist Church he was elected one of the stewards of his circuit, and in this office he continued to work faithfully until the last. Most of his life was spent in the country on his plantation. Under many difficulties he, as superintendent, endeavored to keep his country Sunday-school going. As an evidence of even temper and fair dealing, some of his old plantation negroes remained with him for twenty years, and with bowed heads and tearful eyes followed him to the grave. As husband and father, he was true, faithful, and kind. "A good man has fallen in our midst," has been the universal expression of all I have heard speak of the death of Bro. Coulter. From Wood Street Church he was buried after services conducted by the pastor, assisted by Bros. W. J. O'Bryant and R. O. Brown. The Woodmen of the World, of which order he was a member, then took charge, and laid him away in Water Valley Cemetery with marks of highest appreciation.

W. S. SHIPMAN.

Water Valley, Miss.

TABOR—At 11:30 A. M., on the thirty-first of March, 1900, Death fanned his wings over the frail form of our precious father, Rev. E. M. Tabor, and bore away his spirit to the paradise of God. He had been an invalid for nearly four years, but bore his sufferings patiently to the end. He learned to love the Savior early in life, and when the summons came he willingly laid aside his earthly tabernacle of flesh to put on robes of immortality. To us the blow was a heavy one, but we realize that "the Lord giveth, and the Lord taketh away; blessed be the name of the Lord." We bow and kiss the chastening rod of a tender Father's hand, knowing "whom the Lord loveth he chasteneth."

Precious one, thou art not dead, but gone on before, where thou art awaiting the coming of thy dear ones, who must remain here a little while longer to do the Father's will.

Farewell, papa, till we meet beyond the mystic river, where, 'neath the shade of the tree of life, our voices shall mingle in grand anthems of praise in that beautiful city whose builder and maker is God.

A. BROWN.

Jackson, La.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address

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Sold by Druggists, 75c.

Hall's Family Pills are the best.

If we study to honor God, we can not do it better than by confessing our sins, and laying ourselves low at the feet of Christ.—Mason.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The soul is the life of the body: Faith is the life of the soul. Christ is the life of faith.—Flavel.

Her Face His
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
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Save time ~ Not dirt

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Regent, Rev. R. A. Young, D. D., LL.D. Principals: Miss Hood, Miss Heron.

"THE IDEAL COLLEGE HOME OF THE SOUTH." Suburban and city life combined. Electric car to North entrance. Attractions of Park peramulo to out door exercise. Eight schools in the hands of skilled specialists. Schools of Music, Art and Elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture course studiously selected. Best lectures, concerts, recitals, etc., literally patronized. Christian influences. Students attend church of their choice in city. Send for handsomely illustrated blue and bronze Catalogue and other College Literature. (Students from 36 States.)

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-- All Kinds --
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The Mooney School for Boys,

FRANKLIN, TENN.

Its certificate admits to a score of the best colleges in America, Vanderbilt University among the number. Its pupils take front rank. Discipline, instruction, and home life are all that could be asked, while expenses are moderate.

Write for a catalogue.

W. D. MOONEY, A.M., PRINCIPAL.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to July, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

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When having dental operations performed. We have a simple, but efficacious method of deadening the most sensitive tooth, even when the nerve is exposed. The cavity can then be thoroughly cleansed and filled without pain.

Teeth extracted by an expert without the least pain, with

GAS, VITALIZED AIR OR BOSTON SPRAY.

The last deadens the gums only. You do not lose consciousness.

We make a specialty of

Teeth That Improve the Expression.

Every set mounted on a trial plate. You can try your teeth before taking them.

Good Fillings.....$1.00 up

Gold Crowns, Porcelain Crowns, Bridge Work (Teeth without Plate), per tooth.....$3.00 to $5.00

Sets of Teeth from.....$5.00 to $50

Even the $5.00 sets are guaranteed to fit.

The Rev. Dr. W. C. Black says: "The Boston Dental Company has the patronage of leading professional and business men, many of whom have given testimonials as to the excellent character of its work. A verification of this statement, as a matter of personal knowledge, will be given by the editor of this paper."—Christian Advocate.

A representative of the editor and manager of the Southwestern Presbyterian examined the testimonials from the leading ministers of this city, which showed the excellent work of the Boston Dental Co. (Rev.) J. H. SAUL, Editor and Manager.

Boston Dental Company,

ST. CHARLES AVENUE, COR. WASHINGTON AVENUE.

1900.

29th ANNUAL CAMP MEETING

Seashore Camp Grounds.

Located on the Gulf Shore, with a frontage of 1,400 feet.

WILL OPEN (D. V.) ON WEDNESDAY, JULY 11, SEPT. AND CONTINUE FOR 8 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 7 to 21, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. A fine hotel, with a frontage of 175 feet, equipped with electric lights and all modern conveniences, has been erected.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.) or any of the following officers:

J. B. LEFTWICH, President, Mobile, Ala.
DR. E. L. McGEHEE, Vice-President, New Orleans, La.
W. B. THOMSON, Treasurer, New Orleans, La.
S. H. MEYER, Financial Secretary, New Orleans, La.
H. H. BANCROFT, Recording Secretary, Mobile, Ala.
A. S. DANIELS, Chairman Executive Committee, New Orleans, La.

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LUMBER,

NEW ORLEANS, LA.

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Opens Sept. 18, 1900. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Baths and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from 30 States. For catalogues address

MATTIE P. HARRIS, President, Roanoke, Virginia.

A High-Grade Institution for LADIES. SHORTER COLLEGE, ROME, GEORGIA.

Situation beautiful. Climate delightful and invigorating. Health record unparalleled. Home comforts, careful supervision. Young girls received. All live with the faculty in the college. Buildings worth $150,000. Equipment excellent, well appointed laboratories, good gymnasium etc. Faculty, large, and composed of able and experienced professors. Courses selective and thorough, in line with those given in the leading universities. A large Endowment, ensuring students superlative advantages at moderate cost. The trustees grant a number of scholarships to deserving young ladies. Art and Elocution departments ably conducted. Music Faculty unsurpassed in America; musical equipment excellent. A PRIZE PIANO, gift of a generous friend of education, to be awarded for the best work. This is a two-thousand-dollar Hallet & Davis Piano—perhaps the grandest musical prize ever offered in any college in the world. During the past term all space was filled. Young ladies would do well to make early application for admission in September. Write President Simmons for a catalogue, which will be sent free, postpaid.

SOUTHERN EPWORTH LEAGUE CONFERENCE
REDUCED RATES ON ALL RAILROADS
ATLANTA July 25-29
WRITE H. M. DU BOSE, NASHVILLE

10,000 AGENTS WANTED.
FOR
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The "Life" is written by Mrs. Bryan. The Speeches revised by Mr. Bryan, but he is not pecuniarily interested in its production. A golden opportunity for agents. Don't miss it. One agent sold 57 copies in one week; another 67 copies in 10 days; another 17 copies first day. Everybody will buy it: Democrat, Republican, Populist and Prohibitionist. The demand exists. It is only necessary for agents to supply it.
$200.00 GIVEN
for selling 200 books in 3 months. Other liberal inducements. We'll guarantee good parties a salary. Distance is no hindrance as freight is paid. Credit given. Circulars, instructions, outfit etc., free, but 25 cents must be sent for mailing. Act quick.
R. H. WOODWARD CO., Baltimore, Md.
NOTICE—We also desire to employ agents for selling our book on the "Paris Exposition", beautifully illustrated. We also publish "Life of McKinley" and other campaign books.

RANDOLPH-MACON WOMAN'S COLLEGE

Endowed for higher education. Four laboratories, library, gymnasium, &c. The U. S. Com'r of Education names this college as one of the fourteen best in the United States for women (Official Report, p. 1323).
WM. W. SMITH, A. M., LL. D., President, Lynchburg, Va.

Sherwood Music School
FINE ARTS BUILDING, 203 Michigan Av. CHICAGO.
William H. Sherwood and Walton Perkins, Directors.
Highest Standard of Art. Faculty of eminent teachers. Catalog free on application.
Fall Term Opens September 10.
WILLIAM H. PERKINS, Sec.

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. R. Richardson, Holly Springs, Miss.

NEWS OF THE WEEK.

Three thousand more Japanese troops have landed at Taku.

Two more French cruisers have been ordered to Chinese waters.

The Chinese losses around Tien Tsin are given at between 7000 and 8000.

The "Oregon" was floated on June 5. She goes to Kure to dock for repairs.

The losses of the allied forces in China up to June 29 are placed at 600.

Russia is said to have agreed to give Japan a free hand to apply military force in China.

The mission buildings at Monkren have been burned and many of the Christians killed.

All the missionaries in China of the Southern Presbyterian Church are now safe at Shanghai.

It is reported that 5000 Chinese, Roman Catholic converts, have been massacred at Peking.

Emperor William of Germany has offered a reward for the rescue of any foreigner from Peking.

A Shanghai cable says the arrival of 900 Japanese at Tien Tsin prevented the capture of the town.

All of the Chinese Viceroys of the Yang Tse Kiang region have determined to preserve the peace.

It is reported that Gen. Nieh Li Chang is advancing for an attack on Tien Tsin with 90,000 troops.

United States Consul General Goodnow at Shanghai reports that the insurrectionary movement is spreading.

News from Shanghai, under date of July 4, is to the effect that the British legation at Peking was still safe.

In response to cabled inquiries regarding the situation at Peking, a reply from Shanghai says, "Prepare to hear the worst."

The situation at Chee Foo is reported acute. The American Admiral is preparing for the departure of those under his protection.

The statue of Lafayette, the gift of the American school children to France, was presented to the Republic by Commissioner Peck.

Continuous fighting is reported at Tien Tsin. The foreign settlement there is again surrounded and being bombarded by the Chinese.

The present troubles in China are, it is thought, likely to result in the breaking away of the southern provinces from the empire.

One hundred and forty thousand Chinese troops are stationed between Peking and Tien Tsin opposing the advance of the allied armies.

The Chinese are showing great courage in their battles with the Europeans around Peking, and have men killed by thousands, but return to the attack.

It is officially reported from Shanghai that Emperor Kwang Su committed suicide under compulsion of Prince Tuan, June 19. The Dowager Empress took poison and is now insane from its effects.

The allied troops at Tien Tsin, numbering 12,000 men, have succeeded with difficulty in preventing by strategic measures an assault by the Chinese, whose artillery greatly outnumbers the European guns.

The first election was held on the Fourth of July in Vigan, Island of Luzon, where municipal officials were chosen under Gen. Otis' order for the establishment of municipalities. The day was celebrated in Manila.

McKinley and Roosevelt are the Republican nominees for President and Vice-President of the United States. The Democratic Convention has nominated Bryan and Stevenson as the standard-bearers of Democracy.

Exports of provisions from the United States during the fiscal year about to end exceed those of any previous year. The total will be fully $180 000,000, thus averaging a half million dollars a day, and surpassing the phenomenal record achieved by that record-breaking year, 1899.

The latest advices from Northern China, although still of uncertain dates, nevertheless have produced a more cheerful feeling throughout the civilized world. All these accounts agree in declaring that the Ministers at Peking were alive on July 3, and that two of the legation buildings at least were standing. A still more important bit of information is the report that a powerful faction under Prince Ching, who commands a large force of loyal troops, is opposing Prince Tuan and the "Boxers," and doing everything possible to rescue the Ministers. Prince Ching is a man of great influence, being the head of the Tsung-Li-Yamen, or Chinese Foreign Office, and also a commander of a large section of the troops.

LEMONS AS MEDICINE.
They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:
Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half-dozen large bottles C. O. D.

Mozley's Lemon Elixir
Cured me of a long-standing case of chills and fever by using two bottles.
J. C. STANLEY,
Engineer E. T., Va. & Ga. R. R.

Mozley's Lemon Elixir
Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL,
Cor. Habersham and St. Thomas Sts., Savannah, Ga.

Mozley's Lemon Elixir
I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO,
West End, Atlanta, Ga.

Situation Wanted.
A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.,
Bridgeville, Miss.

The Wonderful Dropsy Cure.
Strictly a home product. It cures Dropsy, Old Sores, Ulcers and all Skin Diseases. It is a fine appetizer; in fact, gives tone to the entire system. Write for testimonials, and mention this paper,
Address W. J. J. ROSS,
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HUSTLING YOUNG MAN
can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co, 4th and Locust Sts., Philadelphia, Pa.

NOTICE! NOTICE!
I have a bran-new Lecture on JOHN WESLEY, which I will deliver to any Epworth League in the State of Louisiana for my personal expenses and Five Dollars additional! This excludes the Arcadia District, in which territory we have a lecture bureau, which has made arrangements already with me for this lecture at some points. I can deliver this lecture any week-day or night in the month of July or August.
C. P. SMITH.
Minden, La., June 18, 1900.

OPIUM, MORPHINE, FREE TREATMENT.
Cure guaranteed at home without pain. Trial free. DR. TUCKER, 18 Broad St., Atlanta, Ga.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Leland	30, July 1
Hollandale	1, 2
Shipman's Chapel	7, 8
Marigold	8, 9
Drew	14, 15
Clarksdale	22, 23
Jonestown	28, 29
Lula	29, 30
Hollywood	Aug. 4, 5
Crews	0
Phalia	11, 12
Coahoma	18, 10
Sherard's	25, 26
Gunnison	Sept 1, 2
Bolivar	8, 9

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Sallis, at Clear Branch	July 1
Richland	3
Atlanta	7, 8
Stewart	12
Walthall	14, 15
Lexington	21, 22
Ebenezer	24, 25
Kosciusko station	28, 29
Kosciusko, at Salem	Aug. 4, 5
Beizena, at Sky Lake	11, 12
Ackerman, at Liberty Hill	3
Ethel	18, 10
Poplar Creek, at Salem	21, 22
Louisville	Sept. 1, 2
Rural Hill	3, 4
South Union Camp Ground	Aug. 25, 26
Durant	Thurs. July 5

T. W. DYE, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville station	July 2
Corinth station	7, 8
Iuka station	14, 15
Iuka circuit, at Bethel	16, 17
New Albany circuit, at Bethlehem	21, 22
Ripley and New Albany, at New Albany	23
Blue Springs, at Leighton	28, 20
Gun Town and Baldwyn, at Pleasant Valley	30
Jonesboro, at Ebenezer	Aug. 11, 12
Kossuth, at Rienzi	18, 19
Ripley circuit, at Dumas	21, 22
Corinth circuit, at Shady Grove	25, 20
Mantachie, at Center Star	Sept. 1, 2
Belmont	4, 5
Marietta, at Ozark	8, 9
Burnt Mills, at Forest Grove	11, 12
Jacinto	15, 16
Booneville circuit	10

W. M. YOUNG, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie circuit, at Paine's Chapel	30, July 1
Buena Vista circuit, at Asbury	7, 8
Montpelier circuit, at Palestine	11
Amory and Nettleton, at Amory	14, 15
Okolona circuit, at Grady's Chapel	21, 22
Shannon circuit, at Troy	27
Verona circuit, at Chesterville	28, 29
Tremont circuit, at New Bethel	Aug. 4, 5
Fulton and Smithville, at Andrews Chapel	7
Aberdeen station	12, 13
Aberdeen circuit, at Friendship	18, 19
Quincy circuit, at Riggin's Chapel	22
Nettleton circuit, at Palestine	25, 26

District Conference at Strong's Station, June 28–July 1, inclusive. A full programme will be published soon.

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Shuqualak, at Center Valley	June 20
Winstonville, at Hashuqua	30, July 1
Crawford, at Shafer's	7, 8
Columbus circuit, at Flint Hill	14, 15
Hebron, at Center Point	29
Brooksville, at Exprairie	21, 22
Tibbee, at Mayhow	28, 29
Columbus station	Aug. 5, 0
Cedar Bluff	9
Starkville circuit, at Lebanon	11, 12
Sturgis, at Bevel Hill	17
Lagrange, at Big Creek	18, 10

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada circuit	30, July 1
Grenada station	7, 8
Water Valley circuit	14, 15
Minter City	21, 22
Charleston circuit	28, 29
Coffeeville circuit	Aug. 4, 5
Elzy	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	20
Cascilla	25, 26

District Conference at Oakland, July 26-29.

R. G. PORTER, P. E.

WINONA DIST.—THIRD ROUND.

Webb circuit, at Tutwiler	30, July 1
Winona circuit, at Salem	7, 8
Vaiden circuit, at Columbiana	14, 15
Black Hawk circuit, at Sweet Water	21, 22
Moorehead circuit, at Baird	28, 20
West circuit, at Hebron	Aug. 4, 5
McNutt circuit, at Sunny Side	11, 12
Carrollton circuit, at Valley Hill	18, 19
Ittа Bena and Shloo circuit, at Acheloo	25, 26
Indianola circuit, at Fairview	Sept 1, 2

On this round the records of Church Conferences and church registers will be called for. Let the brethren take notice, and have them there.

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BEASHORE DIST.—THIRD ROUND

Escatawpa, at Orange Grove	June 30
Moss Point	July 1
Williamsburg, at Oaknole	7, 8
East Covington, at Oakahay	9
Americus, at Ward's Chapel	21, 22
Ocean Springs and Scranton, at Scranton	24
Biloxi	25
Gulf Port, at Hamisboro	26
Coalville, at White Plains	28, 20
Columbia, at Hopewell	Aug. 4, 5
Bay St. Louis	10
Pearlington and Logtown, at Logtown	11, 12
Brooklyn, at Sancier	18, 19
Vancleave, at Mt. Pleasant	25, 26
Hattiesburg	Sept. 2, 3

W. W. SIMMONS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Percy Creek	June 20, 30
Weed ille	July 1, 2
Rosetta	7, 8
Mizpah	14, 15
Mars Hill	21, 22
Belle Grove	28, 29
Bethel	Aug. 4, 5
Cedar Grove	11, 12
Cool Spring	18, 19
Tarver's Chapel	25, 20
Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 10

District Conference will meet at Harriston, July 25.

Camp meeting at Sam Jones Camp Ground will begin Aug. 3, and continue ten days. Camp meeting at Bethel Camp Ground will begin Aug. 3, and continue ten days.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Madisonville	July 14, 15
Vaughan's, at Sonie Chapel	Tues. 17
Terry, at Forest Hill	21, 22
Capitol Street	22
Sharon, at Forest Grove	28, 29
Fannin, at Drake's	Aug. 4, 5
First Church	7
Canton	12, 13
Benton and Midway, at Benton	18, 19
Yazoo City	19, 20
Tranquil, at Mt. Carmel	25, 26
Silver Creek, at Sharbornugh's	Sept. 1, 2
Lake City and Lodi, at Phillips	8, 9
Camden, at Sbreck's	15, 16
Brandon mission, at Mt. Carmel	22, 23
Brandon station	23, 24
Steen's Creek, at Poplar Springs	29, 30

Brethren, please be ready to answer Ques. 17, 10 and 20.

T. B. HOLLOMAN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street	July 8
South Vicksburg	8
Port Gibson	15
Flora, at Brownsville	21, 22
Edwards, at Learned	28, 20
Bolton, at Raymond	Aug. 4, 5
Myersville, at Mayersville	11, 12
Rocky Springs, at Hickory Ridge	18, 19
South Warren, at Red Bone	25, 26
Hermanville	Sept. 1, 2
Warren	8, 9
Anguilla	15, 16
Rolling Fork	15
Utica	22, 23
Satartia	29, 30

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Burnice and Dubach, at Dubach	30, July 1
Farmerville circuit, at Ebenezer	0
Downsville circuit, at Douglass	7, 8
Lisbon circuit, at Harmony Chapel	14, 15
Shumbord circuit, at Pine Grove	16
Calhoun circuit, at Lapine	21, 22
Lancsville circuit, at Grand Bayou	28, 29
Mindon	Aug. 4, 5
Gibsland circuit, at Gibsland	11, 12
Vernon circuit, at Oak Ridge	17, 18
Ruston	19, 20
Bienville circuit, at Boar Creek	25, 20
Valley circuit, at Blocker	30
Arcadia circuit, at Arcadia	Sept. 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Gansville circuit, at Siloam	15, 16

B. T. CREWS, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	11 A. M. July 1
Carrollton Avenue	11 A. M. 8
Felicity Street	7:45 P. M. 8
Gouldsboro	11 A. M. 22
Louisiana Avenue	7:45 P. M. 22
Dryades Street	29
Slidell	Aug. 5
Donaldsonville	11 A. M. 12
Rayne Memorial	11 A. M. 10
Parker Memorial	7:45 P. M. 19
Covington	20
Carondelet Street	Sept. 2
White Castle	9
Burgundy Street	16

S. S. KEENER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Concord	July 7, 8
Grand Cane, at Keithville	11
South Bossier, at Fillmore	14, 15
Texas Avenue	11 A. M. 22
First Church	8 P. M. 22
Mooringsport, at Blanchard	25
Benton, at Alden Bridge	28, 29
Pleasant Hill, at Rocky Mount	Aug. 1
Caddo, at Keatchi	4, 5
Red River, at Ash Point	8
Pelican, at Pelican	11, 12
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Leesville	26
Coushatta, at ——	30
Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	9

JOHN T. SAWYER, P. E.

Grenada District Conference.

Committees for Grenada District Conference, at Oakland, July 26-29:

License to Preach—W. S. Shipman, J. H. Rogers and O. M. Geddie.

Admission on Trial—R. M. Standifer, W. W. Williams, and M. C. Galloway.

Deacon's Orders—T. Y. Ramsey, J. M. Huggin, and E. H. Rook.

Elder's Orders—R. O. Brown, W. S. Harrison, and J. R. D. King.

R. G. PORTER, P. E.

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Christian Advocate.

VOL. 47.—NO. 29. NEW ORLEANS, THURSDAY, JULY 19, 1900. WHOLE NO. 2291

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Secretery Hay and other officials of the Department of State witness some heart-rending scenes these days, when there is a constant stream of inquirers efter relatives or friends who are in China, who have to be told thet there is no anthentic information. The agony of snspense is hard to bear. The general trend of the news from China has for the last few days been snch as to revive hope of the safety of Americans and other foreigners in Pekin, but there has been nothing definite. The note of instructions sent to all diplomatic representatives of the United States Government last week, to be communiceted to foreign governments, fully defines the attitude of this government towards China. It was made public yesterday, and is substantially what has been sent you in previous letters.

Miss Clara Barton was chosen president of the National Red Cross at the reorganization under the law enacted at the last session of Congress providing for the incorporation of the organizatior, although she expressed a wish to be allowed to retire.

Dr. Edward Wilde, the new minister to the United Statee from the Argentine Repnblic, who was for a long period Argentino Minister to China, has intereeting views on the situation in Chine. In a recent conversation he said: "I believe the nprising, unless speedily checked and with a vigorous hand, will continue to grow nntil the control of Chinese fanaticism will be one of the gravest propositions of Christendom. The most heroic medicine which the powers could administer to China would be to begin to tear down the Chinese wall. That wall is more to the Chinese than simple masonry. It is a symbol. The Chinese believe that within that wall they are secure. They have considered the wall impregnable for centuries, and think it still is. The wall is sacred, and within is hallowed ground, npon which it is dangerons for foreigners to stand. It is difficnlt to explain in English and to Caucasians the significance of the wall to the Chinese, hnt for artillery to shell it, and to blow sections of it into dnst, wonld be a rude awakening to the Chinese masses of the power of the Christian world."

Two grandsons of Li Hnng Chang have been in Washington for several days. These yonng men came to the United States last Winter nnder the charge of Dr. Lambuth, who was born in China of American parents, and who was for years engaged in missionary work, for the pnrpose of preparing to enter Vanderbilt University. They know no more of present conditions in China than other newspaper readers, and that means next to nothing, owing to the contradictory natnre of what is from day to day printed. Of the origin of the tronble, one of these young men said: "The Boxers started as a band of militia, to protect the good and honest people of Shantung, who were subject to attack from numerous robbers, dne to the famines in that province. With that pretext they received the enconragement and aid of the government forces, and were greatly assisted personally by the governor of Shantnng. No doubt later on some shrewd members of the anti-foreign societies recognized the power of this organization, and, joining it, ultimately gained control, and used it for the accomplishment of their own ends, namely: the extermination of the hated foreigner."

The Committee of One Hundred on India famine relief have issned an appeal to the citizens of Washington for contributions, which, it is stated, will be cabled to India as fast as received. Aithongh at this season many of our well-to-do and wealthy citizens are out of town, the contributions are coming in fairly well. The committee is acting in concert with similar committees in New York, Boston, New Haven, Hartford, Baltimore, Indianapolis and Philadelphia's permanent relief committee. Funds contribnted are cahied without expense to the American-Indian relief committee in Bombay.

The resignation of Dr. Charles A. Stakely, who has, for thirteen years, been pastor of the First Baptist Church, to accept a call from the First Baptist Church of Montgomery, Ala., is a distinct loss to Washington's religions and educational interests, in both of which he has been prominent. His work for the church of which he has been pastor has been something wonderful. Besides a gain of more than 200 per cent. in membership, the church has raised $229,606.06, more than was raised in the previous eighty-five years of its history, which, as he said in his address announcing his resignation, "shows the wonderful possibilities of an old church organization that took a notion to renew its youth." Dr. Stakely has also taken an active part in the management of Columbian University. The church to which he has been called is the one in which he was converted and baptized, and which naturally has always been greatly loved by him. The resignation is to take effect Sept. 30, next.

Washington, July 11, 1900.

CALIFORNIA LETTER.

Our nation is celebrating another birthday. However, hating the noise made by fire-crackers in the hands of the "kids," all is quiet in our town. Salinas does not celebrate this year, and most of our citizens have gone to neighboring towns to spend the holiday. This leaves me with little pastoral work to do, and I avail myself of the respite to communicate with my friends who read the ADVOCATE.

Our District Conferences were held in March and April. Bishop Duncan presided at all of them. I believe his presidency gave general satisfaction. He has more friends among us than he left last Fall, and a majority are pleased that he has been returned to this episcopal district. He questioned the preachers and delegates as if determined to inform himself fully in regard to every plan of our work. He is evidently favorably impressed with the possibilities of the church in this field. He may hope too much. At any rate, we are justified in counting him a friend to the church in the West.

Upon the whole, the reports were reassuring. There had been a goodly number of conversions and accessions, and finances were better up than we had hoped. Nearly all the preachers were in good spirits. The Bishop dedicated our new church in Fresno. With the aid of the Church Extension Board the pastor, Rev. J. A. Batchelor, had succeeded in liquidating a paralyzing debt. It was he who raised the debt on the Santa Rosa Church last year. He is a young man, and a native son.

Four young men were licensed to preach by the San Francisco District Conference. Three were pupils in the Pacific Methodist College, and one a professor. Two have since received their diplomas, and, I think, intend entering Vanderbilt. They are all promising young men. We must raise up more preachers on the field. The church can not thrive and depend upon transfers. The Los Angeles district also licensed several.

Our State Epworth League Conference was held in Hollister, June 20-24. It was not so largely attended as usual, but was a good Conference. The reports were an improvement upon the past. Several new Leagues had been organized, and there had been considerable increase in membership. Financial reports were also better. The League missionary collection has heretofore been a special. This Conference resolved that it shall hereafter be turned over to the pastor an assessment upon the charge. A minimum assessment of twenty-five cents per capita is levied. It was decided to have no program next year, and to hold a business session in San Francisco the day before the meeting of the International League Conference. Chas. R. Story, a graduate of the Pacific Methodist College and of Stanford University, was elected a delegate to the Southern League Conference in Atlanta, with instructions to urge the Leaguers of the South to be with us in San Francisco next Summer. Bro. Story is a native Californian, and we are not ashamed of him. He would be a credit to any section.

I trust many of our Southern young people will embrace the opportunity to visit California. We have many objects of interest, almost any one of which is worth crossing the continent to see. A few days ago I, for the first time, visited the old historic town of Monterey; also Pacific Grove and Delmonte—all in this county. Pacific Grove is a delightful seaside resort. Many spend the Summer here. Various assemblages make it the place of their annual meetings, including the Chautauqua and California Conference of the M. E. Church. Delmonte Hotel, belonging to the Pacific Improvement Company (really the S. P. R. R. Co.), is a palatial building, in the midst of the most beautiful grounds I ever saw. The grounds contain nearly two hundred acres. It is a natural forest of pine, fir, oak, etc., beautified by the work of the world's best artists. No visitor to the State should miss seeing it. However, the average Leaguer could not afford to tarry long. Such luxurious quarters are necessarily expensive. Those who can efford it will not be in a hurry to leave. It is equally desirable Winter and Summer. Charges are moderate, considering the accommodations. It is the pride of the Southern Pacific.

The majority of our recent transfers are doing well. They are pleased and pleasing others. My neighbor, I. F. Betts, the Alabamian, is a capital fellow, and now seems one of us. Waggener, also from Alabama, has captured Santa Rosa, and made a good impression upon the brethren. Moore, the lawyer preacher from Holston, who is holding the fort at San Francisco, is a superb preacher and a lovable man. Wooten, the young South Carolinian, is doing as well as anyone could do in Oakland. We hope much from him. J. K. P. Dickson, the Missourian, who was stationed at Chico, has become discouraged, and "sent in his resignation." Some will do that, in one way or another. If we had some way of testing men before bringing them out, as Gideon tested his followers, it would be far better for us—and them. If we could just know beforehand who will prove 'fearful and afraid," and also who will play the fool by being too fresh. We, perhaps, suffer equally at the hands of both these classes.

The San Joaquin and Sacramento Valleys, the coast counties, north of San Francisco, have good crops this year. It is difficult to find sufficient help to gather them. In this county, however, and in the southern part of the State, crops of all kinds are almost an entire failure, owing to lack of moisture. The beet crop (though much of the beet land is irrigated) is a failure, and the great Spreckels factory is not likely to open up at all this season, the few beets that may be gathered to be taken to the Watsonville factory.

W. P. ANDREWS.

Salinas, Cal., July 4, 1900.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference, held this year at Benton, La., was a most delightful occasion. The machinery ran smoothly, and every feature of the program was carried out to the letter.

The Conference was opened on the afternoon of July 25, with Rev. Jno. T. Sawyer, D. D., presiding elder, in the chair, and Rev. Wm. G. Evans at the secretary's table.

After the routine work was attended to a postal card was read from Rev. Geo. D. Purcell, giving the reason for his absence. It read about as follows: 'Unto us a child is born; unto us a son is given. His name shall be called wonderful." Bro. Purcell came in later, and in reply to the question as to whether the young man was a Methodist or not, he stated that when he left home the young hopeful "was crying for chicken."

With one or two exceptions, the works were shown to be in a very healthy condition. Most of the works hope to pay all their assessments in full.

Leesville is undoubtedly the banner work of the district. The very energetic pastor, Rev. J. M. Alford, started there this year with only 29 members and no house of worship, and now has 110 names enrolled and a beautiful church valued at $16,50; a good Sunday-school and an excellent Epworth League, and finances well up. The Conference conferred the degree of Doctor of Divinity upon the deserving pastor.

Bishop Galloway reached the Conference on Friday, and presided the last two days with his accustomed grace and ease. His talks on the necessity for the reading of our church history—Missions and the Twentieth Century Movement—stirred the hearts of all that were present. His Twentieth Century address on Friday night was fully up to his usual high standard. The collection amounted to $220.

Bros. Roy T. Williams and Jas. A. Jarrett were licensed to preach, and the licenses of Revs. Jno. L. Sutton, N. F. Hoffpauir, E. L. Cargil, R. R. Randle, R. T. Wright, I. S. Few and O. M. Posey were renewed.

Rev. Nelson F. Hoffpauir was recommended to the Annual Conference for admission on trial.

The delegates elected to the Annual Conference are: W. G. Wadley, A. F. Jackson, S. B. McCutchen, and Prof. J. E. Johnson; alternates: Col. A. C. Mitchell and Dr. B. Wise.

Thursday afternoon was devoted to a very profitable Sunday-school Conference, under the direction of Rev. J. E. Denson.

Friday afternoon the Conference engaged in a very profitable discussion of some features of our great Epworth League work, under the leadership of Wm. G. Evans, and on Saturday, Rev. R. P. Howell was the conductor of the Twentieth Century program. Bro. Howell and one other brother made short talks, after which Bishop Galloway laid upon the consciences of those present the necessity of educating the native preachers of our missions on the mission field.

One important feature of the Conference was the preaching services. The Sunday services were specially profitable. On Sunday afternoon Rev. J. B. Williams led the missionary rally, which was a very delightful service.

Leesville was chosen as the place of the next Conference.

The people of Benton "abounded in hospitality." A better place could not have been chosen. Every preacher and layman was sure he had the best home. Bro. Brown and his attractive family are comfortably cared for in one of the best parsonages in the district, and seem to be in favor with the people. He makes a good host.

WM. G. EVANS.

An Appeal to the Pastors and the Church in the Arcadia District.

DEAR BRETHREN: Five more months, and we go to Conference, and as I see it, much remains to be done in this short time. We need and ought to feel that we must have a revival in every charge and at every church. For this end will not every pastor, together with the official members and spiritually minded of the church, labor and pray? A soul-saving revival of religion is the first great need of the church in this district. We may have this if we will deny ourselves some of the comforts we love to indulge in, and work, preach and pray in the unity of the spirit and in the bond of peace.

Second. Our Conference collections ought to (and may God help us to feel!) that they must be paid in full. At this writing (the twelfth of July) we have the promise of full crops of all our produote in this hill country. Price are high, and I am sure that there has not been in the past ten years a time when the church could so easily meet every claim as it can this year. Some of our pastoral charges have already secured all their assessments in cash and good subscription. Will not every other one do that same thing during the protracted meetings?

Third. Will we show our gratitude to God for his signal blessings on Methodism during the past century, and for what the church has done for us, our children, and our country, by subscribing and contributing as liberally as we can to our Twentieth Century Thank-offering? Remember, my brethren, that you and your children will never have another opportunity of placing your names upon the honor roll, to be kept in the archives of the church, and of celebrating the birth of another new century. Before the twenty-first century you and your children will have long been dead, and, I trust, rejoicing with the redeemed of the Lord for evermore. Think of your opportunity of joining in the celebration of the birth of the twentieth century!

Fourth. Our pastors' salaries. They were fixed before everything advanced in price. Only two or three charges in the district raised the pastor's salary above last year. Since these salaries were fixed very near all that pastors and their families live on have advanced about thirty per cent., and unless that much advance in our ministers' salaries for this year over last is paid, there will be humiliation and suffering. Brethren of the stewardship and others, see to it that while you are co-operating with the preacher in raising every other claim, that his own meager salary is paid in full, so his wife and children may not suffer, for many of us will have to move this Winter. As I have no other way to get this letter before the church, I ask pastors to read it to each of their congregations on their next round.

B. T. CREWS, P. E.

NOTES BY THE WAY.

Your regular correspondent furnishes a good supply of news from our Conference, and I add a few items and suggestions just to gratify my desire to write.

Not long ago a minister of a sister church said, "What good has been done in this country outside of Calvinism is not worth mentioning." The fact is, about all the good that has been done in this country is in spite of Calvinism.

The revival season has opened, and many a preacher will suffer. Of all the laborious tasks ever assigned a human being, holding a revival meeting in midsummer is about the hardest. Based on an experience of several years, I offer a few suggestions to the brethren:

1. Have some consecrated man or woman to lead the singing, and sing the songs that have power in them.

2. Don't hold any one service too long. Many a good impression has been frittered away by holding on and wearing out the patience and endurance of the people.

3. Don't try to hold a revival in every congregation this year. The conditions do not warrant us in attempting it. I have seen a brother close a meeting just as everybody became thoroughly interested, and go over to a cold church to repeat the same performance. It is a waste of time and of energy. Some churches will have to do without a protracted service for one year, but they must be taught to do it.

H. T. Cunningham has been sick, but is much better now. J. S. Oakley is getting strong again. "Gilderoy" is very much improved, and the preachers, generally, are in good health.

A question: Is it the observation of the brethren that the church seems cold and dead? What's the matter? What's the remedy? Is this great educational movement bringing spiritual life to the people? Is the church spending as much energy trying to convert souls as she is in doing other things? This is a time of heart-searching.

T. W. LEWIS.

Carrollton, Miss.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference met in Booneville, Miss., June 28, 1900. As there was no Bishop, the presiding elder, Rev. W. M. Young, presided satisfactorily. W. Ira Smith was elected secretary. The pastors were not all present the first day, but were there some time during the session, except Rev. W. G. Burke, who was unavoidably detained at home. The attendance of laymen was not large, owing to the condition of crops.

The first day was devoted mainly to the discussion of the Sunday-school and Epworth League programme, for which the presiding elder had previously prepared.

The reports of the pastors brought out several facts. One was that the financial condition of the district is somewhat better than it was this time last year, but the spiritual condition is not good. Too much neglect of private and family prayer, church literature not well circulated, too much formality and worldliness among church members, etc.; yet there are hopeful signs of a revival.

Bro. Walter Jones, of the Corinth circuit, was licensed to preach. Bro. J. B. Randolph was recommended for deacon's orders and for admission into the traveling connection.

A suitable service was held in memory of Bro. F. A. Whitson, traveling preacher, and Mark Ellington, local.

Time was given the good sisters of the Parsonage and Missionary Societies to hold their meetings, which they did very efficiently.

The following laymen were elected to the Annual Conference: J. B. Saunders, J. B. Randolph, L. P.; H. W. Reese, L. W. Worsham, and L. A. Goudelock and W. R. Ramsey, alternates.

Bro. Bachman was there Thursday and Friday selling books and making speeches, succeeding well in both.

W. IRA SMITH, Sec'y.

MISSISSIPPI LEAGUERS, ATTENTION!

The money pledged by the Mississippi Leagues to the Tri-State Assembly fund is needed now. The time for the Conference, Aug. 1-9, is rapidly approaching, and money is a wonderful factor in making things go. Corinth, Vicksburg, Sardis, Canton and McComb City are the only Leagues having redeemed their pledges up to date. We are much gratified at the prospect for our coming Conference, and trust that every League in Mississippi will be well represented there. Ten of the most delightful and profitable days of my life were spent last Summer in the first session of Tri-State Conference. Do you intend taking a Summer outing? If so, you can find no more ideal spot than the Seashore Camp-Grounds, on the Gulf coast of your own State. By all means, take advantage of this opportunity to enjoy the climate and congenial companionship offered at Seashore Camp Grounds, Aug. 1-9. One thousand descriptive circulars have been sent out in Mississippi, and we trust each person receiving one of these will assist us in advertising this Conference. Remit your pledge money to Miss Margaret E. Bancroft, South Broad St., Mobile, Ala.

VIC THOMPSON,
Secretary.

Tupelo, Miss.

BEYOND DARK CLOUDS.

BY MARTHA SHEPARD LIPPINCOTT.

No matter though we can not see
The dawn behind the clouds,
And though at first we're followed not
By fond, approving crowds,
Keep hope, and let us travel on
In paths we know are right;
If we the torch-bearers shall be,
More will behold our light.

So let us still e'er work and pray,
And right will surely win,
Though, ere we reach the haven bright,
Come many days of sin;
But still a brighter day shall dawn,
When we the storms have past,
For sunshine always is beyond,
And clouds can never last

Religious Telescope.

Communications.

"HOW MAY SPIRITUALITY BE BEST DEVELOPED IN THE LEAGUE?"

(A paper read before the Meridian District Conference at Waynesboro, May 22, 1900, and printed in obedience to a vote of the Conference.)

It is always embarrassing to have to deliver abstract views of things which one has not realized in the concrete; to talk of achievements to which you aspire, but have not accomplished. It is only in obedience to the mandate of our presiding elder that I write of Spiritual Development in the League, for I am free to confess that I have not yet seen my ideal of a spiritual League. Still he is poor indeed whose previous attainments have left him no ideals, who sees no heights beyond. A society or community can be no better, nor worse, than its individual component units. We can not have a godly church, unless the individual members be godly: we can not make a spiritual League of irreligious, unconsecrated units. Therefore, our first thoughts must be directed to the individual, for if we succeed in spiritualizing the unit, the aggregate will be spiritual in consequence.

Perhaps a definition may not be out of place here, since there might possibly be different views and standards of spirituality. It is possible that the "what" may be as important as the "how." The word "spiritual" here is not allied to the French "spirituel," but is exclusively religious in meaning and in use; it belongs solely to the experience of Christian believers, and to a worldly unbeliever it will appear vague and mystical, dreamy and imaginary. There is a vast difference between an essence and its attribute, as there is between a disease and its symptoms; it is possible to describe an attribute, and yet not define the essence of which the attribute is only a manifestation, as it is possible to doctor a symptom and leave the disease unhealed.

Man by his body is linked to earth, and is frequently influenced by earthly things, and yet he is conscious that he is distinct from, and superior to, the earth or the physical—he is spirit. The groundwork of his rational and moral being is similar to God's, who is Spirit; hence man has capacity for God's thoughts and God's ways, and is thus different from everything else in the world. He may be so fettered to the earth, and so influenced by earthly things, as to be separated from God in the character, taste, and tendencies of his soul, and thus be dead to God. He may, perhaps, live a moral life, above reproach, from purely worldly motives and considerations, and yet his morality give no suggestion of spiritual life—i. e., religion. "Moral" is not a Bible term, nor is morality a substitute for spirituality. He may even, by constant drilling and self-discipline, lead a meeting, or deliver an unctuous testimony, or preach an eloquent sermon, and yet never rise above the physical or mental, and never be possessed of spiritual life, the essence of which we speak.

Spirituality is the state of a soul made alive to God by the Holy Ghost; a soul whose faculties are under the control of the Holy Spirit; whose character, taste, and tendencies have become, and are becoming still more, like God's; and all the departments of whose spiritual personality (intellect, affection, will) are influenced by spiritual considerations rather than by earthly things. An earthly, natural mind can not understand spiritual things (John iii, 3); no man can call Jesus Lord, but by the Holy Ghost (I. Cor. xii, 3), and to be unable to discern his divine personality is to be incompetent to deal with the supernatural, or to enjoy fellowship with God. A spiritual man's intellect comes under the power of the divine life, his mentality is quickened, he sees the spiritual, he thinks God's thoughts. Spiritual truth is discerned by the intellect, only as the mind is the instrument of the Holy Spirit.

Spirituality exhibits itself in the affections. Emotion is not religion, but may be one of its manifestations. In the unregenerate, passion and impulse sway the soul, but in the spiritual, the affections are centered on Christ, who, through an all-absorbing passion of love, becomes the ideal, the King of the heart's affections, and, as a new affection always does, this one expels all that is contrary or inferior to it. Christ's truth, intentions, love, become his, and other things diminish in value and cease to attract. And because he loves thus, his love is religion. For love is religion, only as it becomes a motive, urging the will to co-operate with Christ, only as it affects choice, decision, and life. The will is the glory and power of a man, and here as in the citadel, the Holy Spirit must overcome, here as on a throne Jesus must reign.

A spiritual man is one whose intellect approves spiritual truth, whose affections are set upon heavenly things, whose will is fixed for God; and thus all the attributes of his personality tend upwards to God, and concentrate all their energies reverently, lovingly, persistently on Christ and his kingdom.

How, then, can this spiritual character be developed in the League? And notice the question is not of a mere round of motions and exercises to be manufactured by manœuvers and manipulations, but true spirituality—not the attributes, but the essence; not the manifestations, but the life. If our definition be even approximately correct, it is evident that spirituality will manifest itself (must manifest itself) as well on Monday as on Sunday, in Winter as in Summer, in sorrow as in joy, in the social circle as in the assembly of the saints, and in ordinary intellectual pursuits as well as in theological study. Otherwise a partial spirituality is developed, an uncertain, variable quantity, a one-sided affair lacking in symmetry and stability. We do not covet the hybrid character that shouts "Glory" in the meeting and lives ingloriously at other times.

If a spiritual life is one dominated by the Holy Spirit in every direction, a spiritual League must be one in which religious purposes and energies are manifest in every department. Social, charitable, literary capacities may be developed to the abnormal, and yet no life of intrinsic or permanent spiritual value be obtained. The Holy Ghost alone can give to life its crowning glory, and joy, and its ultimate perfection. He alone is the motive power of spiritual life; there is no spiritual life until we are born of the Spirit, no permanence and development except by his indwelling and abiding presence. Therefore the Devotional Department is to be the power-house of the League, the nursery where the seed of the word must be planted, must germinate, and put forth its tender blade, and stalk, and ear, and afterwards, through God's great mercy and grace, the full corn in the ear. Thus we shall have a spiritual League, composed of spiritual members, loving God, and determined to serve him and him alone, denying themselves, and loyally living for others; in their social pleasures seeing him who is invisible, but always a present reality to spiritual men; in their literary pursuits bending their studies to a better equipment for his work, in their charity imitating him who went about doing good.

How is all this to be brought about? There can be only one answer. God alone can bestow spiritual life and spiritual gifts. We must seek to lead the young people, individually and collectively, to the fountain of the water of life. By prayer, teaching, and example, and in every way possible, we must strive for their conversion. Patiently and carefully we must nourish and feed them, never discouraging the weak, nor brow-beating the timid, but gently leading them on, step by step, till they surrender to the Spirit, and the love of God—Christ's love—takes possession of them.

A. T. Bell.

Correspondence.

THE SUMMER INSTITUTE AT NASHVILLE.

When the excellent program for the second Summer Institute for young preachers was announced to be held in Wesley Hall, on the Vanderbilt campus, coupled with sacred memories of former school-days and loving friendships formed in Nashville, we at once began to cast about in our mind as to the possibility of enjoying this occasion. By reporting the proceedings for one of our daily papers, transportation was furnished, and we were soon on our way with high expectations for a profitable and a pleasant trip. The ride itself over the L. and N. was delightful, beginning with the beautiful scenery lying along the gulf between Mobile and New Orleans, and passing through some sublime mountain scenery in Alabama and Tennessee. The mountain streams rushing down the rocky gorges, foaming and roaring, would excite the admiration of a very matter-of-fact man. The railroad lay for some miles along the Red Mountain in Alabama, just beyond which I was born, and crossed the mountain at 'Grace's Gap," near my grandfather's old home, where my mother was raised. Of course, we thought of our childhood days, of going to grandmother's and grandfather's, and eating honey and pies; of the little play-house among the large rocks beside the rippling spring branch; of the old water-mill, where we went to watch the water pour over the dam and run down the race. We thought of the little path that was blazed out over a large hill, almost in sight where we walked on our way to our first school, and "my heart was strangely warmed," and we leave memory to play over the fast flying years, while we look up to God in humble gratitude for the gracious providence that has pitied us in our sins, and strengthened and provided for us in many hours of need. We had almost forgotten the rock fences, the wheat fields and four-horse reapers, and the pastures full of well-bred colts, sheep, and cows; but, after traveling a night, and we looked out at daylight to see all these things, the contrast with Louisiana cotton, cane and rice fields was striking indeed. While we furnish them sugar and oranges, they furnish us apples and flour.

The Institute was held last year for the first time. It was planned by the several committees of examination of the Tennessee Conference, that they might bring their classes together for ten days' instruction in the course of study, examinations being held at the close. They were so much encouraged that they determined to carry on the work this year on a larger scale. Accordingly an excellent program was arranged, provision made for board in Wesley Hall at fifty cents per day, and a general invitation was sent out to the preachers of our church to attend. Consequently there were about one hundred in attendance from fifteen different Annual Conferences, the largest attendance, however, being from Tennessee, Alabama, and Arkansas. Dr. Tillett, dean of our theological faculty in Vanderbilt, arranged the program, and was the leading spirit in carrying it out, and it would have been hard indeed to have improved upon it. Bishops Galloway, Duncan, Morrison, and Drs. Mathews, Tigert, Witherspoon, and others, were at their very best on the lecture platform. One delightful evening was spent with Prof. Merrill, the elocution teacher of the Vanderbilt faculty. He spent about one-half of his time talking to the preachers about how to control their voice, to read hymns and Scripture, and of pulpit mannerisms; and the other part of the time was given to delightful readings, embracing both the pathetic and the humorous. Dr. Mathews' address on "The Old Times and the New in Methodism" will be published. Though past seventy years of age, Dr. Tillett called the younger preachers' attention to the fact that he was as hard a student as any of them, and consequently he was growing in acceptability all the time. He admitted that he had been at work on his paper, which he read, for two months. Bishop Fitzgerald was present, and his saintly face and gentle voice was a benediction to all; but, as his lecture on the baptism of the Holy Ghost was the last thing on the program, we missed hearing it. Other good things we missed by having to leave soon, but we feel that the instruction received, and the godly men we met, will make us more Christ-like and, we trust, more useful in his vineyard. This will, doubtless, be a permanent thing at Wesley Hall, and undergraduates will do well to plan a trip there next Summer.

P. O. Lowrey.

New Orleans, La., July 3, 1900.

THE OPELOUSAS DISTRICT CONFERENCE.

The thirty-second session of the Opelousas District Conference convened in the M. E. Church, South, at Opelousas, La., at 8 o'clock P. M., on June 26, 1900, with Rev. C. W. Carter, D. D., presiding elder, in the chair. The roll was then called, and out of a membership of eighty there were present during the session only twenty-eight, including both pastors and lay delegates. All of the pastors in the district were present except three. The writer was elected secretary. The routine of business prescribed by our Discipline was called in order by the presiding elder, and the several different interests of the church, as reported by the brethren, are not behind former annual reports, but seem to be in most charges and in some ways a little in advance of former conditions.

The spirituality of our church, as a whole, in this district has by no means reached the ideal New Testament church. There seems to be such a great lack of piety, Christian zeal, and vital godliness among the church members, the wheels of our Zion are so clogged with the busy cares of this old sin-cursed world, that progress in the divine life and spiritual kingdom is made very slowly. Sixty-six members have been received into the church on profession of faith since our last Annual Conference, and the brethren all have their work well in hand, and are looking forward and up, and expecting a gracious outpouring of the Holy Ghost and a bountiful harvest of souls for the Master during the remainder of the year. The Sunday-schools in the district are in a prosperous condition, and are far-reaching in their good influence among all classes and in all conditions.

The preaching was of the usual high order in Methodism—spiritual, heart-searching, and soul-quickening and filling. The missionary address of our brother, R. W. Tucker, deserves special mention for beauty of expression and inspiring encouragement in the proclamation of the glorious old gospel, the glad tidings of good news that Jesus Christ came into the world to save sinners. Dr. LaPrade's address upon the Twentieth Century Movement also deserves special notice, having been listened to with marked and increasing attention and interest until a very late hour of the evening. All felt edified and pleased with the beautifully expressed thoughts and the oratory of the speaker.

Our "beloved" presiding elder must here come in for his share of praise for the kind and able manner in which he dispensed the business of the Conference.

The Conference was spiritual all through its sessions, and was a decided success, and made doubly so by the kind and hospitable entertainment by the good people of Opelousas. The writer desires here to say that he had the best home in Opelousas, and that he is under life-long obligations to Bro. and Sister Skiles for their many acts of kindness, sympathy and Christian love, and entertaining in their lovely home.

On the last afternoon session the Conference passed the following resolution, by a vote of 13 to 12, viz:

Resolved, That the Opelousas District Conference memorialize the Annual Conference to instruct its committee on admissions to report unfavorably on any applicant for admission who uses tobacco, and will not promise to desist from its use.

Resolved, That a copy of this resolution be published in the New Orleans Christian Advocate, and a copy handed to the secretary of the next Annual Conference.

John G. Sloane, Sec'y.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb...———
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove.. ———

My friends of the Mississippi Conference W. F. M. S. have, no doubt, been watching our column in the Advocate for a report from the annual meeting. My excuse for the lateness of my report will, no doubt, be accepted when I say that the Conference met in our midst, and it is one thing to do the secretary's work while you entertain, and quite another thing to do the work while you are entertained.

Mrs. J. S. Parker, district secretary of the Seashore district, conducted the consecration service on Saturday evening. The rain poured, and only a few were brave enough to venture out in it; but those who went proved the blessedness of self-sacrifice.

On Sunday morning Dr. Weems preached a fine sermon, sounding the key-note to success of the work. I would that all the leaders could see the situation as he sees it, and then remedy the failures, and bring the whole female membership of the Southern Church to the help of the Lord in this work. Dr. Weems has labored in a foreign field, where he gave health and strength, as did his accomplished wife, to this cause. He, therefore, understands, and is thoroughly in sympathy with our work.

Sunday afternoon, as is our custom, we held a memorial service. This weak pen can not do that service justice. You who have been in such services know and understand how heaven stoops down to earth. You have felt oblivious to earth and its cares; you have felt as if the dear ones for whom you mourned were just in another room. Surely we felt the presence of our dear Dr. Andrews so truly that one was constrained to look for him in the flesh. Who will say he was not there in spirit? Mrs. J. A. Gulley read a beautiful tribute, and many rose and spoke of the love they bore him, and of the loss sustained, both by Church and State, in his death. Mrs. Reese Price read a tribute to our sister, Sue T. Taylor. Last year Sister Taylor supported a scholarship in Mexico. Her friends will be glad to know that her beloved sons will continue the support of the "Sue Taylor scholarship." "Her good works do follow her." Through some misunderstanding, the memorial to Miss Laura Haygood was not prepared. It was a privilege not lightly esteemed to have with us Dr. Anne W. Fearn, a warm personal friend of Miss Haygood. Dr. Anne Fearn rose and, with sweet voice and choice English, told of that grand woman. ("For her to have lived was Christ.") It will interest all Methodists to know that "How Firm a Foundation" was Miss Haygood's favorite hymn. Dr. Fearn said: "She never welcomed a worker without having that hymn sung; that she never bade one God-speed to the home land without that hymn.] [She could not sing it with voice, but, ah! she sang it in her soul."

Sunday evening we overwhelmed our friends with welcome. Dr. Weems, of Central Church; Mrs. Zelle Watts Kendall, of Central Auxiliary; Miss Bertha Moore, of the Kate Watts Memorial; Mrs. H. M. Ellis, of West End; Mrs. Annie Johnson Watts, of East End; Mrs. Emmie Featherstun Vaughn, of the Home Mission Society, all voiced welcome of the Conference to Meridian. Miss Florence Kern, of Natchez, won all hearts with her graceful response. Miss Marshall made her annual address, which needs no word of mine to say how good it was. Mrs. Scott Phillips sang beautifully, "Calvary." Miss Smylie, the corresponding secretary, read her report, showing the work done during the year. Mrs. Drake read the treasurer's report, giving our financial standing.

Monday morning was given to organizing, enrolling, etc. As the secretary called the roll of auxiliaries, she was alarmed at the "death rate," and suggested that we have another memorial service of a different nature. The death rate has almost equalled the birth rate on some districts. One district has had no secretary the whole year except our Bro. Mellen, and for his invaluable services the Conference gave him a rising vote of thanks, and also gave him the privilege of "talking in the meeting."

Monday afternoon the committees were busy until late. Said committees all appointed by the president and corresponding secretary.

Monday evening we had the rare privilege and pleasure of hearing Dr. Burrus Fearn and his talented wife, Dr. Anne W. Fearn. Even those who had the pleasure of hearing these gifted workers tell last Summer of the needs of the field, and their efforts to supply spiritual as well as physical healing, were surprised at the freshness of the material which they furnished at the Conference. The churches which have not heard them during their home stay have lost much in the way of uplift in the great cause of missions, while those who have had them have enjoyed one more heart-to-heart talk with devoted followers of Christ and workers in his field.

Tuesday morning we had with us our Bros. Mellen, Bell, Ellis, Pinkney Johnson, Alford, Lewis and Weems, of the Mississippi Conference, and Sister Burt, a sister of our L. Elizabeth Hughes. The president called for the reports of district secretaries and of auxiliaries.

The Conference pledged itself to pay an indebtedness of forty dollars to the bank for Miss Smylie's expenses to the Ecumenical Conference. Some of the committees reported on Tuesday afternoon. Tuesday evening Miss Smylie read her report of the Ecumenical. Mrs. Drake read a fine paper on the "Missionary Outlook of the Twentieth Century." Mrs. Scott Phillips again delighted the audience with one of her beautiful songs. Miss Mabel Rivers contributed to the pleasure of the evening with one of her splendid recitations. Wednesday morning reports were again called for. At ten o'clock the election of officers took place, and resulted as follows: President, Miss Marshall; vice-president, Mrs. Foote; corresponding secretary, Miss Smylie; recording secretary, Mrs. Moore (of Jackson); treasurer, Mrs. J. P. Drake. District secretaries: Vicksburg district, Mrs. Scott Phillips; Jackson district, Mrs. Blanche Howell; Natchez district, Mrs. Julia R. Love; Forest district, Mrs. W. L. Linfield; Seashore district, Mrs. J. S. Parker; Meridian district, Mrs. D. E. Phillips; Brookhaven district, Mrs. H. W. Featherstun.

Unfinished business was called for on Wednesday afternoon. Committees finished their reports. Pledges were taken, and a goodly sum was pledged for the Laura Haygood Memorial. I will add, by way of parenthesis, that the Mississippi Conference W. F. M. S. is pledged to raise an amount approaching six hundred dollars this year. The next annual session will be held in Vicksburg. It was our pleasure to have with us on Wednesday afternoon Bro. and Sister Jas. G. Galloway, of Newton. Wednesday evening a reception at the hospitable home of Mr. and Mrs. Seba Eastland brought to a close the twenty-first annual session of the W. F. M. S. of the Mississippi Conference.

Mollie McQueen.

Meridian, Miss., July 9, 1900.

The Christian Life.

ROTTEN AT THE HEART.

A majestic tree fell in its prime—fell on a pleasant evening, when there was scarcely a breath of air stirring. It had withstood a century of storms, and now was broken off by a zephyr. The secret was disclosed by its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through, and fell of its own weight, when it seemed to be at its best. So do many lives fall when they seem to be at their strongest, because some sin or fault of youth has left its wounding and its consequent weakness at the heart. For many years it is hidden, and life goes on in strength. At last, however, its sad work is done, and at his prime the man falls.—Selected.

PILGRIMS WITH SHINING FACES.

A young man who had listened without repentance to many sermons intended to convert sinners, once heard a sermon by Dr. Addison Alexander on "A city which hath foundations," read aloud in a parlor full of Christians. In a short time he called upon the pastor to ask what he must do to be saved, and said he had had no peace since hearing that sermon.

"What was there in that sermon to bring you to repentance?" asked the preacher.

"Ah," said the young man, "I looked around and saw a roomful of people on their way to heaven; their faces were shining with joy and hope; but I had no part in it, and I stopped and asked myself for the first time, 'Where, then, are you going?'"—Baptist Standard.

IN MEMORIAM.

Rev. George Bancroft, son of Charles and Rebecca Bancroft, was born June 26, 1826, near Mobile, Alabama. In infancy his pious parents dedicated him to God in holy baptism, Rev. E. Hearn officiating, and brought him up in the nurture and admonition of the Lord. He was the subject of early religious impressions, and in 1841, at the age of fifteen, he joined the Methodist Episcopal Church, uniting with what was then known as the Old Bee Hive Church in Mobile under the pastorate of Rev. Jared Sparks. He grew up to be a young man who was admired for his manly conduct and respected for his Christian character.

On Dec. 24, 1845, he was married to Miss Mary G. Ramsey, who proved herself a faithful wife and affectionate companion. Eight children were born unto them, three of whom remain to mourn their loss. Bro. Bancroft was licensed to preach in Sompter county, Ala, in 1848, and for many years was a faithful and acceptable local preacher.

He joined the Alabama Conference, and his first appointment was Cuba circuit, which he had organized and named while a local preacher. Having served this charge, he located one year, at the expiration of which, in 1878, he joined the Mississippi Conference, of which he was an honored member till his death. As an itinerant, he was loyal, willingly going wherever sent, and never complaining of his appointment. He was a faithful pastor and a good preacher.

On account of the failing health of himself and wife he was superannuated at Meridian in 1894, greatly to his regret. Often have I heard him say that giving up his "beloved employ" was the greatest cross of his life.

It was the writer's privilege to be intimately associated with him for sixteen months prior to his death, his home being here in Forest with his grand-daughter, Mrs. Mary Gardner. I visited him frequently and loved him dearly. His thrilling experience of a present, joyous, and full salvation was an inspiration to me, and his godly admonitions will be remembered till my latest day. He was one of the Lord's saints indeed. He was sweet-spirited and never murmured at any of God's dealings with him. He was patient in affliction, and resigned under all circumstances. No child of God was ever more for the kingdom and more ready to go when the message came to him, "Come up higher." At 10:55 P. M., on the first day of May, 1900, he "sweetly fell on sleep." His funeral was held the next day in the Methodist Church here by Rev. T. L. Mellen and myself, after which his remains were laid to rest in the cemetery just east of town, by the side of his devoted wife, who preceded him to the Glory Land a few months. To their loved ones who remain behind, we would say, You all know where to find them. Appropriate indeed are the words of the poet here—

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

His pastor, D. SCARBOROUGH.

P. S.—The Alabama Advocate will please copy.

BATON ROUGE DISTRICT CONFERENCE.

The District Conference was preceded by a Missionary Institute which began Wednesday, July 4, at St. Francisville, La. The program was logically conceived by the presiding elder, and carried out wisely and worthily by the brethren. As discussed and debated by Bros. Cassity, Brown, Johnson, Hoffpauir, R. Randle, J. D. Wall, Crisler, W. H. Carter, Notestine, F. S. Parker, a flood of facts and figures were poured out upon receptive listeners. It was an eye-opener, a heart-searcher, a purse-loosener, a conscience-interrogator. As an experiment, it was a good beginning; so say they all. Woman's work was represented by Misses Smith, Mayo and Schwing in helpful papers.

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Conference assembled. Roll calls show 14 preachers present, 6 absent; laymen, 20 present, 27 absent.

Preaching by Revs. E. N. Evans, P. M. Brown, J. I. Hoffpauir, R. Randle; dedication sermon by presiding elder; Twentieth Century addresses by Rev. Dr. LaPrade and Rev. Dr. Watkins: an open Missionary Conference conducted by A. J. Notestine; and a love-feast, Sunday, at 5 P. M.

The reports from the works exhibit gains along points of vantage; as the protracted meeting season has not yet been inaugurated, the soul crop is awaiting the reapers.

Two thousand and fifty-three dollars and sixty cents has been raised for Educational Thank-offering Fund, and 50 per cent. of the works have only been partially reached, and this amount excludes what the preachers subscribed at the Annual Conference, save one.

Reports of committees, which concern us, less the preambles, as follows:

COMMITTEE ON MEMORIALS.

1. Whereas, The building and grounds of the Johnston Collegiate Institute will be tendered to the Louisiana Conference at its approaching session; therefore, be it

Resolved, That the District Conference heartily recommend and urge its acceptance and its equipment as a secondary school in correlation with Centenary and Mansfield.

2. As the needless multiplying of country churches has been detrimental to our mission; be it

Resolved, That the Baton Rouge District Conference respectfully petition the Bishop and cabinet, as far as practicable, to adopt a policy of concentration of our weaker country churches unto fewer and stronger ones centrally located.

3 That we respectfully petition the Bishop to form a mission in Ascension and St. James parishes, and that the Board of Missions make an appropriation therefor.

P. M. BROWN,
For Committee.

ON CAMP MEETINGS AND REVIVALS.

Resolved, That we, as preachers and laymen, will aid the presiding elder, as far as is possible, at Bluff Creek and Denham Springs during the Summer to have a rousing revival, and that we will help and co-operate with each other in special effort to bring about a powerful revival throughout the district.

J. B. CASSITY,
For Committee.

ON DISTRICT PROPERTY.

Your committee recommend that the Board of Trustees of the Jackson Church be appointed instead of the present Board of Trustees of the district parsonage.

2. That an assessment of $200 be made upon the district for repairs and payment of debt to the Woodville district ($140) on district parsonage.

3 Said amount be apportioned among the several charges in proportion to other assessments, and collected with them.

4. That the property known as the Denham Springs Camp Meeting Grounds be accepted as district property by us, and to be used for the purposes of a camp meeting, or otherwise as the District Conference may direct.

5. That the following be constituted a Board of Trustees to receive said property under the terms of trust for the church: B. Duke, I. Corcoran, O. A. Bullion, F. E. Hill, J. Z. Underwood, J. B Easterly, J. B. Easterly, Jr.; W. J. Farris, Sam Holden.

I. D. WALL,
For Committee.

The following were elected delegates to Annual Conference: J. Kilbourne, W. S. Holmes, I. D. Wall, R. R. Reed. Alternates—T. D. Lipscomb and J. W. McLean.

Committee on Resolutions reported as follows:

1. That the week, July 9-15, be, or as near thereafter as possible, observed as a week of prayer and self-denial in the interests of Twentieth Century Offering.

2. That the first Sunday in August, with Friday and Saturday preceding, be observed as a season of fasting and prayer for revivals on the district.

3. That concentrated effort be made to raise the foreign mission collection in full—and to that end—let (1) Each Sunday-school raise a fund in excess of the assessment on the church. (2) Each Epworth League. (3) This fund be placed in hands of presiding elder to aid the deficient churches. (4) That we heartily cooperate with the Sunday Rest League for the promotion of Sunday legislation, State and municipal, and the enforcement of present laws.

R. REED,
For Committee.

A resolution of thanks brought an intellectual, spiritual, social feast to a pleasurable close in St. Francisville.

H. W. RICKEY,
Secretary.

FROM THE WORK.

CHESTER CHARGE.

We have deferred a report for months, hoping some happy turn would afford something worth the notice of the brethren; but to this date have found little more than a string of excuses to chronicle.

During the first three months of the Conference year small-pox so scattered our forces that on "muster day" the preacher preached to a bare "corporal's guard." Then came an abominable circus through the county and spread measles all among us, so that two months—March and April—were given to nursing the sick and dodging measles; and still no congregations. Now June brings the unusual rainfall—extending to this, the fifth day of July, and we can't conjecture how much longer it will last.

These things have woefully disorganized our work here. Children's Day was a failure all over the charge The Sunday-schools opened in April, but were not sufficiently under way to warrant their undertaking Children's Day exercises. The collections were just simply forestalled. The pastor's and presiding elder's salary one-fourth paid, and the third quarter nearly ended. Now we are compelled to postpone three revival meetings till September, which we intended bringing off in July. We have done practically nothing—more than seed sowing—on the Twentieth Century Fund. For all this section of the State it will be absolutely necessary to extend the time for closing this thank-offering for, at least, one, or, may be, two years before we can do as we would by the movement.

Our people depend entirely on farm products for money, and there can not possibly be a half crop of cotton made in the State—and especially here—and we seriously doubt the prospect for cereal crops. Hay is about the only thrifty growth here now, and only those who have herds of cattle to winter will reap any money from that. I mention these things merely to show why we have done so very little this year. These are providences by which we are to profit in learning the great lesson of resignation. For what Methodist preacher is content to let the year drag by without accomplishing something for his Lord? We have been on a tension of anxiety to be about the Master's business, but willing to follow only where he leads.

We have finished one handsome new church and dedicated it, and taken steps to finish and dedicate another. We have bought one new organ. We will send about half a dozen to our church colleges; and are praying for a gracious revival, such as will make us glad of the evil wherein the Lord hath afflicted us. (See Ps. xc,15) If we have nothing else to gather (harvest), we will the more willingly gather ourselves unto the Lord and receive of the abundance of the richness of his grace to our souls.

Oh, for a great high-tide of religious fervor, such as blessed the church fifty and a hundred years ago! "Then will we teach transgressors thy way, and sinners shall be converted unto thee." W. L. ANDERSON, P. C.

Chester, Miss., July 5, 1900.

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THURSDAY, JULY 19, 1900.

SPASMODIC EFFORTS IN REFORM.

One of the greatest and gravest hindrances to the progress and perpetuity of reform movements is the failure of the promoters thereof to keep patiently at work the year round. A tremendous effort is made for a short time, the forces of evil are put to rout, and victory crowns the banners of the champions of temperance or political reform. There is great jubilation for a few weeks, which is soon followed by over-confidence and relaxation of effort. Hence it comes to pass that, in a short while, the corruptionists and enemies of reform, emboldened by the apathy and fancied security of the better class, begin their depredations and evil practices again, and then the cry is raised that reform is a failure. Thus, while various reform movements make considerable headway for a time, it is sad to note that in numerous instances the wheel of progress slips back a cog or two on account of the short-sightedness and neglect of the friends of reform. There is not much advantage in gaining a sweeping victory for temperance, or Sabbath observance, or for municipal reform, unless the success won is tenaciously held. What does it avail for a regiment to bravely storm a strong fortress, if it is unable to hold its position? What is greatly needed all over the country is a dogged determination on the part of the advocates of righteousness to hold every advantage gained, and to keep up the fight against rampant corruption and vice.

Eternal vigilance is the price of success in all reform movements, no less than it is the price of liberty. In most of our Southern States we have wise and beneficent laws for the suppression of vice and crime, and for the promotion of the public weal. Our temperance and Sabbath laws are, in the main, of the most excellent character, but unfortunately they are failing to accomplish the splendid results that ought to have followed their enactment, simply because the better class of citizens are doing almost nothing to secure their proper enforcement. Too many of our people seem to take it for granted that laws once enacted will execute themselves, and that further agitation and education with regard to the evils of the saloon and the gambling hell and the lottery and the reign of the boodler are wholly unnecessary. There is serious danger that in more than one locality where prohibition now prevails the saloon element will, ere long, again be in the saddle, on account of the shameful lethargy and folly of the prohibitionists. A generation is rising up that know not the banefulness and monstrousness of the whisky demon. The fact that foreigners are coming among us in increasing numbers renders it all the more imperative that the work of temperance instruction and agitation should ever go on. The righteous and the law-abiding deserve to suffer many things at the hands of the corrupt and lawless when they supinely and foolishly pursue the "let-alone policy."

As a writer in a recent number of the Saturday Evening Post forcefully says: "The prevalence of vice in our large cities, and the apparent failure of so many reform movements, does not prove that vice is stronger than virtue, but is due rather to the fact that vice is ever at work, while virtue takes its vacations. The lawless element, including everything, from the saloon that keeps open after hours and allows a crap game in its back room, to the regular policy shop, is professionally bad. That is, it is bad as a part of its business. Its bread and butter depend upon preventing the law's operation. As a result, it is active day and night, and its work prospers. But the reform forces are at work only now and then, when some one calls attention to the fact that the city is lawless.

"Suddenly some one raises a cry. The town has been captured by the 'sporting' element. The town is 'wide open.' The good people are roused and turn from their work to grapple with the enemy. Now we see a fair fight, for one side is as active as the other. We see that the good is stronger, for in ninety-nine cases out of a hundred the saloons are compelled to close on time, the pool-rooms are abolished, and the gamblers driven out of town. But though we see here the strength of good, we are soon to behold the weakness of present-day reform. Seeing the town clean, the reformers go about their work again.

"But the bad are not idle for one moment. The minute reformers relax their vigilance, the bad element is busy again, doing everything in its power to control the officials and to destroy the results of the reform wave. In a few days the evil will be as rampant as ever.

"And so the strife will go on; vice constant because it is the business of the bad; reform spasmodic because it is merely a side issue with the reformers. If reform ever comes to be permanently triumphant, it will be in a day when the reformer makes a business of upholding his ideals and works as constantly for reform as he would work for his living. Until then civic vice will continue to hold sway, with only an occasional field-day for civic virtue."

THE LOUISIANA CHAUTAUQUA.

Within the last few months I have received more than a score of invitations to lecture, preach commencement sermons, and deliver commencement addresses—all of which, with a very few exceptions, I found it necessary to decline, albeit acceptance would have been a pleasure. One of the exceptions was an invitation to preach at the Ruston Chautauqua, July 8. Since my last visit, four years ago, this Chautauqua has developed considerably. Several new buildings devoted to educational work have been erected. One of these was built by the State University; another by Tulane University. The Chautauqua Hotel has been enlarged. A great improvement has been made in the matter of accessibility. Whereas formerly a drive of about two miles was necessary, there is now a railroad station on the Assembly grounds. The attendance upon the popular lectures from Ruston and vicinity varies with the reputation of the speakers. The Normal work in the various schools, so far as I had opportunity to investigate, is excellent. The faculty is a remarkably able one. All the departments properly belonging to a Chautauqua are in successful operation. Professional teachers who desire instruction in any department can get what they want at Ruston. Mrs. M. H. Williams, the founder of the Louisiana Chautauqua, still remains at the head of the institution. To her executive ability and her fine poise of character the Louisiana Chautauqua is largely indebted for the success which it has achieved. If I had the ear of the entire teaching fraternity of the State of Louisiana, I would say, "Go to Ruston, and take a course."

I was delighted to meet our pastor at Ruston, Rev. Hampton R. Singleton. He is abundant in labors along many lines, and is in high favor with his flock and with the community in general. My engagement being ended, I hurried home, with feelings of profound regret that I did not so arrange my affairs that I could remain longer.

W. C. B.

THE SEASHORE CAMP MEETING.

The twenty-ninth annual meeting at the Seashore Camp Grounds began Wednesday evening, July 11, the opening sermon being preached by Rev. W. W. Simmons, presiding elder of the Seashore district. The services during the first three days were considerably interfered with by heavy and continued rains.

Pressing office duties prevented the assistant editor from reaching the grounds until late Saturday afternoon, and he was forced to return to the city early Monday morning, but he thoroughly enjoyed and was greatly refreshed by the services he was permitted to attend during his brief stay. Saturday evening we had the pleasure of hearing a most excellent sermon by Rev. J. M. Dannelly, of Pensacola, Fla., his text being: "Follow me, and let the dead bury their dead." (Matt. viii, 22.)

The eight o'clock service, Sunday morning, which was concluded with a delightful experience meeting, was conducted by Rev. W. B. Hurt, pastor of St. Francis Street Church, Mobile, who delivered a very impressive and helpful talk upon the nature and necessity of complete consecration. The sermon at 11 A. M. was delivered by Rev. J. P. McFerrin, D. D., of Birmingham, Ala., whose theme was "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." It was a magnificent and faithful presentation of the old, yet ever new, story of the cross, and charmed as well as deeply impressed the great throng, numbering at least a thousand, which had gathered to hear it. One little girl was converted at this service.

Dr. McFerrin's sermon, Sunday night, on the eternity of memory, based upon the words, "Son, remember" (Luke xvi, 25), was one of the most powerful and thrilling discourses we have ever listened to. Dr. McFerrin is undoubtedly one of the finest pulpit orators in the South. At three o'clock, on Sunday afternoon, Rev. A. F. Watkins, D. D., the new president of Whitworth College, preached an exceedingly forceful and effective sermon, and by his success in getting penitents to the altar showed that he is a splendid exhorter as well as preacher. At the conclusion of the sermon a goodly number of persons came forward for prayer, two of them being brightly converted.

It was a source of great gratification to all that our beloved Bishop Keener, though quite feeble, was able to attend the services Sunday morning. There is scarcely any spot that he loves more dearly than the Seashore Camp Ground, which has been hallowed by a thousand precious memories; and the presence of our senior Bishop was indeed a benediction.

In company with Dr. McFerrin we had the pleasure of dining on Sunday with Dr. and Mrs. S. S. Keener, whose hospitality was most generous and cordial. During our stay we were the guest of Bro. and Sister W. B. Thomson, of this city, to whom we are indebted for royal entertainment and kindness. We took one enjoyable meal with our much esteemed friend, Sister Smylie, of Meridian, Miss.

The number of preachers in attendance this year was gratifyingly large. In addition to the ministerial brethren already mentioned, we had the pleasure of greeting the following brethren who were on the grounds Saturday night and Sunday, namely: Dr. J. M. Weems, Revs. T. W. Adams, R. L. Webb, J. W. McLaurin, V. V. Boone, and W. W. Simmons, of the Mississippi Conference; J. E. Danson, S. J. Davies, J. M. Henry, P. H. Fontaine, K. W. Dodson and Prof. Thos. Carter, all of the Louisiana Conference; and Revs. S. R. Emerson, J. H. Rinehart, J. M. Glenn, and J. M. Cox, presiding elder of Mobile district, all of the Alabama Conference.

The general verdict is that the preaching throughout the meeting was of a high order. The visible results, however, were rather meager.

It looks to us as if Methodist preachers have well-nigh forgotten, or are fast forgetting, how to say "Amen." The responses we heard were few and feeble. The singing, while excellent indeed, was confined mainly to the choir.

We regret exceedingly to learn of the death, which occurred at the college on the twenty-first ultimo, of Rev. R. M. Saunders, chaplain of Randolph-Macon Woman's College, Va. He was a little over seventy years of age, and had done a great work as a preacher and educator. He was for two years—namely, from 1888 to 1890—president of East Mississippi Female College, and has many friends in this section.

A NEW BOOK.

THE SABBATH TRANSFERRED. By Rev. Johns D. Parker, Ph D. With an Introduction by Rev. F. N. Peloubet, D D. 10 mo. 151 pages. Cloth. Johns D. Parker & Co., East Orange, N. J.

The author has been studying this subject more than ten years, but he has compressed the whole matter into as small a compass as is consistent with the proper elucidation of the subject. For several years he has been engaged in correspondence with the leading Greek scholars on this subject, and there is a consensus of opinion that the renderings adopted in this volume, which differ very slightly from the Authorized Version of the New Testament, do not violate any principles of the Greek language. The linguistic way is open to believe in the Transfer of the Sabbath, and this theory, which is adopted by many leading Christian scholars, seems to be natural, reasonable and philosophical. It is believed that this theory is the only one that meets the necessities of the Divine Kingdom. The Transferred Sabbath commemorates both the old and the new Creation, preserves the Fourth Commandment in all its primal integrity, gives the Christian world the results of the unfolding economies of grace, and honors the Risen Lord, who came forth from the sepulchre as a mighty conqueror.

NOTES FROM THE DISTRICT.

MR. EDITOR: Since my last to your columns I have completed the second quarter of appointments. I am certain that of the six quarters on the district none have been more pleasant. Indeed, there have been certain features that have characterized this as unusually satisfactory. So far as known to the elder, there has been no friction among the brethren, and the work of the church has progressed well. The new pastors have fully adjusted themselves to their surroundings, and the work is prospering in their hands.

The record on the elder's book stands thus: Total days in quarter, 94; days out, 53; services held, 36. Of our District Conference you have heard. Decidedly one of the most spiritual and enjoyable I have ever attended. It was good to edifying to be there.

During the quarter nearly five hundred dollars more have been paid the pastors than during the second quarter of '99, which, with the increase during the first quarter, makes over one thousand dollars above same time last year. There has been also a very perceptible increase in the other collections over the first half of last year. During the quarter there has been held at Canton a most delightful meeting conducted by Bro. Knickerbocker, in which the church was moved to greater things for the Master, and several added to her rolls. In other parts meetings have been planned for, and the Summer months will find the protracted meetings on in force. We look with confidence for a decided increase in members at the approaching Conference. Although we had almost an incessant downpour of rain during the month of June, we did not miss an appointment, and everywhere met good congregations. A week in the Delta with Ellis and Crymes was pleasantly and profitably spent. The former, as all who know him, will testify that he is not only a faithful fisher of men, but a most successful tempter of the finny tribe. As one colored brother put it, "Dat preacher sho' do' know how to fish." There is mutual appreciation on that work. Brother Crymes has the most remarkable Sunday-school I have ever known; not a child on the roll; all grown people—attendance good and interest in lesson unusual.

During the quarter we have found time to read books as well as papers. Of these we have found Bishop Galloway's book, "Christianity and the Nation," most interesting. Worthy of a place in any library, and especially that of every preacher. With this book in hand our young preachers will find themselves well equipped for the Twentieth Century Movement. My young brethren, get it. A little book of the League course, by Bishop Warren, "Among the Forces," is delightful reading, and fits well in such a course for the young. If any of the brethren are troubled with "much water," I would recommend a book found in the library of J. D. Ellis, titled "Letters on Baptism, By Fairfield"—a book based upon a word; strong and convincing, and, to the writer's mind, without a joint in the harness.

To-morrow we gird ourself for the third round. What will be the reports at its close we wait to see. With flooding rains and the prospect of a half crop we would fear the results to the pastors, but for the faith which we have in the integrity of the church.

T. B. HOLLOMAN.

July 12, 1900.

LETTER FROM BRO. POWELL.

MR. EDITOR: Please allow space for a few words personal to myself. Owing to continued physical disability, I have not preached since the first Sunday in June. In extreme feebleness I met my appointments up to that time, sometimes hazarding my safety in the attempt. It is improbable that I shall be able to resume work again this year; so I have concluded reluctantly to yield up my place, and open up the way for the employment of some brother who can serve the church here efficiently. I have tried water, medicine and surcease from active work—all to no avail—and can not, in justice to myself, continue longer to stand in the way and be a barrier to the progress of the work. So long as I felt that there was a probability of getting well enough to proceed, I was willing to continue in my place, with even a partial support.

We have had many expressions of kindness from these excellent people, which will secure for them a large and lasting place in my memory and affections.

To the brethren of the Conference who have been kindly solicitous about me, and have poured out upon me their sympathetic and brotherly benedictions, I present my warmest expression of gratitude, and my devoutest prayer for God's blessing to rest upon them.

My postoffice address will be Hattiesburg, Miss.

Fraternally yours,

C. A. POWELL.

Edwards, Miss., July 15, 1900.

MISSISSIPPI LEAGUERS, ON TO ATLANTA!

Yes, we are all going. No one doubts this. We are to arrange to meet in Birmingham on the morning of the twenty-fifth in time to take the Great Southern at 6 A. M. for Atlanta, arriving there about noon of same day. This will necessitate the majority of our Leaguers leaving starting-points on the afternoon or evening of the twenty-fourth. Greenville, Winona, and West Point will be the starting-points for North Mississippi Leaguers, while Vicksburg, Jackson and Meridian will be the starting-points for those in the southern part of the State, and Birmingham will be the grand rallying-point on the morning of the twenty-fifth for Mississippi Leaguedom.

If you have not received a circular informing you of the fare from your home and the time of starting, inquire of the agent at once, and if the starting-points named are not on your way, arrange to take the most direct route to Birmingham and join the crowd there.

Yours, On to Atlanta,

VIC THOMPSON,
State Secretary.

Tupelo, Miss., July 12, 1900.

BISHOP CANDLER IN VIRGINIA.

Bishop Candler, so far as his part in promoting the Twentieth Century Movement is concerned, certainly believes that "the King's business demands dispatch." He has been moving about from place to place with all the expedition that the modern facilities of rapid transit afford, delivering here and there his stirring speeches with telling effect. His itinerary up the Valley of Virginia was marked everywhere with cordial receptions, large and enthusiastic audiences, and substantial results. We have only partial information as to the different points visited, but give what we have. We learn that in the Virginia Conference up to this time more than $60,000 have been pledged to this fund.—Baltimore Advocate.

Our Mt. Vernon Church in Washington City has raised $1,900 for the Twentieth Century Fund, with "more to follow." This is about $4 a member. That church is not rich as the phrase goes, but it is generous and spiritual. This great movement is going forward to a great success. —Wesleyan Advocate.

The banner church of Southern Methodism in the Twentieth Century Movement so far is Tulip Street Church, Nashville, Tenn. Its offering has reached $6,680 with a fair prospect of becoming $7,000.—Texas Advocate.

NOTES.

Dr. R. N. Price expects to apply for re-admission at the next session of the Holston Conference.

***

Dr. J. B. Duke, son of Washington Duke, of North Carolina, has given to Trinity College "a large, modern fire-proof library building."

***

Dr. Gross Alexander's new book, "The Son of Man," has been placed in the course of study for the young preachers of the M. E. Church.

It is stated that during the Summer the Salvation Army in Chicago sells ice to the poor in blocks of five pounds at one cent each.

***

Rev. R. H. Wynn, the popular pastor at Louisiana Avenue, is spending a couple of weeks at Blairstown, La., on a visit to his parents.

***

The Southern League Conference is awakening more interest in Leaguedom than any meeting ever held or proposed to be held amongst us.

***

The Wesleyan Advocate, of last week, mentions that Bishop Candler conducted the services at Trinity Church, Atlanta, during the week of prayer.

***

The pulpit of the First Methodist Church, Jackson, Miss., was occupied last Sabbath by Rev. D. L. Anderson, D. D., of Soochow, China, who gave an interesting account of missionary operations in that quarter of the globe.

***

Says the Nashville correspondent of the St. Louis Advocate: "Everybody approves the action of the Board of Missions in calling the 48 missionaries, with their 23 children, to the coast at Shanghai, to be protected from the Chinese butchering."

***

Mrs. A. F. Watkins, the talented wife of the new president of Whitworth College, is now at the University of Mississippi taking a special Summer course in English. She will have charge of the departments of English and Elocution in the college the coming session.

***

Bro. Sam James, of Yazoo City, died at Atlanta last Friday. He was prominent in business, and had a large circle of friends, who are deeply grieved over his untimely death. He was a son of the late Peter James, of precious memory. His remains were brought to Yazoo City for interment.

***

A card, dated July 14, from Rev. C. M. Crossley, the pastor at Daleville, Miss., says: "We are now in the midst of what promises to be one of the greatest revivals in the history of the church. Bro W. D. Bass is doing the preaching with power. A full report will be furnished later."

***

We are indebted to Rev. W. W. Morse, the pastor at Montrose, Miss., for the following item of intelligence: "The Board of Trustees of the Forest District High School, at Montrose, have elected James F. Galloway, an A. B. graduate of Millsaps College, principal. The election of assistant was defarred until some future time. Miss Lucy Andrews was elected teacher of music and elocution."

***

Rev. R. H. B. Gladney, of the North Mississippi Conference, has gone to the University of Chicago to spend a few weeks in study and recreation. In a brief letter to the editor of the ADVOCATE he says: "There are 1,400 students here for the Summer quarter, many of them being from the South. How my heart yearns to see Vanderbilt University adequately endowed so she can offer students the same and even better advantages than we get here."

***

Rev. W. D. Bass sends us the following item anent a meeting which he recently conducted for the pastor at Independence, La.: "We had a very good meeting here. The town is small, and, for the most part, Catholic. Our church has but few members there, and they are weak financially. The pastor, Bro. Sweeney, has been struggling to build a house of worship at that point. We raised in good subscription what money was called for to finish the church. Had sixteen additions, a number of conversions, and four children were baptized. Bro. Sweeney is manifesting heroic zeal in serving a difficult work. The Lord will reward him."

***

Dr. DuBose sends us the following notice: "For the better information of our Leaguers in the different sections of the church, we publish a list of rates from important starting points to Atlanta for the Southern League Conference, July 25 29. The figures are for the round trip. Tickets will be sold a sufficiently long time before the meeting to enable the holder to reach the seat of the Conference. We hope also to secure an extension of ten to fifteen days from the first of August, to allow Leaguers to visit friends, old homes, and places of interest in the East and South. The rates from the cities named are as follows: New Orleans, $14 85; Birmingham, $5; San Antonio, $27.80; Dallas, $24.55; Memphis, $12 50; Chattanooga, $4 10; Houston, $24.55; Meridian, $9 55."

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DONSEY, Arcola, Miss.
EDITOR.

There seems to be some question as to the propriety of putting so much stress on missions in the League, and since we can see no impropriety in a friendly exchange of ideas on the subject, we give space below for a communication from Sister Mathis, of Columbus, Miss., trusting that every Leaguer may read it carefully, and take it for everything it is worth.

THE LEAGUE—SOME PLAIN FACTS.

Has it been proven beyond doubt that the church does not need the League as a League? Has it been proven that the originators and framers of the original Constitution failed to embody the real purpose, and to properly classify the work? Is it Methodist policy for one branch of the church work to so invade the province of another as to smother and destroy the real purpose? If "No" is the answer to these questions, then why is it that such a determined and persistent effort is permitted to turn the League into a foreign missionary society? It is but placing it mildly to say that the "Holston-Cobb plan" literally usurps every phase of the League, and turns it into missions. We are not guessing at this at all—we know whereof we speak: and hundreds of others know in this State, and other States, too.

We make this public statement by request of a large number of the Leaguers, and some of the officers. When brought down to practical work, this is what that "Holston-Cobb" plan proposes, according to Mr. Cobb's work at our recent State League Conference.

First, making the League, to a large extent, responsible for that big missions debt that the Board of Missions has again overwhelmed the church with. Judging by our past history, if this were paid, we would immediately have another. That is discouraging the League beyond endurance. By the Constitution all study classes are under the Literary Department. This new plan places a larger study-work under the Devotional Department, and provides not for the regular authorized work, but substitutes another on foreign missions—sixteen volumes—and also claims the mission books in the reading course. By the time an ordinary League gets eighteen books on foreign missions studied, the mission studies in the Era, the monthly public mission meeting, a monthly collection for missions—pray tell where are the other things to come in? And yet the Constitution does not provide, or did not originally, for one particle of this whole thing. The word "mission" was barely named along with cottage prayer meetings, temperance meetings, etc., and it was not even placed under the head of studies at all. Missions are all right in their place, and the place a large one, but certainly there are other things.

The Mission Board and its work is another branch of church work, and yet it actually pays Mr. Cobb and his expenses to go to the State League Conferences and monopolize the whole thing for missions, dictate plans for the incoming year, and in our State the mission committee appoints the district secretaries; at least, that is this year's plan. What were the consequences? The disgust was so manifest that no League would offer to entertain the next Conference, and withdrawal from the State work was freely discussed there, and more so since. The League is injured, the cause of missions injured, because confidence in the management is shaken. Certainly all of this is a mistake, no matter how sincere the workers are, nor how much money is needed. Confidence must be maintained, or we will never pay this debt.

MRS. G. H. MATHIS.

NOTICE.

The Natchez District Conference, as previously announced, will meet with the church at Harriston on July 25, 26, and 27 (Wednesday, Thursday and Friday after the fourth Sunday). We will have preaching on Tuesday night, and will expect most of the preachers and delegates up Tuesday afternoon, so as to be at the opening service, Wednesday morning, at 9 o'clock. We want to open promptly at 9 o'clock, so as to spend a short time in a prayer and song service.

Brethren, pray earnestly, that we may have a very spiritual meeting.

Mr. Editor, come and be with us.

A. D. MILLER.

Lorman, Miss., July 10, 1900.

Quality

It is the high quality of Royal Baking Powder that has established its great and world-wide reputation.

Every housewife knows she can rely upon it; that it makes the bread and biscuit more delicious and wholesome—always the finest that can be baked.

It is economy and every way better to use the Royal, whose work is always certain, never experimental.

Never experiment with so important an article as the human food

There are many imitation baking powders, made from alum. They may cost less per pound, but their use is at the cost of health.

ROYAL BAKING POWDER CO., NEW YORK

India Famine Relief Fund.

Previously acknowledged	$162 74
Rev. W. M. Sullivan, Vossburg, Miss.	0 25
Jamie Heidelberg, Jr., Vossburg, Miss.	1 10
A Friend, Floyd, La.	50
Dr. Henry Flowers, Auburn, Miss.	30 00
Total	$200 50

REVIVAL AT LEXINGTON, MISS.

Lexington, North Mississippi Conference, has been blessed with a gracious revival of religion. Evangelist G. R Cairns, of the Baptist Church, conducted a meeting of some two weeks' continuance, beginning Sunday, June 24 The preaching of Bro Cairns is evangelical, strong, and convincing. Large congregations attended with increasing interest. The spirit of the preacher was fraternal and considerate toward the members of other churches, many of whom participated in the services. The irreligious were deeply impressed, and many of them expressed a desire to be saved. It was estimated that about sixty professed conversion, between thirty and forty of whom gave their names for membership in different churches. Of these, nineteen come to the Methodist Church. Christians of the several churches were drawn towards each other, and worked in the spirit of unity and fellowship. The church, generally, has been quickened. Sinners were converted, backsliders reclaimed, and believers made to rejoice. We thank God and take courage.

T. C. WIER.

We take pleasure in calling the attention of our readers to Centenary Female College, an advertisement of which appears in this issue. It is one of the leading colleges in our church for young ladies, and, in fact, in the Southern States. It is located at Cleveland, Tenn., which is easily the prettiest town in the State, consisting of a population of five thousand people. It is located twenty-eight miles above Chattanooga, directly on the Southern railway. Trains from New Orleans to Cleveland without change of cars.

The college has a large and accomplished faculty, consisting of twenty-three members. It has a complete laboratory and outfit of physical apparatus. No school in the South is in a more flourishing condition, or doing better work, than this one. It is fortunate in its location, being above all malarial fevers, and yet not far enough North to experience the severe cold, which often interferes with the work of pupils, especially in the department of voice culture, etc.

We most heartily recommend Centenary College to parents having daughters to educate.

HUSTLING YOUNG MAN

can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

CHILDREN'S DAY REPORTS.

The following amounts have been received up to July 3 on the Children's Day collection:

VICKSBURG DISTRICT.

Mayersville	$ 19 30
Warren	35 00
South Warren	17 05
Satartia	16 20
Edwards	7 55
Utica	5 47

JACKSON DISTRICT.

Brandon	$ 13 04
Madison	13 80
Silver Creek and Bee Lake	4 05

FOREST DISTRICT.

Forest	$ 5 97
Lake	3 00
Indian Mission	3 40

MERIDIAN DISTRICT.

West End, Meridian	$ 9 00
Lauderdale	7 01
Vimville	4 21
Shubuta	17 50

SEASHORE DISTRICT.

Purvis	$ 11 00
Bay St. Louis	1 76

BROOKHAVEN DISTRICT.

Summit	$ 10 20
Gallman	10 00
Westville	3 00
Beauregard	6 10
Providence	11 00
Bayon Pierre	5 00

NATCHEZ DISTRICT.

Woodville	$ 11 00
Harriston	6 00
Total amount sent in	$256 61

The Vicksburg district is the banner district so far.

The brethren are again reminded that their reports are wanted. We presume that every Sunday-school that has observed Children's Day would like to have the amount raised reported in the Year Book. After the last of July will be too late for that; so, brethren, send on your Children's Day money to Bro. Crisler, at Woodville, immediately.

D. SCARBOROUGH,
Sec. S. S. B'd.

NOTICE.

The District League Conference of the Shreveport district will meet at Keatchie, La., Aug. 1 to 3, inclusive.

All parties expecting to attend will please send their names to J. O. Bennett as soon as possible, that he may provide them with homes.

MRS. J. P. RATLIFF,
Dist. Sec.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL

July 28, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La

Sold by All Druggists.

For Sale at a Bargain.

The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

INDIAN MISSION.

MR. EDITOR: Please do not get impatient with me for my continual coming to the ADVOCATE in interest of the Indian Mission. If the people would send the money we need to build churches and buy some more land very much needed, then I would cease troubling you and them. But how can I give it up when the needs are so great? If we only had the means, we could soon make the mission a grand success. Brethren, why not? Are these poor lost Indians not worth saving? Or have we not the means to use for their salvation? We ought to be glad to do all we can for them. We have neglected them so long already. Brethren, sisters, have you any interest in them? Do you not want them saved? Several have been converted and joined the church this year, and some have gone to heaven. O, is it not wonderful that Jesus loves me? And the poor Choctaw, too. Yes, he loves "even me." Won't I be glad when I get to heaven that I tried to help save the poor Indians, too? Yes, and some have been saved and have gone on before. And what a meeting that will be! Brethren and sisters, let's buy that land, and build the needed church-houses, too, and send the missionaries, and do all we can. We will never regret it (what we do) when we get to heaven. If we have any regret, it will be that we did not do more for the Master.

Our faithful presiding elder, Bro. Meller, and Bro. Donnell will do the best they can with the means put in their hands, we may be sure, and the property will all be secured to the church, so there will be no danger whatever of losing it. So, please send me something right away, and God will bless you. Send money order or registered letter to Lorman, Miss.

God bless the ADVOCATE and its editor.

A. D. MILLER.

Lorman, Miss., July 10, 1900.

THE HEALTH PROBLEM is most quickly solved by making the blood pure and digestion perfect by taking Hood's Sarsaparilla. Its cures of scrofula, salt rheum, dyspepsia, nervousness and that tired feeling are legion.

The non-irritating cathartic is Hood's Pills.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new, improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

SCHOLARSHIP FREE.

You may, by doing little writing at your home, secure scholarship, free, in either Draughon's Practical Business Colleges—Nashville, St. Louis, Little Rock, Ft. Worth, Galveston, Shreveport or Savannah. Best patronized Business Colleges in the South. For particulars address, The Illustrated Youth and Age, Nashville, Tenn.

For Sale at a Bargain.

A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St, New Orleans, La.

The Mutual Life Insurance Com'y

OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,283 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles, New Orleans, La.

Managers for Louisiana and Mississippi.

Millsaps College,

JACKSON, MISS.

Ninth session begins October 3d, 1900. Location ideal, combining all the advantages of the city with the healthful conditions and immunities of the country.

Literary Department offers courses leading to the degrees A. M., A. B., B. S., Ph. B. Ample provision is also made for the instruction of those who are not candidates for any degree.

Law Department offers courses leading to the professional degrees LL.B. Law faculty unsurpassed in the South, composed of Hon. Edward Mayes, Judge A. H. Whitfield, Chief Justice Supreme Court, and W. B. Harper, Esq.

For catalogue address W. B. MURRAH, President.

FOUNDED 1838. CHARTERED 1854. Present Management Began 1899.

THE WOMAN'S COLLEGE and Conservatory of Music.

High in grade, thorough in scholastic requirement and pre-eminently religious, the WOMAN'S COLLEGE proposes to be what its name implies.

The First Year under the new management eminently successful. Boarders, 89; music pupils, 160; number in orchestra, 47.

The buildings are excellent, thoroughly equipped and furnished, large campus, modern conveniences. The Faculty thoroughly trained, experienced and reliable.

Few schools, if any, in the South offer better advantages for a high-grade academic or musical education. New Pianos for practice, and Ensemble playing given special prominence. Classes in Physics and Chemistry have the benefit of weekly lectures at the University.

NEXT SESSION OPENS SEPT. 12, 1900.

For illustrated catalogue address, REV. J. W. MALONE, A. M., President, Oxford, Miss.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENN.,

Opens its 45th session Sept 4, 1900. The location is beautiful, free from malaria and beyond the yellow fever districts. The buildings are large, and the campus is beautiful and shady. Fourteen American and European teachers. Unsurpassed advantages in Music, Art, Elocution and Literary branches. 75 boarding students last year. Write for our handsome 48-page catalogue and special terms for 1900-1901.

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W. M. McINTOSH, A. B., President.

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FAYETTEVILLE, TENN.

A Training School for boys. Endorsed by Vanderbilt University. Thorough preparation for college or business. Healthful location. Fine Library. Good Dormitory. Board in family, $10 per month, or in Dormitory, $6. Tuition, $5. Next term begins Aug. 22. Write for circular.

R. H. PEOPLES, R. K. MORGAN, Principals.

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Emory College

OXFORD, GEORGIA.

Forty miles east of Atlanta. Situation high and healthy. No liquors sold in county. Intercollegiate games prohibited. Full college courses offered leading to A. B., B. Ph., and B. S. Degrees. Entire necessary expenses within $200. 63rd annual session begins Sept. 19, 1900. For catalogue and full information, address

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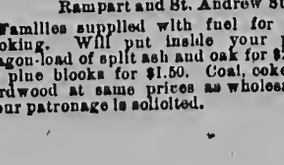

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Fine new buildings, modern; practically fireproof. 100 acres. Fishing, hunting, swimming, boating. Faculty of specialists—MEN, not boys—alumni of twelve leading military schools and universities; educators of national reputation. Address

YANCEY & FONVILLE, Mexico, Mo.

Vanderbilt University,

NASHVILLE, TENN.

800 Students. 90 Teachers.

17 BUILDINGS—VALUE, $750,000

New Dormitory just erected . . . at a cost of $125,000.

Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Pharmacy, Law, Medicine, Dentistry, Theology. Send for catalogue, stating department in which you are interested.

WILS WILLIAMS, Sec'y.

Vanderbilt Training School,

Elkton, Ky.

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Well located; well equipped; intelligent community; good health; good work. For information address the Principal, Elkton, Ky. Next session will begin Sept. 4.

Elizabeth Training School,

PETERSBURG, TENN.,

Prepares boys and girls for university course, or for business. Its Students enter Vanderbilt University, University of Tennessee, and other high grade institutions. Located in the foothills of the Cumberland Mountains. High and healthful. Careful oversight, thorough instruction and superior moral influence. Six teachers. 221 Students from six States. Total expense for 10 months, $152. Send for catalogue.

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DEALER IN

STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,

Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

Cooper Institute,

AT DALEVILLE, MISS.,

is 9 miles from Lockhart on M. & O. R. R. Founded by Rev. J. L. Cooper in 1885. A High School for boys and girls. Prepares boys and girls for practical business life, and for Freshman and Sophomore Classes in College. Total expenses in literary department for entire session of nine months, one hundred and eight dollars; or, if paid in advance, one hundred dollars.

Write for Catalogue. Next session begins Sept. 19th.

REV. WALDO W. MOORE, A. M., Principal.

When answering advertisements please mention the ADVOCATE.

Women as Well as Men Are Made Miserable by Kidney Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinales too often, if the urine scalds the flesh or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of **Swamp-Root** is soon realized. It is sold by druggists, in fifty-cent and one dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper.

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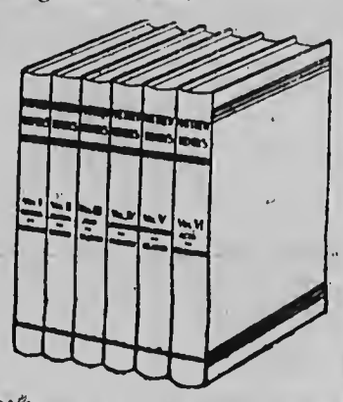
Matthew Henry's Commentary

on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



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3 Vols., complete, only $6.00 net.
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Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

Cheapest and Best Commentary. Best cloth binding—good type.

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TEN VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
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7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to July, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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REV. W. C. BLACK,
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Home Circle.

HOME.

Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls.
Filled with shrines the heart hath builded.

Home! go watch the faithful dove;
Sailing 'neath the heavens above us,
Home is where there's one to love,
Home is where there's one to love us.

Selected.

WHEN HALF OF LIFE IS GONE.

BY MRS. ELIZABETH D. FIELDER.

It comes to you suddenly one day, in the midst of your planning, the thought that half of your lifetime is gone. It startles you. What a little while it seems since that other time when you were planning and dreaming of the future! How long a lifetime seemed then. How many things you meant to do, how much you would accomplish for yourself and others, in the golden years lying between now and the half-way place! Where have the years gone to, and where are the dreams that then you dreamed? Alas! how few of them ever came true.

Then come thoughts of neglected opportunities. If you had only been a little wiser here, a little more far-seeing there, some of the ships might have come home treasure-laden, that long ago went down on the rocks. If you had only realized in those years how rapidly they were going, how much an hour, a moment, counts up in the long run of a lifetime, you would have seen to it that none were wasted, but each one would have yielded to you some useful lesson, some elevating thought, and so brought you nearer day by day to the ideal of manhood which was before you. Then the needy you might have helped, the heavy-hearted you might have cheered; they pass in long procession before you, and you seem to hear the sorrowful words, "Inasmuch as ye did it not unto the least of these, ye did it not unto Me."

With the thought of vanished opportunities comes also the thought of vanished friends. Ah! how many started with you then who have drifted out of sight on the way; the busy, noisy world coming between; and how many more have slipped out of the pushing, struggling, eager throng, closed their eyes to its temptations, and their ears to its allurements, and with folded hands and peaceful brows await for us to join them. If you could only go back and walk the way with them again, you would love them better, you would hold them closer; but alas! for the remorselessness of time. How much he takes, how little he ever gives back! But that is not all; there are brighter places.

There has been some work, bravely and faithfully done, not always as wisely, as perseveringly as might be, but something which has helped another in need; something which has furthered you one step in the way you intended to go. Not all the time has been wasted, and here and there you feel that you have approached a little toward your ideal, even if it is still very far off. Then there are sweet and blessed recollections of times when the heart swung open freely to the ones you loved, when they entered in and read for themselves all the trust and deep devotion of your soul; and though you were sometimes cold and indifferent, sometimes careless and unresponsive, they had been admitted to this holy of holies, and knew what was behind the veil. There are also many memories of help which has come along the dark places, of the everlasting Arms which have borne you up in your weakness, and the great Rock which has sheltered you in the midst of storms.

No; after all, it is not regret and remorse alone which come to you at this sudden halt in the half-way place. There is a subdued and tender gladness "that is akin to pain" in this review of the way you have just passed over.

Then you turn your back upon it and face about to the future.

A little slower, a little more deliberately, you take up those plans again. The years which are left you to work are not so many by half as you had then, but you are not discouraged. You know now what an hour is worth. You will waste no time in fruitless experimenting, but be able "to act to-morrow what you learn to-day." You have worked enough

"to watch
The Master work, and catch
Hints of the proper craft,
Tricks of the tools' true play."

With a strong arm, a clear eye, and a steadfast heart, much is possible in the years that yet remain. And the friends who still walk with you—you will go out from this place and take their hands in a tenderer, stronger clasp; you will look into their faces with a warmer interest, a deeper affection written upon your own; you will open the doors of your heart to them oftener, and the holy communion will be sweeter and more soul-satisfying than anything you have ever known.

The weak and halting, the hungry and faint, who pass your way will find a readier hand to help, since you have remembered how short the time in which to win the sweet commendation, "Well done, good and faithful servant." And so you may yet be able to say with the poet—

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made;
Our times are in His hand
Who saith: 'A whole I planned;
Youth shows but half, trust God, see all, nor be afraid.'"

— Christian Advocate.

"NO PLACE AT HOME."

I met him on a street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered.

I made friends with him and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there's no place for me at home."

"How is that?" I asked.

I was surprised and pained at the answer.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting-room and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother?" I suggested.

"Oh, mama!—she is only a reformer and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, or writing articles on how to save the boys."

"And her own boy in danger?"

"Yes. I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be anyone to take an interest in me, so it does not much matter."

It was hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

O mothers! are you blind, that you can not see the danger of your own, but look for that of others?

Make home the brightest spot on earth for your children. Take an interest in their sports; make yourself young for their sakes, and then you can feel that you have done your whole duty.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—Children's Visitor.

POLITENESS.

Be polite in your ways, your work and your talk. Whatever you do, never interrupt persons when they are speaking, whether they be young or old, large or small.

Never be rude or rough, but quite, easy and respectful to all. Do not think everybody should bow or kneel before you. If you are polite to them, they will also show politeness to you.

If you are told to do anything, do not answer back, but attend to it at once. Now, boys, remember and observe this.

If you meet ladies, alway tip your hat and speak pleasantly, and you will be admired by all. Not only that, but it will help to build the solid foundation of life, and will help a long way toward starting you in business and fitting you for a position that's worth credit and renown.

There was once a man who advertised for a boy to clerk in his store. A number of applicants applied at the hour set. The store-keeper had laid a book on the floor so as to see which of the boys would pick it up. All of the boys stepped over it except one, who stooped down and picked it up and politely handed it to the store-keeper. The boy was then and there chosen for the position.

If ladies enter the room, always stand until they are seated. Do not walk between any persons and the fire unless you are obliged to do so, and then ask to be excused.

Always beg pardon if you tread on any one's feet or accuse a person falsely. Always have respect for old people. The Bible says, "Thou shalt respect the aged."

There were once two boys, one finely dressed, the other poorly clad, riding in a street car with an old lady and her daughter. The daughter got off at a certain street, and the old lady called anxiously after her, and exclaimed, "Oh! my daughter has left her pocket-book!" The roughly-dressed boy got off the car, ran back and gave the young lady her lost property. The old lady remarked that he was a real gentleman. The finely dressed lad could not understand how the boy could be a gentleman and wear those shabby clothes. Boys, it is not the finely dressed boy nor the handsomest boy, but the one who observes the little things and the one who cultivates the good habits and roots out the bad ones that makes a gentleman of himself.—Richmond Advocate.

RICH WITHOUT MONEY.

Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good heart, and good limbs, and a pretty good head-piece, is rich. Good bones are better than gold; tough muscles than silver; and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of father and mother. Education may do much to check evil tendencies or to develop good ones; but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a desponding and complaining fellow, a timid and care-burdened man—these are all born deformed on the inside. They do not limp, but their thoughts sometimes do.—Exchange.

DON'T FORGET.

It is all right to be open and above-board in word and in action. Frank open-heartedness is a characteristic greatly to be desired. But if we possess this excellent quality, let us not use it in a way that will offend others. It may be all right to speak plainly one's mind, if done at the proper time and place, yet it should always be done in a careful and polite manner. For remember that to be considerate of the feeling of others is also a virtue, and while observing one we should not forget the other.—The Search-Light.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. On injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

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OBITUARIES.

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MS—William Wesley Sime was born in kin county, Miss., Aug. 27, 1833, and died native county, Nov. 2, 1899, being sixty- years two months and six days old. In his y manhood he spent several years in run- a vessel from points along the Mississ- coast to New Orleans. While living in portion of the State he was married to Annie Lee, in November, 1854. She lived little more than a year, and died, leaving fant son, who lived to be but seven years . April 15, 1866, he was married to Miss el A. Crook, of Rankin county, who lived the fifteenth of November, 1870, and in Lavaca county, Texas. To them was one son, but his life was short. To his wife, Miss Jennie Crook, of Rankin y, he was married Feb. 11, 1872. His life spent mostly in the saw-mill business, it was he who built the first portable mill portion of the country. At the time of ath he still owned a small mill near Pel- hle. For four years he followed the for- of the Confederate flag, and he bore in ly the evidences of his loyalty to the ern cause. Several times was he wound- and it was in 1863, while at home a cripple atches, that he professed religion and the M. E. Church, South, at Old Shiloh, bin county. He lived a consistent life and died without fear.

S me possessed many beautiful and traits. He was a faithful and considerate husband; patient, gentle, and kind. He tender regard for and became a true to the orphan. There are now living who, moved by loving gratitude, can spare call him blessed. He was a faithful od to his pastor, and his close and eful attention was a help to the preacher. deal of the good minister was a lofty as it should have been. His heart was n, and throbbed for the woes of others, his hand was not withheld from ministering to the needy. Not boastful of his at- ments in the Christian life, he yet main- ed his integrity, and walked humbly te- his God. A good man has gone to his ard, and while our hearts are grieved, mbit to the Father's will, renew our od press to meet him in heaven. The e of God is an abundant support to the ved wife and relatives. His Pastor.

IELD—Mrs. W. H. Field (nee Miss Mary Graves) was born in Alabama, July 2, and died at her home in Madison, Miss., 9, 1900.

always frail, life had for her much suffer- ing, in bearing this, she was ever patient. her last sickness, when pain racked her e, there was no murmuring. Even here was thoughtful of others, expressing her e that those who watched at her side ht not watch too long, but have rest.

e was married to William H. Field, Jan. 1869. Seven children blessed this happy on, all of whom she endeavored to train fulness in this world and happiness in world to come. As a mother, she was le and devoted; as a wife, she was of the best type. Under her roof even the orphan d a pleasant home. She was a member of Methodist Church for many years. She an earnest, quiet, faithful Christian, and, en able to attend, was always at her place the house of God. Though dead, her influ- e will live on. We miss her cheering it and there is deep grief among those who behind.

ay God's blessings be with the husband children, and some bright day may they, ng with her, look upon the King in his ty!

Annie Galloway Hawkins.

WALL.—The subject of this sketch, John LL, died Jan. 17, 1900, aged forty-five years. December, 1897, he was united in marriage Miss Odelle Moore. Soon after he joined Methodist Church. In the words of one o knew him best: "He lived as becometh a ld of God as near as he could see. He was ys ready to read and to hear read the rd of God." During his last long illness was always glad to have his pastor read pray with him. Our brother was such a el, unassuming man that only those who w him best knew the purity and integrity his character. He rarely, if ever, spoke l of others. "A wholesome tongue is a tree fe." For five months before his death he ered greatly. He longed to get well, but submit self to God's will. When the end n he said to the heart-broken wife, "I can stay with you, but you can come to me." walls his loved ones where "there shall no more death, neither sorrow nor crying; ther shall there be any more pain." May all meet him there!

L.

WHITE—Bro. B. W. White, of Rose Hill, Miss., was born Aug. 29, 1810, in Spartanburg district, S. C., and died May 13, 1900, aged eighty-nine years eight months and fourteen days. He came to Jasper county, Miss., while young, and has been here ever since. He professed religion and joined the M. E. Church, South, about sixty years ago.

Bro. White was a devoted husband and father, a true friend, a kind, efficient nurse in sickness; and it was the faithful discharge of these duties that rendered his loss irreparable in the community. He leaves a large circle of affectionate relatives and friends to lament his departure.

Bro. White was almost blind for the last two years of his life—for the last twelve months unable to see his way—yet he was never known to murmur or complain. He did not suffer but very little pain in his last illness. He was perfectly conscious until just a short time before his death. On Sunday night, May 13, he fell on sleep without a struggle, without a gasp or pain. His funeral was preached by this writer, and we laid him away in the Hickory Grove Cemetery on the evening of May 14. Quite a large crowd of his friends and relatives were in attendance.

J. H. Fonsman.

ROGERS—William Levi Rogers, oldest son of Mr. and Mrs. L. S. Rogers, was born in Tippah county, Miss., July 14, 1873. He professed religion and joined the Methodist Church at sixteen years of age. He was happily married to Miss Annie May Nisbet, Nov. 10, 1896. He departed this life March 30, 1900, at his home in New Albany, Miss. He leaves a loving wife, a bright, promising son; a number of relatives and a host of friends to mourn their loss, though they "sorrow not, even as others which have no hope."

Bro. Rogers was a true Christian, and loved and was always loyal to his church. He was steward for several years, and was recording steward when he died. He was held in high esteem by the people here, and they feel that a good and useful man has gone out from them. He was a kind father, a faithful, loving husband, and a true friend. He was willing to go, passing away with a pleasant smile, and giving every evidence that he had gone to be with God. We laid his remains to rest in Cornelius Cemetery to await the resurrection morn, when the dead in Christ shall rise and shall ever be with the Lord.

His pastor, J. B. Randolph.

BROWN—Elbert Brown was born Dec. 27, 1822; united with the M. E. Church, South, at Pine Grove, Pike county, Miss., September, 1855, at which time he was soundly converted.

Bro. Brown moved to Pine Grove, St. Helena parish, La., in 1860, and connected himself with the Pine Grove Church, where, for the last forty years, he has spent a life that has been worthy of imitation by all who knew him. There is no doubt but what Uncle Elbert will have stars in his crown, if there is such a token in the glory land of those whom he has been instrumental in leading to the Savior. His upright Christian life has had its effect in this community. He was obedient to that command of our Lord, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." On Sunday evening, April 1, as the sun went down behind the western horizon, very suddenly and very quietly his spirit took its flight to the other shore, there to rest with the redeemed till the resurrection morn. He leaves a wife and a host of relatives and friends to mourn their loss.

F. N. Sweeney, P. C.

NELSON—N. A. Sullivan was born Jan. 2, 1841; joined the M. E. Church, South, in 1896; was married to J. R. Nelson in January, 1859, and died Feb. 13, 1900.

Sister Nelson lived a consistent Christian life, and when she came to the terminus was able to demonstrate how a Christian can die. She exhorted her friends and relatives to be faithful to God, and meet her in heaven. Hers was a most triumphant death. She left a large circle of relatives and many friends, and one babe, which only lingered one month, and went to join its mother in the better world.

J. M. Franklin.

GANES—Died on May 6, at his home in Kemper county, Miss., Fountain Ganes, of la grippe, at the ripe old age of eighty-two years. He was once a member of the Christian Church, but for several years has been a consistent member of the Methodist Church. A short time before he passed away he expressed himself as being resigned to the will of God.

J. W. Burton.

Ramsey, Ala.

You want to be true, and you are trying to be. Learn two things: never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George Macdonald.

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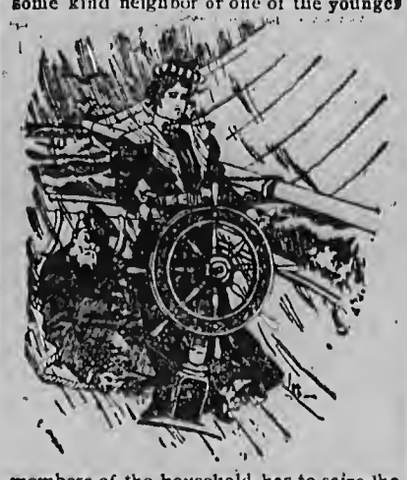
Who's at the Helm.

When sickness once begins in a family the troubles multiply so fast that they seem to come in overwhelming waves. No wonder if sometimes one or both of the parents gives out under the strain and perhaps some kind neighbor or one of the younger



members of the household has to seize the helm and keep the little family ship off the rocks of actual distress. The poor sick father or mother thinks "O, if I could only get on my feet and be at work how different it would be!"

Day after day the ailing one struggles to rise superior to the misery that weighs him or her down; hoping against hope that the next day will be a better one. The doctor is sent for. He gives all the "regulation" stereotyped remedies but they prove of no avail. Then follow more days and weeks—perhaps weary months—of waiting and hoping for the restoration that does not come; while every heart is filled with the foreboding question: "What will be the end?"

A man doesn't know what is the matter with him; he feels all the strength and energy oozing out of him; he can't work; he can't eat; he can't sleep; he can't even think clearly. He loses heart and courage and flesh; pretty soon he feels badly in his lungs. The doctors call it consumption and prescribe lung specifics. But what the man needs is a medicine to go deep down into the foundations of the trouble; clear the poison out of his blood; wake up his liver, purify, revitalize and build up his system from the foundation stone. He needs Dr. Pierce's Golden Medical Discovery which has cured innumerable cases of obstinate liver complaint which the doctors diagnosed as hopeless consumption.

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That question isn't worth arguing. *Look at the record.* Take a case in point. Here is a man (or woman) with a hacking cough, a hectic flush, night-sweats, great emaciation or wasting of flesh, spitting of blood, shortness of breath and all the other symptoms. After every remedy and every local physician has failed, he, as a last resort, takes "Golden Medical Discovery" and the cough vanishes, the cheek gets back its natural color, sleep becomes sound and refreshing, the spitting of blood stops, flesh and muscles become firm, weight increases, and life goes along in quiet and comfort to the full limit of the three score years and ten.

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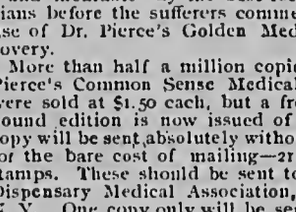
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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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NOTICE—We also desire to employ agents for selling our book on the "Paris Exposition", beautifully illustrated. We also publish "Life of McKinley" and other campaign books.

NEWS OF THE WEEK.

The non-combatants at Tien Tsin have taken refuge on the warships.

The heavy rains in South Texas were of material benefit to the cotton crop

The business portion of Prescott, A. T., has been wiped out by fire, involving a loss of $1,500,000.

The American athletes carried off nearly all the honors at the International Games at Paris.

The elite of the German army is to be sent to China to officer the imperial troops to be sent there.

The fall of the Bastille was celebrated with becoming ceremony on July 14 by the local French colony.

When the latest information was received from China affairs at Pekin were steadily growing worse.

An uncorroborated dispatch from China says M. de Giers, the Russian minister, was boiled alive by the rioters.

The Algiers Dry Dock will be towed South by November. Only the best material has been used in its construction.

The branch road connecting the New Orleans and Northwestern and the Yazoo and Mississippi Valley railroads at Natchez has been completed.

The town of Llano, Tex., was badly damaged by a tornado July 15. A number of buildings were demolished and several persons seriously injured.

Felipe Buencamino, a Filipino leader, has issued a proclamation urging the Filipinos to recognize American authority and to organize a national party.

Li Hung Chang is suspected by the English authorities of being in collusion with the Boxers. An effort will be made to capture him and detain him as a hostage.

Archbishop Chapelle has taken a strong stand against the Filipino demand for the expulsion of the friars. He says the Filipino leaders should be decapitated.

A naval commission has reported that the cruiser "New Orleans" is defective in several material respects, especially in ventilation. The magazines are overheated to a dangerous point.

The German minister at Pekin was shot on the streets and carried to the Tsung Li Yamen, where he died. The German marines rushed to the Tsung Li Yamen and burned the building down.

A full regiment of Americans reached Tien Tsin in time to take part in a fierce fight on the eleventh. The Chinese attacked and were repulsed, the allies losing 150 men. The native loss was heavy, but the number is not known.

Secretary of War Root says that it has been decided to supplement the American force in China by all the available troops in the United States and Cuba, which he estimates at about 10,000. These troops will be started toward the Orient at the earliest possible moment.

Chinese Minister Wu has received a dispatch from the Imperial Director of Telegraphs at Shanghai saying the legations at Pekin were on the point of falling, July 7, and another dispatch stated the British legation had been captured and the foreigners killed.

Collis P. Huntington, having bought out his associates in the Southern Pacific, is one of the richest railroad men in the world, being sole owner of a system embracing ferries, terminals, river and ocean steamboat lines, and 7600 miles of railroad, representing $350,000,000 of securities and annual gross earnings of $60,000,000.

Lord Roberts' dispatch, reporting still another unfortunate occurrence, throws further light on the state of affairs in South Africa. Instead of the surrender of all of the remaining Boers being imminent, as recent telegrams had hinted, it seems that they have been making a concerted attempt to surround or recapture Pretoria, with much success in the region which was supposed to be pacified and in which no attack was expected. They succeeded in inflicting a serious defeat, and capturing two guns and some 200 men. It is evident that General Botha has a considerable force, seeing that he is able to press Lord Roberts' lines at a half-dozen points around Pretoria.

If you Feel Irritable
Take Horsford's Acid Phosphate.
It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Heavy fighting took place at Tien Tsin, July 13, between the allied forces, numbering 7000, and the Chinese, numbering 20,000. The allies were defeated. The Americans were in the thickest of the fight and sustained heavy losses, Col. Wilson H. Liscum of the Ninth Infantry and Capt. Davis of the marines being among the killed. The wounded include a number of officers.

The allied troops resumed the attack upon the Chinese walled City of Tien Tsin on July 14, and succeeded in breaching the walls and capturing all the forts. The Chinese were completely routed. The total losses of the allies in the engagements of Thursday, Friday and Saturday at Tien Tsin were about 800 killed and wounded.

LEMONS AS MEDICINE.
They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:
Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half-dozen large bottles C. O. D.

Mozley's Lemon Elixir
Cured me of a long-standing case of chills and fever by using two bottles.
J. C. STANLEY,
Engineer E. T., Va. & Ga. R. R.

Mozley's Lemon Elixir
Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL,
Cor. Habersham and St. Thomas Sts., Savannah, Ga.

Mozley's Lemon Elixir
I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO,
West End, Atlanta, Ga.

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If any one is in search of a good teacher, the East Mississippi Female College has a number of former graduates well trained and equipped. We shall be glad to help any one get a good teacher without any charge.
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Strictly a home product. It cures Dropsy, Old Sores, Ulcers and all Skin Diseases. It is a fine appetizer; in fact, gives tone to the entire system. Write for testimonials, and mention this paper,
Address W. J. J. ROSS,
Chunkey, Miss.

MARRIAGES.

HACKLER–JAMES.—In the Methodist Church, Hickory, Miss., July 1, 1900, by Rev. Jas. G. Galloway, Mr. T. P. Hackler, of Edwards, Miss., to Miss Virgie James, of Hickory.

SIBLEY–CLARK.—At the residence of the bride's father, Chunkey, Miss., July 8, 1900, by Rev. R. A. Sibley, Sr., Rev. R. A. Sibley, Jr., of the Mississippi Conference, to Miss Carrie E. Clark.

KINSEY–LEWIS.—At Liberty Hill Methodist Church, near Chicora, Miss., June 30, 1900, by Rev. D. C. Farmer, Mr. E. T. Kinsey and Miss Celeste Lewis.

BRIDGES–FEAGAN.—At the residence of the bride's mother, Leesville, Vernon parish, La., March 9, 1900, by Rev. J. M. Alford, Mr. Horace H. Bridges and Miss Annie Feagan, both of Vernon parish.

FONTS–FERGUSON.—At the residence of the bride's mother, Mrs. Clara Ferguson, April 29, 1900, by Rev. J. M. Alford, Mr. J. L. Fonts, of Beaumont, Texas, to Miss Fornie Ferguson, of Leesville, Vernon parish, La.

MONTGOMERY–GUISE.—At the residence of the bride's father, Leesville, La., May 29, 1900, by Rev. J. M. Alford, Mr. J. T. Montgomery and Miss Amanda E. Guise.

MATHEWS–SANDLE.—In the Methodist Church at Leesville, La., May 30, 1900, by Rev. J. M. Alford, pastor, Mr. William M. Mathews and Miss Pearl Sandle, cousin of Rev. J. W. Sandle, of the Mississippi Conference.
Texas Advocate please copy.

BROOKS–BRADFORD.—At the home of the bride's father, Pickering, Vernon parish, La., June 2, 1900, by Rev. J. M. Alford, Mr. Carnie Brooks and Miss May Bradford, both of Vernon parish, La.

BAKER–HICKS.—At the home of the bride's mother, Leesville, La., June 23, 1900, by Rev. J. M. Alford, Dr. C. W. Baker and Miss Ada Hicks.

FRASER–SADLER.—In the M. E. Church, South, at Pearl River, July 4, 1900, by Rev. F. G. Hocutt, Mr. D. L. Fraser and Miss Ida Sadler, youngest daughter of Mrs. L. C. Sadler, all of St. Tammany parish.

LEWIS–WILLIS.—In the M. E. Church, South, at Pearl River, June 13, 1900, by Rev. F. G. Hocutt, Mr. John A. Lewis and Miss Kate Willis, all of St. Tammany parish.

BARMAN–LEFTWICH.—At the home of the bride's parents, Mr. and Mrs. T. S Leftwich, Port Vincent, La., July 12, 1900, at 10 o'clock A. M., by Rev. S. S. Bogan, Mr. George Lee Barman, of Foster, La. (St. Mary), to Miss Bertha Leftwich (Livingston).

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Raleigh Circuit, Forest District.

To the Preachers in Charge and the Official Members—

DEAR BRETHREN: You are hereby notified that the place of the third Quarterly Conference has been changed from New Taylorsville to Cedar Grove Church. Let there be a full attendance, as matters of importance will be considered. Time remains unchanged.
Yours faithfully, T. L. MELLEN, P. E.
July 7, 1900.

CAMP MEETINGS.

The Topisaw Camp Meeting will open on Friday, Aug. 10, 1900, and continue eight or ten days. The camp meeting will be conducted as heretofore. Everybody is invited, and will be made welcome if they attend. All itinerant preachers of the Southern Methodist Church and their wives are cordially invited, and provisions will be made for their lodging and backfare from and to the railroad.
J. J. GOLDEN, Pastor.
M. R. MCEWEN, Pres.
J. H. FELDER, Sec.

There will be held at Concord Church (near Rocky Mount P. O.), in the bounds of North Bossier circuit, a camp meeting, embracing Aug. 23 to September next. The ministerial help will be Revs. Robt. P. Howell, Chas. F. Staples, Martin Hebert, and G. D. Purcell, pastor. The object of the meeting will be the conversion of sinners and entire sanctification of believers, as well as the general upbuilding of the church in all its departments. Everybody is invited, regardless of creed or denomination, and tenting-ground will be furnished free. There will be a boarding-house, which will furnish meals at twenty five cents per meal, with special rates by the week. Sleeping-room will be provided for all who can not provide for themselves.
Committee: J. J. McKenny, president; F. Hoffpanir, vice-president; W. F. Rodges, secretary. G. D. PURCELL, P. C.
Plain Dealing, La., July 9, 1900.

Situation Wanted.
A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.
Bridgeville, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	30, July 1
Patterson	7, 8
Morgan City	14, 15
New Iberia	21, 22
Jeanerette	28, 29
Abbeville, at Prairie Gregg	Aug. 4, 5
Lafayette	11, 12
Opelousas	18, 19
Washington, at Elm Bayon	25, 26
Indian Bayon, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brule, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Chenliere	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.
C. W. CARTER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Texas Avenue	11 A. M., July 22
First Church	8 P. M., 22
Mooringsport, at Blanchard	25
Benton, at Alden Bridge	28, 29
Pleasant Hill, at Rocky Mount	Aug. 1
Caddo, at Keatchi	4, 5
Red River, at Ash Point	8
Pelican, at Pelican	11, 12
Wesley, at Holly Springs	15
Logansport, at Belle Bower	18, 19
Florien, at Holly Grove	24
Leesville	26
Conshatta, at Conshatta	29
Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	9

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Zachery	July 12–15
Slaughter, at Betoville	20-22
Baker, at Brookstown	23, 24
East Feliciana, at Gilead	25, 26
Jackson	Aug. 30
Baton Rouge—First Church	31-Sept. 3
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Manrepas	7-9
Ponchatoula, at Springfield	10, 11
Pine Grove, at Killian's Chapel	12, 13
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Day's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
St. Francisville, at Tunica	6, 7
Denham Springs Camp Meeting	July 31–Aug. 6
Bluff Creek Camp Meeting	Aug 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank offering
F. S. PARKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Oak Grove	Wed., July 4
Lecompte, at Lecompte	7, 8
Pollock, at Olla	14, 15
Melville, at Fordoche	21, 22
Simsport, at Marine	28, 29
Jena, at South Bend	Aug. 4, 5
Alexandria	Wed., 8
Glenmora, at Fellowship	11, 12
Boyce	13, 19
Columbia, at Master's Chapel	22
Winfield, at Liberty Chapel	25, 26
Natchitoches, at Natchitoches	Sept 1, 2
Montgomery, at Colfax	5
Bunkie, at White Chapel	8, 9
Dry Creek	15, 16

J. D. HARPER, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Colony	July 21, 22
Oak Ridge, at Oak Ridge	28, 29
Rayville, at Girard	29, 30
Winnsboro, at Bœuff Prairie	Aug. 4, 5
Gilbert	12
Harrisonburg	19
Lake Providence	26
Waterproof, at Wesley	Sept. 1, 2
Bonita, at Jones	8, 9
Monroe	9, 10
Floyd, at Oak Grove	15, 16
Delhi	22, 23

J. M. HENRY, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND

Waterford circuit, at Pine Mt.	30, July 1
Connersville, at Union Hill	7, 8
Holly Springs circuit at Marvin	14, 15
Byhalia, at Fountain Head	21, 22
Potts Camp, at Myrtle	28, 29
Red Banks, at Bailey's Camp Ground	Aug. 4
Mt. Pleasant, at " "	4
Olive Branch, at Kelly	11, 12
Ashland, at Black Jack	18, 19
Pontotoc, at Pontotoc	25, 26
Randolph mission, at Mt. Pleasant	29
Holly Springs station	Sept. 1, 2
Abbeville, at Liberty	8, 9
Shawnee, at Mt. Hope	12

J. W. HONNOLL, P. E.
Memphis, Tenn.

MISSISSIPPI CONFERENCE.

FOREST DIST.—THIRD ROUND.

Hillsboro, at Contrell	Sat. and Sun., July 21, 22
Raleigh, at Cedar Grove Church	Sat. and Sun., 28, 29
Forest, at Pulaski	Sat. and Sun., Aug. 4, 5
Lake, at High Hill	Sat. and Sun., 11, 12
Neshoba, at Philadelphia	Sat. and Sun 18, 19
Indian Mission, at Cushtusa	Fri., 24
Walnut Grove, at Mt. Zion	Sat. and Sun. 25, 26
Morton, at Zion Grove	Sat and Sun Sept. 1, 2
Rose Hill, at Hopewell	Sat. and Sun 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun., 22, 23
Decatur, at Good Hope	Sat. and Sun., 29, 30
Chunkey, at Concord	Sat. and Sun., Oct. 6, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	July 21, 22
Crystal Springs	22, 23
Magnolia, at Osyka	Aug. 4, 5
Topisaw, at Camp Ground	11, 12
Fernwood, at Muddy Springs	18, 19
McComb City	20
Wesson	21
Brookhaven	22
Beauregard, at Martinsville	25, 26
Bayou Pierre, at Pleasant Ridge	26, 27
Hazlehurst	28
Providence, at Camp Ground	Sept. 1, 2
Westville, at ———	8, 9
Mt Carmel, at ———	10
Pearl, at Mt. Moriah	11
Caseyville, at Bethesda	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Holes	Oct. 6, 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to anybody.
H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

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Christian Advocate.

VOL. 47.—NO. 30. NEW ORLEANS, THURSDAY, JULY 26, 1900. WHOLE NO. 2292

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

With the retnrn of the President the news from China, by a coincidence, took a less discouraging tone. News of the capture of the Chinese walled city of Tien Tsin was received within a few hours of the President's arrival. That relieved a fear that the comparatively small allied force at Tien Tsin might be overpowered by Chinese. The Chinese Minister carried to Secretary Hay a positive denial of the generally accepted statement that all the foreigners in Pekin had been murdered, and the assnrance that the foreign ministers in Pekin were alive and well on the ninth instant. The Chinese Minister received the information in a cablegram dated Shanghai, July 16, and retransmitted at London on the seventeenth by the Chinese Minister.

Rev. Courtney H. Fenn and his wife, formerly Miss Alice May, of Washington, were, when last heard from, stationed in Pekin as missionaries, working nnder the auspices of the Presbyterian Board of Missions. A letter, dated May 29, was recently received by a Washington friend from Mrs. Fenn. It said they were living in daily terror of an ontbreak, the reports of the outrages of the Boxers being numerous and terrifying; that their native servants had deserted them, and the raport was current that the Boxers had determined on the extermination of the foreigners. Mr. and Mrs. Fenn were married about eight years ago, and went directly to Canton, where they have remained In tha absence of any word from them, it is assumed that they and thair two children were included in the horrible massacre of all the foreigners in Pekin.

A gentleman who carries a military title aronsed considerable interest in a group he addressed by taking the ground that, regardless of its cause, a war between China and the civilized nations would be beneficial to Christianity. He said: "War with China would be a powerful bond in preserving peace among the Christian nations. If the soldiers of the allied powers fought side by side in a great conflict, it would bind ties that the exigencies of world politics would have difficulty in breaking. The spirit of comradeship that comes from fighting and suffering in a common cause knits the strongest sympathy that man can know. Not only would the sympathy prevail among the soldiers in the field, but it would extend to their friends at home, waiting in anxiety for news of the battle. The mother in America would understand the heartache of the mother in England, in Germany, in Russia, and even in distant Japan, and do you suppose she would ever look with favor upon a war that would take her son into conflict with the man who had stood at his side in China; had given him a drink of water, perhaps, when he lay suffering from wounds? I think not, and I believe all Americans, all Englishmen, all Germans, and the peoples of the other powers engaged, would feel in unison with the mother. As the nations come to know each other better, war between them grows more improbable, and nothing could bring knowledge quicker than war against a common foe."

Mr. A. B. Herold, of Chicago, who has been all through Northern China, said to a Washington acquaintance: "Unthinking people are inclined to look upon China as a tropical country, where it is Summer all the year. Nothing could be more erroneous. China is a big country, and while the southern part is tropical in a certain sense, the north of China is a land where they have Winters with snow and ice and a temperature much lower than the average for the northern portion of the United States. In Cuba and the Philippines the complaint has been that our soldiers suffered from the heat. If we have soldiers in China this Winter, we'll hear of suffering from the cold. Sending soldiers from the tropical Philippines for a Winter campaign in Northern China would, I fear, be as disastrous as Napoleon's march to Moscow. For the sake of our troops, I sincerely hope the trouble in China will be ended before cold weather sets in, but I very much doubt its speedy ending."

Washington, July 18, 1900.

OPELOUSAS DISTRICT CONFERENCE.

This Conference convened in Opelousas, Tuesday, June 26, and closed Friday, June 29. The attendance of preachers was as good as usual, but the lay brethren did not appear in force. One of the problems of this time is, How to secure the attendance of laymen at our Conference sessions? It seems to me that a larger attendance of delegates would bring larger returns for the good of the church, but I know men of large experience who say that the church is to be congratulated that no more attend than do! Our Conference was a pleasant and profitable session to all present, and the spiritual influences were deep and pervasive.

From all that was brought out in the routine work, I judge the church to be in a better condition, in many respects, than at this time last year. There have been held in several places revival meetings of great power, resulting in quickening the consciences of sinners and deepening the godly living of the saints. There has been quite a revival on the building line. As to parsonages, New Iberia has made additions which greatly increase the comfort of the pastor's family; Morgan City has reconstructed her parsonage; Lake Arthur has built a new one, and Indian Bayou added needed improvements. As to churches: Lake Charles has a splendid new edifice about completed; Gueydan has a nice structure well under way, and Franklin expects to dedicate her new house before the session of the Annual Conference. As to finances, the out look is more hopeful than last year. The salaries of the preachers up to date compares well with past years, and the collections will go above.

The preaching at the Conference was good to the use of edifying. Bro. Tucker gave us a strong missionary address, and Dr. LaPrade gave us a fresh impetus on the Twentieth Century Movement. These two addresses will work good for us on these two important lines, and we are expecting to reap large results between this and Conference.

I think the brethren who were in attendance agreed that it was the most spiritual and, therefore, delightful Conference which has been held in this district. I think one reason for that is, we turned ourselves loose on the old Methodist hymns.

Opelousas entertained us well, and its pastor was in his element as host. Next year we go to Crowley.

C. W. CARTER, P. E.

Communications.

THE ECUMENICAL AGAIN.

Southern Methodism was well represented in the Ecumenical Conference. Bishops Granbery and Hendrix were there, and a hundred others from our division of the Christian army. Our own Dr. W. R. Lambuth bore a prominent part in the discussion of one of the most important matters considered by the Conference, "Self-Support by Mission Churches." Bishop Hendrix presided at one of the meetings in Carnegie Hall, and Bishop Granbery was chairman of a called meeting of Southern Methodist delegates, held at Hotel Albert. Here a number of our missionaries from China, Japan, Mexico, Cuba, and elsewhere, made inspiring talks. One missionary stated that he had been compelled to suspend more than a hundred Bible readings and other services for lack of money to carry them on; another replied: "Why did you not let me know you were in lack of means? I would have supplied you myself for that work rather than let it stop" Enthusiasm ran high, and a brother proposed to recommend the holding of a general Missionary Conference for all Southern Methodism in the near future. I thought of comparing Mantua to Rome, and of Peter's ecstatic dream, when he proposed to build three tabernacles and abide on the Mount of Transfiguration. Nevertheless, the resolution passed without opposition, and our Board of Missions, acting upon this suggestion, has since resolved to call a Missionary General Conference, consisting of one thousand members, to meet in the year 1901. Though Southern Methodism has much enlarged her missionary operations during the last quarter of a century, yet it was a humiliating joy to discover in the great Ecumenical (if we did not know it before) that ours is but a small part of the mighty host who are spreading Christ's kingdom in the world.

The entertainment of so large a body was not a small matter, even for New York City; yet there was no lack along this line. All foreign delegates were entertained free, and arrangements were made whereby American delegates, who paid their own expenses, could live well at moderate rates. Meals were served at the Y. M. C. A. rooms, near the Hall, in good style and at prices to which none could object.

With this Conference, Christian missions to the heathen will, doubtless, pass from the apologetic to the authoritative period of their history. Heretofore missions have been on trial before the world, and even before the church, and were obliged perpetually to defend their right to exist. An able writer declares: "Christian missions early in this century labored under a cloud of suspicion and distrust. Ultra-Calvinists could see no good reason for meddling with the divine decrees. The directors of the East India Company declared, nearly one hundred years ago, that the sending of Christian missionaries into England's Eastern possessions was the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast. Even so late as 1863 the London Times lamented the lack of satisfactory results."

Up to this time there have been those in the church, as well as out of it, who have opposed foreign missions as inexpedient or useless undertakings. They thought the money spent on missions wasted, and pitied the missionaries as honest fanatics, sacrificing themselves for no good. Now, the world is challenged to recognize the demonstrated fact that among all the forces of civilization employed to elevate the heathen, none is more powerful and efficacious to uplift and to change than the work of Christian missionaries in heathen lands. While mankind turn their attention to the combined results of the labors of more than a hundred missionary societies, the littleness of local achievements, here and there, disappears, and they behold with admiration and wonder the mighty revolutions wrought by the missionaries. He who hereafter opposes missions proclaims himself inonrably ignorant or invincibly prejudiced. The church need no longer apologize for her missionary collections, but in the name and by the authority of the Master command all Christians to come up to the help of the Lord against the mighty.

All doors are open to Christian civilization, and there will henceforth be rivalry between the churches as to who shall enter them first. The Lord of the whole earth commands the Christians to preach, and the heathen to hear the gospel of salvation. Guilty will the Christians be if they preach not; guilty and lost will the heathen be if they heed not. Divine compulsions drive recalcitrants to heed the law of life. Missionaries will return to their fields of labor with redoubled hope, energy, and courage. To have merely seen the Ecumenical Conference is enough to fill the heart of many a missionary, who had, perhaps, labored in loneliness and discouragement, with new and joyous inspiration and confidence in the final outcome of his toils. If we have not solved the problem of Christianizing the world, we have, at least, placed a statement of it clearly before us.

A native young woman from India, educated there in mission schools, delivered an address in English with wonderful ease and elegance of language and utterance. I wondered if any speaker who might follow her could equal her in the use of English. Fortunately for the reputation of Americans as speakers of English, a Mrs. Montgomery, from Rochester, N. Y., was called to follow her, and proved to be so skillful and elegant in the use of her native tongue as to make all Americans feel glad that there was present at least one American woman who could speak English as well as the girl from India. Among other good things the young woman from India told us was, that the English language is the only thing that gives promise of uniting India Persons from different parts of India can not converse because they speak different languages. But the English language will unify the whole 250,000,000 when they all learn it, as eventually they must.

Nothing impressed me more, except the work of the missionaries, than the evident prospect that the English language and the English Bible are destined to Christianize, and thereby to unify the world.

W. L. C. HUNNICUTT.

LETTER FROM "GILDEROY."

My, my, how hot the weather is! It is wilting to every green thing short of moisture. It wilts me. I am short of sap and juice. Long rides melt me, preaching melts me, and reading melts me. Fact is, I have been sick, and I am flimsy and somewhat no account. Heavy, hard work, like Grenada district, calls for strong young men, or very vigorous old men. It requires physical force. I am not as young nor as strong as I was twenty-five years ago.

The preachers are all in place and all hard at work. They are fine men, everyone of them. The grass is short, and the grazing close and hard on some of the charges. Preachers and goats can live and thrive and do well where other men and animals would starve.

The rains, from May 28 to July 8, cut off our crops fully one-half. This country will not make corn enough to last till January, 1901. The cotton crop is to make yet. Tens and hundreds of thousands of acres have been abandoned to the grass and weeds. Our creek and branch bottom lands were drowned out. As you know, economy and charity both begin at the house of God, and often both end where they begin.

District Conference comes off at Oakland, Miss., between Grenada and Memphis, July 26-29. You, Mr. Editor, are booked for that meeting. Come on time, and come brimful of good things. We will need you and will use you. No applicant yet for license to preach. Some two or three young men will ask for recommendation for admission on trial into traveling connection. Fine young men they are. Some may ask for orders. This presiding elder provided no programme. The order of business is laid down in the Discipline; we will follow that. In Conference we meet to confer. Some of our meetings are programmed too much. Freedom of action is lost by the increase of harness. We will have a live and lively meeting. It is quite a tax for some members to get to District Conference on this district. Eighty miles across the country for some, and one hundred and fifty by rail for others. We hope to have a full meeting. The roll shows one hundred and thirty-six members. If all were present, we would have a big meeting. The laymen are largely in the majority in our Church, Quarterly and District Conferences. If the beginnings are not right, the laymen are to blame for it. They can and do have their own way at the beginning.

There is a great work in all this country for local preachers to do, if we only had them. They are not here. Local preachers are now few and far between. I am sorry of this. We need them. Forty good men could find plenty of work to do in the bounds of this district In many places the foundations were laid and the churches built by godly local preachers. An exhorter would be a curiosity now. The race is nearly extinct. Men are not called of God to exhort or to serve as local preachers, or, being called, they do not answer. The matter of efficient help in protracted meetings is a serious trouble to our pastors. If pastors help pastors, they have to pay back in tax in kind. A pastor with ten or twelve appointments has about all he can well do. He is short of time for work at home, to say nothing of helping others. Some of the greatest evangelists I have ever known have been local preachers. Men of gifts, of grace, and anointed of God. I wish we had more of them. We need them greatly. GILDEROY.

July 18, 1900.

TRI-STATE EPWORTH LEAGUE CONFERENCE.

The second annual Tri-State League Conference opens its sessions on Wednesday, Aug. 1, at 11 A. M., and closes on Thursday eve, Aug. 9, on Seashore Camp Grounds, near Biloxi, Miss.

This Conference is attracting only less attention than the great Southern League Conference in Atlanta. The well-understood purpose of the Tri-State Conference is to promote systematic study of God's Word, awaken a more intelligent interest in missions, to train leaders for ALL the departments of League work, Junior, Literary, Charity and Help, etc. This is not a Missionary Conference, as some suppose, but is for the development of each and every department.

The Bible classes are to be taught by Prof. Thos. Carter, of Tulane University, and A. C. Harte, of Mobile, Ala.

The School of Methods will be presided over by Rev. P. L. Cobb, of Nashville, Tenn. In this school the principles and methods of League work will be discussed thoroughly. Mr. Cobb will be assisted by a corps of the most prominent and successful League workers from several States. The book on missions in next year's reading course, "Japan and its Regeneration," will be studied and reviewed.

The list of speakers includes the following prominent names: Dr. W. R. Lambuth, D. D.; Rev. H. W. Featherstun, D. D.; Rev. F. N. Parker, Rev. Alonzo Monk, D. D.; W. P. Stott, Rev. S. S. Keener, D. D.; Rev. W. P. Hurt, Rev. G. B. French, Rev. J. C. Park. Dr. H. M. DuBose will be in attendance during the entire Conference.

Board and lodging can be had as cheap as five dollars per week. No tuition will be charged, but a gate fee of fifty cents will be taken on entering grounds. Have baggage checked and mail directed to Seashore Camp Grounds. The railroads will give reduced rates; take a certificate when you purchase tickets.

No better investment can be made by any League than to send one of their number to bring back the practical knowledge and spiritual quickening to be received at this Institute. Everyone welcome.

GEO. D PARKER.

The 20th Century Movement.

Surely Methodists can afford to make a liberal thank-offering once in a hundred years.

Bishop Galloway states that contributions to the Southern Methodist Twentieth Century Fund have already reached nearly one million dollars. There is scarcely any doubt that the additional half million will be forthcoming during the next six months.

Chancellor Kirkland announced at the close of the Vanderbilt commencement exercises that Mr. Samuel Cupples, of St Louis, had authorized the announcement that he would give to the Biblical Department of the University $50,000, on condition that $100,000 more be raised within a year. We believe that this generous offer of Mr. Cupples will be met by the Twentieth Century Movement. The pro rata of the undirected gifts should make at least $300,000. But we trust that, in addition to this, there will be individual Methodists of large means who will come forward promptly to meet Mr. Cupples' offer.—New Century Education.

A brother asked Dr. Godbey, of the Arkansas Methodist, to "call a halt on the Twentieth Century collections," and got the following for his pains: "If he has gotten too much money for our church schools, or if his people have injured themselves by giving, he may call a halt. But the man who has not gotten enough subscriptions to insure his apportionment in solid cash had better not think of halting. We are ashamed that our church did not undertake larger things in this matter, and if, with our means and our great needs, our people are found so lacking in faith and consecration that they fail now to give what we are asking for, we shall favor the call of a season of humiliation, prayer, and fasting, and then pass the hat again."

Rev. A. L Andrews, Alabama Conference Secretary of Education, sends the following inspiring report for June:

"So far in June we have raised $3,051.59. I feel sure that there is more real enthusiasm on the subject than there has ever been within the bounds of our Conference. I presented the subject at the Prattville District Conference last Sunday, and a fine collection was taken amid intense enthusiasm. Our people will respond generously whenever they understand the causes and aims of the great movement. I am working hard, and so are most of the district secretaries. Two presiding elders have reported to me the amounts raised on their districts: Montgomery, $4 059 45; Prattville, $2 607.09." —New Century Education.

A TOUCHING INCIDENT.

The Twentieth Century Thank-offering Movement in the Methodist Church, South, had been presented, at least, earnestly. After the service a girl came forward; her care-worn, sorrow-stricken face attracted the preacher's attention at once. She drew from her pocket a little lean-looking purse, and from it took a silver quarter. Giving it to the preacher, she said, "I wish I had more, but I have not now; I may have more some time." That girl had just buried her poor old afflicted father whom she nursed for years. She has a small piece of very poor land, and every day works hard to make a living for herself and mother. She does all the work herself, holding the plow with her own hands while it is drawn by an ox; yet from her penury she found an amount for this great movement that is now pulsating Methodism on both sides of the Atlantic. Will she not appear at the judgment to condemn those who are withholding their plenteous thousands from this righteous and needy cause?—Lucius J. Bailard, in Wesleyan Advocate.

KIND ACTS.

Never are kind acts done
To wipe the weeping eyes,
But like the flashes of the sun
They signal to the skies;
And up above the angels read
How we have helped the sorer need.

Never a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the to-morrows stand and wait,
The silent mutes by the outer gate.

—British Weekly.

Communications.

STUDENT MISSIONARY CAMPAIGN.

(Address delivered by Prof. O. E. Staples at Louisiana State Conference of Epworth Leagues in session, assembled at Arcadia, La., and ordered published.)

Situated in a system of worlds ruled by laws of omniscience, the thinking mind readily realizes the necessity of learning all possible about its origin, environment, possibilities, and destiny. Consigned to a sin-smitten planet, mar, amid the throes of dejection and oppression, has ever and anon taken a stride forward toward his divinely-purposed goal: but the measure of his steps is determined by ascertaining to what extent he has thought God's thoughts after him. The Anglo-Saxon civilization of the nineteenth century, the most ideal civilization of the world's history, is an amalgamation of the providential, humanizing elements of the nations of the past, so that what we are to-day, we are by virtue of the God-directed thought of the past sixty centuries.

The germs of all permanent civilizing forces were first conceived in the struggling soul of some devout intellectual genius. Tear from the world's records the mental products of the miraculous minds of Socrates, St. Paul, Martin Luther, and John Wesley, and numberless volumes now pregnant with hope, life, and promise would teem with servitude, death, and despair. In other words, all human efforts to be enduring in their results must be based upon pious intelligence. An intelligent and conscientious analysis of Christianity shows that "Christian missions is the fundamental and essential and bottom principle of the life of the church of Jesus Christ and of the life of the individual man in Jesus Christ."

The Epworth League, though the youngest, is, to be sure, not the least significant offspring of the great Methodist Church; and when reminded that the Methodist Church stands originally for a peculiarly missionary type of Christianity, we are made to feel that the League can ill afford to be indifferent towards that which has ever been the life-giving source of its divinely-panoplied foster-mother. Since the memorable Haystack Conference Movement of 1806, the church has been meagerly manifesting a consciousness of its obligation "to go into all the world and preach the gospel unto every creature"; but not until within the last decade has the great body of thought-producers and thought-consumers of so-called Christian nations been made to feel effectually that "Christian missions," in the words of Max Muller, "is the most momentous movement in this most momentous century."

The Student Volunteer Movement is the providential outcome of a suggestion made by Mr. L. D. Wishard to the sainted Moody, in the Spring of 1886, that he call together at Mt. Hermon, Mass., that Summer all the college students of North America who were interested in Christian missions. Keenly susceptible to every intimation adapted to the advancement of his Master's kingdom, this far-seeing and great-souled evangelist eagerly embraced the idea; and there at Mt. Hermon, in one of Dame Nature's choicest and most inspiring spots, two hundred and fifty-one delegates from the leading colleges of this country met and spent four weeks in Bible study, private prayer, and soul searching; and when the season of agonizing and spiritual purging was over just one hundred students volunteered to carry the unsearchable riches to men the lamp of life denied.

Two years later the movement thus begun assumed organized form and declared its fourfold purpose to be: (1) to awaken and maintain among all Christian students of the United States and Canada an intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work and to enlist their co-operation in developing the missionary life of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy and prayers. What broader base, what higher ideal, what more symmetrical proportions could have been set forth as their conception of a missionary platform? What an inviting field for the investment of consecrated genius! What an auspicious opportunity for the application of a holy ambition!

Since then, fifteen hundred volunteers have gone out under the direction of forty-six missionary societies to fifty-three different countries. Moreover, at the inception of the movement the colleges, seminaries, and universities of this country were giving only $5000 annually to foreign missions, whereas in 1898 they gave $40,000. Six years ago, when the Student Volunteer Movement first instituted its systematic and progressive study of missions, there were not thirty such classes in all the collegiate institutions of North America, while year before last there were 267 such classes, having 2361 students, and using $20,000 worth of fresh missionary literature. Nor has the movement contented itself with a mere increase in the number of missionary candidates; for the various Boards have voluntarily testified that the general secretaries of the movement have, by their Christian conservatism and scholarly judgment, and by their systematic process of testing, sifting, and training, very materially improved the quality of the missionary applicants. That this condition should have been fulfilled long ago is properly appreciated and fully realized only by those who are most thoroughly and intimately acquainted with the heathen character and its environment.

Throughout the broad domains of paganism some form of pantheism, polytheism, atheism, idealism, materialism, or fetichism in its baldest and subtlest type, is constantly encountered, and must be overcome. Many of us were long under the false impression that all heathen are illiterate, weak-minded, and effeminate, while the fact is, the disciples of Confucius, Buddha, Mahomet, Laotze and Sarasawati would rank high among the profoundest scholars of Christendom. Power to understand the intricacy and complexity of their systems of learning and philosophy, as well as the ability to apprehend and appreciate the workings of their minds which are imbued with the mental products of many generations, is a condition indispensable to real missionary efficiency.

The intellectual status of the Hindu may be approximated by citing a few of the questions put by a Hindu student to Dr. Wilbur White, college secretary of the Y. M. C. A. at Calcutta. See how many of his interrogatories you could satisfactorily explain, even to one with whose character, language and environment you are reasonably familiar. Question 1. "Why was Christ's ministry limited to three years?" 2. "Did Christ's knowledge of his divinity come to him gradually or suddenly?" 3. "Where are departed spirits?" 4. "Is war right?" 5. "Who died upon the cross? Jesus the God, or Jesus the man? If God, why did he cry out, 'My God! why hast thou forsaken me?' If man, how can we suppose that a man's death could atone for the sins of the whole world?" But you say some of these questions are unanswerable; yet the missionary must possess the tact and scholarship, as well as the grace and godliness necessary, to discuss intelligently and reason successfully with the propounder of such abstruse inquiries.

Then let us insist that educational preparation is at the basis of all effectual missionary work. And as Dr. O. E. Brown, of Vanderbilt University, formerly a missionary to China, so aptly says: "The occasional reading of a missionary article or leaflet, the occasional hearing of a missionary sermon or address, may beget a kind of curious, vague and indefinite interest in missions, but can scarcely induce any intelligent effort on behalf of the great cause. On the other hand, the careful study of a great missionary life, such as that of Jno. G. Paton; the painstaking mastery of the conditions of a great missionary field, such as that of China; the intelligent insight into the workings of a great missionary institution, such as that of Calcutta—such systematic efforts may well be expected to bear fruit in effective work." And such is the contemplated purpose of the Student Volunteer Movement in its missionary campaign among the young people's societies of Protestantism.

In the Summer of 1898, without money and without price, save their expenses, one hundred and sixty college students in ninety days visited 1,000 young people's societies, addressed more than 100,000 people, organized six hundred missionary committees, sold 10,400 volumes of missionary literature, formed three hundred mission study classes, pledged 15,000 persons to systematic giving to foreign missions, received the hearty indorsement of the pastors and flocks of twenty different States, and, grandest of all, quickened and stirred into action the spiritual life of hundreds and thousands of souls immortal.

What, then, shall be the attitude of the Epworth League towards this movement, which, by its modernized process of evangelization, is so fast making known the world and its contents; this humanizing force, which is so rapidly coloring the maps of earth; tracing the lines of nations and empires, revealing the racial and tribal peculiarities of peoples hitherto unknown, training and equipping devout intellects to scatter the spiritual darkness which, for centuries past, has rested like a pall upon scores of benighted lands? Says Mr. Taylor, of Drew Theological Seminary: "If the Student Missionary Campaign could be generally carried on in all Protestant denominations, it would result: (1) In the organization in every young people's society of a missionary committee that would create and maintain missionary interest; (2) in the placing of a missionary library, which, if wisely used, would speedily revolutionize the thought of our young people in regard to foreign missions; (3) obedience to Christ's last command would react powerfully upon the spiritual life of our young people; (4) personal contact with college students who conduct these campaigns would awaken in many hearts a desire for better preparation for life-work, whereby many would be influenced to go to college, and some be led to become volunteers; (5) the youth of our country would receive training in systematic giving, which would result in the happy solution of the vexatious money problem.

No doubt the simultaneous uprising of these young people's movements is providential rather than accidental; and if we, as an Epworth League, fail to maintain and foster the fraternal relation so auspiciously established, the results will prove damaging, both to us and the movement at large. Though but one link in the vast chain, without us it is too short, in the language of this century's greatest bard, "to bind the whole round world with gold chains about the feet of God."

Then, if we are not familiar with the origin, purposes and plans of the Student Volunteer Movement in its missionary campaign, our first duty is to learn about it, that we may not come under the ban of the immortal Shakespeare, who, looking with prophetic eye down the centennial vistas of the future, exclaimed in a breath apparently almost inspired, "Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven."

When each one of us at home feels that our State, our district, our local League are all part and parcel of this world-wide movement, and that, individually, each of us is personally responsible to give and to pray for some special field and some particular missionary, then, and not until then, will we have that vital interest in the work which shall make our lives an express manifestation of our meaning motto, "All for Christ;" and yet this motto sounds but one clear note in the whole gamut rung out by the watchword of the Student Volunteer Movement, "The evangelization of the world in this generation." Then let us up and be doing, for well has it been said that "we of this nation and generation occupy the Gibraltar of the ages;" "we stretch our hands into the future, with power to mold the destiny of unborn millions."

"We are living in a grand and awful time,
In an age on ages telling;
To be living is sublime."

REMINISCENCES AND RUMINATIONS.

Mr. Editor: "What manner of communications are these that ye have, one with another?"

This question came to mind as I thought of the next issue of our paper. As it has reached the summit of its age in journalism, and can therefore proudly boast of "a local habitation and a name," and also in contemplating the many attempts that have been made along this line wherever journalistic genius has loomed up with bright dreams of success, only to end in disastrous failure, we may be pardoned if in this semi-centennial of our dear old Advocate, we should "glory a little;" that I "may not seem to terrify" the readers by letters that might be "weighty and powerful." "Let not any think" we are "boasting of things without our measure."

As several of our former editors are still spared to speak for themselves, it occurred to this scribe that in this important epoch in our big Advocate family it would be well to let the first editor, our lamented Bishop, H. N. McTyeire, though being dead, yet speaks in this great centennial issue of our beloved paper. In looking over some of my old scrap books I found the following editorial letter, which I copy verbatim. In this day of rapid transit this may be an eye-opener to some of our latter-day preachers.

(Editorial Letter.)

Leaving Nashville by the Chattanooga railroad, Monday, 2 P. M., December 13, I lighted from the cars at New Orleans, Friday, 7 P. M., the sixteenth. Connections are well enough while the iron rail does not give out, but confusion when it does, and every evil work to a traveler. The Mississippi Central railroad was in running order a few miles below Water Valley. At that point a stage was waiting for a small company of us. Had no dinner, and shall get no supper; and there at a neat farm-house, while the stages are loading with baggage and mails, we took a meal about five o'clock, Tuesday afternoon.

A NEW DISH.

Time was, even at courts, when the inventor of a variety for the palate was honored, as well as soldiers and others who had achieved something for mankind and their country. One good thing about a good dish is that it can not be patented. This meal was in country style, better than French; vegetables fresh, poultry tender, butter in clear, thick slices; milk in tumblers more than accidentally half full, coffee smoking hot and all abundant. One dish struck the fancy of a hungry man. It was fresh pork hashed with large biscuit halved to soak up the grease. It was called "Mississippi bottom." Rich; and if any man can stand it, 'twill sustain him through cold weather and a long journey.

Two young men soon left—one at Coffeeville, the other at Grenada—and I was for the balance of the way in a gang by myself. Imagine a nine-passenger coach over a rough road, with one body rolling about like a huckleberry in a wagon. About daylight, next morning, Mr. Driver shouts, "Hello, passenger; can get breakfast here." But who could eat at that hour, especially with the memory of "Mississippi bottom" on his stomach? Passed on slowly, lonesomely, failing behind schedule time every hour. No dinner-house; no supper, but a few cold bits at Goodmar, where the coach arrived at 9 P. M., Wednesday night. Goodman was the name of the highest depot in railroad connection with New Orleans. Awaked at 4 o'clock in the morning; invited to a hastily heated breakfast, served by drowsy servants, and my host in his night-clothes. Had to fall back on "Mississippi bottom" once more. At Canton, so busy changing baggage and self from one train to another and buying ticket, "Twenty minutes for breakfast," escaped my ear. Fellow-passengers coming in with contented air tantalized me with the information, as "All aboard" was sung out, that a fine breakfast "might have been" had there. But "Mississippi bottom" sustained me. A number one dining-station is ahead; some consolation in that. Cars ran off the track below Brookhaven; had to be put on. A wheel broke below Bogue Chitto; a long delay. Appetite passed away with the prandial assignation. I fell back on "Mississippi bottom," merely going through the motions when a saloon was thrown open at Magnolia Station. Now behind, the train runs its best, but it is after supper and the family gone to church when I ring the bell at the door of my friend's house in New Orleans. Will not allow them to go to cooking. There is a cold, but strong cup of coffee, a waffle left, and I go to bed on that with reflections on "Mississippi bottom." Wake to a royal breakfast. So it was. I went from the Northern line of Mississippi to New Orleans, from Tuesday to Friday, on the strength of one dish—"Mississippi bottom." I commend it to the traveling Christian public.

The year this was written is not on the paper, but I think it was in 1853. The dear Bishop and his friend he speaks of, R. Monnt, in the above letter have long ago clasped hands "where the smile of the Lord is the feast of the soul," and nearly all of the company that then gathered at the old Felicity Street Church to hear Rev. H. N. McTyeire, the first editor of the Advocate, hold forth in his inimitable way have gone over to join "the great majority," and to this writer comes the blessed peace that sings—

"One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer my home to-day
Than I've ever been before."

Mrs. L. Crary Sadler.

A GREAT NEED SOON TO BE SUPPLIED.

The Rev. J. F. G. Finley, of the Los Angeles Conference, M. E. Church, South, has a book now going through the press entitled, "One Gospel," which is designed to supply a great want of long standing. The book is intended to blend all the Gospels in one connected story in chronologic order, and also to explain the seeming inconsistencies in some of their statements.

Everyone interested in Christian work will readily recognize the need of such a book, and it will greatly obviate the work of Sunday-school superintendents and all Bible teachers. If there is any specific work of this character extant, this correspondent is not cognizant of it.

A number of our best Sunday-school superintendents, Christian educators, and preachers, among whom are three of our Bishops, who have examined the work, give it the highest endorsement and recommendation. The introduction is from the trenchant and facile pen of Bishop Hendrix.

Bro. Finley is an alumnus of Hendrix College; is among the most scholarly, thoughtful, patnstaking, and consecrated men living. To all who know him personally, the fact that he is the author is the only necessary credential to insure the great worth of the book, and that it will more than meet every claim he makes for it. Q. A. Oats.

Correspondence.

WHISKY IN MANSFIELD.

The Mansfield Female College is owned by the M. E. Church, South, and controlled by the Louisiana Conference; therefore, every Methodist in the State should be (if they are not) interested in its welfare, and as I was at the laying of the corner-stone of the college, and feel a deep interest in its prosperity, I propose to call the attention of the Methodists all over the State to what I think is a drawback to its prosperity. Many years ago the Baptists at Keachi succeeded in getting an act passed by the State Legislature prohibiting the sale of whisky within eight miles of their school at that place. And now Grand Cane has succeeded in getting a bill before the present Legislature to prohibit the sale of whisky within five miles of their high school, and here we are with a fine female college, and two saloons in less than one quarter of a mile of the college door. Why? Because a little four-by-six corporation, with not over seventy voters, say, by a small majority, that they want whisky.

When our girls are walking the streets they are liable to come in contact with men that are drunk and using language that no one would like to have their girls listen to. It is a well-known fact that when men are under the influence of whisky that they lose respect for themselves and everyone else. Now, surely such a noble body of men as constitute the Louisiana Conference can bring such pressure to bear upon the Legislature of the State as to force them to pass a law prohibiting the sale of the accursed stuff within eight miles of the college. Shall we, as God-fearing and God-loving men and women, sit supinely by and let, say, forty men dictate to us about this matter, when such a large body of Christian men and women have such vital interest at stake?

There are a good many good people here, but they fear the saloon influences, and obey their voice. I am in the fight to the death, and call upon every minister and every Christian in the State to come to the rescue with no uncertain sound, for if the devil ever did have a stronger lever power to drag men down to hell than the saloon, I have never come in contact with it.

Now, I am no reformed drunkard. I never did drink at all, but I have noted the damaging and blighting influence of the saloon all my life, and want to do all I can to save my fellow-man from an eternal hell. Paul says to the Galatians, "Drunkenness, revellings, and such like; they that do such things shall not inherit the kingdom of God."

Brethren, we need your help, and need it bad. We want your prayers; we want your work and your influence. Shall we appeal in vain? I sincerely hope not.

Yours for God and humanity,
J. A. Jarratt.

Mansfield, La.

The Christian Life.

WHICH?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these deaths. Which?

Ponder these questions, pray over them, and the issue will assuredly be your salvation.—Presbyterian.

THEY FLY AWAY.

"He heapeth up riches and knoweth not who shall gather them," says the inspired writer. All the wealth of the nation, it is said, passes through the Probate Court once in thirty-five years. Man's grasp upon the world, be his hand large or small, is soon loosened. Where no laws of entail interfere, there is practically a readjustment of all properties three times in each century. Corporations may be long-lived, but the stock is shuffled and passed to new hands constantly. So far as we can recall this moment, there is not a millionaire descendant in this country of the millionaire families of the Revolution. In America, at least, "It is only three generations from shirt-sleeves back to shirt-sleeves."—Richmond Advocate.

"The Lord will provide," but he will not provide everything. He gives a man brains, but he does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but he does not present ready-made the finished products of the loom or lathe. There is no beatitude for the lazy, and even heaven provides small comfort for the stupid. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with him.—N. Y. Observer.

Fix it all up, friend, fix it all up before the doctor wears a troubled look on his face and tells some member of the family at low breath, out in the hall, that the "complications are grave." Be ready for that last siege on a bed of pain. Ready, ready, ready.—Midland Methodist.

Said Dr. Joseph Parker, of London, recently: "I am still standing with the Bible in my hand. The higher criticism has not cost me an hour's sleep."

REV. A. B. NICHOLSON.

MR. EDITOR: I see that my old friend and brother, my spiritual father and colaborer in the Lord's vineyard, is no more. I almost envy him the rest he is now enjoying with God and the holy angels.

I first got acquainted with him in 1855. He was traveling the Franklinton circuit, in the bounds of, what was then, the Covington district. Rev. Geo. D. Wade, late of North Mississippi Conference, was the preacher in charge of China Grove, then called Pearl River circuit. Bro. Wade was a faithful, earnest preacher, a good man, loved by nearly every one that knew him. In the month of May, 1855, Bro. Wade, assisted by Bro. Nicholson, held a meeting at Old Pine Grove Church, six miles south of China Grove. Bro. Nicholson did not get there until Monday, the fifth day of May. I had been under conviction for some time. I had often, in other days, gone forward for prayers when penitents were called for. Up to this time I found no relief, nor was I fully decided as to my future course. While Bro. Nicholson was preaching a soul-stirring sermon from the text, "He is a man of sorrow and acquainted with grief," also, "He is altogether lovely," I was enabled to realize the presence of God, through Christ, in the remission of all my sins. While he was giving us a beautiful and thrilling account of the life, suffering, crucifixion, death, burial and resurrection of Christ, I became almost unconscious of my surroundings, so deeply interested I was in the sermon. Just as he reached the point where Christ said to Mary Magdalene and others, 'Go tell my disciples and Peter," etc., a sense of joy and peace came into my heart, such as I had never experienced before. I believed and entered into the kingdom of heaven. The joy I experienced was "inexpressible and full of glory." It was not, however, until I decided, deep down in my heart, to be a Christian at any cost, that I obtained this rich experience. "The Lord is near in the valley of decision." H. P. LEWIS.

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REV. W. C. BLACK.

GRENADA COLLEGE.

We feel that the success of last session was largely due to the assistance given us by our brethren, and, therefore, we call upon the pastors of the North Mississippi Conference to give us their sympathy and co-operation during this Summer's canvass, and we are sure that our success will be secured. The brethren could help us very much by sending us the names of those who expect to go off to college somewhere. What we need here most of all is another building; however, we will try in some way to provide for all those who come. Grenada promised to give us about $4,000, and the Conference $6,000, but the Conference has not yet collected her Twentieth Century Fund, and the Board would not agree for us to start the building until all the money is collected. While this will delay us in securing our new annex, there is no doubt that we will get it in the near future; provided that our pastors will preach the Twentieth Century Fund, and thereby seize one of the greatest opportunities ever offered in our church to help the cause of Christian education.

We are truly glad to report that notwithstanding the depression in business matters that has been caused by the continuous rains, that the prospects for a large school next year were never more flattering at this time.

Thanking the brethren for their sympathy and help in the past, and praying the blessings of God upon them in their great work of preaching the gospel, I am,

Yours fraternally,

W. M. MCINTOSH.

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THE SECRET OF DISLOYALTY AND "COME-OUTISM."

MR. EDITOR: I see in the ADVOCATE, of June 28, a just rebuke from Bro. Gale to a self-appointed evangelist. While he was to be condemned for his conduct, as stated, there are some things back of his act that ought to be noticed. There was evidently an element in the Cedar Grove Church that held out an inducement to hold the meeting, and without law, as our Discipline does not allow our members to call a preacher or make private arrangements for preaching. The preacher is appointed, and has charge of the services. When the members offer a pony purse and propose to furnish the chicken-pie, there will not be wanting some interloper to come and take the prize. Some members of our churches take and read papers not authorized by the church—papers that are disloyal to constituted authority. Such literature scattered among our people often tends to irregular conduct. RALEIGH.

July 3, 1900.

NOTICE.

To the Members of North Kemper Circuit and Contiguous Charges:

On June 23 the Parsonage Committee of North Kemper circuit effected a contract for a comfortable house, with twelve acres of pasture land enclosed. This house will make an excellent parsonage for North Kemper circuit. It is situated in a nice village-like community, six miles northwest from DeKalb, and in the center of the circuit. For this parsonage we want $300 by Dec. 1, 1900. We cordially commend this cause to the liberality of our brethren in that connectional spirit in which some of the surrounding parsonages have been built.

ROBERT L. PHILLIPS.

Pedon, Miss., July 13, 1900.

THE REV. ROBERT PARVIN.

At our District Conference there was a committee appointed to ask for contributions to place some sort of a monument at the grave of this servant of Christ, and I was requested to write this note, to be published in the ADVOCATE, that his friends might have the pleasure of helping. He sleeps in the cemetery at Gibsland, La., without a stone to mark his resting-place. He gave his life to Louisiana Methodism; many were born into the kingdom of Christ under his ministry. Will not all that can, send something to the committee for this worthy cause? The committee consists of: Dr. Roberts, Ruston, La.; Rev. J. M. Mauly, Arcadia, La.; Rev. J. M. Davies, Mindan, La.; F. C. Hodges, Cotton Valley, La.; G. G. Gill, Homer, La.

B. T. CREWS.

Arcadia, La., July 12, 1900.

FROM THE WORK.

PROVIDENCE CIRCUIT, MISSISSIPPI CONFERENCE.

From the seventh to the eleventh instant we held a protracted meeting at Monticello. Bro. Trevilion was with us, and did the preaching. Our people were delighted with him, and we had a good spiritual meeting. There were no accessions.

On the fourteenth and fifteenth instant was our second quarterly meeting at Bahala Chapel. Dr. Featherstun preached three sermons, and also addressed the Epworth League. The sermon on Saturday, at 11 A. M., I thought was worth a hundred dollars. It was so well-timed to suit the conditions here, and was good from any standpoint. I did not hear the sermon at 11 A. M., Sunday, as I was filling the regular appointment at Providence, but Bro. John Smith, one of my stewards, and a level-headed man, said it was twice as good as Saturday's discourse.

Our prospects for a successful camp meeting at Providence are brightening as we come nearer the time. C. MCDONALD.

July 17, 1900.

RURAL HILL (MISS.) CHARGE.

The second Quarterly Conference of Rural Hill circuit convened at Plattsburg, June 18. While the attendance was very small indeed, most of the officials being kept away on account of the heavy rains, still we had a very pleasant Conference. The congregations were good, and the preaching most excellent.

Bro. T. W. Dye, our intelligent and appreciated presiding elder, preached us a very instructive sermon on Christian character, on Sunday morning, to a large and attentive crowd. He delivered a masterly sermon on the Christian warfare again Sunday night. I reported to the Quarterly Conference five Sunday-schools on my work. My financial report was $81.60 for the presiding elder and preacher in charge. Owing to the constant heavy rains the majority of the people of the circuit claim that they have sustained heavy loss, and most of them are despondent. Notwithstanding this and other obstacles, I am planning for a gracious revival of religion all over the work.

It would be expressing it mildly to say that we had enjoyable occasion on the first Sunday in June at Rural Hill. We had the pleasure of having with us the affable and much appreciated Kosciusko preacher, Bro. J. H. Shumaker, who delivered to a large and attentive congregation an instructive and soul-stirring sermon, after which the sum of forty-four dollars was quickly subscribed to the Twentieth Century Fund. This being the former home of Bro. Shumaker, he had the pleasure of meeting many friends and acquaintances.

Shortly after the morning service we were served with a wholesome and bountiful dinner, after which we expected another sermon from Bro. Shumaker on the history of our great Methodist Church. But being prohibited by the rain, we adjourned and retired to the pleasant home of Bro. Will Standard, where we spent a very pleasant night.

Yours in the work,

J. W. HULL.

BURDENED WOMEN.
We look in amazement at the burdens some women carry upon their heads. Yet how light they are compared with the burdens some women carry upon their hearts. There are childless women whose hearts ache ceaselessly because of the childless home. That burden of childlessness has been lifted from the heart of many a woman by the use of Dr. Pierce's Favorite Prescription. Many of the obstacles to maternity are removable. Such obstacles are entirely removed by "Favorite Prescription." It contains no alcohol nor narcotic.

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"I have never written you how grateful I am to you for your help in securing good health and one of the sweetest, dearest, thirteen pound girls that ever came into a home," writes Mrs. M. Vostine, of 647 South Liberty Street, Golesburg, Ill. "I took six bottles of Dr. Pierce's Favorite Prescription, four of the 'Golden Medical Discovery' and four vials of Dr. Pierce's Pleasant Pellets. Before I had taken four bottles of the 'Favorite Prescription' I was a new woman, I cannot make pen describe my heartfelt gratitude, so will close by saying if any one disputes the value of Dr. Pierce's medicines I will be pleased to confirm the truth of all I say if they will enclose stamped envelope for reply."
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DALLAS, TEXAS.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam; and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

The question was presented: "Why a fish weighing ten pounds, put into a vessel of known weight, filled with water, did not increase the weight?" After hours of hot debate the fool of the club announced that *it did*, for while the debate had been going on he had tried the experiment.

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THURSDAY, JULY 26, 1900.

A DISTRESSING PICTURE.

In the Pentecostal Herald, of July 11, the Rev. W. W. Hopper, a good man and an earnest holiness evangelist, gives a fearless, but forbidding picture of certain holiness people and holiness camp meetings. Bro. Hopper was for years an honored and beloved member of the Mississippi Conference. Obeying what he regarded the call of duty, he located in order to evangelize. Those who doubted the wisdom of his course have always respected his sincerity and manly honesty. Much of his preaching and evangelizing gives prominence to what is known as the second-blessing theory of sanctification. With those who profess that experience he has extensive and intimate acquaintance. He ardently loves the cause, and has devoted himself laboriously, and with not a little self-sacrifice, to its promotion. What he says, therefore, has the authority of accurate and ample knowledge. It must have cost him great pain to state the distressing facts contained in the article quoted below. Here is what Bro. Hopper has to say:

"But many holiness people—so-called—are fallen, and are impregnated with divers forms of fanaticism, crankism, 'damnable heresies,' come-out-ism, and strange hydra-headed 'doctrines of devils.' They are split up into little sects, factions, and fads, each claiming to be the only true body of Christ; and while they excommunicate all others from the kingdom of God, they themselves manifest the most intolerant sectarian bigotry.

"Many of these people live ungodly lives, some having two, or more, living wives or husbands, yet claiming to be holy, to the disgust of all decent, modest, temperate, godly people. Generally these persons make the greatest profession, shout the loudest, and claim to have trances, visions and revelations from the Lord. Others have sloughed off into Mormonism, Plymouth-brethrenism, spiritism, and Christian science, so-called; while others have backslidden by compromising with worldly churches and apostate preachers. Many of those who are living a truly sanctified life are perplexed by divers false teachings; some are ostracised socially and religiously by friends and family; some are cruelly cut with many ecclesiastic lashes from the pulpit, and oftentimes driven from their churches. Others are publicly and secretly stabbed by murderous pens and tongues, and falsely accused of every diabolical crime; not always by enemies, but by those claiming to be sanctified, to all of which the writer can personally testify. Surely we are in 'perilous times' (II. Tim., 3d chapter). May the Lord sift out the chaff! Beloved saints, keep the devil out. The writer has been called to labor at holiness camps where members of the Board of Managers were backslidden, unsaved men, used tobacco, morphine, belonged to secret lodges, and desecrated the holy Sabbath by secular labor on the camp ground. Also sinners were allowed to desecrate the Sabbath by running open shops where was sold tobacco, cigars, and all kinds of refreshments, and even alcoholic drinks secretly, all of which is as sinful and disreputable as a gang of beer-guzzling sinners out on a Sunday picnic. When these things are permitted the Holy Spirit is grieved, and will not descend on the people in saving power. Brethren! get an iron-clad charter and fence the devil out of your holiness camps, and do not let him stop under five miles. Some sad things have come to my knowledge along these lines. May God give us wisdom with meekness, and enable us to make room for the Holy Spirit! For form of charter, see one I published in Way of Faith some time ago."

We reproduce the above extracts, not to give wider currency to evil tidings, but to emphasize a fact and a lesson for the spiritual good of all our readers. First as to the fact—The acceptance of a certain theological statement or theory is not an all-sufficient evidence of genuine faith and a pious life. An orthodox head may be dominated by a very heterodox heart. Here, then, is a caution against too much talk in religion. "Much speaking" is not good either for effective praying or right living. The second fact is, that the rigid insistence on the frequent repetition of certain pious phrases as expressive of spiritual experience encourages a flippant religiousness and discounts thoughtful piety and modest reverence. Much that Bro. Hopper so sadly laments, we believe, attributable to this cause.

The lesson we wish to emphasize is, the urgent need for more godly living and less pretentious professing. There is no virtue in a mere declaration of one's feelings. Indeed it is positively hurtful if made in an aggressive and disputatious manner. A religious experience may be so related as to wound the body of Christ. Above all, let this lesson be learned: that nothing but right living furnishes a convincing argument in favor of Christian character and sincerity.

THE "POLICY SHOP" NUISANCE.

A couple of weeks ago we called attention to the fact that the stringent laws which are supposed to be in force in this State against the lottery business were being violated in the most outrageous manner. It turns out that the half was not told of the extent and boldness of the swindling operations that are being systematically carried on by lottery sharks and gamblers. The open and unmolested sale of foreign lottery tickets is a mere bagatelle as compared with the operations of local fake lottery companies, otherwise termed "policy shops," scores of which are scattered through the city, and which have been doing an immense business among the poor and the ignorant without let or hindrance from the police, some of whom, almost beyond doubt, have been regularly receiving "hush money."

We were glad to see that the Times-Democrat, a short time ago, contained a full and startling exposure of this monstrous iniquity, one result of which was that Mayor Capdeville immediately held a long consultation with the chief of police, during which he characterized the evil as a burning disgrace to the city, and issued instructions for the prompt suppression of the lottery business. A few "policy shops" were raided the next day, and their owners were arrested. Whether they will be given the punishment they deserve remains to be seen. Meanwhile, if any further steps have been taken by the police to root out this evil, we have not heard of it. The crusade against the abettors and originators of these swindling schemes ought, by all means, to be pushed to the bitter end. It would be shameful—yea, absolutely criminal—to let the matter drop after a few feeble efforts at suppression. We hope the mayor will see to it that this and all other gambling nuisances in the city are completely driven out. We scarcely believe that there is another city in the Union where such an evil would be tolerated so extensively as it has been here.

WHITWORTH FEMALE COLLEGE.

This historic institution, located in the progressive, pleasant, and healthful town of Brookhaven, Miss., has done a great and noble work in the cause of Christian education, and enjoys the distinction of being one of the oldest and best schools in the Southwest. It has steadily grown in usefulness and in favor, and is rightly regarded as a school in every way worthy of the patronage of the public. The name of the new president, Rev. A. F. Watkins, D. D., who is a man of extensive culture and attainments and of marked ability, is a guarantee that the training imparted will be, as heretofore, of unquestioned excellence and thoroughness. There is every reason to believe that a most happy selection has been made in getting Rev. M. L. Burton, former manager of our Orphans' Home, as vice-president and business manager.

The college buildings are now undergoing thorough renovation and repairs, and are being fitted up with the latest conveniences. There will be hot and cold water in the dormitories, and electric lights in every room. Whitworth has a large and lovely campus, and can show as fine a health record as any school in the South. Write to the president for a catalogue.

THE SUPREME DUTY OF EVERY MAN.

The first and the supreme duty of every human being is to make peace with God and serve him, and until this is done the sinner's hope hangs, as it were, upon a slender thread that may be snapped in a moment, in the twinkling of an eye. Our Lord commands us to seek the kingdom of God, not last, as many who drop into perdition intend doing, but 'first." Dear, unsaved friend, why not make sure of salvation? Why not repent now, and cheat the devil out of his expected prey? None ever sought the Lord too soon. "He that believeth not on the Son," says the Scripture, "is condemned already."

"Hasten, sinner, to be wise;
Stay not for the morrow's sun;
Wisdom if thou still despise,
Harder is she to be won."

That illustrious statesman, Daniel Webster, once said that the greatest thought that had ever crossed his mind was the recognition of his personal responsibility to God. Give God thy heart, and then all the devils in hell can not make thee afraid.

DELAY NOT.

If business men were to habitually put off attending to important duties, as many of them do the seeking of religion, financial ruin would soon stare them in the face. But infinitely worse is the eternal, irretrievable ruin which will surely overtake every soul that keeps waiting for a "more convenient season," and never comes to Christ. Better would it be for such an one that he had never been born. In countless thousands of instances a vague determination to seek the Lord, not now, but by and by, has resulted in the doom of the soul.

MILLSAPS COLLEGE.

It will be gratifying to our friends generally to know that the indications point to a large attendance of students at Millsaps College next session. We get encouraging reports from all sections of the State. Mr. Mitchell, of the class of 1900, who is traveling in the interest of the college in North Mississippi, sends the most cheering news. He is in the habit of succeeding in everything he undertakes, and I shall look for him to march down here the first of October at the head of a long column. He is among the best preachers in the world, and I am sure they will help him.

By the way, I mention it with pride and the utmost satisfaction that our boys all go to work when they get through college. I don't know of a single exception. And they are not hunting easy places, either. They have the right ideas of life. They believe that an education puts on them an obligation to work all the harder and amount to something in the world.

The announcement, in your last issue, that Mr. J. F. Galloway had been elected principal of the Montrose High School gives great gratification to his friends. He is another one of our boys of the class of 1900. I know that school, and feel a deep interest in it. It is projected on the right plan. The presiding elder of the Forest district is behind it, and when he pushes a thing he has the weight and will to make it move.

I trust our preachers and other friends will continue to send us names of young men who ought to receive information in regard to the college. Write to me or to any member of the faculty. We will be glad to send college literature, and wherever practicable make a personal visit. W. B. MURRAH.

THE SITUATION IN CHINA.

So many conflicting reports have been received lately regarding the situation at Pekin and at other points in China that one hardly knows what to believe. The civilized world is yet in doubt as to the fate of the foreign legationers at the Chinese capital, despite the supposed dispatch from Minister Conger.

Our government is proceeding upon the assumption that the Chinese Government is not implicated in the "Boxer" uprising, and hence refuses to consider itself at war with China. It is this attitude of friendliness that has led the Chinese authorities to ask the United States to act as mediator in the present trouble.

Some of the European powers are almost certain to be displeased at President McKinley's willingness to interfere in behalf of China, but their displeasure, it is claimed, will not deter him from proceeding in the matter.

RESOLUTIONS OF RESPECT.

At its last annual meeting the Board of Trustees of Millsaps College adopted the following resolutions:

Whereas, God has taken from us the Hon. Peter James, who had been a member of this Board almost ever since its existence; And, whereas, Our departed brother was in many respects a remarkable man, and his place in the varied relations of life will be hard to fill; therefore,

Resolved, That in the death of Bro. James the church has lost a valued member, and the cause of Christian education a staunch friend and a liberal supporter. While we mourn the loss of so valuable a man and brother, we bow in humble submission to the will of God, and we will ever hold the many virtues of our brother in affectionate remembrance.

A GOOD MAN GONE.

Bro. Jas. Colclough died this morning at 5:30 o'clock. In his death Starkville circuit loses its oldest member, he having been a member since its organization. Bro. Colclough was an earnest, zealous Christian man; a loyal member of our church. He loved the church and her ministers. He was nearly seventy-five years old. May the God of all grace comfort the bereaved family!

(REV.) S. A. BROWN.

Starkville, Miss., July 16, 1900.

AMONG OUR EXCHANGES.

The passion of envy in the soul burns like the very fire of hell.—Nashville Advocate.

There are many things done in the name of the Lord for which he claims no sort of responsibility.—Texas Advocate.

The man who is the most signal failure in the work of life is usually the harshest critic of other men's successes.—Texas Advocate.

As it is never too hot to work in the office, the shop, the store, the field, and elsewhere, it should not be too hot to be in your place at prayer meeting and in your seat on Sunday.—Southern Christian Advocate.

Says the Midland Methodist: "In Dr. Atkins' address at Marion, Va., he told of a saloon keeper who offered a preacher a contribution of five dollars for church work. The preacher quickly accepted it, saying: 'The money has been doing the devil's work long enough; I'll put it to a better use.'"

Says the Youth's Companion: "The Associated Jewish Charities of Chicago have taken a laudable step in abolishing henceforth all balls, fairs and charity bazaars as methods of swelling their fund. They have resolved to give of their means according to their ability, and promise that their already magnificent philanthropies shall not suffer by the change. Gentiles may well ask themselves if their own 'entertainments' are not sometimes repulsive rather than attractive."

We clip the following from the Nashville Advocate, of July 12: "The NEW ORLEANS CHRISTIAN ADVOCATE celebrated its fiftieth anniversary on the 10th inst. No paper has had a greater career. Started in 1850 under the editorship of H. N. McTyeire, who was then in his twenty-eighth year, it has had a succession of very able editors, including John C. Keener, Linus Parker, Charles B. Galloway, Charles W. Carter, and the present able incumbent, Dr. W. C. Black. From first to last it has stood firm for Methodism, and for all good causes in the Southwest, and has done that which could not have been easily dispensed with. We wish our contemporary the greatest success."

ASTONISHING APATHY.

There is an apathy on the subject of temperance among church people that is alarming. Were it known that in every town in our great State there was one man-eating tiger that occasionally came out of its den and devoured a human being, a war against these beasts of prey would be immediately organized, and these monsters would be exterminated and their dens destroyed. Yet, in almost every village there is a den, and in many, more than one, where there lurks an enemy that has destroyed more human beings than all the tigers in all the jungles of India ever did, and but little effort is being made to exterminate the same.—Writer in St. Louis Advocate.

NORTH MISSISSIPPI CONFERENCE NOTES.

I have read with much interest, as I always do, the ADVOCATE of this week, and find in it several timely and thought-provoking articles.

The editorial on "Spasmodic Efforts in Reform" should be well considered by those who would maintain and advance prohibition, Sabbath observance and other moral reform movements. There must be constant striking in order to keep the ball rolling. Agitate, agitate, through the press and in the pulpit, Sunday-school, home and social circle. Let there be no letting up in any quarters on the open saloon, blind tigers, gambling dens or Sabbath desecration, until our land is indeed freed from these damning environments.

Bro. Lewis, in his "Notes by the Way," propounds some serious questions and gives wholesome advice for "the revival season," which it would be well for all concerned to ponder prayerfully. Let us go through the protracted-meeting campaign under an abiding consciousness of the great need of spiritual awakening and quickening, and let all religious exercises be conducted with a view to a general revival of the "old-time religion."

One item in Bro. Anderson's report of Chester charge should be a note of warning to every Methodist pastor and Sunday-school superintendent. He says: "Children's Day was a failure all over the charge. The Sunday-schools opened in April, but were not sufficiently under way to warrant their undertaking Children's Day exercises." See what is lost by not keeping the schools in operation. Not only this, but many evils result from suspension. Winter is the preferred season for running the secular schools in the country, and yet in some sections the idea prevails that Sunday-schools must of necessity suspend. What an absurdity, that the one must run five days, but the other can not be maintained one day in the week. When, oh, when, shall we cease to hear of Sunday-schools in long-organized Methodist Churches having to be organized, or re-opened, every Spring? Let those who have the business in hand answer by saying, "With the beginning of the new century our schools shall begin a perennial existence, the Lord helping us." We have cheering reports of Children's Day observance in many of the charges, both as to the collections and good results. Winona circuit so far is in the lead, having gone beyond last year's report. We sincerely hope that no station, circuit, or mission will appear blank in this column in the Conference Minutes for this last year of the century.

One other item in this week's paper is deserving of special notice. In the advertisement of a celebrated college for boys, it is specifically stated, "Intercollegiate games prohibited." May the day be not far distant when a similar declaration shall be made for every church institution of learning, from the greatest to the least!

Dr. Wier writes, Lexington, Miss., July 17: "Last Sunday was a red-letter day with us here. Twenty members were received at the altar of our church. Good children's service at night; $7.80 collected."

The debt of long standing on the Winona district parsonage has been paid off.

Rev. H. T. Cunningham, pastor of Vaiden charge, is able to resume work, after a few week's illness.

Rev. M. H. Honnoll has not been able to preach for several months; his numerous friends are united in prayers for his restoration to health.

Rev. S. A. Ellis is very feeble, but "happy on the way." May his precious life be spared to the church on earth yet many years!

G. W. BACHMAN.

Winona, Miss., July 20, 1900.

NOTES.

We had an appreciated call last week from Rev. T. J. Upton, the enterprising pastor at Amite City, La.

***

The name appended to the report, on our third page, from the Rural Hill charge, should be J. W. Hall instead of J. W. Hull.

***

Rev. R. W. Bailey, the much-esteemed pastor at Moss Point, Miss., is taking a needed vacation at Colorado Springs, Col.

***

We are glad to learn that the father of Dr. H. M. DuBose, who has recently been critically ill at San Marcos, Tex., is now much better.

***

Prof. L. T. Fitzhugh, of Belhaven College, Jackson, Miss., passed through the city one day last week, and made the ADVOCATE office a pleasant call.

***

The many friends of that noble layman, Bro. J. H. McNeely, of Colfax, La., and his elect wife, will regret to learn that their youngest son, Guy Carradine, died July 13, aged one year three months and twenty days.

***

A brief note from Rev. T. W. Lewis, Carrollton, Miss., dated July 14, says: "Had Twentieth Century at McAnerny last Sunday. Got $57.75. Pretty good for a small country church of thirty-eight members."

***

The Midland Methodist, of recent date, states that Sessler Hoss, son of Dr. E. E. Hoss, has been appointed to a cadetship at West Point by President McKinley, who has the right to appoint ten cadets from the country at large.

***

On our second page will be found an interesting article from the pen of Sister L. Crary Sadler, who used to be a frequent contributor to the ADVOCATE columns. Her article was intended for our semi-centennial number, but unfortunately it failed to reach us in time for publication therein.

***

Rev. M. L. White, the pastor at Carthage, Miss., sends us the following encouraging news: "Bro. Moore and myself have just closed a fine meeting at a new appointment at a school-house. Ten excellent people united with the church. Great good has been done. We hope to be able to make a full report this year from this charge."

***

Rev. J. A. Poe, pastor of the Mt. Pleasant charge, North Mississippi Conference, writes that he has a delightful appointment, and says he expects to do good work for the Twentieth Century Fund. Good subscriptions were secured for that worthy cause on a recent Sunday. He reports that every interest of the church is doing fairly well.

***

Rev. W. H. Sanders sends us the following interesting item from Indianola, Miss.: "Yesterday morning (July 19), at 9 o'clock, the Dallas Well Boring Co. struck water in this town at a depth of 1,236 feet, and the people of this place are happy over the fact of having a fine flow of water of good quality and sufficient to supply all the needs of a town three times the size of this."

***

A brief note from Rev. J. A. Poe to the editor conveys the following sad intelligence: "Bro. J. E. Johnson, of the North Mississippi Conference, is very low. His recovery is exceedingly doubtful. Let the brethren pray for this veteran of the cross, and for his anxious and devoted family. Bro. Johnson has long been a faithful itinerant, and is much beloved by those who know him."

***

We are in receipt of a card from Rev. C. McDonald, pastor at Tyro, Miss., in which he says:

"There have been several cases of sporadic scarlet fever in my family. They were all of a mild type, and all up again. As we have had no new case in two weeks, we hope we are through with it. It did not spread in the neighborhood. During our sickness there was the kindest attention by both Methodist and Baptist neighbors. We never had better friends anywhere."

THE PIANOS AND ORGANS — Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

Situation Wanted.

A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H., Bridgeville, Miss.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Areola, Miss., EDITOR

How many Leagues are planning to have their pastors or presidents to attend the Southern League Conference? Raise the money and let them go, with their expenses paid by the League.

The Epworth Leaguers of Madison Circuit are to make, during the next few weeks, a special study of Porto Rico, using as a text-book "Our Island Empire."

At the unveiling of the Lambuth Monument at Pearl River Church, on the Madison circuit, on the ninth of August, Mr. Lamar Field, president of the Madison Epworth League, is to deliver the oration.

In connection with the Madison Circuit Sunday-school and Epworth League Institute, to be held Aug. 8 and 9, there will be a Twentieth Century Thank-offering meeting, and Rev. A. F. Watkins, D. D., will preach the sermon.

Let the new district secretaries plan at once for District League Conferences.

The League at Pocahontas, Miss., begins the next six months hopefully, with Mr. David Conghlin as president.

By the time this issue of the ADVOCATE is in the hands of its readers, representative Leaguers from all parts of Southern Methodism will be gathered together in Atlanta, Ga., in the first great Southern Epworth League Conference. May the wisdom and spirit of God direct in its deliberations! We trust that those Leagues which pledged different amounts to defray the expenses of the Tri-State Conference at Seashore, Aug. 1-9, will send same, as Miss Vic Thompson directed in the last issue of the ADVOCATE. The work in different parts of the State seems to be coming to the front. We hear good things from the different State officers. We should be glad to make some announcements for them, and give some of their plans to the public through this department.

The revival season is full upon us; let no preacher be afraid to call mourners.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

NOTICE.

To the Pastors and Epworth Leaguers of the Shreveport District -

In another part of this paper you will find a program of our second Epworth League Conference. The success of this meeting depends upon every one of us doing our full duty.

If your name is on the program, please be on hand, that the feature assigned to you may be successfully carried out. If you are not on the program to open the discussion of some topic, come to Conference prepared to express your ideas, or give your experience on those topics with which you are most familiar.

Let every pastor see that his work is well represented at this Conference. If you have a League, call it together and have delegates elected. If you have no League, then please appoint six or eight young people that can go, that should be interested in League work, and send their names to Rev. J. O. Bennett, Keatchie, La., and to me at Haughton that I may assign them some part.

Please call attention publicly to this meeting, and urge your young people to go. We will use the Young People's Hymnal. So let every one that has one bring it.

Let those who come have the Pledge and the Apostles' Creed on his, or her, tongue's end, as we will use these in the opening and closing exercises. Let us come praying for the baptism of the Holy Spirit, and come ready to take any part that may be assigned to us.

I am instructed to ask each League in the district to contribute one dollar towards the expenses of programs, postage, etc. So let the pastors please see to it that this small amount reaches either Rev. J. O. Bennett, or the undersigned, or is brought by the delegates to the Conference.

The people of Keatchie are making extensive preparations for the Conference, and will give us the best they have. Let us not be behind them.

Remember—Keatchie, La., Aug. 1, 2 and 3, 1900

WM. G. EVANS, For Committee.

NOTICE.

To the Leaguers of the Shreveport District:

The District League Conference will convene in Keatchie, La., on Wednesday, Aug. 1, at 8:30 P. M. Rev. J. B. Williams, of Pelican, La., will preach the opening sermon. We hope every League in the district will be represented. A splendid programme has been prepared, and we trust that all to whom subjects have been assigned will be present and fill their places on the programme. Let all those who expect to attend send in their names to me at once, so that homes may be provided for all. J. D. BENNETT, Pastor.

Keatchie, La., July 17, 1900.

NOTICE.

To the Members of the Mississippi Conference Brotherhood—

DEAR BRETHREN: Bro. A. B. Nicholson is dead. You are hereby notified that Assessment No. 24 in the Mississippi Conference Brotherhood is now due, and must be paid within sixty days.

By-Laws: Sec. 5.—"Any member suspended for non-payment of dues, or mortuary fees, may be re-instated at any time by paying to the Treasurer the dues and assessments upon which he was suspended, together with those which have accrued during the past twelve months, and which he has failed to pay."

Remit to Rev. B. F. Lewis, treasurer, Ellisville, Miss.

B. F. JONES, Sec'y Miss. Conf. B'hood.

Hattiesburg, Miss., July 17, 1900.

Teachers Furnished.

If any one is in search of a good teacher, the East Mississippi Female College has a number of former graduates well trained and equipped. We shall be glad to help any one get a good teacher without any charge. Address, J. W. BERSON, Pres. Meridian, Miss.

HUSTLING YOUNG MAN can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

For Sale at a Bargain.

A scholarship in Mooney's School Franklin, Tenn. REV. W. C BLACK, 512 Camp St, New Orleans, La.

(Programme to be used in the Sunday-schools, July 29, 1900.)

SOME RELIGIOUS CUSTOMS IN CHINA.

In China a large number of the people worship their fathers and mothers, instead of God. Dead parents and other ancestors are worshiped about thirteen times a year, namely: on their birthdays, on the anniversary of death, on New Year's Day, on the fifteenth day of second month, at the vernal equinox, on the fifth day of fifth month, on the fifteenth day of seventh month, and of eighth month, at the autumnal equinox, on the last day of the year, and at the visitation of the tombs. Whenever one parent is specially worshiped, as on the birthday, the other parent is also worshiped. Ancestors are worshiped by offerings of fish, fowls, pork, cakes, tea, wine, rice, spirit money, and incense. The very poor use small quantities, the rich great stores, of food-stuffs; but all must offer the full number of dishes.

Some men set apart a portion—perhaps, a tenth of the land owned by them—for supplying the expenses of worshiping them after their death. These people contribute regularly large sums of money to their religious faith. Their liberality is in strange contrast with what many of us do, who have a knowledge of the Son of God.

Questions to ask the school:

1. Why do the heathen rage? Sin has made them mad.

2. What can we do now for the missionaries in China? We can pray the Lord to protect his anointed.

3. Do you pray for our missionaries?

4 Would you not like to have some one pray for you, if you were in their condition? Let all our Sunday-schools pray earnestly for these precious lives and their great work, and they will be drawn in closer fellowship with the great Head of the church. R. H. B. GLADNEY,

For the Bd. of Missions of N. M. C.

TO THE PREACHERS.

Bro. Norman Guice, a young man of Jefferson Street station, who will be licensed to preach on the twenty-fifth of this month, desires to be of some service in his church, pending the session of our Annual Conference. He is a good musical director; sings and plays well. To anyone needing his services, either in song or pulpit, I most cordially commend him.

Brethren who contemplate holding revivals this Summer and Fall will do well to secure the help of this young brother.

Address C. Norman Guice, Natchez, Miss.

(REV.) J. E CARPENTER.

July 16, 1900.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried.

Yours, most respectfully, MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

India Famine Relief Fund.

Previously reported	$200 59
Infant class, Vossburg Methodist Sunday-school	35
J. S. Oquin, Lorman, Miss.	25
T. J. Oquin, Lorman, Miss.	25
Miss Hannah Oquin, Lorman, Miss.	50
Miss Ruth Oquin, Lorman, Miss.	25
A. D. Miller, Lorman, Miss.	50
W. A. Miller, Lorman, Miss.	25
Total	$202 94

Attention!

"Pharr Hall" Centenary College, will furnish pupils board—meals and room cleaning—at $8.75 per scholastic month. Terms will be cash in advance each month. The above cheap rates can not be offered on any other basis. The food will be wholesome and well prepared. Every effort will be made to give satisfaction, and to make both the "Hall" and dormitories home-like. Write the manager, L. L. UPTON.

Children's Day Money.

The following additional amounts have been received since our last report:

JACKSON DISTRICT.

Funnin	$ 5 20
Capitol Street, Jackson	5 85
Total paid to date	$ 41 94

FOREST DISTRICT.

Forest	$ 5 31
Forest, previously paid	4 76
Rose Hill	3 50
Morton	7 35
Montrose	3 50
Newton and Hickory	3 45
Total paid to date	$ 42 24

MERIDIAN DISTRICT.

Waynesboro and State Line	$ 7 95
Enterprise and Stonewall	8 00
Winchester	1 00
Total paid to date	$ 44 73

VICKSBURG DISTRICT.

Previously reported	$100 57

SEASHORE DISTRICT.

Brooklyn	$ 2 50
Escatawpa	5 81
Hattiesburg	12 50
Columbia	4 27
Total paid to date	$ 37 84

BROOKHAVEN DISTRICT.

Pearl circuit	$ 6 70
Providence	2 15
Providence, previously paid	11 00
Total paid to date	$ 54 15

NATCHEZ DISTRICT.

Glaster	$ 6 00
Total paid to date	$ 23 00
Entire amount sent in up to this time (July 18)	$344 53

On the second or third of August Bro. Crisler will forward to me his final report for publication in the Year Book. Send on your Children's Day money to him at once, brethren.

D. SCARBOROUGH, Sec. S S. Board.

Children's Day Reports, North Mississippi Conference.

The following amounts have been received to July 20 on Children's Day collections:

SARDIS DISTRICT.

Pleasant Grove	$ 5 00
Como	8 00
Cockrum	5 00

GRENADA DISTRICT.

Taylore	$ 3 45
Slate Springs	2 10

WINONA DISTRICT.

Valdon	$ 5 40
McNutt	8 50
Winona circuit	24 00

DURANT DISTRICT.

Tom Nolen circuit	$ 9 00
Cumberland	3 40
Ackerman	10 75

COLUMBUS DISTRICT.

Macon	$ 13 50
Starkville circuit	11 35
Columbus station	13 70

ABERDEEN DISTRICT.

Aberdeen station	$ 7 53

CORINTH DISTRICT.

Booneville station	$ 6 85
Ripley and New Albany	9 00
New Albany circuit	11 00

HOLLY SPRINGS DISTRICT.

Abbeville	$ 8 40
Holly Springs station	15 87
Holly Springs circuit	5 00
Red Banks	25 02

GREENVILLE DISTRICT.

Rosedale	$ 6 00
Friars Point	7 16
Clarksdale	0 25
Total amount sent in	$ 231 83

The Holly Springs district is ahead so far, and Red Banks the banner charge. J. A. LEECH Treas.

Okolona, Miss., July 20, 1900.

The Mutual Life Insurance Com'y OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,427 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,235 42

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or traps. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles. New Orleans, La.

Managers for Louisiana and Mississippi.

MARTIN COLLEGE FOR YOUNG LADIES, PULASKI, TENNESSEE.

THIRTEENTH ANNUAL SESSION OPENS SEPT. 6th, 1900.

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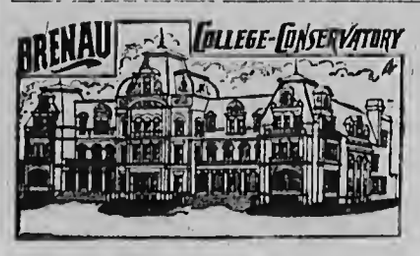

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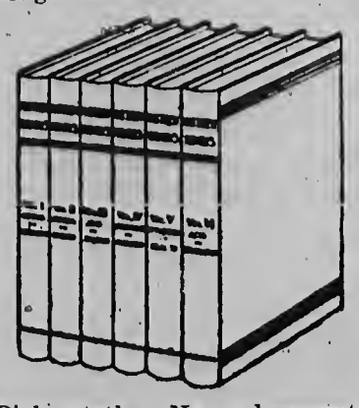

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Home Circle.

MOLDING THE CLAY.

Within their tiny hands my children hold
A ball of yielding clay,
And, as they try some dainty form to mold,
I hear them softly say:
"What shall we make—an apple, or a vase;
Some marbles, or a fan?"
One little boy, a smile upon his face,
Says: "I shall make a man."

Straightway, with lengthened face, he at his task
Begins, and 'neath the hands
Unskillful, weak, and yet too prond to ask
For aid, a form expands,
Crude, and yet not too poor to show the man
Hid in the maker's thought—
How different yet if some skilled artisan
The ball of clay had wrought!

To-day within my hands my children lie,
I shape them as I will,
And seek for aid from him that is on high,
That he may with his skill
Teach my weak, willing hands to rightly mold
The clay that I have sought,
That in true forms of beauty may unfold
The Maker's highest thought.

—Transcript.

HER GIFT.

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people in the mountains ter hear 'bout my Savior. O, Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, an' is worth a lot of shinin' dollars. You kin give up your best friend' what helps you ter git into the park where birds sings, an' takes you ter preachin,' and makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He give up more'n that fer me."

Blindly she extended the polished crutch, and placed it in the hand of the deacon, who was taking up the scanty collection. For a moment the man was puzzled; then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum, and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he faltered at last; "little cripped Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people finshed, and moved restlessly in their cushioned pews.

"Does anyone want to contribute to the mission cause the amount or money this crutch would bring, and give it back to the child who is helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to $600 were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his hands which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of an Abraham. She understood no better when a woman's arms drew her into close embrace, and soft lips whispered into her ear:

"Maggie, dear, your crutch has made $600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like the flash of light, there came the consciousness that in some mysterious way her gift had been accepted of God, and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary. —Gertrude M. Jones, in Christian Observer.

THINGS EVERY BOY SHOULD KNOW.

"I believe," says a Southern writer, "in schools where boys can learn trades. Peter the Great left his throne and went to learn how to build a ship, and he learned from stem to stern, from hull to mast, and that was the beginning of his greatness.

"I knew a young man who was poor and smart. A friend sent him to one of those schools up North, where he stayed two years, and came back a mining engineer and bridge builder. Last year he planned and built a cotton factory, and is getting a large salary.

"How many college boys are there in Georgia who can tell what kind of timber will bear the heaviest burden, or why you take white oak for one part of a wagon, and ash for another, and what timber will last longer under water, and what out of water?

"How many know sandstone from limestone, or iron from manganese? How many know how to cut a rafter or brace without a pattern? How many know which turns the faster, the top of the wheel or the bottom, as the wagon moves along the ground? How many know how steel is made, or how a snake can climb a tree? How many know that a horse gets up before, and a cow behind, and the cow eats grass from her, and the horse to him? How many know that a surveyor's mark on a tree never gets any higher from the ground, or what tree bears fruit without bloom?

"There is a power of comfort in knowledge, but a boy is not going to get it unless he wants it badly. And that is the trouble with most college boys. They don't want it; they are too busy, and haven't got time. There is more hope of a dull boy who wants knowledge than of a genius, who generally knows it all without study. These close observers are the world's benefactors."—Selected.

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TRUE AND OBEDIENT.

"Charlie, Charlie!" Clear and sweet as a note struck from a silver bell the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game! Try it again!" cried the players, in noisy chorus.

"I must go this very minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear."

"She won't know you did."

"Let him go," said a bystander. "You can't do anything with him. He's tried to his mother's apron strings."

"That's so," said Charlie, "and it's to what every boy should be tied, and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy that does not keep his word to his mother will never keep it to any one else—you see if he does," and he hurried away to his cottage home.

Thirty years have passed away since those boys played on the commons. Charles Gray is now a prosperous business man in a great city, and his mercantile friends say of him that his "word is his bond." We asked him how he acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—Baptist Commonwealth.

Some day the watchers will move silently about your home. The shadows will lengthen in the twilight of your departing day. Your arms will reach up to encircle some neck in a last, clinging embrace. Your eyes will look up to catch the last tender message—unspoken because the heart is breaking. The heart that has served you so well will send out its life currents with a feeble flutter. Lips, always rich with words of love, will stiffen into silence beneath the parting kiss! And then!—Arms will be folded over the quiet heart! Loving fingers, in their last tender ministry, will press lids over the sightless eyes! The one that loves you best will press a last kiss upon the pallid lips, and then seal them for the burial! What then? "The spirit will return to God who gave it." What then? Brother, sister, how will you meet your God?—Interior.

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THINGS CHILDREN SHOULD KNOW.

That it is not good form to appear absent-minded in company.

That it is necessary to observe the rules of table etiquette strictly at every meal.

Younger children should be taught that it is not polite to take seats at the table before other members of the family have done so, but to remain standing beside the chair until all have assembled.

Do not forget to teach the children to say "good night" to each other, as well as to older members of the family, when they go to bed. It is seldom they will do it of their own accord, because comradeship and equality render them thoughtless of little courtesies. Familiar use has robbed the phrase of its significance, but every child should know that "God" and "good" spring from the same root, with the same meaning. "Good-bye," is "God be with you," and the old-fashioned phrase, "Good night to you," is "God guard the night to you." It may, perhaps, have a different meaning for the children if they know this, and, perhaps, the homely phrase will come more readily for each other—Exchange.

DOING AND NOT DOING.

"Sir," said a lad, coming down to one of the wharves in Boston and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a wood pile and bridle his tongue must be made of good stuff."—Christian Leader.

BEER OR A HOME.

Many men of small income spend 5, 10 or 20 cents a day for beer. Five cents a day saved, and at the end of each year put to interest at five per cent., would, at the end of ten years, amount to $205.50; twenty years, $560.00; twenty-five years, $815.00. Ten cents a day so treated would in the same periods respectively amount to $405, $1,120, and $1,630. Twenty cents a day would amount to $810, $2,240 and $3,260.

Think what a comfortable cottage home, with beautiful surroundings in the suburbs of a city or in a village, might many a working man possess for the money he expends in a few years on beer.—National Advocate.

It is the boy who sticks to his bush that fills his pail with berries. It is the miner who digs away as soon as he finds paying dirt who makes money at mining. One in ten thousand may stumble upon big lumps of gold by continually roaming, but the other nine thousand nine hundred and ninty-nine will not; and, in the end, the man who digs persistently will usually find the most and the largest nuggets.—Selected.

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AUG. 1.

8:30 o'clock P. M.—Opening sermon by J. B. Williams. Subject, The Source of Efficiency in Epworth League Work.

After service for social intercourse.

FIRST DAY.

MORNING SESSION.

10 o'clock.—Theme, Study of Methodism. Devotions. Song and testimony meeting, conducted by Rev. R. P. Howell. Addresses of welcome.

1. Study of Methodist Doctrine, Miss Della Brown.

2. Study of Methodist History, Rev. Elton Wilson.

3. Our Church Papers, Mrs. R. H. Spell.

4. The study of our Discipline, a model class conducted by Rev. R. P. Howell.

5. The Reading Course Reviewed, Miss Ruth Bligh.

Appointment of committees. Miscellaneous business. Enrollment of delegates.

AFTERNOON SESSION.

10 o'clock.—Theme, The League and Missions. Devotions conducted by Rev. Jno. L. Sutton.

1. Our Work at Home, Mrs. J. P. Ratcliff.

2. Our Work Abroad, Rev. J. O. Bennett.

3. Work of the League Missionary Committee, Rev. Nelson Hoffpauir.

4. How Best to Enlist Leaguers in Missionary Work. Open Conference.

5. Missionary Giving, Rev. Jno. L. Sutton.

6. Christian Education on Our Mission Fields, Rev. Jno. C. Sligh.

7. A List of Missionary Books for the Leaguer, Miss Lena Hughes.

Reports from Leagues.

8 o'clock P. M.—Sermon on missions by Rev. J. E. Denson.

SECOND DAY.

MORNING SESSION.

9 o'clock.—Theme, Departmental Work. Devotions conducted by Prof. G. W. Thigpen.

1. The Devotional Meeting, Miss Pearl Scott.

2. The Business Meeting, Rev. M. G. Jarman.

3. League Socials, Miss Daisy Lofton.

4. Work of the Charity and Help Department, H. F. Dance.

5. Our Duties to the Sick, Miss L. Edith Davis.

6. Work of the Literary Department, A. W. Jackson.

7. Work of the Department of Worship, Mrs. Sallie J. Woodruff.

8. How to Have a Successful League. Open Conference.

Reports from committees. Reports from Leagues. Miscellaneous business.

11 o'clock A. M.—Sermon on self-culture to Leaguers, by Rev. J. C. Sligh.

AFTERNOON SESSION.

Theme, Christian Education. Devotions. Consecration service, conducted by Rev. J. S. Sandere.

1. The Relation of Our Founder and Early Leader to the Cause of Christian Education, Miss Mattie Lacy.

2. Our Educational Record, Rev. J. M. Alford.

3. The League's Relation to the Cause of Christian Education, Jno. W. Clifton.

4. The League and the Twentieth Century Educational Movement, Rev. W. G. Evans.

Election of officers. Reports of committees. Miscellaneous business.

7:30 o'clock P. M.—Song service conducted by Rev. J. M. Alford.

8 o'clock P. M.—Sermon on Christian education, by Rev. Jno. T. Sawyer, D. D.

The Young People's Hymnal will be used. Let every Leaguer bring his own book. Have memorized the League Pledge and the Apostles' Creed for use in opening and closing responsive exercises.

WM. G. EVANS,
For Program Committee.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

RAIFORD—On April 4, 1833, in a pious, cultured Christian home in Pike county, Miss., Mrs. E. J. Raiford, as a bright, beautiful babe, first opened her eyes upon the light of this world, and on Sunday morning, July 1, 1900, in Gloster, Miss., while the heavens were all aglow with the rosy light of Aurora, her pure, faithful soul—surrounded by loving children, grandchildren, and friends—forsook its tenement of clay and returned to God, who gave it. The days and years that rolled between these two dates were very many indeed, and all well spent. The whole life of the deceased, from its joyous beginning to its glorious ending, was devoted to true and noble living. Being intelligent, cultured, well-poised, and generous, she was regarded by all who knew her as one of the noblest of the noble ante-bellum Southern women, who filled well the various positions occupied in life. As daughter, sister, wife, mother, friend and neighbor, she was a model most worthy of imitation. And the same thing was true of her as a church member. Yielding to the pious influences that surrounded her from infancy, she joined the Methodist Church in childhood, and remained an active, faithful, useful member to the day of her death. For years she and her noble husband, Hon. Wm. B. Raiford, who preceded her to the beautiful beyond, were the principal support, both financially and morally, of the congregation to which they belonged. Hence the church, as well as father, mother, children, grandchildren, together with a circle of neighbors and friends, will rise up in the great day of eternity and call her blessed. She leaves three daughters, two sons, six grandchildren, with a host of friends, to mourn because she is not; but they mourn not as those who have no hope. They know where they may find their loved one, and may they all follow in the light of her pure life to that bright world of eternal radiance and glory!

J. W. McLAURIN.

DEGANT—Mrs. EUGENIA DEGANT (nee Breeden) was born June 22, 1853, and departed this life March 17, 1900. She was married to Stephen DeGant, Sept. 26, 1880; was left a widow at the age of twenty-five. She was a member of the M. E. Church, South, and had been since early in life. She lived a quiet Christian life, and bearing all her suffering with the greatest of patience. She suffered a great cost, as her disease was of that kind that lingers long. It was the dreaded disease, consumption; but she hardly ever complained. She would look at us with a smile when we were around her bedside, and say she knew we were doing all on earth we could for her; then she would tell us that she wished she could be spared to be with us longer, and especially her only child and aged mother. She leaves one little girl, a widowed mother, three sisters and three brothers to mourn her loss, but our loss is heaven's eternal gain. May God bless and comfort the lonely child she has left in this world of sin and sorrow! We know it is lonesome for her, for what is home, or what is life, without a mother? She was the oldest of us, and, of course, she was a sister and a mother to us, too. She was so gentle and kind that it seems to us like sometimes we can hardly live without her; but the Lord's will be done, not ours. May the Lord help us to live so we will meet sister again! Is the prayer of her baby sister, JULIA Y.

MAY—ALLIE J. MAY was born in Sunflower county, Miss., in 1879, and I "fell on sleep" Feb. 3, 1900. She became a Christian at an early age, and joined the M. E. Church, South, at Sandy Bayou under the ministry of Rev. D. M. Miller. From the day of her conversion she entered joyfully upon the labor of her Lord, serving as secretary of Sandy Bayou Sabbath-school. Affable in manner, lovable in disposition, and Christ-like in spirit, she was loved by all who knew her. In her death the home has lost the solace and stay of advancing years, the church a lively member, and the community the presence and power of a young life dedicated to God. May the unerring hand that shaped and guided her young life model the lives of the loved ones she has left behind!

"We shall miss, but we may meet her,
If we but in Christ abide."

J. M. DAVENPORT.

BUTLER—KARL DE WITT, little son of Mr. and Mrs. J. M. Butler, was born July 16, 1898, and died May 2, 1900.

While all was done that loving hands could do, the fatal disease held on, and, after twenty-four hours of intense suffering, death ended his sweet, innocent life. Though brief his stay here, yet he had entwined his young life firmly and tenderly in the affections of those who knew him most intimately. Having learned to talk very young, and being of a lovable disposition, he was unusually attractive for his age, and very promising.

"Because his smile was fair,
His lip and eye so bright,
Shall love, with weak embrace,
Detain his heavenly flight?"

No; God, in his infinite wisdom, knows best. We will trust in his gracious promises, and bye and bye we will meet again.

"AUNTIE."

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.—J. Manoe.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Strong as our passions are, they may be starved into submission, and conquered without being killed.—Colton.

Chin Pimples

are local in nature. They yield readily to Common Sense Treatment.

HEISKELL'S OINTMENT

is a specific for Pimples, Freckles, Tetter, Eczema and all skin disorders. 50 cts. a box.

HEISKELL'S SOAP

clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.

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Millsaps College,

JACKSON, MISS.

Ninth session begins October 3d, 1900. Location ideal, combining all the advantages of the city with the healthful conditions and immunities of the country.

Literary Department offers courses leading to the degrees A. M., A. B., B. S., Ph. B. Ample provision is also made for the instruction of those who are not candidates for any degree.

Law Department offers courses leading to the professional degrees LL.B. Law faculty unsurpassed in the South, composed of Hon. Edward Mayes, Judge A. H. Whitfield, Chief Justice Supreme Court, and W. R. Harper, Esq.

For catalogue address W. B. MURRAH, President.

East Mississippi Female College,

MERIDIAN, MISS

Session opens Sept. 19. . . . J. W. BEESON, A. M., PRESIDENT.

Commodious Brick Building, hot and cold baths, sewer and gas connections, pure water from a bored well 304 feet; 321 students; 185 boarders, 30 teachers and officers, 242 in music, 47 in elocution, 26 in stenography and book-keeping, high curriculum, thorough instruction, healthy location. Said by those who know it best to be the most religious, most flourishing, the cheapest for the advantages, in short, one of the Best Colleges For Young Ladies in the South.

Trained teachers, specialists in all departments. Teacher of Languages A. B. from Wellesley; Teacher of English A. B. from University of South Carolina; Teacher of Mathematics and the Teacher of Science post-graduate student of University of Chicago; Teacher of History and Philosophy A. M. from Potter College. Department of Domestic Science to be established. Adelphi to Wellesly, Vanderbilt University, University of Chicago with advanced standing without examination.

CONSERVATORY OF MUSIC

With a native of Berlin, graduate Kullak's Conservatory, (Germany), as Director; Fine Teacher of Stringed Instruments, Fine Vocal, Art and Elocution Teachers.

A Few Scholarships of Free Tuition to Worthy Girls. For beautiful Illustrated Catalogue, write to

J. W. BEESON, A. M., President.

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Present Management Began 1899. . . . .

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High in grade, thorough in scholastic requirement and pre-eminently religious, the WOMAN'S COLLEGE proposes to be what its name implies.

The First Year under the new management eminently successful. Boarders, 89; music pupils, 160; number in orchestra, 47.

The buildings are excellent, thoroughly equipped and furnished, large campus, modern conveniences. The Faculty thoroughly trained experienced and reliable.

Few schools, if any, in the South offer better advantages for a high-grade academic or musical education. New Pianos for practice, and Ensemble playing gives special prominence. Classes in Physics and Chemistry have the benefit of weekly lectures at the University.

NEXT SESSION OPENS SEPT. 2, 1900.

For illustrated catalogue address, REV. J. W. MALONE, A. M., President, Oxford, Miss.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENN.,

Opens its 45th session Sept. 4, 1900. The location is beautiful, free from malaria, and beyond the yellow fever districts. The buildings are large, and the campus is beautiful and shady. Fourteen American and European teachers. Unsurpassed advantages in Music, Art, Elocution and Literary branches. 75 boarding students last year. Write for our handsome 48-page catalogue and special terms for 1900-1901.

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and Conservatory of Music, Art and Elocution.

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W. M. McINTOSH, A. B., President.

PEOPLES AND MORGAN'S SCHOOL,

FAYETTEVILLE, TENN.

A Training School for boys. Endorsed by Vanderbilt University. Thorough preparation for college or business. Healthful location. Fine Library. Good Dormitory. Board in family, $10 per month, or in Dormitory, $6. Tuition, $5. Next term begins Aug. 22. Write for circular.

R. H. PEOPLES, R. K. MORGAN, Principals.

References: Chancellor J. H. Kirkland, Dr. E. E. Hoss, Dr. Jno. J. Tigert.

Wesleyan Female College,

MACON, GA.

OLDEST COLLEGE FOR WOMEN IN THE WORLD.

Its graduates are everywhere. A Diploma from it is high honor. Highest Curricula for young ladies in this section of the South. Special and Elective courses. Every member of the Faculty a Specialist in his Department. One of the strongest Music Faculties on the Continent just organized, with the renowned Prof. Edouard Hesselberg, one of the world's greatest pianists, pupil of Rubenstein, as its Director, and with no teacher in it who has not had the best advantages that either Europe or America could afford. Art and Elocution Teachers that are unsurpassed. Every Department up-to-date. The present administration is determined to keep this noble old Institution in the fore-front of Southern Colleges. Large and beautiful campus. High elevation. Proverbially healthy. Not a case of protracted sickness during the entire year just closed. Magnificent buildings. Airy rooms. Steam heat. Electric Elevator. Steam Laundry. Hot and Cold Water. Excellent Bath Rooms. New Furniture. All Conveniences. Nearly enough students already enrolled for the Fall Term to fill the present buildings. New building to accommodate the overflow, to be erected if possible during this vacation. Rooms reserved for those who apply first. Fall Term begins September 12th. For catalogue, rates, etc., apply to.

J. W. ROBERTS, D. D., President, Macon, Ga.

W. W. Carre & Co

LUMBER,

NEW ORLEANS, LA.

Emory College

EMORY COLLEGE FOUNDED 1836 OXFORD, GEORGIA. COR PERSEVERE POSTERITATI SCIENTIAM.

Forty miles east of Atlanta. Situation high and healthy. No liquors sold in county. Intercollegiate games prohibited. Full college courses offered leading to A. B., B. Ph., and B. S. Degrees. Entire necessary expenses within $200. 53rd annual session begins Sept. 19, 1900. For catalogue and full information, address

C. E. Dowman, President

A High-Grade Institution for LADIES.

SHORTER COLLEGE, ROME, GEORGIA.

Situation beautiful. Climate delightful and invigorating. Health record unparalleled. Home comforts, careful supervision. Young girls received. All live with the faculty in the college. Buildings worth $150,000. Equipment excellent, well appointed laboratories, good gymnasium, etc. Faculty, large, and composed of able and experienced professors. Courses extensive and thorough, in line with those given in the leading universities. A large Endowment, ensuring students superlative advantages at moderate cost. The Trustees grant a number of scholarships to deserving young ladies. Art and Elocution departments ably conducted. Music Faculty unsurpassed in America; musical equipment excellent. A PRIZE PIANO (gift of a generous friend of education), to be awarded for the best work. This is a two-thousand-dollar Hallet & Davis Piano—perhaps the grandest musical prize ever offered in any college in the world. During the past term all space was filled. Young ladies would do well to make early application for admission in September. Write President Simmons for a catalogue, which will be sent free, postpaid.

BELMONT COLLEGE FOR YOUNG WOMEN, Nashville, Tenn.

Regent, Rev. R. A. Young, D. D., LL.D. Principals: Miss Hood, Miss Heron

"THE IDEAL COLLEGE HOME OF THE SOUTH." Suburban and city life combined. Electric cars to North entrance. Attractions of Park personally to our door examples. Eight schools in the hands of skilful specialists. Schools of Music, Art and Elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses unusually selected. Best lectures, concerts, recitals, etc., literally patronized. Christian influences. Students attend church of their choice in city. Send for handsomely illustrated blue and bronze Catalogue and other College literature. (Students from 36 States.)

VIRGINIA COLLEGE

FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 18, 1900. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from 30 States. For catalogues address

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The Mooney School for Boys,

FRANKLIN, TENN.

Its certificate admits to a score of the best colleges in America, Vanderbilt University among the number. Its pupils take front rank. Discipline, instruction, and home life are all that could be asked, while expenses are moderate.

Write for a catalogue.

W. D. MOONEY, A.M., PRINCIPAL.

Two Verdicts.

"After a fair and impartial trial you are judged guilty by this court, and you are sentenced to be hung by the neck until you are dead." The solemn tones of the judge, the despairing face of the prisoner, and the painful stillness of the court-room, makes it a scene of awful impress. Now turn to a brighter scene at the home circle. A mother radiant with joy over the recovery of a child snatched from the clutches of Malaria. An entire family rejoicing, and praising the merits of Dicks' Chillifuge, and giving their verdict that Chillifuge is without an equal for swiftness to cure.

A Small Beginning.

A little snow ball on the summit of the Alps, rolled up by the winds, moves slowly downward. Gaining in strength and size, it grows rapidly to giant proportions, and finally becomes the frightful avalanche, destroying everything in its path. Consumption begins with a little cough, a trifling pain, a passing flush on the cheeks. This is but the beginning of the avalanche, consumption, that knows no pity, recognizes no distinction. Just at the beginning thousands commit the error of not checking and curing the disease by using MARSDEN'S PECTORAL BALM.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to August, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

Pearline
-better
-handier
than Soap

NEWS OF THE WEEK.

The Tien Tsin neighborhood has been entirely cleared of Chinamen.

China has declared war against Russia, and has sent troops into Siberia.

The treatment of yellow fever at Vera Cruz with serum is showing gratifying results.

In recapturing the town of Blagovetshenk from the Chinese the Russians lost 870 men killed.

Colon, Colombia, is in the hands of the insurgents, having been taken July 16 without a fight.

The street railway strike at Dallas threatens to develop into a general "sympathetic" strike.

Japan has granted permission to the United States to land armed troops and military supplies at Nagasaki.

Gen. De Wet's force of Boers were defeated near Lindley, Friday, and broke into two parties on their retreat.

Mount Azuma, in Japan, broke into eruption July 17, and the lava engulfed several villages, killing or injuring 200 persons.

Secretary Hay is still confident that Minister Conger is alive, and his confidence is inspiring hope in the mind of the doubters.

Gen. De Wet has again cut Gen. Roberts' line of communication, both by railway and telegraph, and captured 100 of his Highlanders.

Aguinaldo's mother has taken him a copy of the amnesty proclamation. He will consult his advisors and return an answer within a month.

Secretary Long has cabled Admiral Remey to use, and to urge the officers of other nations to use, every endeavor for the relief of Pekin.

The Presbyterian Board of Missions has received cablegrams from China announcing that the damage to missionaries and missions is increasing.

The latest Chinese horror is related in the butchery of sixty missionaries and one hundred native converts at Tai Yuan. Further massacres are looked for.

Secretary Hay has telegraphed Minister Conger, authorizing him to offer to the Chinese Government the assistance of the United States in suppressing the "Boxers."

The city of Tien Tsin has been looted by the soldiers and allies, the Americans and Japanese alone attempting to prevent the thefts. Public funds amounting to $2,000,000 were stolen.

It is said in Washington that the Emperor of China and the Dowager Empress have sent a cable letter to President McKinley, asking the assistance of the United States in the present troubles.

The Emperor of China has telegraphed the Kaiser, saying the murderers of Baron von Ketteler will be punished, and expressing the hope that the relations of China to Germany will not suffer.

President McKinley has accepted the offer of the Chinese Government to mediate between the imperial government and the powers, but on conditions which must be met by the Chinese Government.

The Chinese control a considerable stretch of the Amur river, which will prevent the Russians using that stream for transportation purposes. The Chinese have 120,000 troops on the border, the Russians 78,000.

A London dispatch points out that there is one dominant mind controlling the Chinese movements, and that the Conger message was sent out to lure the allies to Pekin prematurely. Li Hung Chang is considered the master mind.

An imperial edict has been issued in China saying that in the Confucian philosophy it is written that envoys should not be killed. It is argued, therefore, that the foreign ministers could not have been killed with the connivance of the government.

In the Blue and Gray reunion at Atlanta, on July 20, Gen. Gordon took exception to a part of Gen. Shaw's speech, and replied that the people of the South would not teach their children that their fathers fought for an unjust cause. The incident ended happily, but both speakers showed much feeling.

For Dyspepsia
Take Horsford's Acid Phosphate.
Dr. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Secretary Hay, on July 20, received through Minister Wu and other Chinese officials a cipher dispatch from Minister Conger, announcing the legationers were alive on July 18, but in imminent peril. Many well-informed people believe the dispatch was written early in June and suppressed, and now forwarded to deceive the civilized world.

The navy of the United States is growing considerably, and must in future be reckoned with as one of the most formidable and homogeneous of the world's great fleets. About ten years ago we had but a few modern ships in commission, while to-day we have in the neighborhood of seventy, and as many more are building in various stages of progress towards final completion.

LEMONS AS MEDICINE.

They regulate the Livor, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half-dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles.
J. C. STANLEY,
Engineer E. T., Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIEHL,
Cor. Habersham and St. Thomas Sts., Savannah, Ga.

Mozley's Lemon Elixir

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO,
West End, Atlanta, Ga.

MARRIAGES.

BUDDENBROCK—RUTHVEN.—At the home of the bride's father, Mr. S. D. Ruthven, near Stonewall, La., July 15, 1900, by Rev. H. J. Boltz, Mr. Edmond A. Buddenbrock and Miss Fannie P. Ruthven, both of DeSoto parish, La.

CHASE—SPEARMAN.—At the residence of the bride's brother-in-law, Mr. John Jackson, July 18, 1900, by Rev. H. J. Boltz, Mr. Thomas B. Chase, of Shreveport, La., to Miss Camelia Spearman, of Grand Cane, La.

In this issue will be found the advertisement of Luka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Jonestown	July 28, 29
Lula	29, 30
Hollywood	Aug. 4, 5
Crewa	6
Phalia	11, 12
Coahoma	18, 19
Sherard's	25, 26
Gunnison	Sept 1, 2
Bolivar	8, 9

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Kosciusko station	July 28, 29
Kosciusko, at Salem	Aug. 4, 5
Belzona, at Sky Lake	11, 12
Ackerman, at Liberty Hill	8
Ethel	18, 19
Poplar Creek, at Salem	21, 22
Louisville	Sept. 1, 2
Rural Hill	3, 4
South Union Camp Ground	Aug. 25, 26
Durant	Thurs. July 5

T. W. DYE, P. E.

CORINTH DIST.—THIRD ROUND.

Blue Springs, at Leighton	July 28, 29
Gun Town and Baldwyn, at Pleasant Valley	30
Jonesboro, at Ebenezer	Aug. 11, 12
Kossuth, at Rienzi	18, 19
Ripley circuit, at Dumas	21, 22
Corinth circuit, at Shady Grove	25, 26
Mantachie, at Center Star	Sept. 1, 2
Belmont	4, 5
Marietta, at Ozark	8, 9
Burnt Mills, at Forest Grove	11, 12
Jacinto	15, 16
Booneville circuit	19

W. M. YOUNG, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon circuit, at Troy	July 27
Verona circuit, at Chesterville	28, 29
Tremont circuit, at New Bethel	Aug. 4, 5
Fulton and Smithville, at Andrews Chapel	7
Aberdeen station	12, 13
Aberdeen circuit, at Friendship	18, 19
Quincy circuit, at Riggin's Chapel	22
Nettleton circuit, at Palestine	25, 26

W. W. WOOLLARD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tibbee, at Mayhew	July 28, 29
Columbus station	Aug. 5, 6
Cedar Bluff	9
Starkville circuit, at Lebanon	11, 12
Sturges, at Bevel Hill	17
Lagrange, at Big Creek	18, 19

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Charleston circuit	July 28, 29
Coffeeville circuit	Aug. 4, 5
Elzy	11, 12
Pittsboro	13
East Grenada	18, 19
Slate Springs	20
Cascilla	25, 26

District Conference at Oakland, July 26-29.

R. G. PORTER, P. E.

WINONA DIST.—THIRD ROUND.

Moorehead circuit, at Baird	July 28, 29
West circuit, at Hebron	Aug. 4, 5
McNutt circuit, at Sunny Side	11, 12
Carrollton circuit, at Valley Hill	18, 19
Itta Bena and Sidon circuit, at Ashton	25, 26
Indianola circuit, at Fairview	Sept. 1, 2

On this round the records of Church Conferences and church registers will be called for. Let the brethren take notice, and have them there.

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Gulf Port, at Handsboro	July 26
Coalville, at White Plains	28, 29
Columbia, at Hopewell	Aug. 4, 5
Bay St. Louis	10
Pearlington and Logtown, at Logtown	11, 12
Brooklyn, at Saucier	18, 19
Vancleave, at Mt. Pleasant	25, 26
Hattiesburg	Sept. 2, 3

W. W. SIMMONS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Belle Grove	July 28, 29
Bethel	Aug. 4, 5
Cedar Grove	11, 12
Cool Spring	18, 19
Tarver's Chapel	25, 26
Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 16

Camp meeting at Sam Jones Camp Ground will begin Aug. 3, and continue ten days. Camp meeting at Bethel Camp Ground will begin Aug. 3, and continue ten days.

W. L. C. HENNIGHT, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—THIRD ROUND.

Zachery	July 13- 5
Slaughter, at Betoville	20 22
Baker, at Brookstown	23, 21
East Feliciana, at Gilead	Aug. 11, 12
Jackson	30
Baton Rouge—First Church	31-Sept. 3
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Maurepas	7-9
Ponchatoula, at Springfield	10, 11
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Day's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
Baker, at Brookstown	4
St. Francisville, at Tunica	6, 7
Denham Springs Camp Meeting	July 31-Aug. 8
Bluff Creek Camp Meeting	Aug 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank offering.

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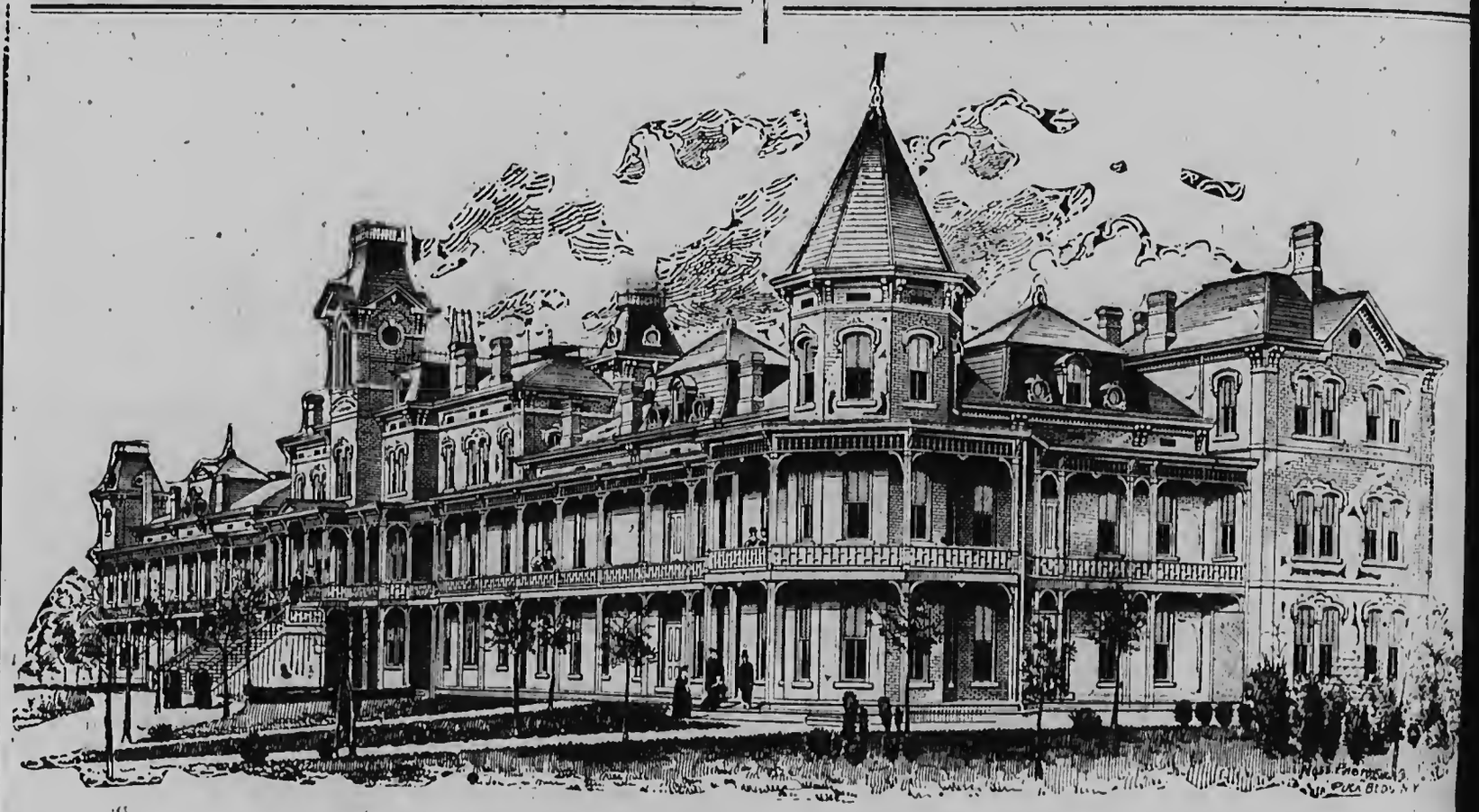

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JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	July 28, 29
Fannin, at Drake's	Aug. 4, 5
First Church	5
Canton	12, 13
Benton and Midway, at Benton	18, 19
Yazoo City	19, 20
Tranquil, at Mt. Carmel	25, 26
Silver Creek, at Sharborough's	Sept. 1, 2
Lake City and Lodi, at Phillips	8, 9
Camden, at Shreck's	15, 16
Brandon mission, at Mt. Carmel	22, 23
Brandon station	23, 24
Steen's Creek, at Poplar Springs	29, 30

Brethren, please be ready to answer Ques. 17, 19 and 29.

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Christian Advocate.

VOL. 47.—NO. 31. NEW ORLEANS, THURSDAY, AUGUST 2, 1900. WHOLE NO. 2293

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GOD LOVETH THEE.

BY GERTRUDE PALMER VAUGHN.

God loveth thee, then be content;
Whate'er then hast his love hath sent;
Come pain or pleasure, good or ill,
His love is round about thee still.
Then murmur not, nor anxious be;
Rest thou in peace, God loveth thee.

God loveth thee. Though dark the night,
His smile shall make the pathway bright:
When weary ways before thee lie,
The Lord, thy helper, draweth nigh.
Press bravely on, the end to see;
Be not dismayed, God loveth thee.

God loveth thee through all thy days;
Thy life should be one song of praise.
Trust him to lead who is the way,
Thy feet shall never go astray,
But, safe at last, thine eyes shall see
That to the end God loveth thee.

—Central Advocate.

LETTERS FROM CHINA.

The following letters from China, one from Dr. Young J. Allen and the other from Dr. A. P. Parker, the latest news by mail from the East, will be read with great interest throughout the church. These letters were addressed to Dr. Lambuth, who has furnished them for the Advocate:

Shanghai, China, June 23, 1900.

DEAR DR. LAMBUTH: Your telegram, signed by yourself and Mrs. Trueheart, reached me yesterday afternoon, and was promptly acted upon. Nothing half so serious as what we are now called to witness has been experienced by us before. Timely warning was given, but no heed was taken till the crisis closed on the unsuspecting legations in Peking. As I write the capital is isolated and the worst is feared. . . . Intrigue is rife in the capital, and it is said that Prince Tuan, father of the heir-apparent, has taken charge and shut the gates of the palace on the Emperor and the old Dowager. But as he, Prince Tuan, is the head of the Boxers, it would appear that the work of the allies is pretty clearly cut out for them. They will have to suppress the Manchus, overthrow and shut up the Dowager, and if it be possible to get hold of him, restore the Emperor to the throne and dictate the future policy of the country through him.

As to Shanghai and the region round about, while no serious danger is apprehended, as the officials in this region from the viceroy down are friendly to foreigners and opposed to the Boxers, yet every precaution is being taken both by the foreign consuls in concert, and also by the local officials. You need not be anxious as to our not being on the qui vive. But it is plain that the governments of the West have not yet fully apprehended the gravity of the present issue, which is nothing short of the entire expulsion of foreigners from the country, and the extirpation of Christianity from among the people, by destroying all converts, their chapels, churches, etc.; also the entire influence of our civilization as far as may be expressed in reform or the new learning. In other words, it is the expiring (as we hope) effort of the old or conservative regime of the East, of China in particular, against the aggressive power of the new order of things as expressed in commerce and missions.

In 1860, when the allies reached Peking, they had it in their power to dictate the policy of China, but they failed to appreciate it. Now that opportunity has come again, and we hope that the experience of the past forty years will suffice to impress the nations with the absolute necessity of making the best possible use of it. The country—that is, the Chinese as distinguished from the Manchus and the spirit embodied in the Empress Dowager—is in favor of progress, reform, and liberty; and as the Emperor had already commended himself to the Chinese by his liberal decree, it would not be difficult to control the country if he were restored. Boundless possibilities of development are open to China, even easily attainable, with a liberal government, and it is to be hoped that the United States, whose government has so recently done so much in favor of the "Open Door" policy, will not fail to stand in her place at this crisis and vindicate her right to a share in the benefits of China reformed and delivered from the faction (Manchu) whose lease of power would seem to be well-nigh exhausted.

Whereunto this disturbance will grow before finally being subdued no one can say, but this all assuredly believe—to wit, It is the beginning of the end. The only issue anticipated is the overthrow of this long-practiced imperial duplicity and the conversion by force, if need be, of the nation to the idea that foreign nations are as invincible in war as the principles of this civilization are irresistible in the gospel. At present the Chinese have the advantage of us at the North. Our troops were landed as a guard to protect the lives and property of our people against the Boxer banditti and marauders at Peking and Tien Tsin, and to assist the Chinese troops to suppress them. But, lo! the Empress Dowager and the authorities of Peking have resented their landing, and are protecting the Boxer robbers, and opposing, killing, and destroying our people and their property. Hence it is that to suppress the Boxers, we must first suppress the head of the government, and to do that the armies arrayed against us must be overthrown. But that will be easy if the powers unite to do it, and make no compromise. . . .

There is no doubt at all as to the animus of the authorities now dominant in Peking; hence we should not be at all surprised to hear that every foreigner, male and female, in both the capital and Tien Tsin, both of which are now absolutely in the power of the imperial troops, have been murdered. However, insane as the authorities are now, it is just possible that an apprehension of future retribution may stay their hands from such a suicidal process of exterminating their own party and dynasty. [Since the above was written Tien Tsin has fallen into the hands of the allied forces.—EDITOR.]

Pray for us. But let nothing deter you. China must be redeemed. The whole world is interested and involved. It has been said that China is the only country that could make all the European governments shoot in the same direction. That is true now, and every country is represented in the allied fleets at Taku. May this political and military union endure as long as the East opposes the West, and, further, may the glorious opportunity of this persecution against missions produce a similar unity among the great missionary churches, and assure to us in the near future history of China that the blood of the martyrs is the seed of the church! Hundreds of native Christians have been butchered already, and many more, I fear, will perish before the trouble is quelled. But if the churches will do their duty unappalled by this crisis, the future will vindicate God's providence in China, and make even these terrible experiences to magnify his power and his grace. As ever yours,

YOUNG J. ALLEN.

Shanghai, June 29, 1900.

DEAR DR. LAMBUTH: The viceroys and governors of the Yang-tse Valley and the southern provinces have given every assurance of their purpose to protect all foreigners and their property within their jurisdiction. They have, in conjunction with the foreign consuls at the ports, Shanghai, Chingkiang, Han-kow, etc., concerted thorough and harmonious plans for the instant and rigorous repression of disorder, and we have every reason to believe that there will be no serious disturbance in this part of the country. I sent you a cablegram to-day, saying, "Yang tse Valley quiet." You will understand that it means that the central provinces are not being seriously affected by the war, and that there is no probability of any outbreak against foreigners in this region.

A number of the viceroys and governors of the southern and central provinces have united in sending vigorous remonstrances to the Peking Government against their folly in upholding the Boxer rabble and provoking the enmity of the foreign powers. As the viceroy at Wuchang, Chang Chin Tung, says, "There is but a hair's breadth between the dynasty and destruction." He urges that Kang Yi be dismissed from the government, and that Tung Fu Hsiang, the general whose troops are now fighting the foreigners around Tien Tsin, be cashiered at once. This shows that the usurping reactionaries at Peking have not been able to carry the provincial governors and viceroys with them in their insane effort to drive out all foreigners from the country. God, in his providence, has inclined the hearts of these men to be favorable to foreigners, and therein, humbly speaking, lies a large factor for our safety here. If they had followed up Kang Yi and Prince Tuan in their war against foreigners, then we should have been in very great danger, indeed, in Shanghai, and, in fact, all over the country. There would have been no place where we could have rested in peace on the soil of China—at least, not until an overwhelming force of foreign soldiers could have reached here and taken possession of some of the ports along the coast. But it would have taken so long to accomplish such a tremendous task as that that most of the foreigners would either have been massacred or driven out ere foreign troops could come to our help. But the good Lord has many ways of taking care of his people, and we are in his hands. . . .

God is ruling this storm, and he will accomplish his own purposes of love and mercy for the people, no matter what wicked men and devils may do to oppose him. Amen. Even so, come, Lord Jesus.

Yours in his name,

A. P. PARKER.

—Nashville Advocate.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

President McKinley's conditional acquiescence in the request of the Chinese Emperor to mediate with the powers to bring about a restoration of law and order in China without war, is very favorably regarded in Washington, not only because it was in keeping with the highest conception of the duty of the head of a great Christian nation, but because it promises to put a speedy end to the uncertainty regarding the fate of the foreigners in Pekin. If the Chinese Government has been acting in good faith in its declarations through its Ministers, at Washington and in Europe, it should not find it either difficult or humiliating to comply with the President's conditions—to put the foreign Ministers in communication with their governments, and to have the imperial army act in concert with the powers in restoring law and order. If it has not been acting in good faith, it can have no right to expect either mediation or mercy from any of the powers whose treaty rights have been trampled upon. If the Chinese Emperor accepts the conditions imposed by President McKinley, and lives up to them, that will practically end the present troubles in China, and make the sending of an allied army to Pekin unnecessary. If he declines to accept, or quibbles, it will be taken to mean that the Chinese Government has been intentionally deceiving this government about the safety of Mr. Conger and the other Ministers in Pekin.

Bishop Thoburn, of the M. E. Church, whose many years' residence in India and China has given him an insight into Eastern affairs such as few Americans have, and who has only recently returned from China, has some very positive opinions on the methods which should be used to give China permanent peace. He thinks there never will be abiding peace in China until some powerful Christian government takes the work in hand, overthrows all the Chinese armies, establishes a vigorous government all through the interior, and disarms the people, as has been done in India. He thinks the idea of maintaining the integrity of the present Chinese Empire utterly hopeless, and that if the English-speaking nations continue the policy embraced in that idea, other countries will gradually absorb the Empire, which, he thinks, would be deplored for centuries to come, both by the Chinese and the English-speaking peoples. Of our relations to China, Bishop Thoburn said: "I think Providence indicates somewhat clearly our duty in the immediate present. As to the future, we can only trust to the development of events for further guidance. Without any planning or seeking, we have been placed in possession of the strongest naval position in the immediate vicinity of China. We are destined in the early future, unless we blindly refuse to accept an opportunity which Providence manifestly is offering to us, to become the strongest naval power in the Pacific. Nearly forty years ago a brilliant Scotch writer published an article, in which he pointed out that the Pacific Ocean was destined to become a great American lake. Our country lies face to face opposite China. We ought to maintain not only a strong position, but the leading position in that part of the world. At the present time our leaders are trusting altogether too much to Secretary Hay's agreement with European powers to maintain an open door in China. That agreement is worth nothing whatever unless the American Government is prepared to enforce its terms, if necessary. Russia could promise to-day, and to-morrow quietly inform our government that, owing to the change of boundary lines, it had been found necessary to introduce a common fiscal system throughout the empire. In such a case the promise given to Mr. Hay would not be worth the ink used in writing it. I think five or six of our strongest men-of-war should have been sent at once to the Chinese coast, and a force of not less than ten thousand troops as quickly as possible, in order that the world should be convinced that we know our rights, and dare to maintain them."

State Department officials are confident, from reports sent by consuls and private individuals, that outside of Pekin and Pao-Ting-Fu no Americans have been killed in China. The department has spared no expense in cabling for information as to the safety of Americans who are known to have been in China, either as missionaries, business men, or travelers, and is constantly making new efforts to ascertain the fate of those at Pekin in a manner so authentic that the doubts which surround the Chinese assertions of the safety of the ministers may be removed.

Washington, July 25, 1900.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference convened at Bunkie, June 13, 1900. The Rev. J. D. Harper, our faithful and efficient presiding elder, occupied the chair. The opening sermon was preached by the Rev. Geo. Jackson, one of our beloved and time-honored superannuates; text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The delightful weather, good attendance on the part of the citizens, the open-hearted hospitality of the good people of Bunkie, and the spirit of brotherly love that pervaded the Conference throughout—all conspired to make it a most enjoyable and profitable occasion. The routine business of the Conference was taken up, and reports of most of the works showed progress and hopefulness. Several of the preachers reported protracted meetings that had resulted in glorious revivals. Churches are being erected and parsonages built on some of the works. Preachers are laboring energetically, and in most places the outlook is encouraging. Nine pastors were present and six absent, and very many of the lay delegates were absent. The Conference passed a resolution condemnatory of those preachers and laymen who are members of our body who have absented themselves without rendering a legal excuse," and "resolved that preachers be requested to complain against members of the Quarterly Conference who, having been elected to the District Conference, fail to attend the same, and that the Bishop be requested, under call of Question 20, to inquire whether the preachers attend the District Conference, and if not, why not?" If the absent members of the Conference had been present, the writer is sure they could have easily voted down the above resolution by a handsome majority. No tobacco or anti-tobacco legislation was promulgated. Following the lead of the Shreveport District Conference in conferring the degree of D. D. upon Bro. Alford, I am sure the Alexandria District Conference, had it been cognizant of its executive and electoral functions, would have elected at least two Bishops (Lee and Turner) and several D. D.'s.

In connection with the District Conference, Bro. Harper had arranged elaborate and appropriate programmes for holding a Sunday-school Conference and a Missionary Institute. These two features of the Conference added largely to the interest and instructiveness of the occasion, and were sources of enjoyment to all.

Dr. I. W. Cooper, president of Centenary College, was a welcome guest of the Conference, and made a telling speech for Centenary.

Dr. LaPrade, representing the Twentieth Century Movement, delivered himself in his usual felicitous manner, and his genial face added much to the pleasure of the Conference. A strong educational resolution was adopted.

Bro. R. H. McGimsey, on the education resolution, and Bros. Ward and Watson, with other delegates, were prominently connected with the business of the Conference.

The preaching, like all Methodist preaching, might be compared irregularly as "good, better, best."

The "love-feast" on Sunday was a gracious occasion. More than a hundred testimonies for Christ.

Delegates to the Annual Conference are: J. M. Watson, R. H. McGimsey, Dr. S. D. Ward, and W. A. White.

Bro. N. J. Roberts, as a Conference host, can not be surpassed. No doubt about that.

The writer enjoyed the hospitality of Bro. J. M. Watson, whose delightful family spared no pains in providing for the comfort and pleasure of their guests.

Alexandria was selected as the place for the next Conference.

On the adjournment of the Conference the members departed for their homes, carrying many pleasant memories of the little city of Bunkie and its hospitable people.

C. C. MILLER, Sec'y.

The 20th Century Movement.

AN EXPRESSION OF OUR FAITH.

The Twentieth Century Educational Movement is the expression of the faith of the church as well as of its growth. Great achievement calls for great liberality. The history of the church for the past fifty years is explanatory of the present educational movement, and justly so, for the church should give expression to its gratitude for prosperity. Individuals sometimes receive rare blessings, but never seem to think that it is their duty to return thanks for these blessings. We trust that our people will all learn a lesson from the conduct of Abraham, who pursued Amraphel, king of Shinar, after he had captured Sodom, and carried away Lot and his family, and rescued Lot and his family with all their goods, and when Abraham met Melchizedek on his return from the slaughter of the kings, he, to show his gratitude, gave Melchizedek, who was God's priest, the tenth of the spoil. During the century now closing the efforts of the church have been wonderfully successful. Think for a moment of an annual increase of thirty-seven thousand to the Methodist Church and fourteen thousand to the Baptist Church. With such an increase, do we not need a revival in school interest? We are expecting every member of the church to make a free-will offering to the church of one dollar, at least. This is a small amount, and we are commanded not to despise the day of small things.

B. H. RAWLS.

Tylertown, Miss.

A NOBLE OBJECT-LESSON.

The pastor and members of Grace Church, Atlanta, have given a noble object-lesson to all who are disposed to think that the work for missions in China should cease until the troubles in that empire are quieted. That church takes the correct position that the agitations in China will result in conditions more favorable to missionary operations than ever before, and there being already a very large proportion of Chinese who are demanding Western civilization and favor the mission movement, there will be a greater demand when these troubles are over.

Hence they recognize that it is the duty of the church at home to get ready to meet that demand when it comes. In accord with that view Rev. J. E. Dickey, the pastor of Grace Church, preached on the Twentieth Century Movement last Sunday with special reference to the needs of the Soochow school enterprise. After the sermon he called for contributions to that enterprise, and with hearty accord his people responded with donations amounting to $1,200.

When we remember that this church is by no means a rich one, the response was remarkable, and the lesson is one that ought to inspire the whole church.—Wesleyan Advocate.

The total subscriptions up to date to the Twentieth Century Movement for the Tennessee Conference amount to about $43,500, without counting Mrs. Nicholson's gift. The membership of the church in the bounds of this Conference, reported in the last "Journal," is 67,225. It will, therefore, be seen that about two-thirds of the amount necessary to secure a dollar per member for this Conference has now been pledged.—Midland Methodist.

"What is this educational mass meeting for?" asked one layman of another. "Oh, they want money, I guess," answered the other, as he winked knowingly, and thrust his tongue into his cheek with self-complacent wit, forgetting the fact that the quid had cost him more money in a month than the church had cost him in a year.—Midland Methodist.

"I think in this Twentieth Century Movement we have made a mistake in not emphasizing sufficiently the fact that its offering is a thank-offering."—Bishop Duncan.

PRAYER.

BY ELLA WHEELER WILCOX.

A prayerful soul breathes through the face
Like perfume through a rose;
No art can imitate the grace
Of spiritual repose.

The heart that talks with God in prayer
Unconsciously imparts
Some portion of the truths learned there
To other minds and hearts.

It needs no utterance of a word,
It needs no pen or book;
What God speaks to the heart is heard
In every act or look.

Pray much; in pleasure, toil, or rest,
Call on that Unseen Force,
And let your heart kneel in your breast,
Communing with The Source.

—Woman's Home Companion.

Correspondence.

PARIS LETTER.

(From Our Regular Correspondent.)

THE PALACE OF CONGRESSES AND HISTORY OF RELIGIONS.

Strange as it may seem, about the best place to study the United States at the present time is in the Paris Universal Exposition. When you are very close to a big thing you can not see it. Perspection is necessary in measuring its scope. I have just returned from a visit to the building where many International Congresses, Sociologic, Scientific, Philanthropic, Educational and Religious, are held. The Congresses sit in the large upper halls where many eminent specialists from all parts of the world are met to confer and discuss. In the lower halls are exhibits of various countries, and the exhibit of the United States is in the second room to the right. In all the rooms of these buildings are displayed pictures, tables, maps, and models of hospitals, schools, reformatory institutions, libraries, etc. It is interesting to know that our country is ahead of all others in circulating libraries, and surprising to learn that Italy comes next. We have not nearly such large libraries as some other countries, but the difference is, that ours are mobile and useful, while these old country libraries are stagnant. The great libraries of Europe are for savants, ours are for the people. If you doubt this, try to get into one of the old-world libraries, and see what a mesh of obstruction and red tape you will have to struggle through. You will need to present a written order before you can enter, and the man from whom you get it is more inaccessible than a United States cabinet minister. You can enter the National Library at Washington, and I think any library in the United States, and read without formality or card any book on the shelves. Mr. Melville Dewey, of the State of New York, has done more for the improvement of the circulating library than any other man. The idea which possessed him was that a library should not be a mere reservoir or museum for rare and curious books, but a reservoir with pipes leading into every household. In other words, dissemination, rather than accumulation, has been his aim and accomplishment. The broadcasting of wholesome, chaste literature by means of the traveling country libraries of recent invention is bound to have a most salutary effect upon the intelligence of the country, and will doubtless do much to neutralize the flood of cheap, bad books and debasing journalism. "Do you know," said Ruskin, "if you read that book, you can not read this one?" When we reflect that only a small proportion of the really good books can be read in a lifetime it is literally true that in reading a trashy book we are losing forever the time to read a good one.

It is auspicious for the future intelligence of the citizens of the United States, and especially of Italy, that these two countries lead all others in the circulation of wholesome literature. It means for Italy a completion of her emancipation which was only partially accomplished when Garibaldi entered Rome and overthrew the temporal power of the Pope. Yesterday I saw on one of the most crowded boulevards of Paris a long procession of boys of from eight to twelve years old marshalled by two men who were in citizen's clothes, and not as in former days the long domino of priests. I asked one of the leaders if they were public school children. The reply was: "Oui, Monsieur, garcons de l'ecole Nationale." I could not help saying, "Vive l'ecole publique!" for the future of France is more dependent on the education of the youth of the country than its great army.

I shall have more to say about this Palais of Congresses and the questions considered by the eminent specialists who are now here. To my mind this, while the least frappant, is really the most important part of the Exposition. It means more for human amelioration than the latest thing in plows, automobiles or electricity, though I must not be understood as minifying their usefulness. I learn that there will be no Congress of Religions such as was held at Chicago, but there is on the program "d'Histoire des Religions" to be discussed from the third to the eight of September inclusive, and this will doubtless bring up the subject in its breadth. There will be no participation by the Roman Catholics.

As the very intelligent Frenchman, M. Emile Bourgevis, of the office of the Secretary-General, said: "The Catholics do not like discussion." For reasons of policy the Catholics took a part in the Chicago symposium. It had to be done, or the utter unfitness of the church for intelligent modern humanity and Christianity would have been accentuated in a way to seriously injure this great politico-religious organization in the United States, but there was an entre nous understanding between the American hierarchy and the Vatican that the fraternization of Cardinal Gibbons and others at Chicago was for effect, and their lavity on this occasion did not in the least affect the ancient policy of Rome. Indeed, it was quickly followed by a repressive and retrogressive encyclical from the Pope, and a reaction against "Americanism" or "Heckerism"—in other words, a reaction against common-sense as applied to religion.

There is not in France or in French politics any reason why the Catholic Church should make a pretense of liberality as she did in the United States at Chicago, for just as an attempt to appear abreast with the age would help her in a country where religionists think, it would injure her prestige and her power with a people who, in matters of religion, at least, have had for ages all thought repressed.

Paris, France.

Communications.

DISTRICT DOTS.

The presiding elder's position gives him a broader field of vision than the circuit preacher or the man in the station can possibly have, and, for this reason, he ought to get a more comprehensive view of things pertaining to the progress of the cause of Christ. I have long thought that such a commanding position demands that its incumbent should possess a heart overflowing with a sincere love for human kind, and a mind capable of seeing things in their true relations and able to coordinate all influences so as to make them work harmoniously in God's great plan of human redemption. The importance of such a position imposes heavy responsibilities, and the duties which arise out of this relation are most onerous, and, in our polity, some measure of success depends upon the wisdom exhibited in meeting those responsibilities and the alertness manifested in discharging those duties. I have never been able to discover the rule by which our Bishops choose presiding elders; that is, the rule that will fit every case. I suppose that in their godly judgments they do the best they can with the material they have in hand. I happened to be some of that material, and, therefore, I am in this high place. Occupying this position, I am obliged to see things which I did not see in other positions. Of some of these things I will write.

I am not a stickler for old things simply because they are old. With all my heart I believe in progress, and progress means that much that is old will be passed by and forgotten. The world and the church outgrow many ancient and venerable things. A progressive church comes into conditions where many long-cherished usages fall out of use because they are no longer usable. But there are some old things which are good yet, and will be good as long as human life continues as it is. There are a few good old things connected with our church services which we ought to be careful to cherish. But I notice that some of our preachers are giving these good old usages very little attention.

The ritual of our church is very simple, and eminently appropriate for all occasions for which it is provided. Some of it is said to be more than a thousand years old. Long experience has demonstrated that it can not be improved in its simplicity, nor can anything be substituted for it that will equal its appropriateness. There is good reason, then, for making its use mandatory. The law of the church says, "The ritual shall be invariably used in all the offices for which it is prescribed." In the face of this positive law some of our preachers conduct the services according to programs of their own devising—programs less appropriate and far inferior to the ritual prescribed. This practice educates our people in a wrong direction. It educates them to be satisfied with usages which are not Methodistic, and which are far inferior to those we have inherited from our fathers. It is a bad business to train anybody to be content with things of an inferior quality!

Our Book of Discipline lays down an order of public services in the church, and says positively, "The morning service shall be conducted in the following order," and then gives the order. This is as mandatory as words can make it. This is the rule by which we are to be guided in conducting the public service. Every preacher, when admitted into full connection, promised "not to mend our rules, but keep them." Yet there are many preachers who never follow this order of service. This is specially the case with the younger preachers. In many cases very little Scripture is read in the hearing of the congregation. There is manifested an unbecoming haste in hurrying through the introductory services to get to the sermon, as if that were something far superior to the Word of God. When the church, by the hands of the Bishop, presented the Bible to the preacher, and said, "Take thou authority to read the Holy Scriptures in the church of God," she expected the preacher to exercise that authority upon every proper occasion, and that was his promise. There is one reason for reading the Scripture in the congregation which is valid everywhere, and that is, there are many people who never read it at home, and the only Scripture they ever get is what they hear at church. It is also made mandatory upon us to use the Lord's Prayer in the morning service and the apostolic benediction in dismissing the congregation. These seem to be going out of use entirely in some places. There is a preacher whom I have heard at least a hundred times dismiss congregations, and I have never heard him use the benediction prescribed. And yet we all, as preachers, have promised "not to mend our rules, but keep them."

Now, some may think I am stickling about matters that are not essential. I put the case in this nutshell. As preachers, we have voluntarily promised to "keep our rules." That promise has created a duty; a failure to do that duty is a sin; sin carries its punishment in dimming the intellect and weakening the moral nature, and that paves the way for easier failures in the future. The harm that comes of unfaithfulness to voluntary vows is in the weakness and deterioration which are wrought in the mental and spiritual natures. This is the reason Solomon said, 'Better is it that thou shouldest not vow than that thou shouldest vow and not pay." P. E.

"HOW SHALL THE MISSIONARY SPIRIT AMONG OUR PEOPLE BE INCREASED?"

(Read before the Missionary Institute of the Corinth district, North Mississippi Conference, at Inka, Miss., May 8 and 9, 1900, and published by request of that body.)

Having been appointed by our beloved presiding elder, Rev. W. M. Young, to take part in the discussion of this all-important subject, and having a personal knowledge of the fact that his heart is burdened with anxiety for the intelligent development of the missionary spirit throughout his district, and believing his plans to be wise and efficient, and calculated under the guidance of the Holy Ghost to lead our preachers and people to great success, I commit a few of my choice thoughts on the subject to paper, to be conveyed to you through the kindness of my pastor, Rev. H. S. Spraggins:

To be a Christian is to have the missionary spirit, and to have the missionary spirit is to have the "mind in you which was also in Christ Jesus." "Now, if any man have not the spirit of Christ, he is none of his." We are expected to give some satisfactory answer to the above question, which, if brought into service, will increase the disposition on the part of our people in the district to spread the religion of Jesus Christ. To our mind this question contains the main-spring of our whole success as pertaining to missions. Hence the answer should be both clear and accurate. We give the following prescription as a sure cure, and one that will certainly increase the circulation of the missionary spirit among our people:

1. An old-fashioned Holy-Ghost revival in all of our congregations, such as is born of fervent prayer, and preaching the old fundamental truths of the gospel as laid down in our Lord's sermon in the mount, in his orders to the seventy, and in the third chapter of John, and also embracing the crucifixion, resurrection of Jesus Christ, his final commission to his disciples, the doctrine of future rewards and punishment, and of the general judgment. There is a pressing demand in these shallow days for going over the old battle-ground of the cross where our fathers preached till the world trembled beneath their feet. We must preach repentance, faith, regeneration, and entire consecration of body, talent and means to the service of God; and then that promised power, deep spiritual life, or sanctification, will as certainly come upon the people as "the fire of the Lord fell and consumed the burnt sacrifice of Elijah" in days of old, or as they were all filled with the Holy Ghost on the day of Pentecost. Then there will be no further trouble about money to send the gospel to the foreign fields. The revival that will increase the missionary spirit among our people will never be born of strife one way or the other. But Christ alone must be preached in all of his love and fullness. The forces of the church must not be divided—"Together we stand, divided we fall."

2. To increase the missionary spirit our pastors must feed the flock of God with the bread of missionary preaching from the pulpit. The pulpit stands head and shoulders above everything else. Pastors must "not shun to declare all the counsel of God" on this subject. The great weight of our Master's command must be earnestly and intelligently laid upon the consciences of the people, that it is their Christian duty to go or send, and tell the world of Jesus and of his love. As a rule, Christian people do as they are taught by the preachers. They must be faithfully instructed by their ministers in love and simplicity as to the solemn obligation they are under to spread the gospel. For pastors to postpone preaching on the subject of missions until the hour before taking his collection is not a good plan. Because of this mistake some pastors fail to get the full amount of their assessment. There are more ways than one to preach on missions. Before preaching on the subject the minister of God has no right to preface his message with a long string of apologetical preliminaries. This method of itself greatly tends to increase the prejudice already existing in the minds of some people, and thus hinders the very end the pastor wants to accomplish. We are commanded to preach the gospel as it is in Jesus without apologies, yet with hearts of love and tongues of fire. The collection itself is the easiest part about it, provided the necessary information has gone before, and is in the minds of the people. As to the manner in which a pastor takes his missionary collection, is also very important. An intelligent, godly pastor ought to be able to put the same degree of interest into the minds and hearts of his people that he himself has in the subject of missions. The greater part of our missionary contributions come from members who are well informed on the missionary question.

3. To increase the missionary spirit among our people the circulation of the right kind of literature is absolutely indispensable. As a student can not learn at school without books, as a farmer can not till the soil without the necessary implements, likewise it is impossible to educate our people on the subject of missions without putting such books and church papers into their homes as they need. Pastors who calculate on having success must utilize this very important method of preaching the gospel. We are commanded to "be wise as serpents and harmless as doves." This obligation can not be fulfilled without placing good literature into the hands of our people. This is pre-eminently a reading age. Every wide-awake pastor will never cease his efforts until his people are supplied with those books and periodicals that he knows will develop in them the missionary spirit. If our pastors do not persuade the people to take such literature as they ought to read, the world will get them to take what they ought not to have. The struggle is between the world and the church. This is the battle-ground where the war of good and evil literature is being fought. It is left for the preachers and official church members to say who shall gain the victory. God bless you all!

W. D. Bass.

EAST MISSISSIPPI FEMALE COLLEGE.

Mr. Editor: It will be of interest to many of your readers to know something of the extensive improvements we have recently made and are making in our courses of study, faculty, buildings and equipments; therefore, with your permission, I will mention some of them briefly.

The enrollment last year ran up to 361 students, with 185 boarders in the college, with 25 or 30 boarding in town, making over 200 boarding students. We had 242 music students, which, so far as I can learn, is the largest music school in the South. We also had more advanced students, more that were really prepared for college work, and more that wanted to take a high course of study. This led us to add another year to the course of study, and to separate more distinctly the Scientific, or B. S., from the Classical, or A. B. course. This gives us a very high and thorough course. It was already very high, as can be attested by the fact that some of our students who have attended the University of Chicago entered with advanced standing, and received the following substantial compliment, which means much, coming from such a high source:

The University of Chicago.
Office of the Dean of the Senior Colleges,
Chicago, April 23, 1900.

President J. W. Beeson, Meridian, Miss.—

Dear Sir: Your letter, of the eighteenth, to the Recorder has been handed to me, in order that I may answer one of the points concerned. I enclose blank, for advanced standing. Please have Miss ——— fill this out in full, and send to me. There will be no doubt about receiving her without examination and with some advanced standing. Several of your graduates have entered here with some advanced standing, passing through my hands, and my memory is, that the whole of them have been a credit to the work of your institution. It would be well for Miss ——— also to send catalogue of the institution of the date of her graduation.

Hoping to hear from you soon, I am, Yours very truly,

A. H. Tolman, Dean.

Vanderbilt will also admit our students with advanced standing on merit without examination. Wellesley has arranged to admit our students on certificate. This is proof of the high character of work this college is doing, and now, with another year added, it makes the work still higher. We have also arranged two shorter courses—one a normal course, for public school teachers; one a high school, or business course. These are to accommodate those who can't remain long in school, and who want to prepare for business, or for public-school examinations.

We have also added a department of domestic science, including scientific cooking, chemistry of foods, etc. This, I believe, is the first private, or church institution, in this country to make this departure. We have in charge of it one who has spent a year at the Oread Institute of Domestic Science, of Worcester, Mass., taking a full course, graduating in June with honors. This subject of domestic science, scientific cooking, chemistry of foods, etc., has long been neglected in the South. Our women depend too much on the colored "Mammies," and know too little themselves about what we eat and how to prepare it. Our girls ought to be taught this subject in college. Hence we have gone to considerable expense in establishing this department.

We are also arranging to erect and thoroughly equip a chemical lecture-room and laboratory for sciences, etc. We are spending a great deal of money on the department of science, and intend to have it second to that of no college for girls in the South in this line. We have employed as teacher of sciences a brother of the president, Prof. M. A. Beeson, B. S., a graduate of the A. and M. College of Alabama, who has made a specialty of the sciences, and will be one of the best teachers of this department in the State. Another brother of the president, J. L. Beeson, A. M., Ph.D., from Johns Hopkins, who has made a specialty of the sciences for years with great success, has been engaged on account of his experience and ability to plan and equip the new laboratory. This will put our science department ahead of most colleges for girls.

The Chair of Languages is filled by an A. B. from Wellesley; the Chair of Mathematics by a post-graduate student from the University of Chicago; the Chair of Higher English by an A. B. from the University of South Carolina; the Chair of History and Philosophy by an A. M. from the Potter College. The assistant in English is also a post-graduate student of the University of Chicago, etc. In fact, our equipment and faculty are by far the finest we have ever had, and already a large number of the rooms have been engaged for next session.

We have the same great pianist as director of music, with an able corps of 9 musicians as assistants. This department has the confidence of musicians, as can be seen by the enrollment of 242 music students.

Last year we had 90 girls to profess salvation, which, for religious work, surpassed that of any previous year. In fact, we put the religious above everything else. While we do not neglect the intellectual and physical training, we aim to make them secondary to the spiritual. We believe in Matt. vi, 33, and are trying to carry out the command of the Master. Our pastors have, doubtless, found some noble Christian workers and helpers in our girls we have sent home this Summer. Many have written me of starting family prayers in homes in which prayer was never head, the girls conducting worship themselves in presence of father and mother. Many have started Sunday-schools, Bible classes, prayer meetings, or some sort of Christian work. This is not the case, Mr. Editor, with girls returning from most colleges. They generally return full of slang and college airs. God forbid that we should send them out other than Christian workers. This is the great need of the country today—a Christian young womanhood. Of course, we fail in some individual cases, but most of our girls went away bright Christians, and, I believe, every one went away a better girl than when she came.

J. W. Beeson.

Meridian, Miss.

The Christian Life.

DYING WITHOUT GOD.

A youth at one of the large iron works in Sheffield was some time ago accidentally thrown on to a red-hot armor plate. When he was rolled off by his fellow-workmen it was doubtful if he could live, as nearly all one side of him was burned to the bone. His workmate cried, "Send for the doctor!" but the poor, suffering youth cried:

'Never mind sending for the doctor; is there anyone here who can tell me how to get saved? My soul has been neglected, and I'm dying without God. Who can help me?'

Although there were 300 men around him, there was no one who could tell him the way of salvation. After twenty minutes of untold agony, he died as he had lived! The man who saw this accident, and heard the cries of the dying youth, was a wretched backslider, and when I asked him how he felt about the matter, he said:

"I have heard the cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips."

Does your life tell sinners that you are saved, or does it close your lips when those around hear you talk and witness your actions?—Texas Advocate.

The layman who would not be missed from his church membership more than a broom-straw pulled out of the ocean ought to begin to ask himself the wherefore of it all. A plume on a hearse, and a piece of crepe on a hat or arm, are not evidences enough that some one has lived and died.—Midland Methodist.

MUD SLINGERS.

At almost the last school I attended the small boys had what they called their mud-battles, usually in the Spring time after a rain. Those who were to take part divided into two squads, and took their stations on each side of a ravine whose banks abounded in clay. Each boy was provided with a long, keen switch of some tough wood—generally from a plum thicket. At a given signal each boy pressed a small clay ball tight on the end of his switch, and with a quick and dexterous swish sent the mud ball at the object of his attack, and woe to the boy who was so unfortunate as to be hit. The victory was with the side that was successful in crossing the ravine and driving their opponents to cover. Some of the boys became so successful in the art of mud-slinging that they could hit an adversary easily at a hundred yards range.

I have often wondered lately of people I have met, here and there, if they had not served their apprentice ship in the mud-slingers' army. It surely seems so.

I heard a college president, a few years ago, present the claims of his school to a District Conference, and from start to finish his harangue abounded in abuse of a neighboring school of his own denomination.

A preacher who had lately left the Southern Methodist Church was preaching in the bounds of this pastoral charge last year. He abounded in abuse of our Bishops and connectional officers and ministry, and set himself up as a dictator whose wisdom in regard to doctrine and polity was superior to that of all our conferences and councils.

Lately I attended a Conference of one arm of our church organization, and there before the young life of the church I was pained to find the mud-slinger at work. In this case, as in many others that have come under my notice, the object at which the missile was thrown was not present.

It is generally the case that the mud-slinger lacks those essential attributes of character that mark the true gentleman, and abounds in those that predominate in the low politician and hoodlum element of large cities. When a man has sunk so low in human depravity that he feels it necessary to pull down the reputation of some one better than he is to raise himself up in the world, then we can count it a sure thing that he is not worthy of the honor he seeks. He had better step down and out and make room for some one with merits of his own.

In these days the mud-slinger is to be found almost everywhere—of both genders and all ages. Who has not heard the gossip of the village tear down a reputation to such an extent that months of right conduct would be required to live down the effect of half dozen sentences? I once knew a preacher's wife handicapped for a whole year in a community by the remark of the former pastor's wife, "They say she is proud." I heard a man remark once of his pastor, "Well, he is a good man, I expect; but he is not of our kind."

Surely Methodists, who have promised to refrain from "uncharitable or unprofitable conversation," and who profess to love the law of God which includes all backbiters from the rewards of the gospel, should not be enlisted in the mud-slingers' army.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?.... He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." (15th Psalm.)

WM. G. EVANS.

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PREACHERS' INSTITUTE.

The Preachers' Institute for Holly Springs district met in Red Banks, July 4, at 9 A. M. Bro. Hounoll, our presiding elder, was in the chair, presiding in his usual business-like manner. The meeting proved quite a success in almost every particular. The attendance was very good; most of the preachers in the district being present. The congregations were very much better than was expected, and most earnestly attentive.

The preaching, which was done by Bros. A. W. Langley, G. W. Strickland and M. D. Fly, was of a high order. It had the old-time gospel ring, and was truly edifying and soul-stirring. The subjects of depravity, the salvation of the heathen without the gospel, peculiar doctrines of Methodism, rebaptism, and others, were very earnestly discussed.

The good people of the little town of Red Banks vied with each other in hospitality. I never saw a more generous people. May their kind increase!

All in all, the meeting was profitable and pleasant to all, for which we are due Bro. Babb thanks for kind attention, and also Bro. Hounoll for an appropriate and timely program.

J. A. POE, Sec.

Mt. Pleasant, Miss.

DR. CHALMERS' STORY.

There is a story of Dr. Chalmers. A lady came to him, and said: 'Doctor, I can not bring my child to Christ. I've talked, and talked, but it's of no use." The Doctor thought she had not much skill, and said, "Now you be quiet and I will talk to her alone." When the Doctor got the Scotch lassie alone he said to her: "They are bothering you a great deal about this question; now suppose I just tell your mother you don't want to be talked to any more upon this subject for a year. How will that do?" Well, the Scotch lassie hesitated a little, and then said she 'didn't think it would be safe to wait for a year, something might turn up. She might die before then." "Well, that's so," replied the Doctor, "but suppose we say six months." She didn't think even this would be safe. "That's so," was the Doctor's reply; 'well, let us say three months." After a little hesitation the girl finally said, 'I don't think it would be safe to put it off three months—don't think it would be safe to put it off at all," and they went down on their knees and found Christ.—Moody's Child Stories.

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FROM THE WORK.

GRACIOUS REVIVAL AT INDIAN BAYOU, LA.

We have just closed our protracted meeting at this place. The good Lord was with us in great power from beginning to finish. We have received thirty members into the church, and have over twenty applicants more to receive. I don't know how many were converted, but over three hundred who were unsaved before the meeting began promised to lead new lives. The oldest men here say they never saw such congregations, nor so much interest manifested before. The congregation the last night of the meeting was estimated at one thousand. Bro. A. W. Turner, of Boyce, preached for us six days and the writer preached four more. Bro. Turner did us some splendid preaching. I never had better revival preaching, and I don't believe any evangelist in the land could have had better results than we had.

J. P. HANEY.

July 19, 1900.

WATERPROOF, LA.

On July 2 we commenced prayer meeting in Waterproof, holding services every night during the week. On the eighth we looked for ministerial help, but a night or two before a card came, notifying us that the preacher we expected could not come. However, we went on with the services through the following week. On Tuesday evening Bro. Neil, of Winsboro, came, and remained until the following Wednesday week. The meeting closed on Monday night, the sixteenth instant. The congregations were tolerably good, considering the weather. Bro. Neil preached us some fine gospel sermons, which we all enjoyed. Several came to the altar, but no conversions were reported. We believe that much good has been done.

On Sunday, July 22, our Sunday-school at Waterproof held their Children's Day. It was a bright, cheering, happy time. We enjoyed listening to the children as they spoke and sang, for the programme selected by the Sunday-school Committee was appropriate and helpful. The children and grown people who took part all did well, and our youthful organist also performed her part excellently. We raised $4.65 clear of expense.

R. A. DAVIS.

MARIETTA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

I have just closed a ten days' meeting of great spiritual power. It began at Blythe Chapel, on the Marietta circuit, eight miles from Booneville, on the third Sunday in July. It was opened by a Children's Day service at 10 o'clock, which was very interesting; then a few minutes after eleven there was preaching by the pastor, who preached on day and night for ten days, including the fourth Sunday. We had no ministerial help. The Lord was with the pastor and his flock with unusual manifestations of his presence. There were not as many conversions as we usually have in meetings of such deep work of grace, but there were some very bright converts, many backsliders were reclaimed, and the whole church was aroused to action. One of the results is that all the financial claims of the church will be brought up in full. This church, like many others, needed this revival very much.

We begin another meeting soon, and shall work and pray for a great revival throughout the charge.

We are now ready to begin the erection of a good church-building at Wheeler's Station, on the M. and O. R. R, and hope to have it ready for holding a revival meeting in it this season. We have the money in hand for the material, and so will pay as we go. This house of worship will be first-class, 36x60 feet. Pray for us.

H. C. PARROTT, P. C.

Okolona, Miss, July 25, 1900.

Sweet butter can't be made in a sour churn. The stomach is a churn. A foul stomach fouls the food put into it. When the food is fouled the blood made from it is fouled also. Foul blood means disease. Cleanse the churn and you have sweet butter. Cleanse the stomach and you have pure blood. The far reaching action of Dr. Pierce's Golden Medical Discovery is due to its effect on the stomach and organs of digestion and nutrition. Diseases that begin in the stomach are cured through the stomach.

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The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

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Rev. W. C. Black, D.D., Editor and Publisher.
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THURSDAY, AUGUST 2, 1900.

MOBISM IN NEW ORLEANS.

As a result of the foul assassination early Tuesday morning, of last week, of two police officers and the serious wounding of a third by a negro desperado, who defied arrest and succeeded in making good his escape, a large mob, composed of toughs and hoodlums, assembled in this city the night following the deplorable tragedy, bent on attacking and killing negroes, and wreaking diabolical vengeance upon them. The city was kept in a terrible uproar nearly the whole night, being completely in the hands of the mob, which assaulted every negro it met, and committed a multitude of outrageous acts. During that night of terror one negro was killed, two were fatally injured, and twelve other persons, several of whom are white, were more or less seriously wounded. One store was completely looted of weapons and goods. An attempt was made to storm the Parish Prison, where several negroes were confined, but the police having anticipated this effort, were thoroughly prepared to meet it, and succeeded in thwarting the attempt.

During the greater part of Thursday the rabble continued its acts of violence and intimidation, as the result of which business was very seriously affected, and the entire negro population was terrorized. Most of the large wholesale houses, which employ negro teamsters and porters, were unable to fill orders because of insufficient help, while dozens of retail establishments experienced similar trouble. Later in the day it was learned that mob rule had caused Louisiana State bonds to depreciate from a point to a point and a half on the New York market. By noon the better element of the city became thoroughly aroused to the gravity of the situation, and thousands volunteered to assist the police in restoring order. The mayor had 1,500 special officers sworn in; part of the State militia was ordered out by the governor, since which time further acts of violence and lawlessness have, for the most part, been suppressed.

During the prevalence of mobism the saloon keepers showed their usual disregard for law and order. Although at an early hour on Thursday the mayor wisely ordered the saloons to be kept closed for the remainder of the day, in order to keep down lawlessness as much as possible, the saloonists, with but few exceptions, paid no attention to the mayor's instructions, and the police, astonishing to tell, seemed to make little or no effort to enforce the mayor's order.

We feel sure that the majority of the colored people in this city deeply deplore the recent terrible tragedies as much as do the whites, and it is both highly unreasonable and unjust to hold a whole race responsible for the lawless acts of one, or more, individuals.

As the Times-Democrat well says in a recent editorial anent this outbreak of mobism:

"The bloody horse-play of the mobs is full of instruction for the whole South. It is evident that the grand idea of white supremacy has become the stalking-horse of anarchy in this part of the Union. It can not be too quickly and conclusively shown that negro rule was not shattered for the mere purpose of placing the reins in the hands of white disciples of the Commune. The Caucasian is now in control of all departments of the government, and he must attest his claim to superiority by a rigid and impartial exercise of power. Every industrious and law-abiding negro must be protected in his life and property; the thriftless and lawless must be punished by inflexible, but purely legal, methods. Communities can not, any more than individuals, afford to play with fire. It behooves the colored people especially to keep a close watch on wretches of the Charles type, so that incidents like the murder of Day and Lamb shall never be repeated."

THE NEGRO DESPERADO KILLED.

On Friday afternoon, July 27, several hours after the above was written, information having been obtained as to the probable location of the house in which the negro desperado, Charles, had taken refuge, a squad of police was sent thither to effect his capture. Before it was found in what part of the house he was lurking, he shot down two policemen, one of whom died instantly, the other lingering but a short while. A terrible fight, lasting fully two hours, then ensued between the negro murderer and a large number of officers and citizens, who determined to capture him at any cost. All attempts to kill him or drive him out of the building failed, until it was set on fire. He then had to come out, and met a speedy death, his body being riddled with bullets. Ere he was despatched, he succeeded in killing and mortally wounding six men, including the two policemen murdered two days before. He also wounded seven other persons. So intense was the excitement and infuriation caused by this terrible affair, that the mob which had collected was with difficulty restrained from slaughtering negroes indiscriminately. Despite heroic efforts by the police to protect them, several other negroes were killed, one of them having been arrested in the house where the desperado was harbored. Had it not been for the splendid service rendered by the citizen police and the militia, it is probable that a riot would have ensued, and that there would have been a general massacre of the negroes. Under the circumstances, those whose duty it was to preserve order could hardly have done any better than they did. During the night some unknown person applied the torch to the Thomy Lafon negro school, which was burned to the ground. It was valued at $16,000, and was uninsured.

Later.—Evidence has been obtained showing that the desperado, Charles, was assisted in his last fight by one or two other negroes. Several suspects are under arrest, and the matter is being thoroughly investigated. The city is now perfectly quiet.

WHOM SHALL WE FOLLOW—CHRIST, OR UNCHRISTLIKE MEN?

We know of scarcely anything more amazing than the impotent impudence with which some professing Christians set their own opinions above the express teaching and commands of Christ as regards the duty of disciples and of the church. Such persons are wiser (?) indeed than what is written. It almost passes belief that in this age any man who claims to be a Christian should be so uninstructed and unChristlike as not to believe in foreign missions. The final commission of the Master to his disciples was: "Go ye into all the world and preach the gospel to every creature." Yet in the face of this explicit command, which leaves not a shadow of a doubt as to the great duty of the church, from time to time some would-be Solomon arises and proclaims it abroad that it is none of our business to seek to convert the Chinese, or any other heathen nation, and has the audacity to assert that the gospel is meant only, or at least chiefly, for the Anglo-Saxon race. The Scriptures emphatically declare that "God hath made of one blood all nations of men;" that "Christ is the propitiation for the sins of the whole world," and also affirm that "the same Lord over all is rich unto all that call upon him."

We must believe in the unity of the race, in the universal scope of the gospel, and in its adaptation to the spiritual needs of all men, or else reject the Bible altogether. Either the gospel was meant for all nations, or it was not meant for any.

Which, then, shall we accept—the teachings of Christ, or the idle speculations and gospel-opposing opinions of selfish, sinful, silly men, some of them, perchance, church members?

THE YELLOW DRAGON.

It looks as if Providence had ordered the Chinese Coat of Arms. The Serpent has been the symbol of the enemy from the time of Man's fall in Eden, until the closing chapters of the Apocalypse.

How expressive of the moral characteristics of China's Viceroyal Ministers that are now dealing with all the outside world is this Yellow Dragon! The depth of their statecraft is deeper than the Yellow Sea; their words smoother than oil. That they should be able to say anything, after the continental breadth of their murders, is most surprising. They have destroyed some of the most cultivated, intelligent, and honorable persons sent to the Empire of China, as representatives from the great States of Christendom. They have put to the sword men and women representing the religion of the Western Nations; they have brained children by the thousand; they have tortured, as cannibals do, their own people who have professed the name of Christ, cutting them to pieces while alive.

It has not been without provocation that this vast empire has arisen from seeming stupor to assert itself. When the several states of Europe attack an empire of four hundred million inhabitants, expecting to divide it out among themselves, what wonder if they encounter a resistance only less than a Java earthquake? Armed with war material of the latest invention, both for land and sea, it will be a mercy of God if this vast horde is content to confine itself to its own geographical limits. Already Corea is moving, and the reaction may involve the Pacific Isles, in a general effort to overthrow the governments of Germany, Holland, Portugal, Spain and England in their distant possessions. Even Japan, that is now with the Allies, has a natural sympathy with China, rather than with the nationalities of Europe.

Fortunately the labor of Christian missionaries during the past fifty years has fitted the East with the Word of God, translated into many tongues, and scattered it, so that every man, as on the day of Pentecost, can hear in his own language the wonderful works of God. And by the Book learn the history of his dealing with them and their fathers; and can realize, by the Holy Spirit, the unutterable riches of Christ toward man.

If Christianity remains the same as in the days of St. Paul, it will be by suffering that the sons of God will be brought to glory through the leadership of the Captain of our salvation. Probably for years to come these unchristian, civilized millions will be left to work out the problem of life, through the Spirit of Christ, without any further intervention of Western Christianity. The seed of the gospel has fallen there upon many a field that will prove rich and deep in autumnal wealth—yielding "an hundred fold." The glory of the Lord will spring from the East, a new centre, to illumine the whole earth.

What stern severity do these terrible chapters in the history of missions give to the labor of love! Religion ceases to be child's play. It is felt to be a matter of life and death. "I came," said Christ, "not to send peace, but a sword; if you have none, sell your garment and buy one." With the sword of the Spirit, the Word of God, we go forth, as ever, conquering and to conquer.

When Peter was delivered into the hands of four relays of soldiers, to be executed the next day, the church made earnest prayer for him, and through an iron gate, and iron shackles on his wrists, an angel brought him out into the open street, to the company of disciples, and to liberty. Yet but little prayer is proposed in the churches or Advocates for the deliverance of Christians in China.

The attendance upon the Southern Epworth League Conference, held in Atlanta last week, was disappointingly small. From five to ten thousand delegates were expected, but less than one thousand put in appearance.

THE SITUATION IN CHINA.

The Chinese Government is undoubtedly playing a bold game in dealing with the outside world, and thus far has succeeded astonishingly well. There is the most urgent need of prompt and energetic action on the part of Europe and America in bringing the Celestial Empire to terms, but, as yet, almost nothing has been done, and there is still prospect of a considerable delay before the allied forces advance upon Pekin. It now turns out that the foreign ministers are being held in Pekin as hostages, pending overtures for the abandonment of hostilities. An advance on Pekin by the allies will, it is stated, be taken as a signal for the slaughter of the foreign ministers by the Chinese. Thus the powers are placed in a most perplexing predicament. Meanwhile the noted Chinese viceroy, Li Hung Chang, is showing himself to be one of the wiliest statesmen the representatives of the foreign powers have ever had to deal with.

An official dispatch, dated July 21, has been received in London from Sir Claude MacDonald, the British ambassador in Pekin, which makes it certain that most of the legationers at Pekin are still alive. The message states that all women and children are in the British legation. Casualties to date, sixty-two killed. For nearly a month preceding July 16 the legation suffered from repeated attacks by the Chinese. Since that date an armistice has been in force, but a cordon has been strictly drawn around the legation.

CHURCH DEDICATION.

On Sunday morning, July 22, the assistant editor had the pleasure of dedicating a neat little church called Pine Grove, located about fifteen miles east of Brookhaven, Miss., on the Lincoln circuit, of which Rev. Geo. W. Hiveley (local preacher) is the efficient and beloved pastor. The building has been used for church purposes for some little time, but was never completed until a few weeks ago. On the day of its dedication it was filled to overflowing with attentive auditors. At the conclusion of the services a delightful dinner was served on the grounds. In the afternoon we enjoyed listening to a stirring sermon by that consecrated local preacher, Rev. Milton Ferrel, who resides within the bounds of the Adams circuit.

During our sojourn in the neighborhood, in company with Bro. Hiveley, we were most hospitably entertained by Bro. John Evans, and by Prof. E. L. Sutton, a warm-hearted Baptist brother.

As the country around Pine Grove is being rapidly developed, the prospects for the future growth of the church, the present membership of which is quite small, are favorable indeed.

WHO ARE OPPOSED TO FOREIGN MISSIONS?

The Herald and Presbyter rightly says: "Those who say, 'I don't believe in foreign missions,' put themselves in very objectionable company. Satan does not believe in foreign missions. Infidels do not believe in foreign missions. The worldly-minded do not believe in foreign missions. Neither do stingy Christians."

A NEW BOOK.

PROBLEMS OF LIFE. Selections from the Writings of Rev. Lyman Abbott, D. D. Selected by S. T. D. With introduction by Washington Gladden. 12 mo. 307 pages. Cloth. Price, $1.50. New York: Dodd, Mead & Co.

The selections in this book are from the published writings or reported sermons of Dr. Abbott, from the years 1895-1899, inclusive, and are grouped together in convenient paragraph form, under appropriate heads. It is a volume replete with grand, stimulating, and suggestive thought, and brightly illumines the facts and truths of Christianity as well as the path of Christian duty. The author, who is one of the most scholarly and celebrated preachers in America, is a man of deeply evangelical spirit, and has the skill of making truth appear attractive, impressive, and practical. Among the numerous topics treated of in this book, we note the following: The Home, Character, Love, Courage, Meekness, The World, Luxury, Care, The Brotherhood of Man, The Church, Prayer and Special Blessings, The Bible, Education, God, Christ, The Kingdom of Heaven. Though not designed for consecutive reading, this volume furnishes golden instruction and delightful refreshment for the Christian pilgrim, and light for the truth-seeker. While we do not accept some of the views held by the author, we regard this as an exceedingly valuable and edifying book.

We quote one or two short paragraphs to give some idea of its excellence: "Prayer is not always peacefully talking to God; it is not always quietly listening to God; it is sometimes hard wrestling, not with God, but with ourselves. It is true that we are sometimes to wrestle in prayer, never with God, as though he were holding grudgingly back his gifts, but with ourselves, that we may find our way to him."

"Our earth our best music is dissonant, for our instrument is sadly out of tune. To die is to be set in tune to God's eternal key-note—love. It is to come into harmony with one's self, and, therefore, with God. It is to come into harmony with God, and, therefore, with one's self."

For sale by F. F. Hansell & Bro., New Orleans.

DEATH OF REV. JOSEPH JOHNSON.

The Rev. Joseph Johnson, a superannuated preacher of the North Mississippi Conference, died at his residence in Mt. Pleasant at 4:15 P. M., on July 26. He will be buried in Iuka to-day.

Bro. Johnson has been a traveling preacher for more than fifty years, and was one of the most useful men of North Mississippi and West Tennessee. He died in the faith. A fuller notice will be given soon.

J. W. HONNOLL.

Collierville, Tenn., July 27, 1900.

NOTES.

Let unceasing prayer be made by the church in behalf of all missionaries in China.

***

Give me a teetotal army and I will go anywhere and do anything with it.—Lord Roberts.

***

It is stated that the business failures for the first six months of this year are less than for eighteen years.

***

One hundred thousand copies of Thomas Nelson Page's book, "Red Rock," have been sold, and still the demand increases.

***

Revs. C. D. Atkinson, Geo. D. Parker, and John F. Foster, of this city, attended the Southern League Conference, in Atlanta, last week.

***

We were honored, a few days ago, with a call from Prof. J. R. Preston, the genial and cultured president of Stanton Female College, Natchez, Miss.

***

The recent Theological Institute at Vanderbilt University requested Dr. W. F. Tillett to write a work on systematic theology. He is abundantly able to do it.—Midland Methodist.

***

The Anti Saloon League Convention, which met some time ago in Chicago, elected Bishop C. B. Galloway a national vice-president, and Dr. W. B. Palmore, of the St. Louis Advocate, a national director.

***

We have such a large number of obituaries on hand that considerable delay in the publication thereof is unavoidable. Hence we ask the brethren and friends who have sent in memoirs to please be patient.

***

Alexis Everett Frye, superintendent of public schools in Cuba, reports more than three thousand public schools in operation, with 140,000 pupils. The schools are growing rapidly in favor with the Cubans.

***

It is a heroic sight to see Bishop Wilson turn his face toward the Orient at this time of darkness and bloodshed. That the prayers and affections of his people will follow him goes without saying. He visits Japan, then Korea, then China, reaching the latter about the first of October. This will make his fifth trip to the far East. It is gratifying to know that the ocean voyage always improves his health. Mrs. Wilson is with him. Fair skies be over them, kind winds about them, a gentle sea beneath them, and the wondrous grace of God within their hearts, as they journey for Christ and his church.—Midland Methodist.

Rev. J. M. Alford, the pastor at Leesville, La., writes that he has had eighty-one accessions to the church since Conference.

***

The Wesleyan Advocate mentions that syrup refineries are being set up in several places in Georgia where the cane crop is large.

***

A card from Rev. M. L. White, the pastor at Carthage, Miss., mentions that a splendid meeting has just been closed at Liberty (Leake county). There were eight accessions to the church, and deep interest was aroused among the membership.

***

Says the Central Advocate: "The circle of recognized Christian activities widens. A temperance restaurant has been opened in connection with the Jerry McAll Mission in Paris, and a religious roof garden with daily and Sunday prayer meetings has been inaugurated in New York.

***

The church member who cares nothing for the salvation of his heathen neighbor abroad usually cares very little about his neighbor at home. How can he, when the constraining love of Christ is at so low an ebb in his heart? Nor is it difficult for such a disciple to fall a victim to malice and murmuring.

***

How fond the enemies of mission work are of crying out that "charity begins at home." It does, indeed, but true charity does not stop there. The ones who are the loudest in proclaiming the half-truth mentioned are usually the ones who care very little about the spiritual and temporal needs of the poor and the neglected at home.

***

Wherever the Lord's servants engage in any work that calls for unusual sacrifice and self-denial, such as is not seldom necessary in carrying forward the work of foreign missions, there is nearly always a Judas at hand ready to say: "Why this waste of toil and treasure! Why was not this offering taken and given to the poor?"

***

We had the pleasure, a few days ago, of forming the acquaintance of Bro. W. A. White, son of Rev. B. F. White, of this city. Bro. White was graduated with the A. B. degree at Vanderbilt last June, and has made arrangements to establish a training-school for boys at Anniston, Ala., this Fall. We wish him all success in this most worthy undertaking. He is spending a couple of weeks in the city on a visit to his father.

***

We learn with deep regret of the death of Sister Mary B. Norwood, the mother of Rev. Noel B. Norwood, formerly of the Louisiana Conference, and of Rev. D. P. Bradford, of the Mississippi Conference. She was for many years a resident of East Feliciana parish, La. She peacefully passed away on the sixteenth ultimo, in Martel, Fla., at the home of her daughter, Mrs. Minnie Norwood Rose. We tender the bereaved ones our sincerest sympathy.

***

On the twenty-fourth ultimo our worthy friend, Mr. Clarence N. Smylie, of Meridian, Miss., was united in marriage to Miss Ada Skelloy, of this city, the ceremony being performed at the residence of the bride's parents by Rev. McF. Alexander, pastor of Prytania Street Presbyterian Church. It was a quiet, home wedding, only the family and a few friends being present. Bro. Smylie is said to have selected a most excellent helpmeet. The happy couple expect to make Terry, Miss., their home. May happiness attend them, and Fortune smile upon them.

***

We are exceedingly sorry to learn that our highly esteemed friend, Dr. W. L. C. Hunniontt, of the Mississippi Conference, has, for a week or more, been dangerously ill at Natchez, Miss. He is being tenderly cared for at the home of Bro. Gus J. Bahin. Sister Hunniontt was called to his bedside early last week. The latest news is that he is now considered out of danger. On account of his illness the Doctor was prevented from attending the Natchez District Conference, which met at Harriston last week, and over which he expected to preside. May this noble servant of God be spared many years to the church!

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

The editor regretted very much ol being able to attend the Southern eague Conference; bnt for the erious illness of the little one, he ould have been there.

Let all the preachers go back to he old way. Call mourners, and alk to them and pray with them in he old-fashioned way. We make a lea for the old way.

We are glad to give apace for the ery encouraging report from the Meridian District League Conference. Wish we could have been there.

The Meridian District League Conference was held in Central Church, Meridian, July 10-12, and was a most enjoyable and profitable occasion. M. W. D. Hawkins presided throughout the Conference.

The address of welcome by Mr. Marvin Ormond, of Central League, was responded to by Miss Cora Harrington, of Daleville. We were favored and helped by the presence of Mr. G. H. Mathis, of Columbus, whose inspiring addresses and encouraging words were a great feature of the Conference. Her exemplification of a League social was very fine and much enjoyed. Those who were present will not forget the Butterflies and Sunflowers, and especially the young bachelors and spinsters who united their sundered hearts.

Rev. Richard Wilkinson, of Aberdeen, delivered a lecture on "The Twentieth Century Man," which was highly appreciated.

The committee on the Plan of Work brought in a resolution recommending the holding of advisory meetings annually at three points in the district, viz.: Meridian, Landerdale, and Waynesboro.

Many interesting papers were read and discussed with much freedom and profit. The paper by Miss Maggie Kennedy, of Lauderdale, on "How to Conduct a Literary Meeting," was ordered to be sent to the NEW ORLEANS ADVOCATE and Epworth Era.

The following officers were elected: President, Rev. H. M Ellis; first vice-president, Mr. J. B. Holland; second vice-president, Miss Vic Wise; third vice-president, Miss Cora Harrington; superintendent Junior Department, Miss Nannie Ledyard; secretary, Miss Myrtle McConnell; chairman Missionary Committee, Dr. H. F. Tatum.

Absentees will never know how much they have lost by not attending this most helpful League Conference.

W. D. HAWKINS, Pres.
A. T. BELL, Sec.

For Debilitated Men,
Horsford's Acid Phosphate.
Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

RESOLUTION.

PASSED BY THE DURANT DISTRICT CONFERENCE, APRIL 28, 1900.

Your committee on the Twentieth Century Thank-offering beg leave to submit the following report:

Realizing the great importance of this subject, and that our people are thoroughly educated on the subject, we are forced to the conclusion that the time has now come for action.

Resolved, therefore, that we recommend that the pastors of the various charges proceed at once to collect this fund.

H. CHRISTMAS, for Com.
W. L. ANDERSON,
Sec. of Dist. Conf.

P. S.—This would have been sent a month ago, but was mislaid.

W. L. A.

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

India Famine Relief Fund.

Previously acknowledged	$202 91
Monroe (La.) Missionary Society	10 00
W. F. M. Society, Brandon, Miss.	3 50
T. A. Lee and wife, Wesson, Miss.	10 00
Brandon mission, collected by Rev. W. A. Terry	3 51
Shiloh Methodist Church, forwarded by Rev. P. D. Hardin	2 25
Total	$2 2 10

A NOBLE WOMAN TAKEN FROM US.

We are deeply pained to learned of the death, which occurred at Shreveport La., July 21, 1900 of Mrs. J. F. Foster, corresponding secretary of the Louisiana Conference W. F. M. S. She was one of the most gifted, useful, and consecrated women in the church, and will be missed more than words can express. As Sister Fullilove well says: "Her decease has cast a deep shadow over the whole membership of the Society as well as the church and entire community of Shreveport—her native place." May the Lord graciously bind up the crushed and bleeding hearts of the bereaved ones. A more extended notice will appear next week.

For Sale at a Bargain.
A scholarship in Mooney's School Franklin, Tenn.
REV. W. C. BLACK,
512 Camp St, New Orleans, La.

LETTER FROM "GILDEROY."

Mrs. G. H. Mathis, of Columbus, Miss., has an article in your issue, of July 19, on "The League—Some Plain Facts." It strikes me that some of Sister Mathis' facts are not facts.

First: One of the main objects in the organization of the League was the education of "our young people in the missionary work of the church." (See Discipline, par. 248.) I am glad the Leagues are engaged in this work.

Second: There is a "Holston Plan," first adopted by the Leagues of the Holston Conference, but I know nothing of a "Holston-Cobb plan." (See Fifty-fourth Annual Report of Board of Missions, page 102.)

Third: I have spent two days trying to find out the amount of that "big debt with which the Board of Missions has again overwhelmed the church, and for which the Epworth League of the church is largely responsible." I have exhausted all the sources of information at my command, and I fail to find it. It is not in the report of the Board of Missions, nor in the report of the treasurer. I would be glad to know the amount that "overwhelms the church and burdens the League." The balance sheet of the treasurer can be found on page 146 of the last annual report of the Board. It is all-important to have the facts in every matter. If the bills payable to the treasurer are good, then the bills payable by the treasurer are more than secure, and a balance of $16,722.94 in cash on hand, or was the first of April last.

Fourth: It is news to me that the Board of Missions pays Mr. Cobb's expenses to the State League Conferences to "monopolize the whole thing, and to dictate plans for the incoming year." If I were a young Leaguer, I would not be monopolized or dictated to by anybody. As I think, the Holston Plan has been wisely, earnestly and judiciously presented to the Leagues, and they have seen the wisdom and need of it, and have voluntarily adopted it.

Surely no large number of Leagues or Leaguers are "so disgusted with a plan adopted by their own State organization as to withdraw from it." If that is a fact, then all such Leagues and Leaguers are in a bad way. There must be some mistake about this.

I write more to elicit facts than to provoke controversy.

GILDEROY.

That Missionary Meeting in Jackson, Aug. 14 and 15.

Not only is every "beloved" presiding elder in the Mississippi Conference, and every member of the Conference Board of Missions, invited to attend that meeting, but also every member of the Conference Sunday-school and Epworth League Boards is most cordially invited to meet with us. Many important matters will be discussed, vitally interesting to every child of God. We do not purpose to "invade" any other department of church work, or to provide for the payment of any "overwhelming debt" of the Mission Board, except what is involved in Matt. xxviii, 18-20, and Rev. xxi, 17. The Board of Missions is not in debt one cent. The individual church members owe much money to the missionary cause, but there is no 'missionary debt," as we commonly use the term.

T. L MELLEN,
Miss'y Sec'y for Miss. Conf.

Do You Know?
That when your bowels are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
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DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.
TESTIMONIAL.
July 28, 1899.
Dear Sir:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
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Scholarship in Scarritt Bible and Training-School.
Applications for the use of the Myra Smith Scholarship, owned by the North Mississippi Conference Home Mission Society, should be sent to the undersigned before Sept. 1. Missionary candidates will be given preference, but, should none apply, the position will be open to any Christian young woman who is properly recommended.
MRS. ROBERT SOMERVILLE,
Monteagle, Tenn.

Send your daughters to Port Gibson Female College. Competent faculty; good accommodations; cheapest rates in the State. For particulars, address Rev. L. S. Jones, Port Gibson, Miss.

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The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.
This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

Free Kindergarten Training-School.
The Training-school of the New Orleans Free Kindergarten Association offers an opportunity to well-educated young women who wish to fit themselves for the kindergarten profession. The rate of tuition is low, and board may be obtained at moderate prices. The new term begins October first. For full information address, Miss Katharine W. Hardy, 1202 Annunciation St., New Orleans, La.

Attention!
"Pharr Hall," Centenary College, will furnish pupils board—mea s and room cleaning—at $8.75 per scholastic month. Terms will be cash in advance each month. The above cheap rates can not be offered on any other basis. The food will be wholesome and well prepared. Every effort will be made to give satisfaction, and to make both the "Hall" and dormitories home-like.
Write the manager, L. L. UPTON.

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It has paid to living members	$283,157,627 84
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,748,910 26
And now holds for the security of its present members	277,517,325 10
Paid to and invested for its members	$765,266,235 43

THE POLICIES OF THIS COMPANY
are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or hrasss. Being practically incontestable, they provide a legacy and not a lawsuit.
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Prudential Building, Atlanta, Ga.

Hollins Institute
will open its 68th session on the 19th of September, with its accommodations increased from 175 to 225 boarders.
This is a school for girls and young ladies in which all the solicitude, watchcare, supervision and inspiration of a cultured Virginia family prevail. Literature, Languages, Histories, Sciences, Music, Art, Elocution, etc., are taught under high standards. The Faculty and management is composed of 10 gentlemen and 20 ladies. The Eclectic system is used. Diplomas are issued in all departments, each of which is presided over by a University graduate. Graduates of this school are holding positions of influence and prominence in this and other countries. The school is located on the N. & W. Ry. (Shenandoah Division) 7 miles north of Roanoke City—a region unbounding in scenery beautiful beyond description, and redolent of health. There are six main buildings, all of brick, with extensive verandas, all connected by covered ways. It owns 500 acres of land and valuable mineral springs—Sulphur and Chalybeate, which conduce largely to the health and vigor of growing girls. A delightful home for girls during the period of development, and girls from all sections delight to be here. Write for catalogue.
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Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's **Swamp-Root** is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.

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Pulling the weeds from the garden,
Driving the cows home at night,
Dropping the corn in the Spring-time,
Nailing a pale on tight;
Hunting for eggs in the barnyard,
Looking for turkeys astray,
Carrying lunch to the reapers,
Tossing the new-mown hay;
Riding the horses to water,
Feeding the chickens and cows,
Throwing the hay to the mangers,
Down from the fragrant mows;
Whitewashing corn-cribs and fences,
Gathering fruit from the trees,
Covering flower-beds in Autumn,
For fear of an early freeze;
Pumping the clear, cold water,
Chopping an arm-load of wood—
These are the farmboy's gymnastics;
They're cheap, but none the less good.

Michigan Advocate.

"GO ON, SIR, GO ON!"

Arago, the great French astronomer, tells us that he became so discouraged in the study of mathematics that he almost resolved to abandon his effort. He was just about ready to give up when he happened to notice something printed or written under the paper binding of his book. He unfolded the leaf and found it was from D'Alembert. The letter said: "Go on, sir, go on! The difficulties you meet will resolve themselves as you advance. Persevere, and the light will dawn and shine with increasing clearness upon your path." This striking passage made an impression upon the young mathematician's mind which he never forgot. It was a perpetual spur to his ambition, and came to him just in the nick of time. He resolved then and there that he would surmount every difficulty; then he would become a great mathematician himself. He tightened his grip and urged himself on until fame took him up and told the world the story of one of the greatest astronomers of his time.

Hanging on was one of Grant's strong points. He did not know how to let go. He would keep pegging away, no matter what the obstacles, until he triumphed.

The race is to the plodder. I have in mind several very brilliant graduates of last year and years before, who promised a great deal, and of whom friends predicted great things, but somehow they have disappointed all expectations, simply because they lack sticking qualities. They are good scholars, and they imagined because they ranked high in college that they would rank high in life without great effort.

But they lack the hanging-on quality. They do not realize that, in practical life, the race is to the plodder, and not necessarily to the swift. This is why so many brilliant class leaders have become disappointments to their friends. The chain is no stronger than its weakest link, and lack of perseverance is a fatal deficiency which nothing else will supply.

Perhaps the greatest secret of success in life is due to those sticking qualities. Grip conquers the world—the faculty of sticking and hanging on when everybody else lets go. It is the five minutes more which wins the battle—the dogged perseverance, the determination of never giving up until death or victory comes.—Siftings.

WHAT A CHILD'S KISS CAN DO.

In a prison in New Bedford, Mass., there is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last Spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of his fellow-conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel. While never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse.

One day in June a party of strangers came to the institution. One was an old gentleman, the others ladies, and two of the ladies had small children. The guide took one of the children on his arm and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him: "Won't you help this little girl upstairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands and said: "If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father would. Halfway up the stairs she kissed him. At the head of the stairs she said: "Now, you've got to kiss me, too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in all the place gives less trouble. Maybe he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by the child proves that he may forsake his evil ways.—Selected.

SMASH THE TRAPS.

Gen. Booth tells the following anecdote: "A little girl, whose older brother's lack of compassion for small creatures distressed her, injected this into her bed-time prayer: 'O Lord, don't let the little birds get into Robbie's trap in the garden. Please, don't let them! Oh, I know they won't! They can't! Amen!'

"'Dolly,' said her mother, 'what makes you so certain?'

"'Why, 'cause—'canse I went out in the garden and smashed the trap.'

"We pray for souls threatened by the traps of Satan," said the general, "but that's not enough. We must smash the traps."—Michigan Advocate.

That is a good lesson, and it ought to be well learned and applied by every State and municipal government and every church member. But what can we think when the States and towns are setting the traps for our boys and men?

Atlanta, Georgia, and other towns are setting the death traps, the whisky saloons, in many places, and members of the churches are helping to set them by giving their votes to the unholy work. The lives, souls, welfare, happiness and general success of thousands of our citizens are caught and ruined in these traps, and yet we help to carry them on. We see the evil, but we haven't manhood enough to smash the traps. Poor, feeble manhood!—Wesleyan Advocate.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

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Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. On injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

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WHY SO MANY FAIL.

President James Rea, of the New York Commercial Teachers' Association, tells, in Success, for July, why many persons fail to obtain and hold good positions:

"Many young men fail to achieve success because they lack the power or inclination to do hard work. The head of one of our large department stores, in addressing a body of teachers, said: 'No man in the practical world of to-day can hope to get on if he shirks his work. I ask you to use all your power and influence to instill in the minds of those you teach the truth that a man owes work to the world, while the world does not owe him anything.' An expert accountant of many years' practice said: 'The best man I ever had in my employ was a plodder.' The writer, in his experience as a teacher, coming into contact with many thousand young men, has rarely, if ever, found a student who did not possess sufficient ability to make a successful start in life if he was thoroughly imbued with the precept—'Keeping everlastingly at it brings success.' Many young men fail to render valuable service through lack of ability to do accurate, systematic work. The business community demands well-trained minds, capable of grasping details and carrying out instructions in a correct and orderly manner. The young man who possesses this faculty is a rarity, and never need be without profitable employment.

"Above all else, the young man who would succeed must be honest and temperate. He must be what he would appear. There is a premium upon those who possess sterling manhood, fixity or purpose, and a determination to overcome obstacles. Life's highest prizes are within their grasp."

THE SALT OF LIFE.

Enthusiasm, like beauty, is a divine gift, and yet it can be cultivated. To the admonition of the wise man then, "With all thy getting, get understanding," I would add this other, With all thy getting, get enthusiasm. It is the salt of life, the transmuting power that renews and enriches everything it touches. It gives new heart and courage to the timid, new hope to the disheartened, and to the already strong and courageous increased power for good.—Orison S. Marden, in Success, for July.

WHY GRANT NEVER SWORE.

While sitting with him at the camp-fire late one night, after everyone else had gone to bed, I said to him:

"General, it seems singular that you have gone through all the tumble of army service and frontier life, and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation."

"Well, somehow or other, I never learned to swear," he replied. "When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to rouse a man's anger; and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact, I never could see the use of swearing. I think it is the case with many people who swear excessively that it is a mere habit, and that they do not mean to be profane; but, to say the least, it is a great waste of time."—Michigan Christian Advocate.

GERSTLE'S FEMALE PANACEA.

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TRADE MARK.

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by giving her health and strength, and when she enters that critical period of maturer womanhood known as the

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it furnishes her strength and vigor to pass through it safely and free from pain and disease. She is cheerful and happy.

Buy a Bottle To-Day

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RECOVERING HER HEALTH.

I have a lady friend who was completely prostrated by Change of Life. I induced her to use G. F. P. and St. Joseph's Liver Regulator. She at once began improving and now, owing to the efficacy of this treatment, she is about restored to health.

MRS. NANNIE HILLEBREW,
Ebenezer, Miss.

Write to the Ladies' Health Club, care L. Gerstle & Co., Chattanooga, Tenn., for free advice concerning treatment of your complaint.

WHY JENNY LIND LEFT THE STAGE.

"The Swedish Nightingale, Jenny Lind," says Onward, "won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in privacy.

"Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset.

"They talked and the conversation drew near to the inevitable question. 'Oh, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?'

"'When every day,' was the quiet answer, 'it makes me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else should I do?'"

HE DROPS THAT KIND.

Sam Jones, the evangelist, asks the following pertinent question:

"Do you know that boys are more particular who they go with than girls? You may think it is a strange statement, but it is so. A girl will go on the street in open day with a boy that gets drunk, but the minute a boy finds out that a girl drinks, he drops her. I wish our girls would be as particular with whom they go as the boys are."

THE WATCHWORD OF SUCCESS.

A boy walked into a London merchant's office in search of a situation. After being put through a series of questions by the merchant, he was asked: "Well, my lad, what is your motto?" "Same as yours, sir," he replied. "Same as you have on your door—'Push!'" He was engaged.

There is a neat bit of philosophy in the story of the little girl who, having read a book on such subjects, told her smaller sister, whose birthday came in December, that people born in that month invariably had very bad dispositions. The little one, after a moment's thought, said, gravely, "Jesus was born in December." There is no force so great as the expulsive grace of God.—Central Advocate.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Drug gists. 50c and $1.00 bottles.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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Teachers Furnished.

If any one is in search of a good teacher, the East Mississippi Female College has a number of former graduates well trained and equipped. We shall be glad to help any one get a good teacher without any charge.

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can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

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Is grocery money earned. And you save it when you buy here?

Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving too.

The Price List shows the littleness of prices; the goods speak most eloquently of the qualities.

The combination wins.

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I especially solicit out-of-town trade.

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RANDOLPH-MACON ACADEMY—For Boys, BEDFORD CITY, Va., (S. W. Va.) Conducted by Randolph-Macon College. Best equipped [illegible] South. Ranks with best in U. S. Modern conveniences and appliances: gymnasium, etc. Terms low. Address E. SUMTER SMITH, Principal.

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OBITUARIES.

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PATTERSON—MARY VIRGINIA, eldest child of J. D. and L. Weathersby, "favorite with parents and other children," was born near Hebron, Lawrence county, Miss., Aug. 27, 1876; married to F. E. Patterson, of Rocky Springs, Claiborne county, Aug. 19, 1896; died March 8, 1900.

"A little child shall lead them." A gentleman gave Mr. Jones twenty-five cents to give to see as I wished, expressing great regret at his inability to give more. Told him of the death of his little boy; that he had not been a Christian, but determined to be one. Said he did not know me, but heard me give a talk on missions once. Two years previous I gave a talk (sot for money) in behalf of the W. H. M. S. at the church near his home; so I placed the name of Robert Duncan Patterson on the baby Roll. This beautiful child, with his winsome baby grace so lovingly enshrined in the hearts of parents and all connections of both families, "like the flower dispensing fragrance in the morning and withering at eve, lent sweetness to the home but a little while, was transplanted to the heavenly garden, May 3, 1900.

Not long since the father wrote me from Hebron. The mother, while on a visit to her parents, died, after a short illness, from la grippe and pneumonia, leaving a baby four years old, which bears the mother's name. He never fully recovered from the grief occasioned by Robert's death. She would talk often of now she loved her sorrow, and how happy she would be when called home; seemed to realize that her stay was short. To hear her talk, and her complete trust in Jesus, was sublime. Did not belong to any church, but intended to unite with the Methodist Church as soon as she could attend meetings." Under last illness "expressed willingness to die, only hating to leave her loved ones behind." He did not reach Hebron until she was dead, but his name was her last word. Beautiful she was the most amiable girl he ever knew; loved wife, loving mother, dutiful child.

May the breathings of the Holy Spirit upon the hearts of the bereaved husband, parents—for whom she so often most earnestly prayed—three sisters, brother, and little daughter, lead them to "call upon" the Lord "in the day of trouble," and at last be a reunited family in heaven!

I know our good friend, cultured, noble, will pardon some extracts from a recent letter, full of grand and lovely thoughts: "At times my soul seems bound to earth with its own sorrow; a sorrow that is so deep that at times I feel that life is not worth the battle. Oh, to give up and die! Then, thanks be to God when my heart seems breaking, I hear that blessed promise, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Remembering my own nothingness, I would be content to stand in some obscure corner, gazing with enraptured eyes, unnoticed and alone, crying with a glad shout, 'Abba, Father.'" MRS. E. D. JONES.

BROADFOOT—PETER BROADFOOT was born in Chesterfield district, S. C., Sept. 22, 1833, and died April 12, 1900, aged sixty-six years six months and twenty days. He moved with his parents to Mississippi in 1836, and to the community where he has since lived in 1841. He enlisted as a soldier in the Confederate Army in 1861, and afterwards joined the Sixth Mississippi Battalion, which was converted into the Forty-sixth Mississippi Regiment. He made a faithful soldier unto the end of the war. He was married to Miss Sarah A. Grigne, Nov. 15, 1865. This union was blessed with a family of eleven children, two of whom died before their father. The other nine are left, with their mother, to mourn their irreparable loss.

Bro. Broadfoot joined the M. E. Church, South, in the Summer of 1866, during the pastorate of Rev. R. J. Jones at this place. While we may not be able to say that he was a great man, we may say that he was a good man, and was faithful and true in all the relations of life, and especially a faithful follower of Jesus Christ. To the Father, who is able to heal the broken-hearted, we commend the bereaved family. D. C. LANGFORD, Pastor.

Trenton, Miss.

MATTHIS—MARY ELLA, infant daughter of Dr. E. J. and Mary Matthis, of Quitman, Miss., was born Oct. 9, 1898; was baptized by the writer on Sept. 3, 1899, and was taken to heaven on May 15, 1900, after a short illness. She was a lovely child, beautiful in disposition as in feature, intelligent above the average, and, needless to say, the darling of her parents and grandparents. Brief was the visit she made to the Quitman home, but through the grace of Jesus she now dwells, and shall abide forever in the home of her heavenly Father, whence the echo of her sweet voice and the influence of her precious memory shall come back to earth, calling father and mother and brother and sister to join her in the better land. May they always hear that voice, and feel that influence, and realize that the family circle is not broken, but that Mary Ella is only separated from them for a little while, and waits their coming to the ancestral home!

That perfect acquiescence in the will of that God who doeth all things well may fill the hearts of Bro. and Sister Matthis, is the prayer of their pastor. A. T. BELL.

RITCHEY—JAMES NATHANIEL, son of N. A. and M. E. Ritchey, was born Aug. 14, 1896, and died March 11, 1900, aged three years six months and twenty-nine days.

Another precious little jewel has been deposited in the heavenly treasury. Now that the little chair is vacant, and the sweet little voice is hushed, and the innocent little footfalls are no longer heard, as they once were, going to and from the innocent employment of childish play, may father, mother, sisters and friends remember that little Bud is not dead, but peacefully asleep in the tender, loving arms of Him who said, "Suffer little children to come unto me, and forbid them not, for of once is the kingdom of heaven." Your priceless jewel has been placed beyond the cankering influence of a sinful and troublesome world, and deposited among the riches of that world beyond this veil of tears, where all is joy, peace, and happiness. "Blessed are they that mourn, for they shall be comforted" (The Master). J. B. BLACKBURN.

GASTON—MRS. ETNA M. GASTON (nee Moss) was born in Choctaw county, Miss., May 19, 1878; was married to Mr. Wade H. Gaston, of the same county, Jan. 5, 1899, and died at the home of her parents, Mr. and Mrs. S. E. Moss, near Chester, Miss., May 29, 1900.

Sister Etna was a great favorite in the family and among a large circle of friends. Always affable, genile, patient and true, she won all hearts. See joined the M. E. Church, South, when just a little girl, and never violated a clegie one of its rules to the day of her death. Having thus lived a beautiful Christian life, her future is secured. She leaves to mourn her absence a gallant and devoted young husband, parents, brothers, and sisters. This was one of the most devoted married couples I ever knew, and her father's family was, and is, a model of Christian self-sacrifice to family devotion. They have assurance that they will strike hands with her after a season.

W. L. ANDERSON.

WALTON—MRS. SALLIE WALTON (nee Mosley) was born in North Carolina, Dec. 6, 1840, and died May 14, 1900, in great peace with her Lord and Savior. In early childhood she moved to the State of Mississippi, and settled in the western part of Tallahatchie county. She made a profession of religion and joined the M. E. Church, South, in the year of 1880, at Ebenezer Church, on what is now the Oreola circuit.

Sister Walton was educated at Grenada College for Young Ladies, and after finishing school she was married to Mr. I. D. Wallace, and as a result of the union, six children were born unto them, three of whom are still living and three have gone on before. May the grace of God that was her comfort in death be the comfort of the bereaved in life!

R. S. LAWSON.

Oreola, Miss.

P. S. North Carolina Advocate please copy.

KENDALL—Resolutions adopted by the second Quarterly Conference of Shiloh circuit, Mississippi Conference, on the death of Rev. Louis KENDALL:

Whereas, It has pleased "Him who doeth all things well" to remove from us our beloved brother and fellow-laborer, Rev. Louis Kendall, who was, for many years prior to his death, a local elder in the M. E. Church, South, living in the bounds of the Shiloh circuit; therefore, be it

Resolved, By the Quarterly Conference of Shiloh circuit, Forest district, of the Mississippi Conference, in session at Salem Church, April 30 1900, that in the death of Bro. Kendall we have experienced a great and heartfelt bereavement. In his death the church has lost an able and faithful minister of the gospel, who, both as an itinerant and local preacher, wrought long and successfully for her good. Strong in intellect, pure in character, sincere in purpose, and unwavering in his devotion to right, the community and church have lost a wise leader and trusted counselor, the country a patriotic and public-spirited citizen, and his family a kind and devoted husband and father.

Resolved, That we hereby extend to the bereaved relatives our heartfelt sympathies and prayers. We commend to them the gospel of comfort our brother preached so long, which will sustain them now, and fleshly feed them where "God will wipe away all tears." We rejoice in the priceless heritage which he has left them and us, and pledge ourselves ever to revere his memory and strive to emulate his virtues.

Resolved, That a copy of these resolutions be furnished the widow of our deceased brother; also a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

(Signed) P. D. HARDIN,
S. D. RHODES.

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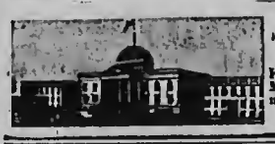

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CHICAGO.

NEWS OF THE WEEK.

It is said King Humbert carried life insurance policies aggregating $7,000,000.

Telegraphic communication between Shanghai and Chee Foo has been restored.

The Chinese threaten to kill remaining legationers if the allies advance on Peking.

President McKinley sent a message of condolence upon the death of King Humbert.

The Atlanta Convention of the Epworth League was brought to a close last Sunday.

Gov. Candler of Georgia thinks the President should send 100,000 men to China at once.

The Italian Parliament will meet immediately upon the return of King Victor Emanuel III. to Rome.

Col. Wm. J. Bryan says he will make imperialism the keynote of his speech of acceptance at Indianapolis.

The War Department intends to purchase several additional batteries of mountain guns for service in China.

Assurances have been conveyed to the Italian Government that the Vatican will make no attempt to embarrass the Ministry.

The Dutch steamer "Prinz Wilhelm I." was wrecked on the north side of the Island of Inagua. The passengers and crew were saved.

The dronth and hot weather in London has been broken. During the past twenty days all records for the past forty-three years for high temperature were surpassed.

Telegrams from all towns and villages of Italy show that all the country deeply mourns the death of the King. Everywhere flags are half-masted and shops are closed.

It is reported from Shanghai that the Boxers attacked the missionaries and native Christians at Pao Ting Fu on July 9. A foreign physician and 2,000 converts were massacred.

Emilio Silvertri, a young Italian millionaire, has almost compisted the organization of an expedition to the North Pole in search of the Duke de Abruzzi, King Humbert's adventurous nephew.

Messages have been received by both the Presbyterian Board of Foreign Missions and the American Bible Society corroborative of the report that the missionaries at Pao Ting Fu had been massacred.

As a mark of appreciation of the conclusion of the commercial agreement between the United States and Germany, the Emperor has conferred orders upon several diplomats engaged in bringing about the result.

A cablegram says the Chinese General, Li Ho Keih, is now marching on Peking. He has ordered his troops to exterminate all Christians. Already one French priest and from 2,000 to 3,000 natives are reported to have been slaughtered.

An imperial Chinese decree says: "The foreign ministers are happily at present safe and sound, except Ketteler. We are having the foreign legations supplied with provisions and fruits as a token of the interest we feel in them."

Arrangements have been completed for the purchase by the United States from Spain of the Islands of Cibitu and Cagayen, southern islands of the Philippine archipelago, outside the boundary prescribed by the treaty of Paris.

A dispatch from Foriesburg says the capture of the town was preceded by fighting, which was stubbornly contested for two days. Hunter's forces had the hardest work in forcing Relief's Nek, his casualties amounting to about 100.

The latest imperial edict, or which purports to be an edict, says the foreign ministers in Peking are held as hostages pending overtures for the abandonment of hostilities. The edict also commands that no foreigner shall be allowed to escape from the interior.

Robert Charles, the murderer of Capt. Day and Patrolman Lamb, was captured and killed on Friday, but not before he killed three men and wounded six others. New Orleans was again under martial law. A negro schoolhouse was burned at midnight on Friday by rioters.

OFF THE TRACK means great disaster when applied to a fast express train. It is just as bad when it refers to disordered blood or deranged stomach. Hood's Sarsaparilla puts the wheels back on the track by curing the troubles.

Indigestion, nausea, are cured by Hood's Pills.

A messenger sent from Tien Tsin on July 10 returned from Peking on July 24. He reports that imperial troops surrounded the Tartar city. They told the messenger the legationers were safe. Fighting stopped on July 14, and four days later the Imperial edict was issued enjoining the protection of foreigners.

King Humbert of Italy was assassinated at Monza, Italy, on Sunday by a man named Angelo Bressi, who shot the King three times as he entered his carriage. It has been ascertained that Brezzi resided for about a year in Paterson, N. J., and that he went from this country to carry out an anarchistic plot.

LEMONS AS MEDICINE.

They regulate the Livor, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:

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Mozley's Lemon Elixir

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO,
West End, Atlanta, Ga.

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common sense educators in the land. Read his advertisement and see what he has to say.

South Union Camp Meeting.

The South Union Camp Meeting, Chester charge, will open on Friday, Aug 24, at 7 P. M., and run one week All former pastors are urged to attend, and all earnest church workers in reach cordially invited to come and assist in the meetings The presidents and agents of our North Mississippi Conference Colleges and the Orphans' Home are invited to visit us then.

A revival is the chief aim in view. The revival work will be committed to the special direction of Revs. W. J. O'Bryant and W. T. Browning These are true men of God, and noted in revival work.

Pray that we may have a great meeting.

W. L. ANDERSON, P. C.
Chester, Miss., July 27, 1900.

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We call the attention of our readers to the advertisement of Tulane University published in this issue.

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A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.
Bridgeville, Miss.

MARRIAGES

TAYLOR—THOMPSON.—At the residence of Col. W. B. Barnard, Anguilla, Miss., July 12, 1900, by Rev. Geo. P. McKeown, Mr. Frank Taylor and Miss Sadie Thompson, both of Percy, Miss.

PATTON—BROWN.—At the residence of Mr. Reid, McNeal, seven miles southwest of Gunlown, Miss., July 25, by Rev Robt. A. Clark, Mr. J. D. Patton and Miss Rebecca Brown.

CAMMACK—WALTON.—At the parsonage, Lula, Miss., July 22, 1900, by Rev W. L. Graves, Dr. A. Cammack to Miss Emmie Walton, both of Coahoma county.

BELL—EADS.—At the home of the bride's father, July 25, 1900, by Rev. W. L. Graves, Mr. H. G. Bell, of Beaumont, Texas, to Miss Fannye Eads, of Tunica county, Miss.

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WILS WILLIAMS, Sec'y.

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When answering advertisements please mention the ADVOCATE.

Christian Advocate.

VOL. 47.—NO. 32. NEW ORLEANS, THURSDAY, AUGUST 9, 1900. WHOLE NO. 2294

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

LETTER FROM CHINA.

DEAR DR LAMBUTH: By the steamship "Coptic," of the twenty-third instant, I acknowledged your telegram, and also gave yon some particulars of the sitnation. There has been a slight improvement dnrlng the week. Shanghal is now pretty well protected, and the Chinese officials are co-operating most oordially, so that all apprehension of tronblo here has nearly abated. At the north, however, there is not mnch, if any, improvement, beyond the fact that the foreign forces are beginning to mako themselves felt. The Takn forts have been captnred (they gnarded the entrance to the Peiho, yon know), and relief forces have reaohed Tien Tsin, and also fonnd and bronght in Admiral Saymonr, with his beleaguered detachment, which failed to reach Peking, and had to retnrn to Tien Tsin, after an absenoe of abont seventeen days. No reliable news as yet from the legations at Peking, and great anxiety is felt for their safety.

The powers are working together with the ntmost nnanimlty and cordiallty, and there is, I think, a pretty general determination that the dupliolty of the Chinese Government must end with the close of this campaign. In other words, the reactionaries are to be snppressed, and the Emperor restored to his throne and power. With that objeot in view, the allied powers are making their way to Peking, and the Chinese of the provinces are in full sympathy with their purpose and movements. It is on this account that there is bnt little fear of war with China. It is an Imperial riot that is being snppressed, an imperial revolt against reform and progress, confined almost exclnsively to Peking and the Empress Dowager and her advisers. These are anti-foreign, and welcomed the Boxers, with their repnted magio powers, in the hope of driving all forelgners ont of the conntry and extinguishing their influence altogether. In other words, this is—may we not hope?—the final drama in the long struggle between the East and West, light and darkness—the old and the new civilizations. Of this, at any rate, I feel assnred; so fnlly assnred that I connt it no prophecy: that when the allies retire, they will leave China restored, and reform and progress fnlly reinstated.

This being the case, I can not too strongly nrge and insist on onr Board and chnrch doing all that has already been projected in their plans for China. This closing year of the century shonld be crowned with snccess in China. Its opening is now assured, and when it comes, there will be an overwhelming demand for onr missionary work—particnlarly books, edncational, religions, and literary, and for schools. Now is the time to set np onr press and to fonnd our projected school in Soochow.

The present reform spirit in the country was prodnced by onr literature, and when this campaign sets it free again, it will tax all onr resources to provide for its demands. You will be glad to know that, notwithstanding all the drawbacks, funds continue to be received from the Chinese from the school in Soochow, abont $19,000 being now reported. With the restoration of peace, and the assurance of reform and progress from Peking, the conntry will once more respond most eagerly and liberally to onr plans, and success wait on onr efforts to give China a better literatnre and more of it, and a better edncation with increased facilities.

Now, let the chnrch respond, not only with the money, but with the proper men—men for the projected press and Pnblishing Honse, and men—experienced, up-to-date men—for the college, or nniversity, in Soochow. We mnst show that we are in earnest, and for once rise to the occasion—the grandest, I believe, in the history of world-wide missions. May the Lord help yon, my dear brother, to meet the demand as it should be met—no more makeshifts, no more playing at missions, no more one-man concerns. Let ns have the trne thing, or retire altogether.

In earnest, Yonrs,

Y. J. ALLEN.

Shanghai, China, June 29, 1900.

P. S.—Referring again to your cablegram advising that onr missionaries in the interior take proper precantions, etc., allow me to say that yon mnst not snppose that we were all canght napping, as were the ministers in Peking, for as early as Feb. 16 I wrote to the Nashville Advocate—via March 22nd issne—calling the attention of our people to the gathering storm. Bnt that was not all. I wrote to my brother-in-law, Mr. F. E. Haskell, late chairman of the American Association here, advising prompt action, which was taken by telegram to President McKinley, and by letter to the Secretary of State; also advising Minister Conger at Peking; and, fnrther, to secnre nnity of action, I got an English friend to likewise move the British (China) Association to commnnicate with the Asiatic Association in London, which was done. Bnt, after all, it only caused the foreign governments to slightly prick np their ears, and the ministers here sent telegrams home announcing that the Tsung-li-ya-men had assnred them of protection, etc., and said that all was safe, etc., which news had barely reached home ere tronble began in earnest, and Peking was isolated, and now, for nearly twenty days, there has been no commnnication with the legations, and we do not know where or how they are. I saw this clond in the middle of February, and as the above true statement shows, made dne efforts to meet it. Others in Shanghai saw it, too—Mr. Drnmmond, for instance—and is on record.

All onr people are safe. All those in the interior have closed their work and withdrawn except Dr. Park and a few others in Soochow, who will retire a little later. There is no alarm, and, perhaps, will not be any now, as the sitnation is better nnderstood by the Chinese officials and the Chinese generally. Y. J. A.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Again the President's retnrn to Washington was preceded by more cheerfnl as well as more definite news from China, although it is not yet either as cheerfnl or as definite as we shonld like it to be. Bnt, at any rate, onr minister and the other foreign ministers at Pekin are alive, and the legations are no longer being attacked. It is fnlly recognized in Washington that there will be no permanent safety in Pekin for any foreigner, whether minister, missionary, or bnsiness man, nntil the city is taken possession of by the allied army. The policy of this government is to insist npon the occnpation of Pekin before condncting any negotiations whatever with the Chinese Government, and prominent officials say that this policy will not be deviated from nnless Minister Conger shall so advise, and give good reasons for the change when he is allowed to freely commnnicate with onr government. It is felt that the powers will be in a better position to deal with the Chinese Government when they are in possession of Pekin.

Visitors from the Pacific slope are talking a great deal abont the rapid increase in Japanese immigration to the United States, bnt they speak more kindly of them than they did of the Chinese a few years ago, before the anti-Chinese law went into effect. One of these visitors—Mr. K. S. Hamilton, of Oregon—said: "It is estimated that last year close to 10,000 Japanese landed in British Columbia, and that fnlly 90 per cent. of them eventnally fonnd their way across the border into the United States. The only bar this conntry imposes against Japanese immigration is the alien contract law, and that is easily avoided. The Japanese Government has sought to check emigration from that conntry by requiring each intending emigrant, before he is permitted to sail, to give assnrety that he will not become a pnblic charge within three years. The wily Japs have evaded that by forming companies, the business of which is to fnrnish the required bond for a small consideration."

The Treasnry Department this week began issning the new 2 per cent. gold bonds, into which the financial act of Congress anthorized the fnnding of all the bonded indebtedness of the United States. The only portrait on the bonds is that of Benjamin Franklin. The symbolical figures are "Law" and "Light." On the back of each bond is the coat-of-arms of the forty-five States of the Union.

At this season, when the regnlar occnpants of Washington pnlpits are taking, or preparing to take, their vacations, the street evangelists are working their hardest. Besides the Salvation Army and an occasional travelling evangelist, Washington has a nnmber of men who have for years devoted their time and talents to this class of religions work. The oldest of these, in years as well as in length of service, is Mr. John Wesley Matchett, whose regnlar meetings, Snndays and week-day evenings, are known as the Fonntain Mission, because of their being held at the fonntain located in the open space at the corner of Seventh street and Pennsylvania avenue. Mr. Matchett began his street work thirty-three years ago, nnder the anspices of the Y. M. C. A., and except dnring the few years he was in the West with Gen. Custer trying to pacify Indians, he has kept them np, of late years independently. He is seventy-six years old, bnt reads without glasses. He uses the symbolic method of catching the attention of his audience, having pictnres covering more than 600 feet of canvas, painted by himself, representing scenes and events from the Bible. His father was a Baptist minister, as is his brother, who occasionally assists him in his street work. He says a nnmber of men and women are as regnlar in their attendance at his services as many chnrch members are of their own. Rev. J. M. Little, who has charge of the "Gospel Wagon," operated by the Central Union Mission, is a clerk in the Pension Bnrean, and gives his time evenings and Snndays gratis, because he believes mnch good is accomplished by the work. Although this wagon has a regnlar stand near the mission building, it goes into all qnarters of the city, and always carries a load of volunteer singers and speakers. Rev. Henry Morgan, who was a Baptist minister in England, his native conntry, bnt who has been engaged in street work in this conntry for twenty-five years, dnring which he has held more than 5,500 meetings in 250 cities, also preaches from a wagon. His work is independent and non-sectarian. He is assisted by his wife, who is a member of the famous Hutchinson family of gospel singers, and their four boys, all of whom sing. Music is a special featnre of their services, and that it is more than ordinarily good singing may be seen by the class of persons who stop to hear it. Mr. Morgan was a student nnder the famous English preacher, Rev. C. H. Spnrgeon.

Washington, Aug. 1, 1900.

NATCHEZ DISTRICT CONFERENCE.

This Conference convened in Harriston, Wednesday, July 25, and closed Thnrsday, July 26. The attendance of preachers was the poorest we ever saw or heard of at a Distriot Conference. Pre-engagements, we learn, prevented some from attending, while sickness prevented others. We are not in sympathy with this pre-engagement business. The lay brethren tnrned ont in better force than the clerical, and, perhaps, np to the average attendance.

In the absence of the beloved presiding elder, Rev. W. L. C. Hnnnicntt, D. D., who was providentially detained by critical illness, Rev. W. H. Hnntley, of Fayette, presided over the Conference with ease and ability, to the entire satisfaction of all the brethren. In fact, he measnred np beyond the expectations of everyone, and it was the general verdict that he is a born presiding elder.

Soon after organizing, the Conference sent the following telegram, expressive of their love and sympathy to Presiding Elder Hnnnicntt, who was at the residence of Gen. Gns Balhn, Natchez: "Dear Brother: The sincere sympathy and earnest prayers of the brethren of the Conference are with yon in yonr severe affliction." The critical illness of the presiding elder threw a gloom over the Conference, and made each heart anxious.

Reports were had from every charge except one. These reports show the spiritnal and temporal affairs of the chnrch to be np to the average. While in places there is a decline, in others there is considerable advancement. The preachers seem to be full of the Spirit, and all look to be well fed, except ye secretary, who does not represent his work fairly. Some good revivals were reported, a qnickening of the spiritnal pnlse of the chnrch, and enthnsing new life into the dead sinner. Some building and repairs on parsonages and chnrches were reported.

Special attention and prominence during the session were given to religions services. The preaching was good. Every sermon contained food for the soul. Those who dispensed this spiritnal food from the pnlpit were Revs. R. A. Breland, K. S. Enoche, J. W. McLanrin, and W. H. Hnntley.

Bro. C. N. Gnice, son of Bro. John A. Gnice, of Natchez, who gradnated with honors at Millsaps College the past session, was licensed to preach, and also recommended to the Annnal Conference for admission on trial. Bros. W. S. Higginbotham, of Meadville, and J. B. Blackbnrn, snpplying the Homochitto charge, were recommended for admission on trial also.

The Conference enjoyed its stay in Harriston with those good people who know how and do entertain in the highest degree, and its association with that big, whole-souled, jolly, godly pastor, Rev. A. D. Miller.

The next session of the Conference will be held at Jefferson Street Church, Natchez.

JOHN W. CRISLER, Sec'y.

The 20th Century Movement.

FOUR MONTHS TILL CONFERENCE.

WHAT ABOUT THE THANK-OFFERING?

Reports in hand give the following definite results:

Rev. W. C. Harris, Cleveland, has secnred sixteen dollars, "with probably a few dollars more to be reported."

Rev. Thos. J. O'Neal, Hillsboro, secnred seventeen and 50-100 dollars, and is "still pushing the work, and hoping to be able to report a handsome thank-offering by Conference."

Rev. J. E. Cnnningham, Rosedale, has secured twenty-seven dollars, and hopes "to get more yet."

McAnerny, Rev. T. W. Lewis, P. C., with thirty-eight members, has given sixty dollars.

Rev. H. T. Cnnningham, Vaiden, has secured ninety dollars.

Prairie circuit, Rev. R. A. Tucker, P. C., with one hundred and twenty-three members, snbscribed two hundred eleven dollars, and will not stop short of two dollars per member. This circnit leads. Others could do as well if they would bnt try.

Winona station, Rev. J. C. Park, P. C., has given two hnndred eighty-one and 25-100 dollars. Preparation is now being made to increase this to five hnndred dollars.

Acona Chnrch, on Black Hawk circnit, and Rev. W. C. Lester, pastor, have snbscribed three hnndred twenty-five dollars. Black Hawk and Sweetwater will increase this to five hnndred dollars. Bro. Mitchell, P. E., and Bro. Lester were assisted in the Acona rally by Dr. Murrah and Rev. T. W. Lewis. Bro. Mitchell will hold rallies on other circnits dnring the third qnarter. The amonnt snbscribed in the Winona district approaches thirty-five hnndred dollars. The presiding elder hopes for four thonsand.

Rev. J. H. Shumaker, Kosciusko, observed the week of prayer with a very elaborate program; the collection will be taken later.

Rev. T. L. Mellen, P. E., has given constant and painstaking effort to the cause, and if the pastors have wisely followed his intelligent and consecrated leadership, Forest district will be behind none.

Special attention is directed to what follows this letter, taken from the Texas Advocate. Do like conditions prevail anywhere in Mississippi? If so, let each pastor see to it that neglect lie not at his door.

J. R. BINGHAM.

Carrollton, Miss., Aug. 6, 1900.

We hear bnt little of the Twentieth Centnry Movement in some portions of onr various Texas Conferences. We hope this is no evidence of a lack of interest, and yet, when people are deeply in earnest abont a thing, they nsnally talk a good deal concerning it—especially Methodists. One thing we do know, and that is, in some of onr leading appointments there has been no plan to date inaugurated, and bnt little in the way of special effort is being pnt forth by the people. Our wealthy stations ought to take the lead in this movement, and their influence will be felt far and wide; bnt quite a nnmber of these are practically dormant on the subject. It is time that all such charges were bestirring themselves, as onr Conferences will begin to meet in abont another quarter. No pastor ought to be willing to go up to his annnal gathering until he has given all of his people a special opportnnity to make an offering to this cause. It is quite certain that Bishop Candler will stress this feature of the work when he comes to preside at onr Conferences, and it is still more certain that the great church to which we belong is looking to her preachers and people for something worthy of her history in this mighty movement.—Texas Advocate.

W. F. M. S.

MRS. J. F. FOSTER.

The death of Mrs. J. F. Foster, corresponding secretary Louisiana Conference W. F. M. S., which occurred July 21, 1900, has cast a deep shadow over the whole membership of the society as well as the chnrch and entire commnnity of Shreveport—her native place.

About eight years ago Margnerite Crain was graduated at Belmont, and returned to Shreveport, where a wide circle of friends received her with open arms, ready to welcome her into society as one of its choicest favorites, bnt in two weeks after her retnrn she was powerfnlly converted under the ministry of Rev. J. L. Pierce, and forthwith consecrated her life to the Master. In vain the world held out its arms invitingly to a career of social success. This gifted, beautiful girl had seen the King in his beauty, and she chose to follow the meek and lowly Jesus, whose footsteps lead unerringly up the shining way to everlasting life.

Ever heeding the call "to the work," she responded gladly to every duty which opened in her pathway. As Snnday-school teacher, organist of the chnrch, vice-president of the Epworth League, missionary worker, she was faithful and zealous. For several years she was lady manager of the juvenile society, and the seed she planted in the hearts of the children will bear rich fruit in the chnrch at home and abroad. The devotion of the juvenile band was expressed in most unmistakable measnre at the funeral of their beloved lady manager. There is a little Christian maid, Margnerite Crain—her namesake—in far-away China, whose soul will turn heavenward when she hears that her "dear lady" has gone before.

When the duties of Conference corresponding secretary were assigned Mrs. J. F. Foster, she accepted the work with fear and trembling, on account of her youth, bnt her motto had ever been, in answer to every call, "Here am I," and she went forward, relying on Him who never calls amiss. With the wisdom of devotion and the zeal of youth, she threw her whole soul into the work. She was eminently qualified, and for the one short year of her incnmbency she proved herself a most efficient officer.

There was a modest firmness and winsome grace in this lovely woman which was almost irresistible, and won from all respect for the religion which she professed.

On the tenth of February, 1899, Margnerite Crain was married to Jacob Flavel Foster—a most congenial union, for her Christian husband encouraged rather than hindered her good works.

I am sure that every member of her beloved sisterhood will extend deep sympathy to the bereaved family, and especially to the young husband, who sits in dumb silence nnder the mysterious Providence which seems to have ruthlessly shattered his perfect happiness. To us it seems that a beautiful life has been taken from a field of usefulness, bnt we know that God can make no mistakes, and she has only been removed to a higher position of honor somewhere in the kingdom.

Mrs. Foster died as she had lived—in perfect resignation. The veil was lifted to her fading earthly vision, and with radiant countenance she told of the beautiful angels about her bedside waiting to bear her to heaven. "Oh, the beautiful brightness!" she exclaimed again and again. Her last injunction to her husband was to meet her in heaven, and to train their infant son to be a missionary—"the highest calling on earth," she added.

The remarks of her pastor, Dr. W. T. Bolling, at the impressive funeral services were a beautiful tribute to her memory. "Life is not in length, bnt in the work one does. Some live a century, and yet live bnt little, while others live much in a few fleeting years. Our dear young sister was of the latter class. Twenty-four years marks bnt a span, and with many is but the morning in which worldly pleasures are enjoyed; bnt not so with Margnerite Foster. Hers was a different mould and a higher womanhood, with a spiritual capacity which could never be satisfied with the nothings of mere pleasure. Her life was on a high plane, and her broad vision from the mountain-top took in spiritual things which are invisible to eyes of duller sense. She gave her heart to God in the early morning of life, and rounded into a beautiful young womanhood. We will miss her, bnt her influence will remain like the precious aroma of a lovely flower long after it is cut from the stem. To us who can not see why death should come to one so young, the Master says, 'What I do now ye know not, bnt ye shall know.'" MRS. T. P. FULLILOVE.

Shreveport, La.

EACH IN HIS PLACE.

BY CHRISTINA ROSSETTI.

Content to come, content to go,
Content to wrestle or to race,
Content to know or not to know,
Each in his place.

Lord, grant us grace to love thee so
That glad of heart and glad of face
At last we may sit high or low,
Each in his place.

Where pleasures flow as rivers flow,
And loss has left no barren trace,
And all that are, are perfect so,
Each in his place.

—Exchange.

TO THE BATON ROUGE DISTRICT.

(Extracts from the address of the Presiding Elder, delivered at the Baton Rouge District Conference at St. Francisville, La., July 5, and published by request of the Conference.)

It is not possible for me to form as accurate and complete a conception of the district and its needs as I should like for your information and for the correction of those errors that may be found to exist in any such organization. It is possible that what I deem in need of correction, or what deficiencies seem to be in need of supply, what wrongs, according to my view, ought to be righted, I may not perceive in all relations. I may look upon single facts, or groups of facts, as isolated because of my lack of full acquaintance with the district. But, bearing in mind my liability to error, I desire your attention as I point out some ills and their remedies. I have diligently used my opportunities for the time that I have been upon the district as presiding elder. I have held 34 Quarterly Conferences, and averaged a sermon a day. The Twentieth Century canvass has been organized, with Bro. I. D. Wall and Rev. H. W. Rickey as committeemen with me. Twelve mass meetings have been held, and about $2,000 has been raised, mainly in subscriptions. I have aided the preachers in taking up missionary collections, and am gratified to report that the amount subscribed on the foreign mission collection to date is $730—an excess over the whole amount contributed last year, and this from but 13 churches of the 61, or more, on the district.

A comparison of the statistical aggregates for 1899 with those of 1894—the year that the Baton Rouge district became a part of the Louisiana Conference—shows that there has been no progress on the district during that period, save in the benevolent collections, and that has been inconsiderable. There was a loss of 35 in membership, 7 Sunday-schools, 153 scholars, and $28 13 collected by Sunday-schools for missions. The contributions for ministerial support fell from $9,113.05 to $8,983 30—a loss of $129.75. The gain in benevolences was $187.15 for missions, and $62.23 on the other benevolences. If we compare the statistics with those of the previous year, however, we shall find within the year 1899 a considerable gain, which was counterbalanced by a previous loss in membership and collections. It may be that the district is on the upward grade, and that the losses have been more apparent than real. I do not undertake to account for the small gain, or the loss where there is a loss. The suggestions for amendment that I shall make, trusting to have your hearty co-operation, must commend themselves to your godly judgment by their fitness and reasonableness, and their compatibility with experience and the teachings of the Bible.

1. Organized Christian effort is needed almost everywhere. I know it avails not to organize when there is no life. But it is not possible that the degree of our organization represents the actual spiritual life in the church. By timely and simple organization we may do a much-needed work of conserving and strengthening the things that remain. The whole Methodist system is fully committed to organization, and there is no question as to principle or method among us. There are many excellent people who do not hold with us in this, but they usually find their sphere of Christian work and fellowship elsewhere. We have an approximately complete organization in theory. On the Baton Rouge district it is but a theory in most cases. Out of 61 organized societies, or churches, there are 37 that have no prayer meeting; there are 22 that have no Sunday-school; 56 have no Woman's Missionary Societies of any sort; 55 have no Epworth League. Bible classes are not to be found in more than two or three places, although it is made the special duty of the preachers (par. 212) "to form Bible classes wherever they can, for the instruction of larger children and youth, and where they can not superintend them personally, to appoint suitable leaders for that purpose."

These Bible classes could be formed by the circuit preacher at the place of residence, at least, and there conducted by himself weekly. They might be formed at other appointments on the circuits, and taught by the preacher when he makes his regular round. In the intervals of his presence a teacher might be found; if not, once a month would be far better than nothing. Especially should catechism classes be formed for the children. The co-operation of parents must be had in order that the children may be sent to the class and made to study their lessons. The indifference that is complained of everywhere as existing on the part of the parents can be overcome to some extent by personal appeal and by specific preaching on the subject.

The appointment of prayer meetings is not difficult, but it seems to be almost impossible to keep them up at most churches. They flourish for a few weeks or months immediately following the annual revival season; then die away. Does this indicate that the work of the revival was superficial, and that the seed fell mostly upon stony ground? Is it because our people have no perseverance? Are they so soon wearied in well-doing? Is it not to be feared that they will never reap if their piety has so little vitality? On the circuits especially there should be a prayer meeting of some sort every Sabbath. It is not to be wondered at that the spiritual life of the people is undeveloped when their worship consists of one service a month. Watchful care over these prayer meetings and frequent exhortation, together with personal interest and instruction as to methods of leading them given by the pastor, will do much towards making attendance the permanent habit of the people. Without this community of prayer and the social worship of the prayer meeting some of the richest promises and largest benefits of prayer are forfeited. On the last round I have been endeavoring to hold love-feasts wherever possible, but have succeeded in comparatively few places. I am sometimes informed that there are no testifying members, none who pray in public, and that a love-feast can not be held. Does this not indicate a need of renewing our means of cultivating the expressive and social side of religion? With the prayer meeting we must try to combine some of the functions of the old class meeting, which has entirely disappeared, and forever, I suppose, so as to cultivate the witnessing power and praying gifts of our converts.

The Sunday-schools are far more numerous than the prayer meetings, but fall short of effectiveness. In some cases they are good, especially at the stations, but in others they are little better than nothing. The children take small part in the singing, the service is conducted in a slovenly manner, the lesson occupies about ten minutes, and gives no real instruction. A general social gathering follows this little performance, and far outweighs it in importance in the estimation of most of the young people. Here, again, the need is of system and organization. Here, again, the burden falls upon the shoulders of the pastors. They have much to do, and important work, but I dare affirm that there can not be anything of greater importance than the religious education of the children. Better let some other things go than cause to stumble one of these little ones. The annual revival brings far less permanent results than would an equal amount of attention to Christian nurture distributed throughout the year. Whole churches without the witnessing power, and void of the spirit of Christian liberality, stagnant and deteriorating, are the obtrusive evidence of need for more educative work at the educable period. If the pastor can not do better, he will do well to take charge of the Sunday-school himself at the monthly circuit appointment.

The Epworth League probably requires more attention to make it profitable than most of our pastors can give it; but there are places where Leagues could be organized to advantage, and where they would be a great means of grace to the youth of the church and a mode of profitable activity. The mistake usually made is in organizing all sorts of material into the League. It is absolutely impracticable to operate the League unless a majority of its members are spiritually alive, and all pledged to active work. It is a means of culture, not of conversion, and presupposes conversion as the basis of its work. Christian culture is needed as a conservator of Christian life, and organization as a director of spiritual power. Wherever the pastor can give it the needed attention a League should be organized on these lines, and carefully trained to become independent of the pastor's help. But that training will take much time and work.

The Woman's Missionary Societies (both Foreign and Home) are much more easily carried on than any of the forms of organization already mentioned. A sermon on the subject, followed by a call for a meeting, the formation of a membership, a little instruction as to how to carry on the monthly meetings interestingly, establishment of correspondence with the officers of the Conference Board, and the matter is accomplished. But the pastor can not then dispense himself from care over the new society. The meetings are but monthly, and could usually be attended by the pastor. The results in intelligent understanding of the subject of missions, excited interest in the spread of the gospel, and the begetting of a spirit of prayer and liberality would make the assessment in full a by-product if we could bring about an earnest and general movement on the part of the women.

2. The cultivation of the spirit and habit of worship is much needed. Throughout the greater part of the country congregations there is an indecorum and flippancy, absolutely inexcusable on the part of congregations that have been so long formed and so long under religious instruction, if it has been indeed instruction. I rarely secure the attendance of more than a third of the congregations while the lessons from Scripture are being read. Groups of men stand talking outside and distracting the attention of those within, throughout the Scripture reading. The sickening fumes of cigarettes float in at the opened windows, and as soon as the benediction has been pronounced from one to a dozen matches snap in the church itself, and the baneful cigarette again begins its annoying and dissipating work. These things ought not to be permitted. They are antagonistic to worship. They displace reverence by flippancy. The Discipline lays down an order of service, including lessons and prayers and hymns. It is the minimum of a simple, dignified, worshipful service, and should be scrupulously observed by the preachers; and the people should be taught to take part therein, especially in repeating the Lord's Prayer and in singing. On occasions when the sacrament is administered the Ritual should be used, and the people taught to participate in those parts designed for all to join in.

The neglect of the Hymn Book and the voiceless congregations call for our serious attention. In many churches they have organs, but not often an organist who can play in such a manner that the people can sing. I have observed repeatedly that whole congregations stand with their mouths shut, not joining in praise at all, simply because no one can sing with the incorrect, capricious organ-playing. If we can not find organists who can play in such a manner as to aid the singing, we had better go back to the old method and do without instrumental help. I find myself in bondage often to the organist, who can play but half a dozen tunes, and none of them fit the hymns that I wish to sing as best helping the effect of the sermon. Often the place of the Hymn Book is usurped by the Young People's Hymnal, and it is impossible to find suitable hymns for the worship. The life of the church is impoverished on its emotional side, and worship loses much of its attractiveness and power. I suspect there are many embarrassing things connected with the organ and choir in some of our congregations, and reformation is difficult. I desire earnestly to urge the matter upon your attention, brethren. Let us turn to the Discipline, and read directions concerning public worship. Notice that the Ritual is to be used invariably in all offices for which it is prescribed. The directions for guarding against formality in singing, if faithfully observed, will go far towards reviving this important part of the service. The requirement that all our congregations use our own Hymn and Tune Book is not fulfilled by the use of the Young People's Hymnal, which is our own only in the sense of being published by our own House.

3. During the course of the reports of the pastors we shall doubtless hear much of the financial deficits, and little of the real hardship that is sometimes implied in the scant figures for ministerial support. Is there not some way of accounting for this other than upon the hypothesis of stinginess on the part of the people? I have no doubt that there is need for much education in the line of Christian liberality, and that there are some of our members who are averse from giving; but I believe that much is attributable to lack of financial system. The disciplinary plan of assessment by consent, and payments during the year, as may be suited in the special case, if put into operation early in the year, will probably give us more use of the resources we actually have. The old way of calling upon people towards the end of the year, and raising the preacher's salary under pressure, should be superseded by some other plan, if for no other reason, because of failure or inefficency in the present.

It becomes necessary for the pastor to call his Board of Stewards together, see to it that regular meetings are held, and aid them in making the division of their work in many cases, if it is to be done at all. It may be no part of his regular work, but it will usually be found a welcome help to his Board, and will result well for the collection of money for ministerial support. As it is impossible for Boards of Stewards on circuits to meet often, and even at Quarterly Conferences it frequently happens that no one is at hand to represent the more remote societies, it would be well for the stewards of each society to form a sub-board or committee, and have a monthly meeting at least. Records should be kept, the disciplinary provision for keeping account of all moneys should be complied with; and if no representative is present from a society, a report should be sent in to the Quarterly Conference.

The total amount of contributions for ministerial support by our 5,859 members on the district last year was $8,983.30, making an average when divided among the membership of $1.53 contributed for support of the ministry. But here, as usual, averages are misleading, for, in point of fact, it is the few who contribute in sums much larger, and the many give nothing at all. I am told of some who refuse to assume any proportion of the expense of maintaining the gospel. These should be patiently labored with, and made, if possible, to see their error, and then, if they are still indifferent or disobedient to this duty, they should be dealt with. They are violating as clear a commandment of the New Testament as that to be sober or chaste. I trust I shall be able to render aid to the Boards of Stewards this year, and regret that my lack of acquaintance with the methods in vogue, and their failure to secure results at the beginning of the year, put it out of my power to get an early start in aiding you to institute better financial systems.

4. The condition of houses of worship should engage our care somewhat more closely. The church should be as neat and as beautiful as the people can afford to make it within limits of good taste and appropriateness to divine worship. I am glad that we have come to this beautiful church for our District Conference, and trust we shall go away with a fresh appreciation of the value of beauty and cleanliness in the house of God. A sermon, as a sermon, would be just as powerful in a barn as in a temple, provided the people were unable to have anything but a barn; and worship would be equally acceptable, whether in this mountain or in Jerusalem, conditioned, as it is, entirely by the sincere faith of the seeker. But the spirit ever strives to find an appropriate outward expression or concrete manifestation of its inner states. We may as well ridicule the posture of kneeling in prayer as to say that the state of the house of worship has nothing to do with the character of our worship. The reverence for the house of God, and the consequent preparation for hearing the worship therein, that come from care for the place, are worth seeking.

5. I have been impressed by the loss that we suffer in the benevolent collections by reason of the omnibus system. The collections are pooled, and the preacher in charge takes up one collection in every congregation, or goes around privately and secures contributions for all these causes at once. The result is a lack of intelligence in giving. I have taken up missionary collections in twelve churches recently, and in several I have been informed that the people were under the impression that what they had subscribed was for all the benevolences. At first I was in despair of the English language as a vehicle of conveying my meaning, as I had preached and harangued an hour or more on the one subject of foreign missions, expressly stating that the collections, usually very full ones, were for that cause; but I afterwards concluded that it was the force of habit governing those who were accustomed to the missionary sermon as an introduction to an appeal for all the benevolences. In the better-organized and instructed churches this will do, but it works badly with most of our circuit congregations. I know that a large part of the time the preacher has before his congregation would be taken up by preaching upon several benevolent subjects each year; but I think it would be more useful in producing an intelligent church life and broad view of the work of the kingdom of God, and the financial results would be far better. It may be objected that the people would be repelled by too frequent collections. That may be true, but the loss would be slight, and the gain to those who were not repelled great.

However, no hard and fast rule can be laid down. Only let each one determine in advance that he will raise the whole amount of the apportionment, and let him form plans to that end. We can not do anything without plan and method. First, it is needful for the people that they give the money; second, it is needful that the church have the money for its work; third, it is our duty to raise the money. This is one of the things we are appointed to do; one of the most irksome, it may be, but none the less our duty. I say this not because I believe any one of the preachers on the district is careless or indifferent upon the subject, but in order that we may re-emphasize, and restore to its position of proper importance, a work that, in our evangelistic zeal, we may be in danger of allowing to go by default.

6. I have, by circular letters, direct correspondence, and through the ADVOCATE, called your attention to the great Thank-offering, and will, at this time, express my sincere thanks for your constant, hearty, and efficient co-operation in every plan and effort looking towards the raising of the amount expected of our district. I have been especially aided by Bro. Rickey and Col. Wall in canvassing the district. Dr. Cooper, Prof. Crisler and Dr. LaPrade have also willingly and efficiently given aid. Though the amount already subscribed is less than half our proportion, less than half the work has been canvassed. I appreciate the magnitude of the task that devolves upon you brethren, and realize how greatly it will increase your already large and burdensome labors to complete this canvass by making an individual appeal to every member of our church on the district. You can not do it alone, I fear. Public meetings can reach only a portion of the people. In order to do the work we must organize for it, and having made our plans and effected our organizations in each congregation, we must watch closely and see to the carrying out of these. The politicians have got from the Bible a method by which the great presidential campaign is now being carried on. They organize with their captains of thousands (ward bosses) and of tens (heelers) and their great leaders, all the way from the chairman of the National Committee to the State and Parish Executive Committees. Into the hands of every doubtful man will be placed literature adapted to his position by the workers of both parties. Manifold millions of pages of literature will be circulated, running up the postage bills into the hundred thousand. Public meetings will be held; the minds of men will be filled with the subject, and allowed to go on working out the results in action. It is not sufficient with these men that the matter be brought to the attention of everybody. Within six weeks of the election a complete political census will have been taken, and it will be known exactly how every voter stands, whether Democratic, Republican, or doubtful. These men work for success. So must we, in our smaller territory, but larger cause, organize, and work, for the success of this Thank-offering. Let committees be appointed in every congregation; let the preacher in charge meet these committees frequently. Let them together lay out the work, and make a canvass. Provide literature to be used wherever it can be used. Let the pastoral letter of the Bishops be read at every appointment, and let the preacher keep the subject of the Thank-offering before the people constantly. Do not allow any service to pass without mentioning it. Bishop Galloway's pamphlet on the Twentieth Century Movement in Methodism can be had at five cents per copy, and should be widely distributed. A sermon should be preached to every congregation, and public collection taken. Let us set before us as a goal the securing of a contribution from every member. The time for payment of the offerings may be deferred, but we should be as vigorous and rapid in finishing the canvass as possible. Whether the date set is practicable in every congregation or not, let a week of prayer be observed, and a Thank-offering Day be appointed.

I should be glad to see a large part of the Thank-offering directed to the Soochow University and correlated school system of our China Mission. The open door lays before us a constantly enlarging prospect for the spread of the kingdom of God in that hoary empire. The man who can contemplate, unmoved, the events of the last few years in Asiatic history, and the present crisis of China, is indeed obtuse; the signs of the times are written in vain for him. We should be stirred and thrilled by the magnitude of the prospect that opens before our church. While in the northern part of China disturbances are making missionary work difficult and dangerous, in our mission fields there seems to be no prospect of disturbance, and the opportunities increase. It would be well to circulate Dr. Lambuth's pamphlet, "China the Open Door," and give those who wish the opportunity of subscribing to the China educational work. I have forms of subscription specially prepared for this, and will be glad for brethren to take them for use.

7. The subject of camp meetings and revivals will be discussed in the course of our Conference. As the meetings have not yet been held, the results lie within the sphere of faith only. I trust the greater part of the district will be represented, and that as many as possible of the preachers will be present at the camp meetings. Your plans are made in the main for revival work in the churches, and I have no doubt we shall have an ingathering of souls. This is your reward, and the part of the work that comes with greatest satisfaction to the spiritual life of the preacher. It is for this that we are laboring and enduring, and without this we should feel that we had failed. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

I have a word of personal gratitude for the uniform kindness and hospitality of the brethren and the preachers who have aided me in the prosecution of my work, and from whom I receive many personal favors and sincere tokens of brotherly love. That which is, in the nature of the case, less obvious, is, I am sure, not less real and efficient—your prayers and the strength that comes through them.

In a recent interview Thomas A. Edison said: "Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big Engineer who is running this universe."

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.—Anon.

Need of a Monument in Memory of Rev. Robt. Parvin.

MR. EDITOR: Please allow me space in the ADVOCATE to say to the many friends of Rev. Robert Parvin (deceased), that while on a visit to Gibsland to look after the graves of my dead, in company with Bro. B. F. Parnell, I came to where our beloved Parvin lay. There was nothing to mark the spot, save a few bricks that lay around the grave, and they were almost entirely hidden. Had it not have been for Bro. Parnell's knowledge of the place, I would never have known who lay sleeping there waiting for the resurrection, for the grass had almost covered the brick from view. I determined at once to mention the matter to our District Conference. The result was the appointing of the committee named in Bro. Crews' note to the ADVOCATE

I wish to say in behalf of that committee, that any amount contributed for this cause will be greatly appreciated, and our appeal for aid to erect a fitting monument to the memory of Bro. Parvin is to all alike. Surely the name of Bro. Parvin has not faded from the memory of Louisiana Methodists, especially the members of the Louisiana Conference.

Come, friends: let us show our appreciation of this servant of God.

J. W. MANLEY.

Arcadia, La., July 27, 1900.

Situation Wanted.

A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.,
Bridgeville, Miss.

LOCAL PREACHERS.

MR. EDITOR: Please allow me a small space in the dear old ADVOCATE, as I have never written anything, though I have been a reader several years. I would like to say a few words in reply to "Gilderoy's" letter in regard to local preachers, exhorters, and the great work that is neglected on account of the scarcity of same. We have some local preachers within the bounds of the Mississippi Conference (though laboring men) that are not so full-handed but what they would be ever ready to go where they are most needed. Some of us are so situated that we can't go 25, 50, or 100 miles, to assist in protracted meetings, but would be glad to be where we could aid in saving souls for Christ. Some of our pastors take prayer meetings, missionary meetings, and everything else in hand, and give the local preacher no chance; so we really have no chance at home. Why is this? Is it because we are local preachers? Is it because we do not go forward in the Master's cause? Are we not a part of the work? Why do not the pastors see the local preachers, and employ them to assist in some measure in ministerial work?

Yours in Christ,
H. E. CARTER, L. P.,
Seashore District.

DIED.

On Saturday morning, the fourteenth instant, at 2 o'clock, the precious baby daughter of Mr. and Mrs. H. P. Dance was taken from earth to live with God and the angels in a brighter world. A place in a home is vacant that no one else can fill; a jewel has been taken, the value of which is incalculable.

While Bro. and Sister Dance are heart-broken, yet they realize, as did Job, that "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A friend, J. F. MCCLELLAN.

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Life is not the mere living. It is worship—it is the surrender of the soul to God, and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute, we have done something to make the world better and happier.—F. W. Farrar.

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H. A. DEAN, Pres.

It is because our prayers are too narrow, because we only want to fill the cup up within an inch of the top, that we are poor; when we are willing that the cup shall run over, there comes a springing out from heaven, a pouring down from above of that which fills the cup from the great wealth and mercy of our God.—Alexander McKenzie, D. D.

Items from the Field.

BROOKSVILLE, MISS.

We have just closed a meeting of wonderful interest at X Prairie, on this charge. People say it was the best meeting held there for many years. Sinners were brought under conviction, and the church was powerfully stirred. The good done will, no doubt, abide. When strong men weep under the preaching of the gospel, and from their places declare that they are going to lead better lives, then go away fully determined to keep the promises made—that is a good meeting. My brother, T. W. Lewis, did the preaching after Monday morning. His plain presentation of the truth took hold of the people, and, I feel sure, great good was done.

Our quarterly meeting services embraced Saturday and Sunday, and Dr. Sullivan was in good trim. The outlook for Brooksville circuit was never brighter. E. S. LEWIS

July 30, 1900.

REVIVAL AT COLUMBIA, MISS.

We have had a gracious revival here at Columbia. Our meeting began Thursday night before the third Sunday, with song and prayer service. Bro. J. T. Norsworthy led the choir and conducted these prayer services. Bro. W. M. McIntosh came Saturday night, and gave us his faithful services until the fourth Sunday night. These two men of God did good work for the Master. Everything was harmonious from start to finish. We had a fine choir of three violins, two cornets, and organ, and many voices. Misses Daisy, Ruby and Pearl McGee, of Tylertown, rendered very efficient help in the choir, and also in the altar work. We think there were about one hundred conversions and reclamations. Thirty-three joined our church and seven the Baptist, with more to follow. There were many in the churches here who had never been converted. The work done in the church was most helpful. All of us have been brought closer together.

Yesterday (the fifth Sunday) was a great day with us. We received twenty-five into the church at that service on profession of faith. We have five more applicants. We feel confident that this is the work of the Spirit through us, and that it will abide. Great stress was laid on the necessity of true conviction and experimental salvation. Most of the new members know that they have passed from death unto life. We endeavored to keep all the penitents seeking until they got the assurance, before they joined the church.

We have as good a church here, of as fine people, I think, as there are in the bounds of the Mississippi Conference. The outlook for this church, as well as for the town, is very flattering. We have received fifty-eight into the church here this year; most of them on profession of faith. We have quite a number of splendid young people. We have great confidence in our young people, because they are willing to work. We count it a great privilege to be a co-laborer with this people in the vineyard of our Lord. To God be all the praise.

W. M. WILLIAMS, P. C.

LETTER FROM REV. IRVIN MILLER.

I have just returned from helping Bro. L. J. Jones in a protracted meeting on Decatur circuit. The protracted meeting at Union was postponed until the second Sunday in September, on account of the farmers being so behind with their work; but services were held Saturday night, Sunday, and Sunday night. The congregation was very large Sunday and Sunday night, and indications pointed to a good revival if circumstances had justified the continuance of the meeting, but I think it was wisely postponed.

From there I went with Bro. Jones to Decatur, where the parsonage is located: found one of his little boys seriously sick, and helped to nurse him several days. He was convalescent when we left.

Friday evening we went down to Conehatta, and commenced the meeting there Friday night. We had a gracious revival; four accessions to the church, and Christian people wonderfully revived and built up. The glad shouts of rejoicing among God's children were heard at several services. Sickness and death in the community prevented the congregations from being as large as they would have been otherwise, but, in the main, they were good, especially at night. Father James Murdock McDonald ("Uncle Murdock"), a local elder, was with us, and, I think, preached better than I ever heard him. His presence was a benediction to us all. The meeting continued until Thursday. The closing services were to be held Thursday night, but a heavy rain set in about sundown, and no service could be held. We expected several more accessions that night.

Bro. Jones is well received, and is doing a good work on this circuit. He is living in a well-furnished parsonage. His people seem to love him very much, and are very kind to him and his family. His Conference collections are well up, decidedly above the average, and he is making strong efforts to bring them up in full.

There have been several deaths among my special friends at Conehatta during the past few months, viz.: Bro. Zeb. Dennis, Sister Eugene Keily, and Bro. Willie Horton.

A great deal of rain has fallen, and crops are badly damaged in Newton county. IRVIN MILLER.

Walnut Grove, Miss., July 25, 1900.

Look at the Facts.

Mrs. T. Dolan, of Madrid, Perkins Co., Neb., writes: "I was cured of painful periods by the use of Dr. Pierce's Favorite Prescription, and his 'Compound Extract of Smart-Weed.' I think Dr. Pierce's medicines the best in the world."

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"I suffered fifteen years with female weakness and nervousness," writes Mrs. Vincent Bohall, of Franklin, Johnson Co., Indiana. "One year ago I began taking your 'Favorite Prescription' and 'Golden Medical Discovery.' I took six bottles of each and now I am well. I owe my life to Dr. Pierce."

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DALLAS, TEXAS.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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"Why CHILLIFUGE Won't Cure Chills"—is a question that brings to mind the story of a society of learned men formed for debating problems.

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THURSDAY, AUGUST 9, 1900.

OPEN-AIR PREACHING.

In the early days of Methodism open-air preaching was one of the most common and effective methods employed by her ministers in reaching the masses, and was, for a considerable time, looked upon as peculiarly Methodistic. Had it not been for the wise and frequent utilization of this means of gaining the ear of the common people, the neglected and the outcast classes, Methodism would never have become what it has been admitted to be, namely: the mightiest revival force of modern times.

We regret to say that, notwithstanding its advantageousness and wonderful efficacy, open-air preaching seems to have fallen into considerable disrepute among Methodists, and it looks as if we had about abandoned this method of evangelization to the Salvation Army and to "come-outers." Such neglect of an apostolic method of saving men is both foolish and hurtful. If Christ's ministry had been limited to the synagogues, how vastly lessened would have been his influence and work. Most of his wonderful discourses and parables were delivered to great throngs in the open air, by the sea-side, on the mountain-slopes, or on the streets. We can not improve either upon Christ's methods, or upon his example. Never was there a worker who "sowed beside all waters" more faithfully than did he. We are told that after the Lord's ascension the disciples went everywhere preaching the Word, which signifies not only that they proclaimed the gospel in every village and city whither they went, but that, wherever men would listen to the gospel story, whether at home, or in the synagogue, or in the market-place, they gladly declared it unto them. The Apostle Paul often resorted to open-air preaching to gain hearers for the gospel. One of his greatest sermons was delivered on Mars Hill, at Athens. It was the field-preaching of the Wesleys and Whitfield that awakened England in the eighteenth century out of icy formalism and spiritual death, and that set the British isles on fire with revival power. It was the field-preaching of Asbury and Jesse Lee, and the other noble pioneers of Methodism in America, that leavened the majority of the colonies with the gospel, and prepared the way for future denominational growth.

While in most country places now-a-days there is not as much need of open-air preaching as formerly, the need of such work in our cities, especially in the larger ones, is most imperative. In fact, unless the churches are going to rest content with reaching a small fraction of the population, street preaching and social settlement work are an absolute necessity. It was once the boast of Methodism that she carried the gospel to the common people and to the lower classes. In the great modern centers of population we are, sad to say, falling far short in this respect, and are confining our work too much to the respectable and the church-inclined. Some of our people are getting tainted with the high-church notion that a sinner can not be saved except in a house of worship in a regular way. People who can not be gotten to attend church are too often looked upon as either not worth saving, or as unsavable.

We are firmly convinced that Methodism is not achieving large success in the cities, partly on account of neglect of open-air evangelism. John Wesley used to say that nothing would save Methodism but what he termed "field-preaching." There are vast multitudes in the cities and towns, and not a few in some country places, who never darken a church door, and never hear the gospel at all, unless it is preached in the open air. It is astonishing with what ease a congregation can be collected at any time almost on the streets or in the fields. The street preacher often talks to from five to ten times as many men as he would have to hear him in a hall or a church.

If Methodism is to be true to her mission, if she is to make more rapid advance in the future than at present, if she is not willing for some other denomination to take her crown, then there must be a return to open-air work. If our cities are to be saved from becoming veritable Sodoms, there must be more aggressive effort towards evangelizing the non-church-going masses and the "submerged tenth." If our church is now too respectable to engage in such work, then it is too respectable to live. The preacher who thinks it beneath his dignity to preach to a motley throng on the streets, or in some obscure mission hall, evidently lacks the Christ spirit.

Open-air evangelism is trying in more senses than one, it is true; but if we are brave soldiers, and not cowards, we will not shrink from it on that account. While abandonment of regular church services is, of course, not to be thought of, ordinary methods need to be combined with extraordinary, if we are to be true to the voice of God.

It is high time for us to stop relegating this work to the ignorant and indiscreet, and to those who are not of us. A year ago the English Wesleyan Conference appointed a special committee to consider the question of open-air preaching. Said the Methodist Times, of London, recently in a strong editorial on this subject: "There ought not to be a single chapel in the kingdom which is not associated with some open-air service. The greatest practical mistake ever made in connection with Wesleyan Methodism was the abandonment of open-air preaching in many parts of the country, or, what is almost equally bad, the abandonment of it to those least capable of doing it effectively. . . We hold that open-air work has fallen into disrepute in this country, not only because the actual preaching has been unduly left to indiscreet and ill-equipped persons, but because a false ideal of open-air services has become prevalent. This has been largely due to the Salvation Army. Its great success a few years ago led many of our mission workers to imitate it; and open-air services are too often of a scrappy and fidgety character. One person after another pops up to say: 'Glory to God, I'm saved.' Now, endless repetition of testimonies of that kind does very little good. What we want is something quite different, namely: an open-air service conducted with as much care, reverence, and intelligent preparation as if it were under cover. . . . There ought to be a genuine sermon or exposition of the Word of God, together with an earnest appeal for immediate decision. Wesley and all the early Methodists practiced preaching in the open air. They did not merely utter pious platitudes, give short testimonies, and emit goody-goody talk."

POISONED BY ANARCHISTIC LITERATURE.

It now turns out that the negro desperado, Charles, who occasioned the outbreak of mobism in this city a short time ago, and who came to such a bad end, was the agent for a Liberian emigration society which has its headquarters in Birmingham, Ala., and spent most of his time in distributing the incendiary literature sent out by that swindling concern, and in obtaining subscriptions, usually paid in monthly installments, from negroes who could be induced to enlist as members. The society proposed to send negroes to Liberia in "colonies" of 1,500, at the rate of $41 per head. Not more than six or seven hundred negroes, however, were ever sent out. Most of those who joined, after paying the membership fee of one dollar, and two or three monthly installments, left their dues unpaid, and so forfeited their membership and all that they had paid in. These lapses inured greatly to the advantage of the promoters of the scheme, whose sole aim was to make money off the negroes by deluding them. A number of those who went to Liberia returned as soon as they were able to get back, and at once made it known that they had been grossly deceived. The experiences related by those who were fortunate enough to get back to this country were of the most harrowing description.

In order to induce negroes in large numbers to enter into the scheme, the emigration society mentioned has for some time been sending out pamphlets teeming with outrageous stories of race oppression, taunting the negro with his social inferiority, and picturing Liberia as a veritable paradise. These pamphlets also contained dark hints that the time was at hand when the negro must either defend himself, or be exterminated. The negro, Charles, pored over this inflammatory literature, and, it is said, was able to spout page after page of it. Is it any wonder, then, that, feeding upon such dangerous stuff, he developed into a murderous fanatic?

Says the Times-Democrat, of recent date, in commenting upon this matter:

"From this point of view, the case concerns the South and the nation no less nearly than it touches New Orleans; for it is clear that this gospel of hatred and murder has been preached throughout the length and breadth of the land. Such a train must be ever ready for the spark. The promoters of these nefarious schemes should instantly feel the iron clutch of the law. In this matter, of all others, an ounce of prevention will be worth a pound of cure."

We are glad to note that nearly every colored clergyman in the city has recently warned his flock against the Liberian scheme. Steps are being taken by the mayor to prevent the further circulation of all such anarchistic literature in this city.

A CORRECTION.

In writing up the recent riot, which took place in this city, the editor of the Nashville Advocate last week unwittingly made one or two misstatements which we feel in duty bound to correct. In the first place, he alleges that during the outbreak of mobism an orphan asylum was destroyed. The assistant editor was in the city during the whole time, and if any such institution was destroyed, he has not heard of it. Again it is charged that "the finest negro school in the city, built with the money of a negro, who had divided his fortune between the whites and the blacks, was laid in ruins." The school-building referred to, though one of the handsomest in the city, was not built with money left by the negro philanthropist, Lafon, but was erected by the city of New Orleans under and by the direction of a white Democratic council, and was named after Lafon on account of the high esteem in which he was held.

A NEW BOOK.

A SLAVEHOLDER'S DAUGHTER. By Belle Kearney. 12 mo. 209 pages. Cloth. The Abbey Press, publishers, 114 Fifth avenue, New York.

In this volume, fresh from the press, Miss Belle Kearney, the gifted temperance lecturer, whose fame has extended all over the Union, and who ranks among the noblest and most influential women the South has produced, has given to the public the story of her life, which has been one of varied experience, heroic toil and struggle, and splendid achievement. Several of the personal incidents narrated are touching indeed. It is, without doubt, one of the most charming and edifying biographies we have come across in many a day, and, barring the woman's suffrage views advocated therein, is worthy of the highest commendation. We predict for it an immense sale.

Miss Kearney is now the national organizer of the W. C. T. U. The large success which has attended her efforts strikingly attests her remarkable aptitude for the noble work in which she is engaged, as well as the strength of her character. Brilliant, cultured, and earnest-souled, she evidences great skill and verve both as a writer and as a speaker.

In addition to narrating recollections of her childhood, the events of her young womanhood, and the history of her work as a temperance lecturer, Miss Kearney, in this volume, treats interestingly and forcefully of the Old South, of the dark days of reconstruction, the negro problem, and the evolution of Southern womanhood. Several chapters are devoted to accounts of trips to Utah, Alaska, and to Europe. The book is adorned by a number of excellent full-page illustrations, a splendid portrait of Miss Kearney being given as a frontispiece. The printing and binding are elegant.

In a brief biographical note the publishers thus fittingly speak of Miss Kearney: "The writer of this book belongs to an old, conservative, Southern family. She was born on a plantation near Vernon, Miss., and was educated in her native State. A few years were spent in the gay society of the times, but the changed social and economic conditions that followed the Civil War led her to a nobler, more useful life. When quite young she became a teacher, and for six years ranked among the successful educators. In 1889 she was called to enter the lecture field, and has since risen to be one of the most logical, brilliant and popular speakers upon the American platform. Her public life has made her an extensive traveler; carrying her into Canada, Europe, and throughout the United States from Alaska to the Gulf of Mexico. In the years of varied experiences that have come to Miss Kearney, she has made a deep study of humanity, and the problems of life; this has caused her to be looked upon as one of the leaders of thought in the nation."

The contents of the August number of The American Illustrated Methodist Magazine are of varied interest. In Back to Ireland, Samuel Henry Pye corrects some of the traditional impressions regarding that country. Tennyson and Immortality, by William H. Moseley, is an excellent exposition of the trend of the great poet's work. The writer draws a comparison between Tennyson and Darwin. Rosa B. Lee's description of A Trip Up Mount Lowe is a model of breezy, vivid narrative. An appreciative sketch is given of Bishop John Philip Newman, one of the prominent figures of modern Methodism. T. Morcom Taylor has earned the gratitude of many readers in giving to the public a proper view of Dora Greenwell and Her Prose Writings. Dr. S. J. Niccolls makes Form in Worship the subject of an interesting and impartial discussion. The uses and abuses of religious forms, since the beginning of the Christian era, are analyzed. The eighteenth chapter of The Illustrated History of Methodism is A Literary and General Survey. The death of John Wesley, an impressive account of which is given in this chapter, suggests a review of the great religious movement which he had inaugurated and had so masterfully guided. The chapter deals, to a considerable extent, with contemporary literature, and the influence of Methodism upon it and upon the drama of the period. Published monthly by the Methodist Magazine Publishing Co., 223 North Second street, St. Louis, Mo. $1.50 a year.

A BEAUTIFUL MEMORIAL.

Mr. Dan A. James, of Yazoo City, will present to Millsaps College a fine telescope. It will be procured as soon as practicable, and will commemorate his love for his honored father, Mr. Peter James, who, at the time of his death, was a member of our Board of Trustees, and his affection for his brother, Mr. Sam James, who recently died in the city of Atlanta. This will be a singularly beautiful and appropriate memorial.

And in gratefully acknowledging this timely and valuable gift, I can not refrain from expressing the earnest hope that, as the instrument will always point upward, it will symbolize the aspirations of our young friend as he faces the great responsibilities now confronting him.

W. B. MURRAH, President.

Durant, Miss., Aug. 0, 1900.

The Chinese persecutions are showing that God is not without faithful witnesses. Yellow men and white have proved their steadfastness by enduring torture and death rather than deny the Savior whom they had come to love. True Christian belief always produces brave hearts.—Pittsburg Advocate.

GRATIFYING REPORT FROM REV. C. P. SMITH.

Some time since this writer was appointed to lead the Twentieth Century Movement in the charges of Minden, Lanesville, Valley, and Gibsland, Prof. G. L. Wren being the lay member of the committee.

While we have not made a complete canvass of this field, we have placed the movement before the people of Minden station, and two churches in Lanesville charge, and two churches in Gibsland charge. We expect to visit the other churches of our division within the next two months. We submit herewith a report of subscriptions secured up to date from these charges:

MINDEN STATION.

Direct subscriptions	$122 50
Woman's Foreign Missionary Society	34 50
Total subscription by Minden station	$157 00

LANESVILLE CIRCUIT.

Pine Grove Church	$ 55 00
Lanesville Church	15 00
Total subscription to date by Lanesville	$ 70 00

GIBSLAND CIRCUIT.

Gibsland	$ 38 75
Athens	15 90
Total to date from Gibsland charge	$ 54 65
Total subscriptions to date from these four charges	$281 05

Valley circuit has not been visited at all as yet, and there are four churches within its bounds; three churches on Lanesville yet to visit, and two points on Gibsland charge—in all nine churches. We hope to secure in all from these appointments an amount sufficient to swell the fund to $500. Minden will average more than one dollar per member.

COURTLAND P. SMITH.

Minden, La., July 31, 1900.

P. S.—Simmsboro, not in my territory, subscribed $25 at close of revival.

C. P. S.

TO THE PREACHERS AND MEMBERS IN DURANT DISTRICT.

Dear Brethren and Friends:

At the recent session of our District Conference, at Kosciusko, the names of your humble scribe and Rev. J. H. Shumaker were added to the Board of Directors of the "Ministerial Educational Aid Society"; and the secretary of the District Conference was made Executive Committee in the absence of the action of the Board to collect and loan the funds of the society.

I, therefore, submit the following annual assessment, made by District Conference, and request that it be sent to me or Rev. T. W. Dye before Sept. 1, that we may be able to carry forward the work of the society in assisting young preachers in the district to go to Millsaps.

The assessment is as follows:

Durant, $6.50; Belzona, $5; Kosciusko, $6.50; Lexington and Tchula, $6; Kosciusko circuit, $5; Pickens, $6; Sallis, $5.25; Ebenezer, $5; Ackerman, $5.50; Louisville, $6; Ethel, $4; Eupora and Maben, $6; Rural Hill, $3; Cumberland mission, $2.50; Chester, $5; Poplar Creek, $4 50.

Please don't delay in sending in above amounts, as the time for arranging for the Fall term at college is here. Very respectfully,

W. L. ANDERSON,
Sec. Dist. Conf.

Chester, Miss., July 20, 1900.

NOTES FROM BRO. BACHMAN.

Grenada District Conference was held at Oakland, 26-28, ultimo. Presiding Elder Porter and Pastor Pittman absent on account of personal sickness. The attendance of both preachers and laymen very small. G. D. Shands, J. G. McGowan, R. W. Jones and James Moore were elected delegates to the Annual Conference.

Rev. W. M. McIntosh is conducting a meeting in Oakland this week.

Rev. Joseph Johnson, one of our fathers in the Conference, died at his home in Mt. Pleasant, July 26.

Rain continues abundantly.

G. W. BACHMAN.

Winona, Miss.

REVIVAL AT ADAMS CHURCH.

We have just closed a very fine meeting at Adams Church, on Adams circuit. The meeting resulted in a goodly number of conversions, and a revival of the entire membership of the church. All differences seem to have been harmonized, and brotherly love prevails. For these results we are profoundly thankful.

I was assisted in the meeting by Bros. I. L. Peebles and H. D. Howell. That these brethren rendered faithful and efficient service goes without saying to all who know them.

Adams circuit is in good, healthful condition, and will resume her wonted place in our report to Conference in December. W. G. FORSYTH.

Auburn, Miss., Aug. 3, 1900.

NOTES.

In forty towns in the south, west and midlands of Ireland, Wesleyan open-air preachers obtain an attentive hearing.

***

The editor of the Epworth Era hits the nail on the head when he says, "The peril of Methodism is too much talk and too little work."

***

In a personal note to the editor, Dr. J. J. Lafferty, editor of the Richmond Advocate, writes, "You give the church a superior periodical—teak oak."

***

Trinity Church, New York, is the richest church in the world. It was started as a mission by the London Society for the propagation of the gospel in foreign parts.

***

President I. W. Cooper writes that the prospects for old Centenary were never brighter. Since commencement he has traveled over 3000 miles on train, and nearly 400 in buggy. The large chapel at Centenary is being ceiled, a large hall for the Preparatory Department is being fitted up, and everything is being overhauled.

***

We note with pleasure that Rev. J. B. Mitchell, of the North Mississippi Conference, a recent graduate of Millsaps College, won the gold medal week before last in the Southern oratorical contest, which took place at Monteagle. Bro. Mitchell was also the fortunate winner of the first prize in the oratorical contest during the Millsaps commencement.

***

We learn with deep regret of the death, which occurred near Sharon, Miss., on the thirtieth ultimo, of that saintly "mother in Israel," Sister E. C. Magruder, who had reached the ripe age of ninety years. She was one of the very salt of the earth, and was widely known and beloved. She is mourned by a numerous family connection, to whom we tender sincere sympathy.

***

We are in receipt of a letter from Rev. J. H. Montgomery, pastor at West Lake, La., in which he says: "I have just returned from a trip East for my health. I am glad to say that my family and I are much improved. My good people saw fit to give us a month off to make a trip to Georgia and Alabama, where we went to visit relatives. My work is moving on well. We have had several conversions and accessions to the church this year, and everything is harmonious."

***

We deeply sympathize with our much-esteemed friends, Bro. and Sister J. F. Cassels, of Gloster, Miss., in the heavy loss they have been called upon to sustain in the death of their daughter Carrie, who passed away very suddenly on the morning of the thirty-first ultimo, being in the nineteenth year of her age. She was a bright and winsome young woman of beautiful Christian character, and gave promise of great usefulness. May the Lord minister comfort to the sorrowing loved ones.

***

We heard the other day of a man who was opposed to foreign missions. Perhaps you have heard of him. He is a remarkable character. He is not only opposed to Christ, the great first foreign missionary, but he is opposed to this redeemed world and the good there is in it, all of which is the result of foreign missions alone. He is even opposed to his own salvation (if he has any), which was made possible only by foreign missions. He is a remarkable character, living in the last year of the nineteenth century, but more than six thousand years behind the times.—Wesleyan Advocate.

***

Says the Pacific Methodist Advocate, of recent date: "The NEW ORLEANS CHRISTIAN ADVOCATE has just celebrated its semi-centennial anniversary. The editor says: 'On July 10, 1850, just half a century ago, the first number of the ADVOCATE was issued in the Crescent City.' It has always been true to conventional Methodism. Three of our most useful and honored Bishops came from its tripod, viz.: McTyeire, Parker and Galloway. The ADVOCATE, under the present able administration of Dr. W. C. Black, is enjoying a good degree of substantial prosperity. Blessing on the ADVOCATE and its thousands of readers."

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India Famine Relief Fund.

Previously acknowledged	$232 20
Collections forwarded by R. L. Cooper	28 50
Clinton's School-house (Miss.)	1 10
Total	$261 80

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Sick headache is cured by Hood's Pills. 25c

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La.
ASSOCIATE EDITOR.

The First Southern League Conference is now a thing of the past. It was a success from start to finish. True, the attendance was not as large as was desired, but it was representative—that is, the best League workers from all the different Conferences were there, and will carry home the gnod, and disseminate it among the Leaguers.

Louisiana Leaguers were Misses Clingman, Tooke, Lessie Jackson, Willie Schwing, and Emma Thens, and Bros. Atkinson, Foster, G. D. Parker, and Ahrens, from New Orleans; Profs. Campbell and Carter, from Centenary College; and the Louisiana League editor.

The first evening was taken up with addresses of welcome and a response by Governor-elect Samford, of Alabama. Thursday morning was spent in discussing the value and importance of different League Conferences, and the conviction is prevalent that the District League Conference is the one from which to expect the best practical results.

The address of Dr Watkins, of Mississippi, was one of the best. He spoke on the range and limitations of League work Then came Dr. J. C. Simmons, of California, with an invitation to the International Convention in San Francisco in 1901 He completely captured the Conference, and, no doubt, if the start for California had been made as soon as he was through speaking, the whole Conference would have gone with him. The old veteran's hair is white, but he doesn't know it, and he is as young in heart as the youngest there.

Bishop Candler gave us two magnificent addresses, taking Dr. Hoss' place in "The Church in the Twentieth Century," and his own in "Methodism and Education." These fully repaid anyone for the trip, if there had been nothing else.

Gen. John B. Gordon's lecture on the "First Days of the Confederacy" was another treat thoroughly enjoyed by the delegates.

The Junior League work was well handled, and its importance emphasized, in the Friday morning session. That is the most inviting field in the whole range of League work to this scribe.

The address of Rev. J. A. Burrow, on the Epworth Era, was a gem, and we have the promise of seeing it in the Era soon.

Saturday was Missionary Day. It would have been rather a strange kind of Christian Conference if no time had been given to this most important institution of the church. The sentiment among the delegates was that one-fourth of the time and attention of the League should be given to missions. Of course, not all the time is to be spent thus, for we have other work to do, and if the Missionary Committee is alive and keeps up its part of the work, the other departments ought to emulate its example and work all the harder on their committees, instead of sitting down and crying that the missionary folks are taking everything. There's work enough for all. As it is now arranged, only one-fourth of the League's time and study is given to missions. One Sunday service in the month, and one book in the League Course of Study. The student's missionary library is not a part of the League course. The Holston Plan does not contemplate the wiping out of any debt, for there is no missionary debt now. It is simply to bring up the deficit in the pastoral charge. Missions was selected because missions is usually the fourth of the assessment, and because it is the most important assessment. Where this is raised, every other assessment is raised accordingly. This was the universal experience of the delegates.

In the Conference there were no better addresses than the "three in a row" of Hon. W. L. Stanley, Dr. O. E. Brown, and Dr. C. F. Reid—all on different phases of missionary work. Dr. Reid's speech is to be published by the Mission Board. Be sure to send for it if you want to understand the "Eastern Question."

Sunday was a rainy day. Yet all the churches were well attended, and all report delightful services. The Atlanta pulpits were nearly all filled by League visitors. In the afternoon the Junior Leaguers held forth to the largest crowd seen in the building during the Conference. At night the Conference ended with a consecration service led by Dr. Simmons, and on Monday we all started home.

The spirituality of the Conference was felt by all. The sunrise prayer meetings, the love-feasts, the sermons on Sunday, and nearly all the talks, were brimful of common-sense religion. The utmost good feeling, feeling of fellowship, prevailed, and every delegate went home feeling that the First Southern League Conference was a decided success. Dr. DuBose and the Atlanta committees are to be congratulated on the fine program they provided, the way it was carried out, and the delightful way in which the delegates were entertained. The demand for another Conference was almost unanimous, and we have no doubt the Board will call for one two years hence, to meet either at Louisville, or Asheville, N. C.

Let the Leagues that were unable to have delegates at the Conference, but want to hear of it, correspond with one of those who were there, and get an address on the Conference. Nearly any delegate from Louisiana will go for his bare expenses.

Hon. P. K. Abel, Winnfield, La., writes that he is much pleased with the Wellington Type Writer.

The Queen & Crescent Route will on Saturday, Aug. 11 1900, sell round-trip tickets to the following points at the extremely low rates named:

Asheville, N. C, and return	$11.30
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"Pharr Hall," Centenary College, will furnish pupils board—mens and room cleaning—at $8.75 per scholastic month. Terms will be cash in advance each month. The above cheap rates can not be offered on any other basis. The food will be wholesome and well prepared. Every effort will be made to give satisfaction, and to make both the "Hall" and dormitories home-like. Write the manager, L. L. UPTON.

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The following additional amounts have been received since our last report:

VICKSBURG DISTRICT.

South Vicksburg	$ 5 14
Port Gibson	6 00
Total paid to date	$111 71

FOREST DISTRICT.

Carthage	$ 4 46
Vossburg and Heidelberg	15 05
Total paid to date	$ 61 75

MERIDIAN DISTRICT.

North Kemper	$ 3 50
DeKalb	4 67
South Side and Poplar Sp'g's	5 40
Porterville	3 30
Total paid to date	$ 61 60

JACKSON DISTRICT.

Yazoo City	$ 10 75
Total paid to date	$ 52 69

BROOKHAVEN DISTRICT.

McComb City	$ 8 71
Total paid to date	$ 63 21

NATCHEZ DISTRICT.

Meadville	$ 14 67
Total paid to date	$ 37 67

Total amount received up to July 30, $388 63

We are waiting for the balance to be sent in.

D. SCARBOROUGH, Sec.

Minutes of the Mississippi Conference W. F. M. S.

I am sure the good sisters who held their Conference in Meridian will not censure Sister McQueen for the delay in getting out their Minutes, but will the rather give her their sympathy and prayers, when they know the facts. For a month she has been watching day and night by the sick bed-side of her little Emma, who is still very sick with fever. She has made all arrangements, and as soon as she can give the matter her attention the printers will complete the work.

J. M. WEEMS.

Meridian, Miss., Aug. 5, 1900.

Royal
BAKING POWDER
Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

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THE TWO SIDES OF IT.

BY PRISCILLA LEONARD.

There was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled
Through all their lives together;
It didn't come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope, and one to mope,
And so they smiled and sighed.

—Christian Intelligencer.

LINCOLN'S GREATNESS.

The greatness of a man's nature comes out more beautifully, perhaps, in his sympathy than anywhere else. A new and beautiful story has recently been published concerning Abraham Lincoln. It was while he was a member of Congress, and was home in Springfield, Ill., during the Congressional recess. He was going down the street one morning, when he saw a little girl standing at the gate with her hat and gloves on, as if ready for a journey, sobbing as if her heart would break.

"Why, what's the matter?" inquired the great, tall Congressman. And then she poured her broken little heart out to him, telling how she had arranged to take her first trip on the cars that day, and the expressman had failed to come for her trunk, and she was going to miss the train.

"How big is the trunk? There's still time, if it isn't too big." And he pushed through the gate and up to the door.

She took him up to her room, where her little, old-fashioned trunk stood, locked and tied. "Oh!" he cried, "wipe your eyes and come on, quick." And before she knew what he was going to do, he had shouldered the trunk, was downstairs and striding out of the yard. Down the street he went, as fast as his long legs could carry him. The little girl trotted behind, drying her tears as she went. They reached the station on time, and Abraham Lincoln sent his little friend away happy. I doubt if any other scene in the splendid life of that noble man reveals more beautifully the simplicity and grandeur of his noble heart. It is of the same grade and quality of action that afterward, when applied to national affairs, made men love him all over the world.—L. A. Banks.

REMUNERATIVE WORK FOR WOMEN.

There are thousands of ambitious young women art students in the United States. Every Summer, at graduating time, a small army of them goes forth from the special schools of New York and other cities. They are fully determined to devote their lives to art, and during Summer voyages in the country fill their sketch books with material for the serious work which is to begin in the Autumn. But in a great many cases this serious work never begins at all, for it often happens that the girl with the sketch book is herself the most attractive part of the landscape she may be depicting, with the result that Cupid busies himself with her affairs, and an artistic career is practically ended at its onset. From this fact the conclusion may be drawn that Cupid is an enemy to art.

Yet it has been said that women, viewed collectively, have stronger art instincts than men; and, as a matter of fact, the number of professional women artists is increasing rapidly.

The making of decorative designs for carpets, wall paper, calendars, book covers, and for many other purposes, and the drawing of figures for fashion plates, are becoming distinctively feminine spheres in art. Some of our best miniature and poster artists are women, as are a number of very talented workers in oils and water colors. But in illustrating for the weekly and monthly periodicals, which is a most lucrative branch of work, the men, to a considerable extent, monopolize the field.

The illustrating of short stories and novels, and much other work of this kind, is very congenial to women, and offers them a field which is far from overcrowded and which offers adequate financial rewards.—Success.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

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Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. On injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

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A WOMAN'S TRUE WORK

"The work of a woman in the world is not to make money, but to make a home; her true business in life is that of wife and mother," writes "An American Mother," on "Is a College Education the Best for Our Girls?" in the July Ladies' Home Journal. "That is true with regard to nine out of ten of these pretty girls who are tiptoeing about now in caps and gowns, and cherishing the fondest hopes that they may some day be learned Fellows and Deans. They will marry perhaps, or remain single, helpful sisters or aunts. They will have houses to manage, marketing to do, stupid cooks to guide, babies to rear, sick children and men to nurse. Not once in a woman's life, perhaps, will she be called upon to quote from an Assyrian-Babylonic epic, or to dissect a cat. But three times every day a meal must be cooked under her supervision. At any minute, be she cook or countess, she may be called upon to make a poultice for a sick child, to change the sheets under him, to know why the bread is sodden and the meat uneatable, to give medicine intelligently to the baby in her arms. The college, be it remembered, takes the girl for four years out of family life in which this kind of training would be given to her. Its controllers, in their anxiety to develop her brain as fully as that of a man, forget the woman's life which is inexorably placed before her, and do not fit her for its inevitable work."

Miss Trude Mertens, of Holland, is a successful dentist in The Hague. She has for her patients all the women of the court, and is in such demand that her office is filled from early in the morning until evening. Her father being a firm believer in the education of women, Miss Mertens and her sisters were sent to a boys' school in Nijmegen, where they were the only girls. The fair dentist has practiced for six years, beginning at the age of twenty-one.—Zion's Herald.

"MY PAPA GETS DRUNK."

My friend was walking up State street, late one afternoon, when he encountered a short sermon on temperance. The air was keen and cold, with "symptoms of snow." He had pulled his cap down over his ears as far as possible, and buttoned up his overcoat close to keep out the stinging lake wind, and was hurrying along at a pace that might rival Weston's, when he nearly ran over a child not more than four years old, who had fallen on the sidewalk near him.

"Heigho, sis!" he exclaimed, lifting her safely to her feet again.

The little ragamuffin put up a grieved lip, and was going to cry, but stopped when he spoke to her.

"Whew! barefooted, and such a day as this!" with a low whistle, "why don't you run home, sis, and put on your shoes and stockings before you freeze your toes?"

"Don't dot any shoes and stotin's."

"Don't got any, eh? How does that happen? Don't your father buy you any shoes and stockings?"

"Oh, no," she answered, with a tone that meant "of course not," and a manner indicating that she considered the reason quite sufficient; "no, my papa dets drunk."—Exchange.

GOOD EFFECTS OF SINGING.

From the medical standpoint singing is a most important exercise, both by virtue of its influence on the emotions, on the respiratory movements, and on the development of the lungs. Nothing better shows the beneficial effect of singing in developing the chest and warding off lung diseases than the great pulmonary development and freedom from pulmonary disease among professional singers. Their general health, moreover, is exceptionally good, and this is probably in a large measure attributable to the mere exercises of their calling. Such therapeutic importance do I attach to singing that I recommend it whenever opportunity affords. It is especially useful in defective chest development and in chronic heart disease. Provided the patient can sing with comfort, I know of no condition in which singing is contraindicated, unless it be a tendency to tuberculosis or aneurismal hæmoptysis. It is scarcely necessary to say that the singer should be so clad as to allow absolute freedom of the chest movements; there should be no constriction of the neck or waist, the collar should be low and ample, and the stays, if worn, ample and loose.—Dr. Harry Campbell.

THE LOVE OF EXCELLENCE.

There is a great satisfaction in doing things just right, writes Orison S. Marden in Success, for August. It is a perpetual tonic to feel each night that you have not been slurring things during the day, that you have done everything you attempted just as well as it could be done. This sense of completeness, of things well done, has a most salutary influence in strengthening the character, and bringing all the faculties into harmony, in qualifying us for better and higher work.

I should advise a youth starting out in life to adopt the motto, "Perfection to the finish." This should be the motto of the young, for its adoption early in life may mean all the difference between success and failure.

People laughed at Stradivarius for spending months and months in making a violin. They thought he was throwing his time away. But to-day a Stradivarius, wherever found, is worth from five to ten thousand dollars, or several times its weight in gold. Everything that has immortality stamped upon it has been done in the most painstaking and careful manner.

"BITE BIGGER, BILLY."

One day a gentleman saw two boys going along the streets of a large city. They were barefooted. Their clothes were ragged and dirty, and tied together by pieces of string. One of the boys was perfectly happy over a half-withered bunch of flowers, which he had just picked up in the street.

"I say, Billy," said he to his companion, "wasn't somebody real good to drop these flowers just where I could find 'em, and they're so pretty and sweet? Look sharp, Billy; maybe you'll find somethin' by and by."

Presently the gentleman heard his merry voice again, saying: "O Billy, if there ain't half a pear, and it ain't much dirty neither! 'Cause you haven't found anything you may bite first."

Billy was just going to take a very little taste of it, when his companion said: "Bite bigger, Billy! Maybe we'll find another 'fore long."

What a noble heart that poor boy had, in spite of his rags and dirt.—Exchange.

TEACHING THE MINISTER

In Stamford, Conn., two children attended service at the church of which the late Rev. Mr. Vail was pastor. Mr. Vail repeated the words: "There is nowhere, no place, that God is not."

In an audible whisper Pauline said to her brother: "He don't know about it, does he? But I'll tell him after church."

Just as the preacher descended the pulpit steps a breathless little figure caught hold of him and said pantingly: "You don't know about God, Mr. Vail. He isn't everywhere, like you think he is, 'cause the Bible says 'God is not in the thoughts of the wicked.' That's why he don't always get into me, but I'm going to try to be very good this week, so he'll come."

And as Mr. Vail took the bright-eyed little one tenderly in his arms, she added, naively, "You don't know everything, do you, Mr. Vail?"—Saturday Evening Post.

Milk is not a beverage; it is a perfect food. Where children drink milk at meals it should take the place of nitrogenous foods—meat, of course, being omitted. It is far better when the children eat meat to give them water to drink. Where two sorts of nitrogenous food are used, like meat and milk, constipation is universal.—Ladies' Home Journal.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

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OBITUARIES.

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SLATON—Fletcher Tioner Slaton, son of H. C. and M. J. Slaton, was born in Jackson Parish, La., Jan. 30, 1864, and died in Mobile, Ala., Feb. 10, 1900. When but a few years of age he moved with his parents to Vienna, La., and while yet a youth his father died, and the care of his mother and two sisters devolved upon him, and nobly did he perform the duties of the place. He was a dutiful, loving son and affectionate brother. He moved to Jackson, La., about fifteen years ago, and there, at the age of twenty, he was converted and united with the M. E. Church, South, and continued a faithful member till his death. He was married to Miss Mittie Crawford, of Mobile, Ala., Nov. 21, 1894. An ideal marriage; truly a union of kindred souls; their home a place of conjugal felicity, so soon to be blighted by the cruel hand of the destroyer. Bro. Slaton was a most attractive young man, of fine personal appearance, the very expression of his face indicative of purity, refined and cultured in taste. In him were happily blended these fine traits of character that constitute a noble Christian manhood. There was gentleness without weakness, firmness without harshness, and that steady adherence to principle that made him the uncompromising foe of wrong and the steady friend of right; a man to be trusted and relied on in every relation of life; a good citizen, a successful merchant, honest and upright in his dealings. He commanded the respect of all who knew him. In his life there was a freedom from censoriousness or bitterness not often found. The writer was his pastor for three years, and gained to appreciate him most highly; always in his place at church; a helpful hearer; if not always intelligent, too polite to show it; and I can not remember hearing him speak unkindly of anyone. His was the charity "that thinketh no evil." He had been for some years engaged in business in Mobile, in the circle in which he was held was evidenced by the marked respect paid his memory at his funeral. A prominent man said, "We have not for a long time lost a man we so much regret." His Christian experience grew brighter to the end, but the virtues of his life were best seen in the home circle. There the wealth of his pure nature seemed to expend itself in acts of love to the loving companion and two sweet little children that gladdened their union. A bereaved sister writes, "Bro. Harper, he was all that could be desired as a son and brother." What a tribute, and what "sweet memories" they will have of the manful life so soon ended! May God bless and sustain all his dear ones, and grant them happy reunion in the sweet bye-and-bye!

I count it a privilege to have known Fletcher Slaton, and expect to meet him again in Heaven that is "fairer than day." His life was right; when the summons came it found him ready; his end was peace. He rests from his labors, and his works do follow him.

J. D. Harper.

Webb—Sampson C. Webb, Jr., son of Dr. C. and Margaret A. Webb, was born at Liberty, Miss., May 8, 1876; became a member of the M. E. Church, South, at the age of sixteen; was married to Miss Bertha Barnes, of Pike county, Oct. 21, 1896, and died at Gloster, Miss., May 2, 1900.

During his short life he was known and valued for his energy, determination, self-reliance, generosity, and friendliness. His perseverance in the midst of failures and misfortunes furnished his associates an example to be imitated. The early development of a pulmonary disease, aggravated by dangerous wounds received in a railroad wreck, weakened him, kept him from work at times, but did not break down his courage, nor turn him aside from cherished plans.

He went from his home on the Mississippi coast to Southwestern Texas in August, 1899, in search of health, but, failing of his object, and seeing the end near at hand, he returned to the neighborhood of his birthplace and first home, that he might die amidst his loved ones, and be buried near his mother and his sister. Approached by physician and pastor with regard to his hopes of salvation, he expressed readiness to die, and spoke his assurance of glorious resurrection. He had previously said repeatedly that, although not afraid to meet his God, he was ashamed not to have a better report to him of service to his fellowman; ashamed of being empty-handed.

"We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing
The grief that must have way."

Brother.

Douglass—William Winans Douglass was born Dec. 7, 1852, in Wilkinson county, Miss., and died at his home near Olive Branch, Miss., May 10, 1900. He was taken with a severe chill May 8, followed by a stroke of apoplexy, from which he never rallied, dying peacefully at 3:25 P. M., May 10. He was educated at Centenary College, and for a number of years engaged in school teaching, of which he made a success. The Civil War coming on, he was among the first to enlist in defense of his native land. He served through the war, making a true and gallant soldier. December 8, 1864, he was happily married to Miss Sarah J. Packer. Of this union were born nine children—four sons and five daughters. Of these, four sons and four daughters, all grown, with their mother, are left to mourn the loss of a loving, devoted husband, and a kind, indulgent father. After the war he engaged in farming, and settled near Olive Branch, which occupation he followed up to his death. He came of Methodist stock, his father being a local preacher in that church. He was a member of the M. E. Church, South, for more than thirty years, serving as steward, Sunday-school superintendent, and trustee. He was a liberal supporter of the church, and was ever the preacher's friend. Many an itinerant's heart will be made sad when it is learned that he is no more. He will be sadly missed in the community where he lived. Although our friend left no testimony, being unconscious during his short sickness, yet we have a hope that all is well with him. A Friend.

Hanchey—On May 20, 1900, the death angel entered the home of Mr. M. E. Hanchey, of Dry Creek, La., and claimed for its own Mrs. Mary Frances Hanchey (better known as Fannie), the wife of Mr. M. E. Hanchey. She was a daughter of Mr. Jack Fairchilds. She leaves a husband and eight children to mourn her loss—five girls and three boys. Sister Hanchey has five sisters and one brother in Texas. She joined the M. E. Church, South, at an early age. Sister Hanchey was a congenial woman. A sweeter, purer, or nobler woman never graced this world; her life was sunshine itself. A beautiful flower that budded and bloomed on earth has been called from this earthly home to the home above. Truly a good woman has died.

About three weeks ago, when Sister Hanchey was in health, she talked of purity of life and of the love of God, and said she was ready to depart this life any time. Her illness was of only six days' duration. On the morning of May 20 God's white-winged boat came and released the patient sufferer, and bore her to the realms of eternal bliss. The only complaint that she made was about leaving her children, but when death came it was like a glorious sunset. We laid her tenderly to rest in the Dry Creek Graveyard with the distinguished dead on May 21, at 10:30. May God graciously sustain her husband and children in their sad bereavement!

H. L. Hughes, P. C.

Texas Advocate please copy.

Davenport—Mrs. Sue R. Davenport (nee Merlin) was born Dec. 6, 1840, and departed this life March 28, 1900. She was married to Dr. R. C. Love, of Hinds county, Miss., in 1859. The Civil War coming on, Dr. Love became a Confederate officer; was captured, imprisoned, and died. On the twenty-fifth day of July, 1871, she was united in marriage to Mr. J. D. S. Davenport, of Fayette, Jefferson county, Miss., and became the mother of five children, two of whom have preceded her to the better land.

Mrs. Davenport was ever a fond, tender, and affectionate mother and wife, and a true and constant friend. To those in need she was always ready to lend a helping hand. One of her chief pleasures was derived from attending upon the religious ordinances. When a child she was converted and became a consistent member of the Baptist Church. After her marriage to Mr. Davenport, however, she moved into a neighborhood where there was no Baptist Church, and her husband being a Methodist, she united with that denomination, and became an ardent and devoted member.

May the loving God in whom she trusted comfort, guard and guide the mourning loved ones is the earnest prayer of

One Who Loved Her.

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NEWS OF THE WEEK.

The Russians have crossed the Amur river and captured the town of Sakhalin.

Thirty thousand Boxers are eighty miles north of Tien Tsin and a battle is imminent.

Many missionaries of different nationalities have been massacred in the province of Shang Si.

It is reported that after Li Hung Chang left Canton the imperial troops joined the Boxers.

A chapel to the memory of King Humbert is to be erected on the spot where he was assassinated.

President McKinley has appointed forty-eight enlisted men in the regular army as second lieutenants.

The Boxers are said to be murdering missionaries in South China, but are not disturbing the treaty ports.

The Chinese are said to have broken the canal bank, flooding the country between Tien Tsin and Pekin.

Two members of the Tsung Li Yamen were beheaded July 27 for urging the preservation of the foreign ministers.

The State Department at Washington has received official confirmation of the authenticity of Minister Conger's message.

Subscriptions already received at New York for the British war loan amount to about half of the entire £10,000,000 issued.

A cablegram from Admiral Remey indicates that serious resistance has developed to the advance of the Pekin relief column.

The assassin who attempted the life of the Shah of Persia at Paris has given his name as Francois Salson. He is a Frenchman.

United States Consul Fowler estimates that the losses of the American missions amount to $1,500,000. Losses through the suspension of trade are enormous.

The various funds for the relief of the widows and orphans of the dead police officers in this city, murdered by the negro Charles, has reached the $10,000 mark.

Rev. T. De Witt Talmage arrived in Berlin from St. Petersburg on Aug. 5, and preached in the American Church. While in St. Petersburg he dined with the Czar.

First Lieut Alstatter, Corps of Engineers, United States Army, with an escort of fifteen men, were attacked by Filipino insurgents and the entire party killed, wounded or captured.

What Not to Say.

Do not say, "I can't eat." Take Hood's Sarsaparilla and say, "I am hungry all the time, and food never hurts me."

Never say to your friends that you are as tired in the morning as at night. If they happen to be sharp they will tell you Hood's Sarsaparilla cures that tired feeling.

Do not say, "My face is full of pimples." You are quite likely to be told by some one, "There's no need of that, for Hood's Sarsaparilla cures pimples."

It is improper and unnecessary to say, "My health is poor and my blood is bad." Hood's Sarsaparilla will give you good blood, and good health will follow as a natural consequence.

The Chinese imperial troops will oppose the advance of the allies on Pekin.

Li Hung Chang has informed the consuls at Shanghai that the ministers left Peking Aug. 3.

The residents of the treaty ports are demanding that severe punishment be inflicted on China. Belief exists that unusual punishment, like the destruction of the kings' tombs, is necessary.

Representatives of various independent unions of textile workers of the United States met in Boston recently and formed a united organization, embracing all unions of the industry.

The United States charge d'affaires at Constantinople, on Aug. 4, renewed his demands upon the Ottoman government for compensation for losses of American citizens during the Armenian massacres.

Local colored pastors on Sunday expressed views on the race question agitated by the crimes of Robert Charles. They unanimously opposed the proffered aid of Miss Jewett in Boston, and gave warning against Liberian scheme literature.

A big battle has occurred between the Allies and the Chinese. The Celestials were defeated after over seven hours of desperate fighting. Casualties of the allied forces number 1,200 in killed and wounded. The engagement occurred at Pei-Tsang, nine miles from Tien Tsin. The Chinese soldiers fought with surprising stubbornness and desperation.

The main advance on Pekin began July 30. On Aug. 1 the Chinese attempted to retake Tien Tsin, but were driven back. An imperial edict of Aug. 2 designated Yung Lu, the friend of the foreigners, to escort the ministers to Tien Tsin as soon as they were willing to leave Pekin. Li Hung Chang has been impeached by Li Ping Hing for maintaining relations with foreigners. Russians refuse to allow Americans to string telephone wires on the poles along the railroad from Tien Tsin toward Pekin.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Vorbena, Ala. My brother, Rev. E. E. Cowon, recommended the Lemon Elixir to me. Ship me a half-dozen large bottles C. O. D.

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Mozley's Lemon Elixir

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Cor. Habersham and St. Thomas Sts., Savannah, Ga.

Mozley's Lemon Elixir

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO,
West End, Atlanta, Ga.

The next Congress will include two men of the same name from Mississippi. The present member from the Sixth district is Patrick Henry, and another Patrick Henry will represent the Third, for the past fifteen years represented by General Thomas C. Catchings.

For Loss of Appetite
Take Horsford's Acid Phosphate.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite."

THAT DISASTROUS FIRE

At a charitable bazar in Paris where a score of bodies were burned beyond recognition, demonstrated the great value of dentistry. In many instances the identity of the victims was established beyond doubt by the dentists who had preserved a record of such fillings and crowns as had been made by them for the deceased. Naturally this fact attracted the attention of the world to the profession of dentistry, which has made remarkable progress in recent years. These observations are called forth from reading the announcement of the Atlanta Dental College, which appears in this issue. Write the dean for a catalogue.

In this issue will be found the advertisement of Luka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

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MARRIED.

BYRD—GULLY.—At the residence of the bride's father, Mr. J. A. Gully, Meridian, Miss., July 28, 1900, by Rev. J. M. Wood, Judge A. M. Byrd to Miss Mary Rutledge Gully.

O'NEAL—BALLANCE.—At the Etheridge Hotel, Montgomery, La., July 29, 1900, by Rev. H. S. Johns, Mr. W. R. O'Neal, of Campti, La., to Miss Nora Ballance, of Montgomery, La.

Li Hung Chang's reply to Secretary Hay's peremptory demand of Aug. 1, to be put in communication with the foreign ministers at Pekin is evasive and not satisfactory to the Washington officials.

Lord Roberts reports that under a flag of truce the Boers demanded the surrender of the British under Smith-Dorrien. Before he could reply the Boers opened a heavy fire. The British loss was slight.

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National Biscuit Company

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Christian Advocate.

VOL. 47.—NO. 33. NEW ORLEANS, THURSDAY, AUGUST 16, 1900. WHOLE NO. 2295

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH,

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

"The Chinese situation," said an official of the Department of State, "may be said to be waiting on the result of the attempt of the allied army to reach Pekin, and, to judge from the resistance already met with, which was only overcome by hard fighting, accompanied by an enormous percentage of casualties, that attempt is a more serious matter than many have been disposed to regard it." There is no idea among officials and diplomats in Washington that the foreign ministers will leave Pekin, as the Chinese Government is trying to get them to do, unless compelled to do so; therefore, the Chinese announcement that they are at liberty to do so at any time is not seriously considered. Those who ought to know something about it are predicting that Russia and Germany will declare war against China in the near future, and it looks as though China intended to declare war. Our officials decline to express an opinion as to what effect such action, if taken by those governments, would have upon our policy.

It can not be said that the failure of the Sultan of Turkey to keep his last promise to pay those American missionary claims within a specified time was a surprise. The Sultan has defaulted on so many promises that his keeping one is the only way he can surprise those who are familiar with his methods. The day after the expiration of the period set Mr. Griscom, who is in charge of the United States legation at Constantinople, sent a communication to the Sultan reminding him of his failure to keep his promise, and demanding, for the third time, that the money be paid. At the Department of State it is said that the Sultan will be given an opportunity to reply to the latest demand upon him before the next step in forcing the payment of these claims is decided upon.

A fund is being raised by private subscription to pay the expenses of the 1400 Cuban school teachers, now attending a Summer course of instruction at Harvard University, during their coming visit to Washington, where they will spend a day just before going back to their homes. The government looks after their transportation, but there is no public money available to pay other expenses. The living expenses of the teachers while taking the course at Harvard, which the university very generously made free to them, have been paid from a fund of $100,000 donated by citizens of Boston. As they will only spend one day and night in Washington, no very large amount will be needed to pay their expenses. The President is so much interested in the visit of these teachers that he has promised to be in Washington and hold a reception in their honor the day they are here. The effect of the experiment of bringing these teachers to the United States will be watched with the greatest interest by those who regard the education of the young as one of the most important problems connected with our new possessions. There is no doubt that these 1400 teachers have learned more of American manners and educational methods during their Summer visit to the United States than they could have acquired in five years from books studied in Cuba. It is expected that they will impart the knowledge they have gained to the pupils of the Cuban schools. Upon the realization of that expectation depends how successful the experiment will be. If it turns out as many believe it will, we shall probably have a corps of teachers from Porto Rico and the Philippines coming for similar courses of instruction.

Dr. J. Sanger, an American who has been a practicing physician in Manila for six years, during which time he had an opportunity to become thoroughly acquainted with the character of the natives, is now visiting Washington. He summed up his opinion of them as follows: "The Filipinos are no more capable of self-government than the American Indians are capable of conducting the government of the United States. The Tagals are the only tribe that make any pretense to education, and only a very small portion of them can read and write. In point of numbers they are one of the weakest tribes in the Philippines, and as they are hated by the other tribes, there would be constant war should the Tagals attempt to govern the islands. The desire for self-government is confined to a few unscrupulous leaders, who would rob the country and then escape, to live in luxury in Paris or some other European capital, while the powers of the old world gobbled up the islands. No one familiar with the Philippine Islands has the faintest idea that a Filipino government is even remotely possible."

Washington, Aug. 8, 1900.

CHRISTIAN WORKERS' CONVENTION.

Chicago's counterpart of Moody's Northfield has summoned the Christian world to a gathering from which may start a great religious advance movement. To the cluster of buildings on the north side of Chicago, over which is now written the title, "Moody Bible Institute," are expected to flock in September, Christian workers from all parts of the United States and from foreign lands. They are to assemble without regard to class or creed, imbued only with zeal for revival activity, and primed with contributions to the stirring discussions planned as part of the convention. In the meeting and its results, proof will be forthcoming, it is expected, of the degree in which Mr. Moody's life, work and memory remains potent.

"Progress in revival work"—that is to be the watchword. The busy hum of student life at the all-the-year-round Bible Institute will lend stimulating environment for the meeting, and the prayerful fervor of scores of active religious workers will have effect. It is well known that even the routine class activity of the Institute has fostered the missionary spirit. The efforts of more than 200 of its alumni in foreign lands furnishes evidence. So it has been urged upon the officials of the institution: "Let us have a gathering of evangelists, pastors, church officers, Sunday-school teachers, and others, within the walls of the Institute, to talk of the Winter's work. Let us bury denominational differences, and devise compelling means for bringing souls to Christ during the coming months." The National Convention of Christian Workers in former years furnished a precedent, and the call went out. At the headquarters of the school, 80 Institute Place, the assembly will be held, from Sept. 19 to Sept. 26—eight days of prayer, Bible study, discussion of methods, and attainment of the true sort of fellowship in revival work. For the last named the great events now shaking the world will furnish an impetus.

A reunion of students of the Institute is to follow the convention, and the students will come in time for the convocation. It is hoped that some of the former students now in Europe and Asia will come, ready to describe the awakening of the nations to the situation in the Orient.

Sessions of prayer for missionaries now at the scene of massacres, and discussions of the right attitude of Christian people in the present crisis, will diversify the convention programme.

The chief aim of the Conference, however, will be a kind of gathering of energy, and interchange of suggestions. Everybody is to be welcome.

A large number of special addresses have been arranged for, and the speakers will be men like Prof. Graham Taylor, the Rev. James M. Gray, Alexander Patterson, C. N. Hunt, M. B. Williams, and the Rev. Johnstone Myers.

Special lines of effort will be discussed by C. N. Crittenton, of New York; W. E. Blackstone, and Harry Monroe, while W. R. Newell and R. A. Torrey, of the Institute, are also to take a part.

With men like these to strike keynotes and kindle fervor, and with momentous themes, clustering about that of soul-winning, scheduled for discussion, assurances of the success of the convention are coming in upon its promoters. "It will strike fire," said one minister of the proposed gathering. "Given such conditions—the time's ripe for revival, the season opening, the place, the date, and the speakers—and it can not fail of results."

It only remains to mention the meeting-places and the music. The main building of the Institute will be the rendezvous, but some of the larger meetings will be held in Chicago Avenue (Moody's) Church, while various Conferences will be held in the class-rooms.

For the music extensive preparations have been made, and a chorus, led by Prof. D. B. Towner, will sing.

"Come to the Bible Institute in September"—that is the invitation many Christians may well be taking to heart.

THE SITUATION IN INDIA.

The New York Committee of One Hundred on India Famine Relief has recently issued this statement to the public regarding the situation:

"Rains have begun in India, but they are insufficient, and are a full fortnight late. No harvest can be gathered before October. Till that time the distress and mortality from hunger must increase. The death-rate from cholera, added to famine, is appalling. The number of persons receiving official daily relief has risen above six millions—6,148,000. There are many thousands of orphans absolutely destitute. In the meantime the need for clothing for the shelterless, emaciated, enfeebled people has become almost as cruelly urgent as that for food. The native blanket, costing one dollar for three, is the most useful article. The impoverished, wasted peasant farmers are without seed. Two or three dollars per farmer now, for this purpose, mean a harvest and a competency. Particularly pitiful is the condition of thousands of orphaned children. Especially appealing is this feature of the work when we know what fine men and women have been made from boys and girls rescued from former famines, and educated in American schools in India.

"The British Government has already expended on this famine more than fifty millions of dollars, to which must be added many millions of private charity contributed by Great Britain and her colonies, and the splendid gifts of America and other countries. Above six millions of persons (one and a half millions being children) are in daily receipt of government relief. The aged, the young, the infirm are fed gratuitously. The able-bodied are employed on cash wages, building reservoirs and irrigation works, digging wells, building roads, etc., extending the splendid system of similar works constructed in the past decades, with a view to mitigating future droughts. Vast as is the relief machinery in operation, it is painfully inadequate to the dreadful need. Nothing less than the co-operating benevolence of the nations will suffice. There can be no diminution of America's bounty for months to come. Your gift of to-day may, by the cable, save life to-morrow in India. In such work as this the nickel, the dime and the quarter are not to be despised."

Communications.

CONVERSION OF A PRESIDENT.

BY JNO. T. SAWYER, D. D.

One day last week, while looking through an old book—"Tefft's Methodism Successful"—I found an account of the conversion of the first Gen. Harrison, who, with fond familiarity, was styled Tippecanoe by the Whigs, who, after a warm campaign, landed him in the White House at Washington. Instances of the self-surrender of illustrious Americans to the claims of Christianity have not been wanting in the history of American Methodism. While our church has vindicated her mission to the lowly by her wonderful work among the masses of the people, she has also, with success, reached after those occupying the high places of the land. In her operations she has ever been proof of the fact that "the poor have the gospel preached to them;" nevertheless, she has been faithful in the delivery of her message to the rich and powerful, preaching also unto them the same 'glorious gospel of the blessed God." Pressing every whither, on fire of the Holy Ghost, her flaming messengers have, like Paul, preached "not with excellency of speech or of wisdom," but, "declaring the testimony of God," and "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," they have stood not "in the wisdom of men, but in the power of God." Their triumphs have been had among all classes and conditions, every human environment yielding its trophies to their ministry of love and power. At the time of his conversion Gen. Harrison was President-elect of the United States. It occurred at Wesley Chapel, Cincinnati, during the Winter of 1840-41. Rev. John Newland Maffitt was helping the pastor, Rev. M. P. Gaddis, in a protracted meeting. The account given by Mr. Gaddis of Gen. Harrison's conversion is as follows: "In the midst of the mourners at Wesley Chapel, I had the pleasure of meeting every night, for more than a week, the lamented President of the United States, the late Gen. William H. Harrison. I was struck with the deep interest he manifested in our altar exercises. He generally stayed till a late hour, standing up during the singing, and in a lowly, kneeling posture in time of prayer for the penitents. On one occasion he spoke to me in the following deeply affecting and interesting manner: 'Bro. Gaddis, I know there are some of my political opponents that will be ready to impugn my motives in attending this revival meeting at this particular time, but I care not for the frowns or smiles of my fellow-men. God knows my heart and understands my motives;' and then, laying his hand upon his heart, he exclaimed with much emotion, and with a fervor that I shall never forget, 'A deep and abiding sense of my inward spiritual necessities brings me to this place night after night.' At the close of one of our meetings, while the Rev. J. N. Maffitt was singing his favorite song, concluding with the chorus,

> "'To die on the field of battle
> With glory in my soul,'

"General Harrison walked to the foot of the pulpit steps and reached out his hand, which was immediately grasped by Bro. Maffitt, while he continued to sing:

> "'Old soldier, travel on;
> I'll meet you in bright glory,
> To die on the field of battle
> With glory in my soul.'

"The effect was electrical. The audience simultaneously rose to their feet, while every eye was moistened with tears."

Though many improved methods have been introduced into our Zion in these later times, it is, nevertheless, true that we need, as of old, the straight and loving gospel of the fathers, their glorious songs and effective altar work. We have not improved so much that we can hope to "spread scriptural holiness over these lands" without the old-time power.

Shreveport, La., Aug. 2, 1900.

The 20th Century Movement.

THE SACRED HONOR ROLL.

At the Twentieth Century Rally in Carrollton, in April, Mrs. Ella H. Garner was an interested and sympathetic hearer and a cheerful giver. When the Roll Book was opened she subscribed an amount that was liberal for a woman, who, with her husband, was making daily bread "in the sweat of her face" on rented land. She was a faithful member of our church and Sunday-school, walking in from the country to attend the services. Two weeks ago she was taken sick with slow fever. At this season, when farmers have little or no spare money, she had not forgotten her thank-offering. Skillful medical attention, and tender nursing by the elect women of the church, failed to drive off the grim monster. Just before she passed away she handed her thank-offering to her sister, saying: "I have laid this by to meet my subscription to the Century Fund. See that it is so used." And so she passed peacefully away to be 'ever with the Lord;" her name upon the sacred century honor roll here, and in the "Lamb's Book of Life" there. The twentieth century will find her about the Father's business in another sphere, her generous gift doing good here. Will not every pastor give each member committed to his care the opportunity of making a like record? Will not every Sunday-school superintendent do the same for his pupils? J. R. BINGHAM.

THE POSITION OF THE CHURCH.

It is not the position of the church that salvation is by education, and we most earnestly affirm that God's grace is even equal to the task of saving an educated gentleman as well as the outcast in the slums. Let those who fear the power of education and its dangers therefore magnify the power of the grace which we preach to "save to the uttermost," and find comfort. Now, the church proposes to see to it that the grace mentioned be magnified in her schools and colleges to the intent that the power of culture and thought be brought into obedience to the law of Christ. We will fight fire with fire; we will meet polished and well-armed doubt with cultured and erudite Christianity. And we can not hope to have this done by the public schools, since they are the children of the State, and hence much influenced by changing social conditions and by the politics of the day. With institutions of her own the church can have ever before the State a living epistle on this subject which can be known and read of all men. Her own institutions will lead the way and illustrate the doctrine for which we contend if we so equip them that they will not disgrace us and prejudice men against the doctrine of Christian education. And to do this, we are marching in an army (perhaps too much like an army of bushwhackers) to a conquest against wealth in false application that we may rescue some of it for the treasury of the church and the enlightenment of the world. The time is short. Some have done nothing as yet. Many preachers have been idlers, while others have struggled, and we have been compassed about by a crowd of witnesses on earth and in heaven. Let us awake to the duty of the hour, and press this cause while the waters are troubled, and let us see to it that our own work is well done, whatever others may do. And that thou doest do quickly, remembering that the night cometh when no man can work, and the end draweth nigh.—V. A. Godbey, in Texas Christian Advocate.

The methods adopted in some districts of the Welsh Calvinistic Methodist Church for swelling the Twentieth Century Fund are curious, and indicate the enthusiasm with which the fund is being adopted. In country districts many cottagers set apart each a hen or two, the eggs of which are to be sold for the benefit of the 'caegilad" for the next two years, and probably there are now some thousands of these "hens with a mission" to be found in Wales. At Festiniog a well-known cyclist and his wife are under a promise to contribute a halfpenny for every mile they will ride for the next twenty months, and they estimate they will cover 3,000 miles in that period, thus realizing a total of $30.—Northwestern Advocate.

We learn that in the Virginia Conference up to this time more than $60,000 have been pledged to this fund.

MILLSAPS COLLEGE.

THE OUTLOOK FOR THE NEXT SESSION IS MOST FLATTERING.

President Murrah reports that the indications for a large attendance of students at Millsaps College next session are highly encouraging. This will be gratifying to the friends of this popular institution.

It is a matter of pride to every Mississippian that this college has, in the few years of its history, attained so high a place in the educational world. The peer of any institution in the State, the excellence of the work done in Millsaps College is recognized throughout the South. The college has taken strong hold on public confidence. The progressive and thorough methods which are adopted in the management of its affairs are receiving general and appreciative recognition. It stands for all that is best in an educational institution of high grade.

The faculty of instruction is composed of teachers distinguished in their several departments. They are eminently fitted for their positions, not only on account of general and varied culture, but because they have received special training in the greatest universities of the country.

The Law School of Millsaps College is attracting attention beyond the borders of the State. By recent action of the Board of Trustees the law faculty has been much enlarged, and the college now offers to the young men of the State a corps of active instructors which has never been equalled by any Mississippi institution. The work of the school will be distributed between the following eminent jurists, who compose the faculty: Judge Edward Mayes, Chief-Justice A. H. Whitfield, and Judge Wm. R. Harper. All of these distinguished lawyers have had large experience in teaching law, and the young men who are to have the opportunity of receiving instruction at their hands are to be congratulated.

Millsaps College is peculiarly fortunate in its location. It is situated just north of the city, on a commanding elevation, with perfect drainage, and in a beautiful campus of seventy-five, or more, acres. A healthier spot it would be difficult to find within the limits of the State. The location secures all the advantages of the town, and yet supplies all the healthful conditions and immunities of the country.

The next session will begin the third of October, and the Clarion-Ledger hopes to see a large number of students present on the opening day.—Jackson Clarion-Ledger.

I have no doubt that much sorrow might be prevented if words of encouragement were more frequently spoken, fitly and in season; and therefore to withhold them is sin.—C. H. Spurgeon.

WHO OF US KNOW?

BY S. C. ALLEN.

Who of us know
The heartaches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—
Who of us know?

Who of us think
Of how hot tears have chased the smiling cheek
Of some we meet who would not dare to speak
The pangs they feel, the burdens that they bear,
Each hour that passes through the solemn year
Who of us think?

Who of us care
To try and think and know their pain and grief,
And help to bring to breaking hearts relief,
To help to bear the burdens of their care
By tender word and loving look and prayer—
Who of us care?

—Central Advocate.

Correspondence.

THROUGH THE DELTA.

BY M. I. HOSKINS.

After continuous rains for over twenty-three days one needed the bow of promise to span the sky as a token of the covenant that the waters would become no more a flood. Trusting in this token, and receiving a message from the president of our Conference college that some work was needed in the Delta, we—now, this is not used in an editorial sense, but as a plurality, for I traveled in behalf of the W. F. M. Society and Grenada College—left the hills and was off to the lowlands. Reaching Durant, we dined with Mrs. Geo. Beall, whom we remembered as the charming Miss Lonies Murphy, whose rare beauty was once the theme of all the admiring swains of Holmes county. Leaving the treasure of our heart, viz.: the only girl of the household, in her loving care, we hurried away. Pausing for awhile at the quiet little village of Pickens, we were a guest at the hospitable home of Bro. and Sister Wilburn, around whose home there lingers a spell; the old-time, ante-bellum courtesy permeates every nook, and the assurance of welcome is felt everywhere.

Bro. Gladney, the preacher in charge, has rendered incalculable aid to Grenada College in the past, and by his kindness to its representative announced his fealty anew. He was standing on the threshold of a wonderful purpose, which has culminated in a trip to the Chicago University, where he hopes to be greatly benefited by a six weeks' course of hard study. We found a live missionary society, and were handsomely entertained at a tea given by the society at the church parsonage. Our heart could but acknowledge the goodness of a special Providence that led us to this point, where we came in touch once more with old pupils and friends, who, after years of separation, were ready to give our institution the right hand of fellowship, and work for its advancement for the sake of "ye olden days." Friendship is truly the golden clasp that links earth to heaven.

Winona claimed us for one night. After a brief conversation with Mrs. Aycock, of the Crescent Hotel, who was an old-time school-mate, we felt that we were indeed off for the Delta.

When the stop at Indianola was made we were warmly greeted by Bro. W. H. Saunders, of whom the bachelor preacher of the North Mississippi Conference had remarked the day previous, "Saunders is the hungriest-minded man I ever knew." This statement is true. His loyalty to the church will never be questioned as long as he stands by her institutions of learning with such undaunted faith. Special courtesies were tendered to us by Mrs. R. B. Faison, who still holds our W. F. M. S. together, as was evidenced by the meeting that night. Our college will register a bevy of fair girls from this point.

We had the pleasure of meeting the gifted young preacher from Morehead, who has thrown his soul into his work. He is trying to build a place of worship in that thriving town. If any of our ladies know of an honest way to make money for this purpose, please communicate with Bro. Harbin. No communications from girls under twenty-five will be answered.

Greenville, the Queen City of the Delta, gave to us a new-found relative, Miss Mollie Inge, whose loving and gracious hospitality will long be remembered. Bro. J. E. Thomas was on the eve of departure to his old home. He was home-sick for mother. Ah, these precious mothers! How they bless our lives and hallow the past, present and future with holy and protecting memories! A most spiritual missionary meeting was held that night. The kind words and helpful prayers will long be remembered. We are indebted to Mrs. Archer for many kindnesses in our college work, and hope to have a coterie of girls from Greenville.

Our next stop was at Hollandale. Here, for the first time, we received no assistance from the minister of our church, but Bro. Dorman, the big, whole-souled presiding elder of the Greenville district, had given us the names of some young ladies; so we started out to work alone. We had been so badly spoiled by the assistance from our preachers that this crossing of the Rubicon was no easy task. However, good was done for our college home. We reorganized the W. F. M. S. in the afternoon. With its new president we are hoping great things from this faithful band of Christian workers.

Down the loop, up the river-side division, through wide fields of struggling cotton and weary-looking grain. At one point a large field of yellow-bladed corn, with crisp, curling tassels, gave no promise of the full ear. For the first time in many years bumble-bee cotton graced the rich black land of this beautiful country. Some of the planters were very blue, while others recall the words that stand as a witness of God's fidelity, "While the earth remaineth, seed-time and harvest shall not cease," and rejoice accordingly.

At Gunnison, Bro. J. R. Countiss gave us the preacher's hand-clasp, and introduced us to that princely host, Bro. Wren, and we were driven in magnificent style to a palatial home not far from the great tawny river that flows lazily on to the sea. Here we were greeted by Sister Wren with such a genuine welcome that we felt as if we had missed something by not knowing her before we turned the downward slope of life. The next morning was a calm, peaceful Sabbath—one of God's perfect days, shot to the core with sunshine. We enjoyed the Sunday-school service, but especially the morning sermon by the earnest, consecrated young preacher, on the 'Bride of Christ, the church adorned for her husband." While dwelling upon the attentiveness of earthly brides, he was so engrossed in his subject he failed to notice the fair, sweet face of a newly-made bride as she bent her ear to catch every word of this rapturous theme. A missionary service was held that night, and the congregation, some of whom had driven fourteen miles to hear the message, seemed to feel that China would soon be redeemed, and that the present war would level every barrier, and that the church of God must be ready to go up and possess the land. Bro. Mitchell, a recent graduate from Millsaps College, led in the song service, and gave us every assistance in his power. The next morning we shifted our theme to education, and Grenada College now lays claim to several leading girls from Gunnison. The hour for departure drew nigh. With a sad heart we bade our new friends farewell, and saw the last tower of beautiful Valhalla, the elysian home of Bro. Wren, fade in the distance.

(Continued next week.)

FOREST DISTRICT.

To the Preachers in Charge and Their Assistants in the Forest District, Mississippi Conference, M. E. Church, South—

DEAR BRETHREN: Your attention is called to our District High School at Montrose, Jasper county, Miss., and you are respectfully asked to urge its claims on "the people called Methodists" in your respective charges. The faculty is competent, efficient, and sufficient. Board is cheap; so is tuition. The locality is healthy; the community is religious. Montrose is 18 miles south of Newton, 25 north of Vossburg, and 27 west of Enterprise. It is the property of our church in the Forest district, and is, therefore, an "institution" of the church. Let us work together and secure the co-operation of our laymen in supporting and building up this high school.

Pardon my calling public attention to the fact that only one preacher in the district, the Rev. Thos. J. O'Neil, undertook to carry out the suggestions contained in the Bishops' Pastoral Address on the Twentieth Century Movement. Sickness prevented his reading the address to two of the six congregations on his circuit, and sickness prevented his meeting with his Hillsboro congregation every night of the week of prayer. He is the only preacher in the district who took up a collection for the Twentieth Century Fund the eighth day of July, according to the request of the Bishops and of your presiding elder. And this was not the only district in our Conference, or in other Conferences, marked by such failure to regard the suggestions of our chosen leaders. The Bishops had no right to command, but their advice ought to have been followed. An army in which everybody is a general or a colonel is no army at all, unless each man lays aside his dignity and shoulders a rifle to follow those chosen by the suffrage of the others to be the leaders. If there be any failure in the Twentieth Century Movement, it will be because "we have turned every man to his own way." Did the preachers in our church cordially cooperate with the Board of Education and follow the lead of Bishop Galloway, Southern Methodism would easily raise $15,000,000 instead of $1,500,000 for educational purposes at home and abroad. If we fail to raise the pittance called for, the blame must rest on the preachers who have neglected golden opportunities, as well as on the covetous who do not believe in "eddication."

My heart rejoices with yours over the conversions and accessions which are being reported from almost every pastoral charge in the district, and with those who are being established in the most holy faith. New congregations are being organized and committees appointed to build houses of worship. With few exceptions our Sunday-schools have been organized into missionary societies, and the children and young people are being taught to contribute to the holy mission cause. The exceptions are due to the indifference of pastors and the want of religion in the superintendents. Peace prevails throughout the district except at one point where "a wandering star" has invaded the community and disturbed our Zion, having "a fuller gospel" to preach than the pastor and the presiding elder preach. Some misguided ones may follow him out of the pales of our communion and build an altar against our altar; but our church will survive and "be preserved to the end of time" if we abide faithful and hold fast the form of sound words and the faith once committed unto the saints.

The Decatur circuit, Rev. L. J. Jones, P. C., bids fair to be the first in the district to pay all assessments in full. Vossburg and Heidelberg, Shiloh, Morton, Newton and Hickory, Montrose, Lake, and others had better look to their laurels.

Don't forget the Missionary Institute at Jackson, Aug. 14 and 15.

The God of peace be with you all.

Yours faithfully,

T. L. MELLEN, P. E.

Forest, Miss., Aug. 2, 1900.

Communications.

SPIRITUAL INTERESTS OF THE CHURCH.

(Report on the Spiritual Interests of the Church, Corinth District, North Mississippi Conference, adopted at its recent session in Booneville, Miss., and requested to be published in the NEW ORLEANS CHRISTIAN ADVOCATE.)

The spiritual interest is the great interest. All other interests are secondary and subservient. As the body is dead without the spirit, so is the church dead without spirituality. Our church has always from its very inception given prominence to spiritual interests. Our God in his Word and Gospel places the spiritual interest above everything else, and we are glad that our presiding elder and this District Conference have given such prominence to this all-important interest.

Your committee realize in some measure the importance of the work committed to them, and have prayerfully considered the reports of the pastors, and have also gathered information from various other sources, and in the fear of God endeavored to give an honest report, trying to steer clear of optimism on the one hand and of pessimism on the other. We appreciate the disposition of our pastors and laymen to put the best construction on the situation, and to be hopeful. We are truly glad to note the favorable indications mentioned in the reports; such as raising the assessments, providing more liberally for the pastor, and increased liberality on the part of some, a better attendance upon the public services of the church, etc.

Now, while we are hopeful, and determined to do our best, at the same time we must not close our eyes, and be blind to the existing facts that confront us everywhere, both in our towns and rural districts.

In bringing out the following facts we want it borne in mind that they are not peculiar to the Corinth district. No, we are sorry to say, they exist more or less everywhere. The question before us to-day is, "What is the spiritual condition or state of our church in the Corinth district?" Is it really good or not good? We naturally shrink from saying it is at a low ebb, even when the actual facts compel us to do so. The following things are prominent hindrances to the spiritual prosperity of the church:

1. The disregard of the plain teaching of God's Word. God's Word reveals all that is necessary for the salvation of the world. But there is not more stated than God requires of us. To affirm that would be to accuse him of throwing around us that he did not intend for us to obey. If we admit that he intends for his people to measure up to his recorded standard, then we dare not believe that any man can be saved who willfully violates any commandment. To him that knoweth to do good, and doeth it not, to him it is sin. If ye are guilty of one violation, ye are guilty of all, says Holy Writ. Your committee believes that one of the most destructive tendencies is a self-constituted standard instead of recognizing the one already created by God in his revealed Word.

2. The lack of interest manifested in the general services. Many of our Sunday-schools are struggling for existence. The teachers are not prompt, and but few conversions are reported from them. Your committee believes that if there were such burning zeal for the salvation of our children and young people as there should be, that we would have hundreds of conversions every year from our Sunday-school. Our prayer meetings are poorly attended. It is a growing problem in many places to know how the interest can be stimulated, so that these important meetings can be continued. Many reasons are given why the people do not attend. Your committee has observed, with some degree of wonder, that the pastors are being condemned for their methods conducting them, and this is assigned as a reason why so many prayer meetings are dragging. Your committee asks the privilege to differ from this view. We believe that there is but one reason why our people are not prompt in their attendance upon these devotional meetings, and that is because their minds are so occupied with secular things that a prayer meeting is not congenial to their feelings. There are other important meetings of the church that are not attended as they should be.

3. Decay of family piety. Your committee wishes it could report many family altars and a deep interest in our blessed religion. But we are sorry we can not. To a great degree family worship seems to be almost extinct. Where once the home altars were adorned by sacred services the thorns and thistles of neglect and indifference grow. This, with a general falling off in the circulation of religious literature, are ominous signs of spiritual decay, that, in the judgment of your committee, ought to be brought to the attention of our people.

There are many signs, however, of a general revival, the most prominent of which is a universal recognition of its need. Ministers and thoughtful laymen are thinking, and thinking deeply. Many are the prayers that are ascending to God for a deeper conviction of sin and its awful results. Hungering souls are waiting anxiously for the life-giving manna to fall; and your committee believes that before the Annual Conference convenes many precious revivals will be held, and that the spiritual interests of our district will be elevated. The heart of all should be, "Lord, revive thy work."

H. C. PARROTT,
H. C. KLYCE,
L. T. SARGENT,
W. D. BURROUGHS,
D. T. YATES.

LETTER FROM "GILDEROY."

Bro. W. W. Hopper need not be at all surprised at the unfortunate state of affairs existing among some of the "second-blessing" people. It is the natural, legitimate and necessary result of their reasoning. When any man or woman once gets the idea fixed in the mind that we need other revelations from God, or that we need and have revealed interpretations of God's Holy Word, they are far gone towards Mormonism and Second Adventism. They have admitted the fundamental tenet of these two "isms." I mean no offense, but state a fact of personal observation, when I say that Mormon elders and Second Advent preachers follow in the wake of "second-blessing" teachers, and they find, in many, a congenial soil ready for the seed they sow. They come with a new revelation from God and with inspired interpretations of the Holy Word. They bring, or profess to bring, what the people have been taught they need and have a right to expect.

In making this statement I mean not the slighest reflection on the scriptural doctrine of sanctification, nor on those who are seeking, striving and groaning to be made perfect in love in this life. I believe in this with all my heart and soul, and have done so from early childhood. I single out from the great mass that single class who claim to be wiser and better than the rest by reason of a superior gift of the Holy Ghost that constitutes them infallible interpreters of the Word of God. More, their experience is the only experience, and any experience that does not come up to their standard is defective and below the "sky-blue" mark. They also claim to "carry everything"—great and small—"to God in prayer," and get revelations from him about what to say and do in all things. I think this is a dangerous delusion—in fact, a delusion of the devil. This leads to bigotry, self-assertion and to domineering. They part with the church because the church will not yield to them, and, then, they part among themselves and each faction claims the right to rule. They do this because "they are yet carnal" as were the Corinthians when they split up over Paul, Apollos and Cephas—about who baptized them. All such petty divisions and puerile disputes are proof positive of carnality instead of spirituality. This I think is a delusion of the devil.

Any man or woman who constantly strives after an excitement of the emotional nature will ultimately wear the emotional nature out. This will end in the use of emotion, phrase, ejaculations, Amens, hallelujahs, and the like, without one particle of emotion. When it comes to this the whole thing will be meaningless cant, disgusting to all sensible, pious people, and offensive to the God of purity, honesty and truth.

I am not at all surprised at the condition of affairs as set forth by Bro. Hopper. It is exactly the condition that may be looked for among many where this teaching obtains. Those who sow these seeds of error need not wonder when they gather a pretty full crop of the apples of Sodom. GILDEROY.

BAPTIZO, EBAPTISANTO, ETC., IN BAPTISM.

FIRST PAPER.

Baptist preachers never consider a sermon well delivered unless they bring in something on the subject of baptism. In these papers the writer will show that the original Greek is very much against the immersion theory of baptism as the only exclusive mode of baptism. While we, as Methodists, are willing to concede that immersion is baptism, yet they are not willing to accept sprinkling, or pouring, as baptism.

I. Let us examine some passages in the classic Greek to see if the word "baptizo" and its derivatives "always mean to immerse." To immerse means, of course, to be put entirely under. We shall see that it does not mean in every instance entire submergence, and is often used without any connection with water.

(1) Polybius (Vol. III., page 311) used the word "baptizomenoi" as describing "soldiers passing through a river were wet to their breasts." Is this dipping or submerging?

(2) The sinner is represented by Porphyry (page 282) as up to his head in Styx, a celebrated river in hell. The word here is "baptizetai." Here are two passages which show partial submersion, but not entire.

(3) Homer, the Greek poet, in his poem, The Battle of Frogs and Mice, says, "He breathless fell, and the lake was (ebapteto) tinged with blood." Just as a person drops a little bluing in a tub of water and tinges the whole, so was the lake tinged with blood. Is this immersion?

(4) Plutarch speaks of a Roman general, who was wounded, "dipped his hand in his own blood and wrote on a banner." In this case anyone will see he only applied his finger to the flowing blood, and that he did not submerge his entire hand; yet the word is as strong here as elsewhere (baptisas).

(5) Hippocrates directs concerning a blister plaster that if it be too painful, "baptize, moisten it with breast-milk or Egyptian ointment." It would not be too much to say the original word here, pure and simple, "baptize," can be rendered sprinkle or pour just as well as baptize. No one could, by any possible stretch of fancy, get a case of immersion here; yet they say it always means to immerse.

(6) Plato: "I myself am one of those who were drenched [bebaptismenon] yesterday with wine." Here is a case of pouring wine down his throat. I can not suppose he jumped in a barrel to get his fill.

Here are six clear passages; in neither case is there a perfect immersion. The word was never used in the classic Greek in a religious sense, but was used to describe people drowning, ship sinking, etc.; but we see from these six citations that the word "baptizo," and its variations, never carried the meaning of immersing, submersing, as its exclusive meaning. There is not a standard Greek lexicon on earth that confines the word "baptizo" to immerse.

In the next paper we will take the word in the New Testament Greek.

H. S. JOHNS.

Montgomery, La.

The Christian Life.

MARTYRS.

The days of the martyrs are not past. We are accustomed to look back to the ages of Diocletian and Nero as the periods of persecution, the age of martyrs, and ignore the fact that wherever and whenever the powers of evil are in authority, persecution prevails and martyrdom is possible. Fortunately, not many foreign missionaries have as yet fallen victims to the savage fanaticism of the Chinese, but it is likely that when the truth is known, many whose fate is now in doubt will be found on the roll of honor of those whose blood was shed in the cause of the religion they professed. In Pekin alone, there are or were 700 missionaries, teachers and students. Their fate is at present unknown, but there is scarcely a doubt that they have perished. These people are martyrs, as much so as the Christians who were dragged from the catacombs to die in the Coliseum. Their faith is the same in the nineteenth as in the first century; the spirit which actuated them was the spirit of Polycarp, of the maid who went to the lions rather than drop one grain of incense on the sacred fire of Diana. Their fate is the best assurance that can possibly be given that Christianity will ultimately become the prevailing religion of the millions of China.—St. Louis Advocate.

In every heart there are little Jebusite hills, which it long seems impossible for good to conquer. Sometimes it is a secret sin which lives on amid the general holiness of a life, refusing to submit to the sway of the grace of God. Sometimes it is a remnant of the old nature—pride, willfulness, weakness, selfishness, or bitterness. "We all have our faults," we confess with penitence, and under this veil we manage to tuck away a large number of dear idols that we do not want to give up. We ought to give attention to these unsubdued parts of our life, that every thought, feeling and temper may be brought into subjection to Christ. It is perilous to leave even one such unconquered stronghold in our heart. It may cost us dearly in the end.—J. R. Miller, D. D.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

Items from the Field.

FROM DALEVILLE, MISS.

We will, according to promise, send you a concise report of our meeting. Notwithstanding the rain and backward condition of the farms, our congregations were good. The full results can not be expressed in words. The church was in a fearful condition. Old feuds of long standing, and that were fast stamping the spiritual life out of the church, were settled. The offender and the offended are now praising God for saving grace. Whole families were brought together in Christian love. The whole church was quickened, hearts were set free. Tongues were loosened, and God is now being praised by men and women as never before.

I have never heard better preaching by any man than was done by Bro. Bass. His preaching is plain, practical and powerful. He relies upon nothing but the Word, accompanied by the Holy Ghost, to do the work. Brother, if you want a good, safe, Holy-Ghost man to assist you, get Bro. Bass. He will do you good work. We are expecting great things of God this year.

C. M. CROSSLEY, Pastor.

Aug. 2, 1900.

FROM COLUMBIA CHARGE.

We think it will encourage our people, in these times of floods, failures, sickness, and other disasters, to know how well they are succeeding in the Master's vineyard.

Our third Quarterly Conference was held at Hopevllie the fourth and fifth instant. We had two services each day. Our faithful and much-loved presiding elder, Bro. W. W. Simmons, who was once pastor of this church, was at his best. We had fine congregations. Sunday the people could not all get in the house. All the services were manifestly spiritual. That old church is taking on new life. Many penitents came forward, and two applied for membership on profession of faith. We baptized four infants Sunday, at 3 P. M. The reports show a decided increase over last year. Our financial report shows $374 paid this quarter, and $912.62 paid up to date this year, against $697.06 paid for all purposes last year, as shown in the Minutes. We have had sixty-three accessions to the church, most of which have been on profession of faith. We have two protracted meetings to hold yet. Have baptized twenty-one infants. God has been with us and these good people, and notwithstanding the adverse floods he has sent upon us, we know that he loves us.

I write this to show the people what they can do when they try, and to encourage them to increase their efforts.

We have quite a number of new subscribers to the ADVOCATE.

W. M. WILLIAMS, P. C.

LEAKSVILLE, MISS.

We have just closed our third Quarterly Conference with good reports along some lines, and very poor ones along others. We have a hard work at this place, the rivers have been swollen with water all the year; consequently we have failed to get to some of our appointments. We have held several protracted meetings with good results. About 29 members have been received on profession of faith during the year. Have had some 15 or 20 conversions. A number have been reclaimed, and many new resolutions have been made. We have organized one new church, with 19 new members. Several others expect to join soon by letter.

Bro. Elbert Breland assisted us in two of our meetings. He was accompanied by several faithful Christian workers, namely: Misses Aquilla and Allie Walker, who rendered valuable assistance in the singing, and helping to win souls for Christ.

We need some well-equipped and consecrated men and women to work in this country. One or two little fellows, like your humble scribe, can't do much where the people have been fed on such preaching as we have had in some sections of this country.

We need preachers that are full of knowledge, capable of teaching, and that are full of the Holy Ghost, wielding the sword of the spirit. Can't you brethren who are on better works come and help the itinerants that have to labor all the time, riding through the heat anywhere from 25 to 50 miles to meet their different appointments: and all for the small amount of, perhaps, $150 for the whole year?

We've held our third Quarterly Conference with the following results, viz.: first Quarterly Conference reported $6 00; second Quarterly Conference, $53; third Quarterly Conference, $26, making a total of $85. Has any brother received less than this during the year?

Praise the Lord, we are still living, and getting along fairly well. Have nearly two-thirds of the Conference assessments in hand. Think we will get about all. Brethren, pray for us; we need your prayers and sympathy.

W. L. BLACKWELL.

As the potter, however skillful, can not make a beautiful vessel out of a lump of clay until it is put into his hands, so neither can God make out of me a vessel unless I put myself in his hands.—Hannah Whitall Smith.

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OBITUARIES.

MOORE—Mrs. MATTIE L. MOORE (nee Ming) was born in Yallabusha county, Miss., May 14, 1845. Having married at an early age, she moved to Arkansas, where she lost her husband. She then returned to Mississippi, and soon after united with the Presbyterian Church, in which she held her membership until her death, which occurred May 9, 1900, at the home of her son-in-law, Mr. A. B. Randle, near Maryland, Miss.

Such is a brief summary of a noble, godly Christian life, whose perfect consistency and transparent beauty won the respect and confidence of all who came within the radius of its influence. In all the relations of life she was faithful to duty. In the sunshine and in the shadow she kept the even tenor of her way, trusting God where she could not trace him, confident that somehow good would be the final result of all the seeming ill that came into her life. Not a cloud obscured her sky as she passed into the dark valley, whispering to her weeping children, "Don't grieve for me; I am going up yonder," motioning her arms as in flight, and she fell asleep. She lives in unselfish deeds, which will not be forgotten. Her remains were laid by the side of a favorite grandson, who had preceded her a few years. The burial service was conducted by Bro. Ritchey, pastor of the Methodist Church.

May our heavenly Father graciously comfort and sustain the bereaved children, and may they all be gathered at last into that heavenly home to which she has gone!

A FRIEND.

Maryland, Miss.

MYERS—Mrs. JENNIE WESSON MYERS, wife of P. B. Myers, and mother of Rev. S. B. Myers, of the North Mississippi Conference, was born May 23, 1841; professed faith in Christ as her Savior, and joined the M. E. Church, South, at fifteen years of age; was married to P. B. Myers in 1865, and departed this life in great peace at Myrtle, Miss., on Sunday evening, May 27, 1900, after eight long, weary years of patient suffering from that most dreaded and wasting disease, consumption. She was the first of a large family to embrace the religion of the Bible, and through her godly example and deep devotion she was soon enabled to bring her father, mother and oldest sister to Christ.

Sister Myers was no ordinary woman, either in her personal appearance or in her gifts of mind and heart. She always possessed that grace and lady-like dignity that commanded respect at home and abroad. Though much weighed down by bodily pain, yet her mind continued vigorous, and lived on a high plane of thought. She was of a bright and hopeful spirit, and always dispensed words of cheer and comfort to all with whom she came in contact. In marrying, Sister Myers became the step-mother of a large family of motherless children, whom she loved and cared for, as if they had been her own. She was the mother of three children, two boys and one girl, the latter dying in infancy. The oldest son is the Rev. S. B. Myers, the popular pastor and gifted preacher of our church at Tupelo, Miss. The youngest son, Jesse, is somewhere in Texas. May the memory of a mother's undying love and the influence of her importunate prayers bring him safely to Christ!

Sister Myers was truly unselfish in her devotion to the church, to her family, and to her neighbors. She often over-taxed her strength for others. She sympathized with her husband, and helped him to bear the burdens of a busy life. She nursed her mother, three sisters, and the wife of one of her step-sons, through a long, protracted illness of consumption, till each of them died. In all this she complained not, but acted the part of an affectionate daughter, sister, and mother. It was, doubtless, this long and heavy strain on her nervous system that helped to bring on her sickness and hasten her death. She was in every way loyal to the church, and a true friend to her pastor and his family. This I know from experience.

Sister Myers was a devout Christian, an affectionate wife, a tender and loving mother. In her death her aged and crippled husband, who has spared neither money nor time to minister to her every want, has, with his children, the church and the community, sustained an incalculable loss; but she has gained great riches. May God bless and comfort the bereaved husband and children, and bring them to meet their sainted loved one in the realm of eternal life!

J. W. ANDERSON.

Houston, Miss.

(Continued on Seventh Page.)

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THURSDAY, AUGUST 16, 1900.

GIVE THE PEOPLE A CHANCE.

It is a profound maxim of philosophy that the consensus of honest public opinion, if we can find out what it is, is apt to be right. We have always believed that the average man would do right if he had a fair chance, and that the highest duty of those better circumstanced in life is to give him that chance.

This applies to the rank and file of Southern Methodism now, when she is seeking to realize a great connectional success in her Century Thankoffering for education. The only thing that will meet the requirement is a concerted, church-wide movement—every member taking a part. And yet of our million and a half members, perhaps not one in twenty has been moved as yet to take part in the movement. Are the remaining 1,425,000 too poor? or too devoid of church pride? or too irreligious? We do not believe that either of the suggested reasons will explain their case. Give them a chance, and they will astonish you. They lack the necessary encouragement. They have church pride and some degree of religion. They need to understand the nature of this great movement, and to know that it needs them; that it can not do without them. Once put this on their minds, cause them to realize that this, the most splendid and Christ-like conception of the century, is dependent on their loyalty, and they will put it through.—New Century Education.

FANATICAL FOLLY.

Shortly after the occurrence of the recent riot in this city an indignation meeting was held by some misguided citizens in Boston, at which utterances of the most rabid nature were indulged in, and it was proposed to raise $3 000 for the purpose of arming the negroes here for self-protection. The negrophiles of Boston could hardly have made a more unfortunate proposition, or one more calculated to stir up bad blood between the negroes and the whites. The vast majority of the Southern people are thoroughly friendly to the negro, and stand ready to protect him so long as he is law-abiding, even at the risk of their own safety, but any attempt at outside interference or assistance, such as the more rabid Bostonians suggest, would unquestionably precipitate a bloody race war.

Isn't it queer how some professing Christians slander and abuse those to whom they owe small bills for which payment is asked? Something is radically wrong with the religious experience of the church member who entertains a grudge against his neighbor or fellow Christian mainly because he happens to be in debt to the latter. We have heard more than one man acknowledge that his worst enemy was some person who had gotten more or less deeply into his debt.

Mr. Charles N. Crittenton is trying to raise an endowment fund of half a million dollars for the sixty Florence Rescue Missions which he has established.

THE CONDITION OF THE NEGRO.

Notwithstanding the ravings of some Northerners of the Miss Jewett type, there is hardly any question of the fact that the negro is far better befriended and better circumstanced in the South than he would be in the North. In this section nearly every occupation in which he shows capability is open to him, and instead of being discriminated against as a laborer on account of his color, he is in great demand everywhere.

The moment he crosses Mason and Dixon's line, however, he finds himself no longer favored as a workman, nearly every occupation to which he is accustomed being closed against him, and he is often hard beset to know what to do to earn a livelihood. Most astonishing of all, when in certain instances, by no means belonging to the remote past, he has attempted to go North in considerable numbers in search of work, he has even been met with Gatling guns and mobs, and driven back to the States where, as some in the North would have the public believe, he is perpetually and mercilessly maltreated. Infuriated by the horrible crimes of negro murderers and rapists, Southerners have, on many occasions, committed lawless deeds in retaliation, for which there is no excuse, and which the better element all over the South deplore most deeply. To the North, however, belongs the unspeakable shame of making war upon peaceful, law-abiding negroes, who had left Dixie land in pursuit of honest employment. The records show that negroes guilty of outrages against virtue are in as much danger of being lynched in the North as in the South.

We unhesitatingly affirm that so long as the colored man conducts himself well, so longs as he is industrious and peaceful, there is no place in the world where he has a better chance, or where he is safer, than in the South. We rejoice to note that the better class of colored men are beginning to recognize this more and more, and are putting themselves on record to that effect. Although thirty-five years ago the negro, as one writer puts it, "started out at one end of the cotton row, while the master at the other claimed the very clothes on his back," he is now paying taxes on twenty-five million dollars worth of property in the State of Louisiana, and on three hundred million in the entire South.

In order to show how sensible and intelligent colored men view the condition of their own race in the South, we quote in this connection some extracts from a letter published in the Times-Democrat, of Aug. 5, written by Rev. D. A. Graham, pastor of the St. James A. M. E. Church, of this city. The writer was born and raised in the North, spent eighteen years in the ministry in Indiana, Michigan, Minneapolis and Chicago, and since his arrival in this city, three months ago, has been a close student of racial conditions. He says:

"The promptness with which the mob was crushed in this city by the best element of citizens exceeded anything in the history of riots. I lived in Chicago when she was in the throes of a riot for nearly a week, and, in fact, it was nearly three weeks before order was restored. Here perfect order was restored in forty-eight hours.

"From my experience in the North, I am satisfied that there is not one city in the North where so large a number of colored people could get along nearly so well as they do here. As for prejudice, that is everywhere, and merely differs with education.

"In the North they open their hotels, restaurants, soda fonnts and theatres to us, that we may spend our money, but if we went into a wall to lay brick, every white mason would quit. Every carpenter lays down his tools if a black carpenter appears, and so in all the trades and shops, with few exceptions. I never saw a black brick mason building a wall, nor a black carpenter erecting a house, until I came South. Go down to the docks of Chicago and see the ships loading and unloading, and you will not find a single negro. Look at the thousands of men cleaning the streets, or making repairs on street car lines; not a negro can be seen. What would 80 000 negroes do in Chicago, with all the avenues of labor thus closed against them? These same things are true in Minneapolis and St. Paul. Yes, born and reared in the North as I have been, I get disgusted at their lectures to the South about prejudice against the negro."

A SENSIBLE SUGGESTION.

In a recent interview with a Picayune reporter, a lengthy account of which was published in that enterprising daily a few days ago, Mrs. Sylvania F. Williams, principal of the Thomy Lafon School, which was burned down during the late riot, expressed sentiments that are likely to excite considerable surprise in the North, where the condition of the negro is not properly understood, and makes a suggestion to the Bostonians that ought by all means to be acted upon, if their sympathy for the negro is real and not feigned. Mrs. Williams is the wife of Prof. J. Williams, superintendent of the Fisk Public School. She is also president of the Phyllis Wheatley Club, a literary club of colored women in this city, and president of the Phyllis Wheatley Sanitarium and Training School for colored nurses. She and her husband have taught in this city for nearly twenty years, and are among the most intelligent and influential colored people in this section. Hence her views are in every way worthy of attention. We give below some extracts from the interview mentioned:

"It is impossible for Miss Jewett, or any Northern person, to understand conditions in the South, or to pass judgment upon the condition and treatment of the Southern negro. One must live in the South for years and study conditions as they are. I do not hesitate to say that the white people of the South are our best friends. The educated, sensible negro knows this, and the poor cornfield hand and plantation hand, who must go to the white man for the bread that he puts into his mouth and the mouths of his little children, knows it, too. It is wrong for the people of the North to listen to the incendiary talk of a few lawless negroes. Such negroes are as bad as and worse than the mob, for it is their actions and seditious talk and insolence and lack of morality that provoke these outrageous uprisings.

"With all honest people, black and white, I must condemn the action of the mob: the shooting down of defenseless and innocent negroes for the action of a notorious criminal. My heart bleeds for the families of these helpless ones, and I have been thinking of asking the members of the Phyllis Wheatley Club to assist me in doing something for them. But we must remember, and we bid the North remember, that the great protest rose from the white people of New Orleans against these outrages, and the splendid army of men who rallied to the call of our gallant mayor is the answer of the negroes of New Orleans to Miss Jewett and her stalwart Congoes. We declare that the white people of the South are the true friends of the negroes, and we are not afraid to trust ourselves to them, Miss Jewett and Boston to the contrary notwithstanding.

"Now, if the big heart of Boston is so ready to help and to respond to the woes of the negroes, let it send that $3,000 for the relief of the families of these helpless ones. It will do more good in buying bread for the negroes than in purchasing muskets to enable us to turn them against our best friends. I am certain that the good citizens of New Orleans who helped to quell the mob will think as I do, and will help to swell the fund. So let Miss Jewett hand it over, and I and others of my race, who will be judged competent, will act as a committee, under representative citizens, to see that it is applied to far better purposes than Miss Jewett ever dreamed of in her wild ravings for the elevation of the negro.

"The colored question is a great problem in the South, but it can not be helped by Northern agitators. The less we have of them, the better. The able, intelligent men of our race, like Booker T. Washington and others, are striving to solve the problem with a view to the moral and physical betterment of the negro. These men have the support of the best white people of the South."

We learn with deep regret of the death, which occurred on the tenth instant, at Tate Springs, Tenn., in the forty-first year of his age, of Prof. A. H. Merrill, a member of the faculty of Vanderbilt University. Prof. Merrill has for a number of years occupied the chair of elocution in the University, and was widely known and beloved. He was an elegant and highly useful Christian gentleman.

THE SUNDAY LAW ENFORCED.

For the first time in months the Sunday law was rigidly enforced in this city last Sabbath. Not a saloon was allowed to open, no exceptions being made in the case of the hotel bars. Cigar and grocery stores were also forced to keep closed, and, in consequence, the Crescent City had more of a Sabbath appearance than it has had for many a day. Several bar-keepers who attempted to sell liquor in defiance of the orders of the chief of police were promptly arrested.

The flagrant disregard of the Sunday law which has long characterized this city has been a standing disgrace to its citizens and a deep reproach to those in authority, it having been pretended that the law could not be enforced. The candid truth is, that in but few instances previous to this has there been an honest, earnest effort to enforce the Sunday law. The police have amply demonstrated that the law can be enforced, and we sincerely hope that they mean to do their whole duty in this matter, not semi-occasionally, but all the time. Why not? Why should a few thousand saloon keepers be allowed to set the laws of a great Commonwealth at defiance, and disturb the peace of the Sabbath, because of their conscienceless greed of gain? No class of tradesmen are more persistent violaters of the Sabbath than the saloon men. Why should liquor shops have more privileges on the Sabbath than other shops? Is their influence over the city authorities so powerful, in fact, that they are above law, and superior to all authority?

Of course, the saloonists and their drinking friends are going to make a big howl about this abridgment of their lawless privileges, but what of that? Does not duty, as well as the honor and well-being of the city, demand of the police authorities the strict and impartial enforcement of the law? The church people of the city, almost without exception, are in hearty sympathy with this movement to suppress Sabbath violation. The police will merit the lasting thanks of all good people if they will continue the good work they have begun.

Let all law-abiding citizens rally to the support of the authorities in this commendable effort to put a stop to liquor selling and other illegal business on the Sabbath. Let the friends of the Sabbath make it evident that there is a powerful sentiment here in favor of the proper enforcement of the Sunday law.

CENTENARY COLLEGE.

Two of our professors having resigned to go into school-work in Georgia, their places have been filled by Prof. C. N. Lynch, A. M., of Virginia, and Prof. Jno. E. Northcutt, A. B., of Alabama. Prof. Lynch will teach Latin, Greek, French and German, and Prof. Northcutt fills the chair of Mathematics. Prof. Lynch graduated at Randolph-Macon, and has pursued advanced studies at Chicago University. Prof. Northcutt is a graduate of the Southern University, and has had seven years' experience. We have a faculty that will compare favorably with that of any school. The prospects were never better for a large attendance. We have ceiled our large chapel, and have a fine Preparatory Department. The two dormitories have been greatly improved. Prof. Upton will room in east dormitory and Prof. Lynch in west. Let the friends of Centenary help us by their patronage.

I. W. COOPER.

NEW BOOKS.

TO PAY THE PRICE. By Silas K. Hocking. Cloth, gilt top, 75 cents; linen cloth, 40 cents; paper, 25 cents. Sent, postpaid, on receipt of price by Advance Publishing Co., 215 Madison St., Chicago.

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The leading figure is a speculator of the Hooley or Barney Barnato type, who wins wealth as suddenly, and falls as swiftly as they did. Thus no fancy picture is drawn. English and American readers know him. Perhaps they have been dazzled by him. The lesson of his life is pointed in this book with thrilling interest.

True love has its traditionally troubled course in the story, but its worth is established by the outcome, and the evil of the match of convenience is effectively portrayed.

NEW TESTAMENT STUDIES IN MISSIONS. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions. 40 pages. Paper, 15 cents. Published by Student Volunteer Movement for Foreign Missions, 3 West Twenty-ninth street, New York.

This little pamphlet contains a series of most excellent outline studies in missions, based upon the teachings and facts given in the New Testament. Part I. deals with the missionary material contained in the four Gospels. Part II. treats of "St. Paul and the Gentile World," it being the author's opinion that there is no other book which deals so entirely and in such detail as is here attempted with the biblical data bearing on the missionary work of the great apostle to the Gentiles. Every other page is left blank for the convenience of the student in recording notes. Though intended primarily for co-operative class study, it will be found a very helpful manual for private study, and will be eagerly welcomed by Y. M. C. A. workers, Sunday-school teachers, college students, and others who are interested in the subject of missions.

THE SOUTHERN METHODIST REVIEW.

The July-August number of the Bi-monthly Review contains matter of great interest and of remarkable excellence. Dr. Tigert evidently keeps abreast of the best thought of the times. The opening article by Bishop Granbery, on "Conflict and Growth," is the fifth of his Cole lecture series, and is a magnificent contribution. The paper by W. G. M. Thomas, Esq., "A Legal View of the Evidences of the Resurrection," is highly meritorious and instructive. The writer views the subject out of the ordinary line. "Gladstone's Categories of Religious Thought" is the title of a brief, but thoughtful, paper by Dr. J. W. Hinton. Rev. Robt. T. Kerlin, of the Missouri Conference, has an admirable article on "William Cowper." The contribution by Edwin W. Bowen, Ph.D., on "Ecclesiastical Latin Poetry," is both scholarly and instructive. C. T. Carroll, D. D., has an able and appropriate critique of John Fiske's recent book, "Through Nature to God." Rev. J. E. Wray's article, "Another View of Carlyle," is, perhaps, the brightest and most enjoyable in this number. Dr. Tigert has an able and valuable article on "The Issues of the History of Dogma." The editorial departments, embracing "Topics of the Day," "The World of Missions," "Book Reviews," etc., are replete with interesting and helpful matter.

The political campaign and the Chinese problem are the two most prominent topics in the August Review of Reviews. In The Progress of the World, the editor analyzes the platform adopted by the Democrats at Kansas City. Among the contributed articles there is a brief review of the work of the Kansas City Convention by Walter Wellman, followed by personal sketches of Mr. Bryan at Home, Theodore Roosevelt, by Jacob A. Riis, and Roosevelt's Work as Governor. The Chinese Revolution is the subject of a well-informed and timely paper by Stephen Bonsal. Important phases of the situation in China are also set forth editorially. Two articles in this number have to do with phases of municipal art. Mr. Ernest Knaufft describes the new Appellate Court Building in New York City—an imposing architectural creation; and Mr. Archibald Hadden tells how a half-million has been expended, in recent years, by Mr. Charles H. Hackley in beautifying and otherwise improving the lumber town of Muskegon, Mich.

LIFE A TESTIMONY.

The sun never need send a herald to tell men that he is shining. It is the unlit lamp that requires advertisement. The true life of a Christian will be sure to manifest itself; it is like a fire; it can not burn and give off no heat. We need more of what the world does not see or hear. —Epworth Herald.

NOTES.

Rev. H. H. Ahrens has accepted a fine position as traveling agent for the Daily Picayune.

***

Dr. Jesse Bowman Young, recently editor of the Central Christian Advocate, has accepted the invitation to the pastorate of the Walnut Hill Church, Cincinnati.

Rev. C. M. Sheldon says: "During the three weeks I have been in Great Britain I have seen more drunken men than I had seen in twelve years in Topeka, where prohibition is well enforced."

***

The old darkey, who, in reciting Cowper's lines, "Judge not the Lord by feeble sense," rendered it, "Judge not the Lord by feeble saints," did not make a great mistake after all.—North Carolina Advocate.

***

Rev. F. M. Keen, the popular pastor at Magnolia, Miss., passed through the city one day last week en route home from the Tri-State League Conference, and made the ADVOCATE office an appreciated call.

***

Rev. M. L. White, the pastor at Carthage, Miss., writes that he has just closed a successful meeting at Pleasant Hill. There were ten accessions to the church. He was assisted by Rev. H. P. Moore.

***

In connection with the Paris Exhibition special services are being held on Sundays and throughout the week in the Wesleyan Church, which is centrally situated. The services are attended by English-speaking people from all parts of the world.

***

We had the pleasure, a few days ago, of forming the acquaintance of Miss Sallie Wynn White, of Alexandria, La., the bright and accomplished daughter of Rev. B. F. White. She is spending a short while in the city on a visit to her father.

***

The many friends of Rev. B. F. White, pastor of Dryades Street Church, will regret to learn that he has been quite unwell for ten days, or more. Although not confined to his bed, he has not been able to do pulpit work. His pulpit last Sabbath was acceptably filled by Rev. W. D. Kleinschmidt, of this city, a Centenary student.

***

Mr. T. Wynn Holloman, of Satartia, Miss., spent a few days in the city recently on a visit to his grandfather, Rev. B. F. White. Bro. Holloman was graduated with the A. B. degree at Millsaps College last June, and was the fortunate winner of the medal in the recent State oratorical contest which took place at the Crystal Springs Chautauqua.

***

Following are the names of the lay delegates to the Annual Conference elected by the Natchez District Conference: T. W. Sullivan, H. C. Flowers, E. A. Enochs, and W. O. Watkins; alternates: D. F. Ashford and T. M. Griffin. Secretary Crisler regrets that by an oversight the list was omitted in his report of the Conference published in last week's ADVOCATE.

***

Rev. J. R. Randolph, the pastor at New Albany, Miss., writes the following encouraging tidings: "We held our first protracted meeting on the New Albany circuit this week. We had no ministerial help, but the Lord blessed us greatly. The church at Union Hill was revived. We had six conversions and four accessions to the church. We hope to have good meetings at all five of our churches."

***

Rev. J. M. Davenport, the pastor at Enleville, Miss., sends us the following cheering news: "We have just closed a meeting of great power, Bro. W. D. Bass was with us. He tells the story of the cross earnestly and in demonstration of the Spirit. Sinners were converted, backsliders reclaimed, and all Christians helped. Thirty joined our church, and some the Baptist Church. The Lord is with us. Our charge is in fine shape."

***

We see it announced that on the seventh instant Mr. R. E. Hines, of Gloster, Miss., and Miss Helen Robinson, daughter of Mr. L. B. Robinson, of Centreville, Miss., were united in the holy bonds of wedlock. The happy event took place at Gloster at the home of the bride's brother-in-law, Dr. H. U. Street, the ceremony being performed by Rev. Mr. Shaw, of the Presbyterian Church. The groom is a worthy grandson of the beloved Rev. W. B. Hiner, of the Mississippi Conference, and is a young man of noble character and fine prospects. His bride is a most lovable and highly accomplished young lady, and will undoubtedly make him a splendid helpmeet. Our best wishes go with the happy pair.

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JUNIUS HART, - 1001 CANAL.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La.
ASSOCIATE EDITOR.

The Shreveport District Epworth League Conference, held at Kenefick, Aug. 1-3, was a great success in the estimation of those who attended. A glance through the program shows an array of talent and subjects fit for a State or International Conference. The idea was to make the Conference a school of methods, with enough inspiration and enthusiasm to assure the putting of those methods into operation.

One of the delegates, in writing of it, says: "The whole Conference was very helpful. Dr. Sawyer's sermon on Christian education was a masterpiece. All the addresses and sermons were good. The Minutes will be published."

We suggest that anyone interested write Bro. W. G. Evans, Haughton, La., for a copy of the Minutes, incidentally enclosing postage. A resolution was passed requesting the presiding elder to call the young people together at his Quarterly Conferences, and, where possible, organize them into Epworth Leagues. They are going to push the Holston Plan over there. We hope they will bring their district out ahead.

The Conference was royally entertained, the church handsomely entertained, carriages provided for the delegates, and all done that could be done to make their visit pleasant and profitable. The District League Conference will meet next year at Mansfield.

The district officers elected are: Rev. W. G. Evans, president; H. P. Dance, of Zwolle, first vice-president; A. W. Jackson, of Mansfield, second vice-president; Miss Lena Hughes, of Shreveport, third vice-president; Mrs. J. P. Ratcliff, of Stonewall, corresponding secretary; Mrs. Sadie Woodruff, of Shreveport, treasurer. We predict that under these officers Shreveport district will move rapidly to the very front in League work.

Will some one from every League in Louisiana send the editor the list of new officers elected in July? Do send some local news, won't you?

We are all anxious to hear what is going on in Opelousas, Delhi, and Alexandria districts. We hope they are organizing. If the chairmen of those districts desire any help from the State officers, we are sure any one of them will be glad to help in any way they can.

The editor visited Shreveport League on Sunday evening, Aug. 5. While those present were not many in numbers, they seem in dead earnest. We hope to record good things of them this Fall and Winter.

We also addressed Calhoun League on the tenth. Bro. Ledbetter has a fine lot of young people at Calhoun, and we sincerely trust they are going to take the position among the Leagues of the State that they are capable of taking—in the very front rank.

To Relieve Lassitude
Take Horsford's Acid Phosphate.
A few drops added to half a glass of water, relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

REVIVAL AT ROCKY SPRINGS, MISS.

MR. EDITOR: We have just closed a meeting at Center Grove Shed, near Rocky Springs, with blessed results. Bros. Will O. Newman, from Meridian; L. S. Jones, of the Mississippi Conference, and Homer Benton, of the Louisiana Conference, did the preaching. The meeting lasted eleven days. Such a meeting has not been witnessed in this section in twenty-five years (so many told me who were in position to know). Sin was uncovered, and many were made to see its odiousness, and to claim their privileges in Christ. A full salvation was preached, and a perfect Savior held up before the people from day to day. Fully forty were converted, many reclaimed, and some found the pearl of great price. Glory to God for the victory. There is such conviction for sin upon the people that some are being saved at their homes since the meeting closed.

W. G. BACKUS.

Aug. 9, 1900.

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A scholarship in Mooney's School Franklin, Tenn.
REV. W. C. BLACK,
512 Camp St, New Orleans, La.

THE DENTIST.

The dentist of fifty years ago had a hard road to travel when he was compelled to manufacture his own instruments, teeth, gold, etc. But the wonderful improvements wrought in this line of recent years, have revolutionized all this.

The modern dentist has also the advantage of a collegiate education, such, for example, as can be obtained at the Atlanta Dental College, where 200 students are in annual attendance. Note the announcement of this leading college of the South in this issue.

NOTICE.

Please announce that we will not have a camp meeting at Providence this year, as was expected, sickness and other hindering causes preventing.

C. MCDONALD.

Tryon, Miss., Aug. 7, 1900.

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BAKING POWDER
-Absolutely Pure-

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India Famine Relief Fund.

Previously reported	$261 80
A Sunday school class and teacher, Escatawpa, Miss	5 00
Dr. Henry Flowers, Auburn, Miss.	7 00
Total	$273 80

MARRIAGES

IKERD—TRUDELL.—At the residence of the groom's parents, near Roxie, Miss., July 19, 1900, by Rev. J. T. Abney, Mr. C. B. Ikerd to Miss Mary E. Trudell.

JOHNSON—DANIELS.—At the hotel, Knoxville, Miss., June 30, 1900, by Rev. J. T. Abney, Mr J. S. Johnson to Miss Irene Daniels.

TAYLOR—HERRIN.—At the residence of the bride's mother, near Woolmarket, Miss., Aug. 9, 1900, by Rev. J. L. Jordan, Mr. S. M. Taylor and Miss Mary M. Herrin.

NEW YORK SCHOOL OF MUSIC.
To young ladies who wish to spend the Winter in New York for study or general culture Miss Bessie B Clay's "School of Music and Home for Students" offers rare advantages. For references and particulars address her until Oct. 1st—Deerbrook, Mississippi. Permanent New York address, care of Steinway Hall.

In California.

The Golden State is seriously considering the necessity of quarantining against consumptives. This means that God's fresh air and sunshine, nowhere more entrancing and beautiful than on the Pacific slope, may be denied to the unfortunate sufferers. Thousands have been greatly benefited and many cured by the delicious atmosphere of California, and it appears a most cruel measure, even though sanctioned by medical

Many persons now in the advanced stages of consumption, and surely doomed, could have been cured by early resort to that most gracious healing remedy, MARSDEN'S PECTORAL BALM.

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Write the manager, L. L. UPTON.

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The experience of C. A. Snow & Co. in obtaining more than 30,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.
This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

When answering advertisements please mention the ADVOCATE.

MISSIONARY PROGRAMME

TO BE USED IN THE SUNDAY-SCHOOLS THE FOURTH SUNDAY IN AUGUST.

Let the superintendent ask the following question, and have the scholars answer individually, and then ask the questions and have the entire school answer in concert:

1. Why do we send missionaries into the foreign field? Because our Lord commands it.

2. What is that command? "Go ye, therefore, and teach all nations." (Matt. xxviii, 19.)

3 What are these missionaries to teach? "Teach them to observe all things whatsoever I have commanded you." (Matt. xxviii, 20.)

4 What is the promise to the missionary that goes and to the church that sends? "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii, 20.)

5. What are the last words our Savior uttered? "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i, 8.)

6. How much of the world does God mean to rule over? "He shall have dominion also from sea to sea, and from the river to the ends of the earth." (Ps. lxxii, 8.)

7. Who receives the greater benefit from this work: We who send the gospel, or the heathen who receive it? "It is more blessed to give than to receive." (Acts xx, 35.)

Let the superintendent or one of the teachers have a bright boy or girl recite No. 669 in our Standard Hymn Book. If your pupils are too indifferent to commit that poem, have the entire school to read it in concert.

Will the superintendent use this or some better programme, and take up a collection for missions, and turn the amount over to his pastor to be applied on the regular collections? Write to me and let me know if these suggestions are of any service.

Yours for the Sunday-school for Christ. R. H. B. GLADNEY.

Pickens, Aug. 10.

Do You Know?
That when your bowels are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
CURES
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TESTIMONIAL.
July 28, 1899.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
Yours, most respectfully,
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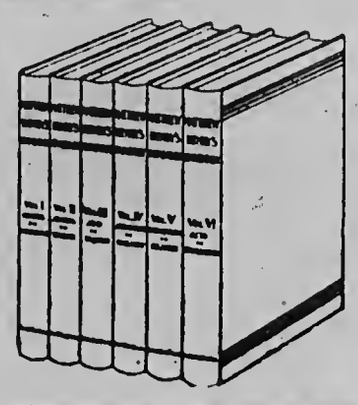
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6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
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DAYBREAK ON THE FARM.

There are songs for those who listen
Just at daybreak, on a farm,
While the dewdrops glow and glisten
And the dawn-clouds add their charm.

Gentle lowings from the stable,
While the patient cattle wait
For the filling of their table:
Plaintive bleatings from the gate,
Where the sheep have flocked together;
Merry cackling from the pens,
Where, in spite of wind and weather,
Music fills the throats of hens.
There are neighings low and tender,
There are whinnies of delight,
And the pigs their tribute render
For another peaceful night.

There are songs for those who love them,
Potent both to cheer and charm
All about, below, above them,
Just at daybreak on the farm.

—Farm Journal.

BEST LESSONS.

"Oh, there's that Ruth Knolls and her brother again!

"Do you know, Miss Merton, she is just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chattered this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it, and I am sure she works faithfully. It is a fine gift to be quick and bright in understanding things. But you know, my dear, that it is far more important to be kind-hearted and gentle. When you girls go out in the world, no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure of this: everyone who meets you will know, without putting you through an examination, whether you are a gentle woman or not. It is not practical to quote Greek or discuss psychology or read Shakespeare with everyone you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."—Union Signal.

THE PASTOR'S WIFE NOT A PASTOR.

The pastor's wife is not a female pastor. She is the helpmeet of her husband, but not an associate or assistant pastor. On this point we commend the following:

"'Rev.—— and his wife are doing excellent work in the —— charge'; 'Rev.—— and his wife have had unusual success in their new work'; such and similar phrases one reads very frequently in the religious journals nowadays. This idea that the pastor's wife is a sort of an 'assistant pastor' has become quite prevalent of late. She must be the president of half a dozen societies in the congregation, a teacher in the Sunday-school, must make 'pastoral' visits to the members of the congregation, must do mission work, etc. Just as though she had not, or was not expected to have, a family and a household of her own to take care of! As a matter of fact, however, she has, and it is her own family that has the first claim upon her. She is first wife, just as every other wife is, or, at least, ought to be. It is unreasonable, therefore, to expect of her to be her husband's assistant in his professional duties."—Lutheran Witness.

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T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

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CHILD THRIFT IN FRANCE.

Thrift is a habit which requires to be formed early. The boy or girl who does not realize the value of money is not likely to be prudent in later life. Like other habits, good or bad, thrift is contagious. The child who saves pennies instead of spending them, and is able to show a bank-book, arouses emulation in others. Whatever encourages children to save small sums of money does good, not only by preventing immediate waste of money, but by creating among children a public sentiment favorable to thrift.

What is done in this country by voluntary organizations is done on a larger scale in France by the savings banks. The children of the common schools deposit with their teachers any sum of money they save, from a sou, which is about the equal to an American cent, upward. Once a month agents of the savings banks go the rounds of the schools and collect the children's savings. He who deposits but a single sou receives a small bank-book; and when he has deposited a franc he receives a large bank-book.

During the last seventeen years French boys and girls have opened more than half a million accounts in the savings banks. Many children, or their parents for them, deposit an endowment fund, which is meant to give them a capital of from one to two thousand dollars when they become of age.

It is worth considering whether, in this country, some modification of the French plan is practicable, by which savings banks should co-operate with school teachers in promoting the habit of saving among children.—Youth's Companion.

THE EARMARKS OF AN EXQUISITE GIRL.

An exquisite young woman is she whose dress and hair and skin indicate the most scrupulous attention to the daily toilette. We have learned that bathing and rubbing and care for personal cleanliness, the nicety which distinguishes the lady, and adorns her for her station, are the handmaids not of health alone, but of beauty, and where is the young girl who despises beauty? For the business girl, for the girl whose daily employment is close and confining, nothing can be better than that she emulate the dainty girl in her every-day care of her dress and appearance, and in frequent cleansing of the skin by thorough bathing and vigorous friction, and by keeping herself and all her belongings as dainty as she possibly can.—Margaret E. Sangster, in the August Ladies' Home Journal.

THE FOLLY OF YOUNG WOMANHOOD.

We have witnessed many alliances which celebrated amid music and flowers, the compliments of friends and the kisses of enthusiastic relatives, where we suspect the presence of a specter that would follow the hapless twain from the altar to the grave—a specter of ominous mien, portending sorrow and heartache and disaster. Arm in arm they walk to the altar—she pure, innocent, unsuspecting, flushed with excitement and ingenuous affection; he soiled by sin, habituated to evil, yielding to strong drink, and perhaps governed by selfishness, a stranger to genuine love; they make the solemn promise to love, honor and cherish each other, and the apparition smiles at the charming delusion.

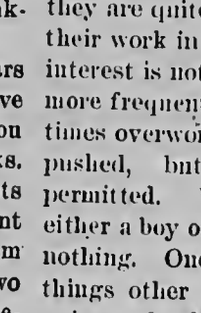
A few months have passed away, the spell is broken, the poor bride wakes to the crushing fact that her husband is not the man her fancy pictured. She thought love would conquer all things, including his selfishness, bad habits and sinful indulgences. Now that no remedy offers, now that her chains can not be broken, she wakes up to her delusion and her inexpressible sorrow—broken heart, blasted hopes, ruined life, perhaps eternal death. Yet how many foolish girls rush into just such a condition! They fancy that it will be a fairy palace, and, alas! it is only a prison. They expect it to be a delightful home which is to be built, when, in fact, it is only a limbo, a place of "durance vile," from which there is no door of escape except that which leads to the grave.—Methodist Protestant.

CHILDREN RUST IN SUMMER.

"That children do rust out during the long Summer vacation is unquestionably a fact," writes Edward B. Rawson, in the July Ladies' Home Journal. "That several weeks of the already too short school year must be spent in rubbing off the rust before the advance can be resumed, all teachers know. But that is not the worst of it. When the rust is removed the former lustre is not restored. The child's brain is not in a receptive condition: it has been allowed to rust. Children prefer regular employment, provided it be interesting. However glad they are when the last day of school comes they are quite as glad to resume their work in the Fall, even if its interest is not great. A boy—or more frequently a girl—will sometimes overwork, not because he is pushed, but because he is permitted. Very seldom will either a boy or a girl choose to do nothing. One may choose to do things other than those we require, and so be called idle or lazy; but to be doing something is the natural condition, and the condition that is preferred. So strong is the instinct to be active in both mind and body that when left to themselves our children will find something to do in spite of us, and too frequently it is something that might better not be done."

PREPARATION AND POWER.

As we study the great, ever-open book of the world's biographies, we find little trace of "luck" upon its page. Gladstone worked eleven hours a day even in youth; Pasteur, the great French scientist, spent whole days and nights in the laboratory; Agassiz copied book after book that he needed, but could not buy, and learned them in the copying; Prescott, the historian, almost wholly blind, traced out his notes with incredible care and labor, and spent ten years on one book, toiling ceaselessly every day; Lincoln worked all day at the hardest manual labor, and studied by the firelight hour after hour. Greatness is no sudden or unearned affair; it is the victory of a powerful nature, developed by thorough preparation. Of the two elements of greatness, the world and the individual are the better off for preparation without unusual power than for unusual power without preparation.—Forward.



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THE PENNILESS GIRL AT COLLEGE.

Enumerating upward of fifty methods by which a girl can work her way through college, a Cornell graduate writes in the August Ladies' Home Journal: "A college education is possible for any one who is determined to have it. It may happen that the prospective student is obliged to stay at home and work several years before entering, but intensified desire brings compensation. It is not advisable, however, to defer entering until every cent necessary for a four years' course has been earned. Many girls perhaps give up the idea of going at all because they can not go soon after leaving the high school, but nowadays it is not unusual to find in attendance at universities open during the Summer quarter, teachers, well along in the fifties, who in their youth were denied a college education."

WANTED—AN EASY PLACE.

The late Rev. Henry Ward Beecher once received a letter from a young man who recommended himself very highly as being honest, and closed with the request: "Get me an easy situation that honesty may be rewarded." To which Mr. Beecher replied: "Don't be an editor, if you would be 'easy.' Do not try law. Avoid school keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Be not a farmer nor a mechanic; neither a soldier nor a sailor. Don't study, don't think, don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know of but one easy place in it. That is the grave."—Exchange.

Amelia E. Barr, says the Woman's Journal, is a woman who has been the mother of fourteen children, has written thirty-two books, prepared a professor for Princeton College, and at three-score years of age is a superb picture of vitality—as fresh and sweet of heart as a young girl.—Exchange.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Drug Stats. 50c and $1.00 bottles.

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OBITUARIES.

(Continued from Third Page.)

PULLIN—JOHN THOMAS PULLIN was born Limestone county, Ala., June 2, 1822, and ed Dec. 15, 1899, aged seventy-seven years months and thirteen days.

Bro. Pullin was twice married; first to Miss sabeth Hite Childs, April 19, 1842, who died ec. 30, 1883. By this marriage six children re born to him. All but one preceded him the home above. On April 19, 1883, he was rried, a second time, to Mrs. J. M. Daniels, o children being the fruit of this marriage, th of whom died before their father.

Bro. Pullin had been a Mason in good standg since 1852, but it was in the church that greatest worth was felt and seen. He ned the Methodist Church at the tender of twelve years, and remained steadfast the end, always abounding in the work the Lord. His mantle, I trust, has fallen our beloved Bro. W. L. Anderson, of our th Mississippi Conference, who, in his ason.

h Pullin was as salt that never lost its e. The county of DeSoto has lost one of lest men, the church one of its best members his family a model husband and father. leaves a wife and one daughter, besides sev grandchildren and numerous relatives, to rn his loss. He had been a faithful member of the church for over sixty-five years, d was ever as true as a needle to the pole. hank God for such a character.

His pastor, R. P. GOAR.

TAYLOR—Mrs. E. M. P. TAYLOR departed life May 23, 1900, was born Sept. 20, 1846; t one daughter and two sons to mourn, but ey mourn not as those who have no hope. s a girl she joined the M. E. Church, outh and lived a very consistent Christian fe. Now she has gone to the better land.

Sister Taylor suffered long, and was kind. ll was done for her that a kind physician nd loving friends could do to stay the hand f death; all efforts failed. God loosed the ords that bound her to earth, and has taken er to her everlasting reward. We will not y she's dead; she only sleepeth till Christ om s to make up his jewels; then we will see er at she joins in the new song with God's reeemed; as she enters the gates of pearl to ng and soon; as she walks the gold-paved reets, up the shining way in the city of light, ith its glittering towers and burnished alls, with the blood-washed throng, waving r palms of victory won in sin-battles on arth, as angels wonder, gaze, and shout, Heinian; as she sings the song they can not ng, Christ will crown her with everlasting fe.

I've gained my heavenly home at last,
My spirit lonely sings;
The Holy One behold their task
Is but to shout and sing.

D. O. FARMER.

Buckatunna, Miss.

WILKINSON—Whereas, It has pleased the Almighty to remove from our midst our worthy and much-beloved friend and Sunday-school teacher, Bro. JOHN C. WILKINSON, who, for years, has been teacher of our Bible class, and ever manifested a deep interest in all departments of the Sunday-school, attending regularly and instructing his class in the precious truths as taught in God's Word; therefore, be it

Resolved, That we, the scholars of Nebo Sunday-school, have heard with the deepest regret the announcement of his death, and that while we bow in reverent submission to the will of Him "who doeth all things well," we can not refrain from this manifestation of our deep sorrow for our great loss.

Resolved, That we ever cherish a fond recollection of his virtues, and hold in just regard the efficient manner in which he ever discharged his duties toward us, and that we will ever aim to emulate his Christian example.

Resolved, That we tender the family of the deceased our heartfelt sympathy in this, their great bereavement, and that this tribute of our love for our departed friend be published in the Fayette Chronicle and the NEW ORLEANS CHRISTIAN ADVOCATE, and a copy of the same be furnished the family of the deceased. EDGAR GARRETT, for Com.

Nebo Sunday-school, May 6, 1900.

VAUGHAN—The subject of this sketch, Sister C. M. J. VAUGHAN (nee Benson), was born in Alabama, Jan. 6, 1839, and died at her home near Shannon, Miss., Jan. 21, 1900. She gave her heart to God in early life, and joined the M. E. Church, South, in which she ever lived an honored member. While yet young she was married to M. D. Vaughan. To this union were given seven sons and two daughters. The husband and two of the sons preceded her to the better land.

Sister Vaughan was a great sufferer. For more than eight years she was confined to her bed, and it would be hard to tell whether she or her dear children exhibited the more patience; not a word of complaint from any. sonrce. God has honored her in her family. For all things noble and true they are not to be excelled. The Rev. Will Vaughan, pastor of the First M. E. Church, South, Sacramento, Cal., is an honored son. He and his family came over, arriving soon after the funeral services, which were conducted by the Revs. J. T. Cunningham and H. P. Crowe, of Verona, Miss., in the absence of the pastor.

Sweet-spirited soul,
Thou art at rest;
Sweet peace, the gift of God's love.

A more extended notice may appear.

HEN PASTON.

DEATON—Bro. SPENCER DEATON was born May 1, 1818, in North Carolina. He moved to Alabama about 1838. Here he was married to Miss Mary Hearn. He afterwards moved to Tennessee, and from there to Union county, Miss., where he raised a large family, and spent the greater part of his life. He died April 30, 1900, and was buried on his birthday, May 1, which would have made him 82 years old. He left a wife, aged 84, eight children, and a host of relatives and friends, to mourn his loss. He was converted in 1850, and joined the church where he has lived since, and where his body now finds its last resting-place. He enjoyed the service of God, and died in the full assurance of heaven—his home. He was a pioneer in this country, a man of wide acquaintance, and a highly respected citizen. He was a remarkably healthy man until his last illness, which lasted four months, during which time his suffering was intense, but without a murmur against the mercies of God. He welcomed the messenger from God, and passed out of this life as in a gentle sleep.

To the bereaved ones we can only say: Be faithful; he is just over there, not with wrinkled brow, but with renewed youth of paradise, never more to grow old.

J. H. HOLDEN.

HAMMOND—EFFIE A. HAMMOND was born Jan. 2, 1828, and fell asleep in Jesus at her home, ten miles above Columbia, on Pearl river, April 30, 1900. She was converted in early life at an old-time class meeting, held at China Grove Church, Pike county, Miss., and soon after joined Lenoir's Church, Marion county, Miss.

Sister Hammond lived a Christian life from the time she joined the church until the day of her death. During her brief illness she was often heard to pray for herself and children, and frequently expressed herself as willing and prepared to meet her God, and prayed that she might die easily, and when the end came her soul took its flight so quietly that it was hard to perceive when death claimed her as his victim.

Sister Hammond was twice happily married; first to Mr. Samuel McDonald, by whom she had three children. Her second marriage was to Walter N. Hammond, by whom she had two girls, who have given themselves to God, and are raising their children in the way they should go. Keep on, dear friends, in the way you are going, and you will be sure to meet your precious mama and papa in the sweet bye-and-bye. J. D. MAY.

Pearl Charge, Brookhaven District.

GIBBS—In memory of the Rev. H. P. Gibbs, aged 34; a preacher of the M. E. Church, South; born in England, born again in America; by the first a child of genius, by the second a child of God; called to preach the gospel at the age of 23, in the State of Mississippi; himself the spiritual father of a numerous and happy family; at his tomb genius, eloquence and religion mingle their tears. Holy in life, ardent in love, and incessant in labor, he was to the church a pattern, to sinful men an angel of mercy, to the world a blessing. In him were rarely combined gentleness and energy of character; by the one attracting universal love, by the other diffusing happiness around him. Singular sweetness and simplicity of manners, inimitable eloquence in the pulpit, natural, graceful, and fervent, rendered him the idol of those who knew his inner life. Upon the lips that moulder beneath the sod thousands hung in silent wonder. His element was not the breath of fame, but the communion and favor of God. He closed a scene of patient suffering, and slept in Jesus, in the city of Water Valley, on the twenty-third day of April, 1899. By faith he lived on earth; in hope he died; by love he lives in heaven.

R. S. LAWTON.

Cascilla, Miss.

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We may truly conceive of God, though we can not fully conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.—Mason.

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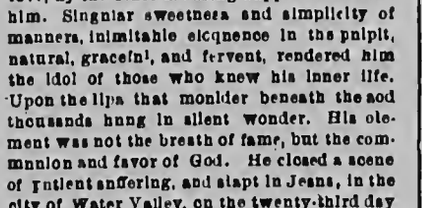

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For illustrated catalogue address, REV. J. W. MALONE, A. M., President, Oxford, Miss.

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NOTICE—We also desire to employ agents for selling our book on the "Paris Exposition", beautifully illustrated. We also publish "Life of McKinley" and other campaign books.

NEWS OF THE WEEK.

The Anstro-Hungarian legation at Pekin has been burned.

Five priests have been killed in the southeast province of Chi Li.

Large numbers of Indian troops are being sent from Simla to China.

Cossacks have captured a Chinese general, five officers and fifty-eight soldiers.

The body of King Humbert of Italy was placed in the Pantheon at Rome on Aug. 9.

The local Sunday law was strictly enforced on Aug. 12 for the first time in many months.

The Pei Ho river has risen and flooded the country, making the advance of the allies extremely difficult.

The jetty at Sabine, Texas, has been completed. There is now a mean depth of thirty feet over the bar.

It is reported that the situation at Tien Tsin is again perilous owing to the reassembling of the Chinese.

A messenger from Pekin reports that the Empress Dowager sent four cartloads of food to the legations on July 28.

Secretary of War Root regards the Chinese situation, both from a military and diplomatic view point, as much improved.

A cartridge company at Bridgeport, Conn., is working night and day to fill orders from several governments for ammunition.

Two hundred men, women and children have been massacred in the Armenian village of Spakhank by Turkish troops and Kurds.

Major Henry has withdrawn from the congressional race in the Seventh Mississippi District. General Hooker will be nominated.

William Jennings Bryan will make no such extended speech-making tour of the country this campaign as he did four years ago.

Gen. Teranchi, second in command on the Japanese staff, says the international army will total 50,000 men on Aug. 15, at which time the real advance on Pekin will begin.

Yang Tsun, the first objective point of the international forces, has been captured after a stubborn resistance. There were sixty casualties among the American troops.

A returned Cape Nome miner says from 5000 to 10,000 people there are facing absolute destitution, and the only possible relief is through the United State sGovernment.

The Chicago building trades strike, which has been in progress for several months, is nearing an end. The men are leaving their unions and are returning to work at the old hours and wages.

The demand made by the United States on the Chinese Government, which has been transmitted to Minister Wu, calls for the immediate cessation of hostile attacks by imperial troops upon the legations.

During the maneuvers of the French fleet off Cape Vincent a collision occurred between a first-class battleship and a torpedo boat destroyer. The torpedo boat destroyer sank immediately. Most of the crew were drowned.

It is authoritatively stated that the United States Government will accept Count Waldersee as the commander of the international forces in China if the necessity exists at the time of his arrival in that country for an international army to begin a campaign.

A dispatch has been forwarded through Minister Wu to the Chinese Government in reply to the edict appointing Li Hung Chang as envoy to negotiate for a cessation of hostilities, reiterating the demands previously made as to the safe conduct of the foreign ministers to Tien Tsin.

Gen. Chaffee is within striking distance of Pekin's walls. The American commander has announced his safe arrival at Ho-Si-Wu. That place, thirty-three miles from Pekin, was reached three days ago. Allies are probably now at the gates of the Chinese capital. There is a thrill of exultation and expectancy at Washington over the news.

YOU NEVER READ of so many great cures elsewhere, as those effected by Hood's Sarsaparilla, did you? It is America's Greatest Medicine and possesses merit unknown to any other preparation. It is a wonderful invigorator.

Sick headache is cured by Hood's Pills. 25c.

England is preparing the medals for the South African War. They will be of silver.

Eugene V. Debs and Job Harriman, the Socialist-Democratic party's candidates for President and Vice-President, have formally accepted the nominations.

Minister Conger, cabling the State Department, says the legationers will not leave Pekin until ordered to do so by their respective governments, and that, in order to secure their safe departure, foreign troops sufficient to guard 800 foreigners, including 200 women and children, as well as 3,000 native Christians, who can not be abandoned to certain massacre, must be sent.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

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Mozley's Lemon Elixir

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Cor. Habersham and St. Thomas Sts., Savannah, Ga.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Fernwood, at Muddy Springs	Aug. 18, 19
McComb City	20
Wesson	21
Brookhaven	22
Beauregard, at Martinsville	22
Bayou Pierre, at Pleasant Ridge	25, 26
Hazlehurst	26, 27
Providence, at Camp Ground	Sept. 1, 2
Westville, at ——	8, 9
Mt Carmel, at ——	10
Pearl, at Mt. Moriah	11
Caseyville, at Bethesda	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Holes	Oct. 6 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to any body.

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

SEASHORE DIST.—THIRD ROUND.

Brooklyn, at Sancier	Aug. 18, 19
Vancleave, at Mt. Pleasant	25, 26
Hattiesburg	Sept. 2, 3

W. W. SIMMONS, P. E.

JACKSON DIST.—THIRD ROUND.

Benton and Midway, at Benton	Aug 18, 19
Yazoo City	19, 20
Tranquil, at Mt. Carmel	25, 26
Silver Creek, at Sharborough's	Sept. 1, 2
Lake City and Lodi, at Phillips	8, 9
Camden, at Shreck's	15, 16
Brandon mission, at Mt. Carmel	22, 23
Brandon station	23, 24
Steen's Creek, at Poplar Springs	29, 30

Brethren, please be ready to answer Ques. 17, 19 and 20.

T. B. HOLLOMAN, P. E.

FOREST DIST.—THIRD ROUND.

Neshoba, at Philadelphia	Sat. and Sun Aug 18, 19
Indiana Mission, at Cushtusa	Fri.. 24
Walnut Grove, at Mt. Zion	Sat. and Sun 25, 26
Morton, at Zion Grove	Sat and Sun. Sept. 1, 2
Rose Hill, at Hopewell	Sat. and Sun. 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun.. 22, 23
Decatur, at Good Hope	Sat. and Sun.. 29, 30
Chunkey, at Concord	Sat. and Sun.. Oct. 6, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Rocky Springs, at Hickory Ridge	Aug. 18, 19
South Warren, at Red Bone	25, 26
Hermanville	Sept. 1, 2
Warren	8, 9
Anguilla	15, 19
Rolling Fork	16
Utica	22, 23
Satartia	29, 30

E. H. MOUNGER, P. E.

MERIDIAN DIST.—THIRD ROUND.

Binnsville, at Wahalak	Aug 19, 20
Middleton, at —	25, 26
Marthersville, at ——	Mon.. 27
Shubuta, at Quitman	Sept. 2, 3
Daleville, at Andrew's Chapel	8, 9

G. A. GUICE, P. E.

NATCHEZ DIST.—THIRD ROUND.

Cool Spring	Aug. 18, 19
Tarver's Chapel	25, 26
Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 19

W. L. C. HENNIOUTT, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Boyce	Aug. 18, 19
Columbia, at Master's Chapel	22
Winfield, at Liberty Chapel	25, 26
Natchitoches, at Natchitoches	Sept. 1, 2
Montgomery, at Colfax	5
Bunkie, at White Chapel	8, 9
Dry Creek	15, 16

J. D. HARPER, P. E.

DELHI DIST.—THIRD ROUND.

Harrisonburg	Aug. 19
Lake Providence	26
Waterproof, at Wesley	Sept. 1, 2
Bonita, at Jones	8, 9
Monroe	9, 10
Floyd, at Oak Grove	15, 16
Delhi	22, 23

J. M. HENRY, P. E.

ARCADIA DIST.—THIRD ROUND.

Vernon circuit, at Oak Ridge	Aug. 17, 18
Ruston	19, 20
Bienville circuit, at Bear Creek	25, 26
Valley circuit, at Blocker	30
Arcadia circuit, at Arcadia	Sept. 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Gansville circuit, at Siloam	15, 16

B. F. CRAWS, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne Memorial	11 A. M.. Aug. 19
Parker Memorial	7:45 P. M.. 19
Covington	26
Carondelet Street	Sept. 2
White Castle	9
Burgundy Street	19

S. S. KEENER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	Aug. 30
Baton Rouge—First Church	31-Sept. 3
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Maurepas	7-9
Ponchatoula, at Springfield	10, 11
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Day's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
Baker, at Brookstown	4
St. Francisville, at Tunica	9, 7
Bluff Creek Camp Meeting	Aug 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 29, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank-offering.

F. S. PARKER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	Aug 18, 19
Washington, at Elm Bayou	25, 26
Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brusle, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Chenieres	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Logansport, at Belle Bower	Aug. 18, 19
Florien, at Holly Grove	24
Leesville	26
Coushatta, at Coushatta	29
Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	9

JOHN T. SAWYER, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 2, 3
Houston and Weslcy, at Houston	8, 9
Tupelo station	16, 17
Okolona circuit, at Egypt	23, 24
Buena Vista cir., at Pleasant Grove	29, 30
Montpelier circuit, at Palestine	Oct. 6, 7
Prairie circuit, at Prairie	8
Shannon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hebervell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at ——	Nov. 3, 4
Amory and Nettleton	5
Aberdeen circuit, at ——	10, 11
Quincy circuit, at ——	17, 18
Aberdeen station	25, 26

W. W. WOOLLARD, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept 1, 2
Oxford station	8 9
Grenada station	15, 16
Grenada circuit	22, 23
Tuscopola circuit	29, 30
Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Elzy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G PORTER, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton circuit, at Valley Hill	Aug. 18, 19
Itta Bena and Sidon circuit, at Ashton	25, 29
Indianola circuit, at Fairview	Sept. 1, 2

On this round the records of Church Conferences and church registers will be called for. Let the brethren take notice, and have them there.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Ashland, at Black Jack	Aug 18
Pontotoc, at Pattonville	25
Randolph mission, at Mt. Pleasant	25
Holly Springs station	Sept. 1
Abbeville, at Liberty	Sept. 1
Shawnee, at Mt. Hope	8

J. W. HONNOLL, P. E.
Memphis Tenn

SARDIS DIST.—THIRD ROUND.

Hernando, at Hines	Aug. 18
Tyro, at Free Springs	25
Cockrum, at Cockrum	Sept. 1
Mull Hill, at Bethel	2
Longtown, at Truslow	8

W. S. LARRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Coahoma	Aug. 18
Sherard's	25
Gunnalson	Sept 1
Belivar	8

J. W. DORMAN, P. E.

DURANT DIST. THIRD ROUND.

Ethel	Aug 18
Poplar Creek, at Salem	21
Louisville	Sept. 1
Rural Hill	3
South Union Camp Ground	Aug 25

T. W. DYE, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth, at Rienzi	Aug 18
Ripley circuit, at Dumas	21
Corinth circuit, at Sandy Grove	25
Mantachie, at Center Star	Sept. 1
Belmont	4
Marietta, at Ozark	8
Burnt Mills, at Forest Grove	11
Jacinto	15
Booneville circuit	18

W. M. VOTAW, P. E.

COLUMBUS DIST.—THIRD ROUND.

Sturges, at Bevel Hill	Aug. 18
Lagrange, at Big Creek	25

Let church registers and records of Quarterly Conferences be on hand for examination. Will the preachers please note Question 17?

W. T. J. SULLIVAN, P. E.

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CLEVELAND, TENN.

Christian Advocate.

VOL. 47.-NO. 34. NEW ORLEANS, THURSDAY, AUGUST 23, 1900. WHOLE NO. 2296

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PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The attitnde of this government in refnsing to open negotiations of any sort with the government of China nntil the ministers and other foreigners in Pekin are safe nnder the protection of the allied army, now on its way to Pekin, is approved by pnblic sentiment, and, what is, perhaps, more important, has been endorsed by several of the Enropean governments most interested. The news that the allied army was making rapid progress toward Pekin without fighting was received with mnch gratification, and aronsed the hope that the rescne of the foreigners in Pekin might be accomplished without fnrther bloodshed. A long message from Minister Conger, forwarded by Chinese officials through the Chinese minister in Washington, was received this week, bnt it contained matter which caused onr officials to decide not to make it public.

A phase of the Chinese news that is really alarming, because it increases the danger of a great international war, is that relating to the gathering of English and German warships and troops at Shanghai, where there has been no ontbreak of Boxers, or any other serious tronble. Members of the diplomatic corps regard these movements as very serious, and as indicating the approach of a crisis which will determine whether China will continue to be governed by the Chinese, or be dismembered and divided among several European nations. While this government has no desire to acquire Chinese territory, it has enormous commercial interests in China, which make it an interested party.

It was rather disappointing to those who are in the habit of seeing Washington make a leading showing in all movements for charity to read the report of the Executive Committee of the New York Committee of One Hundred on India Famine. The report shows the total receipts to have exceeded $200,000, in amonnts from 1 cent npward, and from all classes of onr people and all sections of onr country. Of that amonnt, only $2,-621 46 was contribnted through the Washington committee. This seems ridiculously small sum when compared with some of Washington's contribntions for other charities, bnt inasmnch as the committee reports the famine distress as unabated, there is a chance yet to bring the contributions of the national capital np to a total more creditable to the generosity of its people.

Secretary Wilson is anxious that the farmers of the conntry should co-operate with the Department of Agriculture in the preservation of our native birds, and under authority given the Department of Agriculture by the Lacey act, he has sent out the following circular letter: "Farmers and land owners are directly interested in the enforcement of bird protective measnres. Too often they fail to realize that game birds, like song birds, are nsefnl insect and weed destroyers, and they, in this and other ways, have a money value apart from that brought in the market. Those who, by carefnl protection, preserve a few coveys of quail or other game birds on their lands, will receive a retnrn through increased crops, resulting from a decrease in insect pests, and in some instances can derive additional profit by letting the privilege of shooting during the open season, for which sportsmen are often willing to pay if birds have been properly protected. Farmers should familiarize themselves with their local game laws, concerning which they can nsually obtain information throngh State game wardens or State game associations. Circular 28 of the Biological Survey gives a list of the State officials and associations concerned with the protection of game, and circular 29 the fnll text of the Lacey act, with regulations for the protection and importation of birds." Copies of those circulars may be obtained by writing to the Biological Snrvey, Department of Agriculture.

The Florence Crittenden Hope and Help Mission, of which the anditor of the District of Colnmbia, Mr. James T. Petty, is president, has made an appeal for contribntions amonnting to $5 000, with which to extend and maintain its work. This institution is a worthy one. It receives any woman or girl who desires admission without charge, and assists them to lead a moral life. It is non-sectarian. Daring the past year it has provided for more than three hundred women and children, four-fifths of whom it placed in positions to earn an honest livelihood, besides furnishing 65,000 free meals to the friendless. It teaches girls who become mothers to care and provide for their offspring, thus preventing the children from becoming pnblic charges, and, when possible, provides them with homes, with new surronndings, where they are given an opportunity to lead honest lives. This is one of those practical charities which should never appeal in vain to those who are able to give.

Washington, Aug. 15, 1900.

Communications.

LETTER FROM "GILDEROY."

Bro. T. W. Lewis asks: "Is it the observation of the brethren that the church seems cold and dead? What is the matter? What is the remedy? Is this great educational movement bringing spiritnal life to the people? Is the church spending as much energy trying to convert souls as she is in doing other things?"

Where I travel the brethren, preachers—Methodist, Baptist, and Presbyterian—and leading laymen in all the churches agree that the church, all the churches, seem cold and dead. I have heard this question talked over privately, in company and in preachers' meetings. It seems to weigh heavily on the hearts and minds of all the preachers and all earnest, godly laymen. I regard this as a favorable indication and as a prime condition for a better state of things.

"What is the matter?" I have heard this question largely discnssed, bnt there has been no general agreement among the brethren as to the real difficnlty. Some think that this is a material age, when the great mass of the people have their minds and hearts set on material things, on making money. Some say the spiritnal life of the church has been seriously and permanently damaged by the adoption and nse of sensational preaching and methods in evangelistic work. The people and the preachers have come to depend more on the method than on the power and grace of God. Salvation is more a question of manipnlation, of management, than of regeneration and holy living. None but professional, real artists, can bring souls to Christ. There is a lack of deep, pnngent, powerfnl conviction for sin; few, if any, cry ont in agony for salvation from sin.

"What is the remedy?" It is generally agreed that we ought to retnrn to God wherein we have departed from him. The preachers ought to depend more on the Holy Ghost and less on the bnild, logic, learning and finish of their sermons. They ought to exhort more and reason less. They need to pray more and to be men of one book—the Holy Bible. The members of the church need to feel their personal responsibility in the matter of soul-saving. They need more faith in God, in the power of the Spirit, in their pastors as evangelists, and in the regular and ordinary means of grace. They ought to support their pastors in evangelistic work instead of imploring him to send off for a professional of sensational and doubtfnl methods. A long talk with a devont old Presbyterian preacher this week along this line convinced me that this trouble was common to his church and ours. He said: "I have not witnessed a pungent conviction for sin in near twenty years. We seem to have lost the sense of sin. The need of the hour is greater reliance on the Holy Ghost as the divine agent of conviction and of regeneration."

"Is the great educational movement bringing spiritnal life to the people?" It is not; not within the range of my observation, or of the observation of those with whom I come into contact. This movement has not been preceded, and there are, as yet, no indications of its being followed by a deepening of the spiritual life of the people. A great revival of religion is the prime condition for large collections, and liberal and generous contributions are often the condition for a gracious outpouring of the divine blessing. So far we have not had any great increase of spiritnal life, and up to date the contributions have not been liberal, generous, or cheerfnl, except in a few and widely separated places.

"Is the church spending as mnch energy trying to convert souls as in doing other things?" It is not. Converting souls, bringing men to Christ and to full salvation from all sin, is a secondary and less important matter. The preachers and leading laymen in all of the churches, so far as I have heard them express themselves, are agreed on this. In all of the churches money-getting for worthy causes seems to be the first thing. I do not know a single Methodist preacher, from our Bishops down to the humblest circnit rider, whose time and energy is not expended more in raising money than in saving souls. The great body of onr preachers with whom I come into contact cry ont nnder this burden as did the Jews under the task-masters in Egypt. In many instances onr reports at Conference are limited to matters of finance. Money-getting and money-reporting are, or they appear to be, the great things. Full collections are, or they seem to be, more important than great revivals and large ingatherings. It strikes me, and many others, that we magnify the material at the expense of the spiritnal. I sometimes wish that for the next twenty-five years the emphasis wonld be laid on the number converted and added to the church. Then the minds of the preachers and of the people wonld be fixed on the main thing, the prime object of a call to the ministry and of the organization of the church. This wonld tend to magnify the spiritnal above the material. The causes are all good, and fnll collections are greatly to be desired, bnt soul-saving is the first and great work of the church. This ought to stand in the forefront of all onr reports. The increase in conversions and in additions to the church has not kept pace with the increase in collections. We gain more dollars than we win souls. The preacher ought to take collections, or have others to lift them; he ought to develop the finances of the church; bnt this is not his first nor most important work. He is called of God to save souls, to lead men to Christ, to edify the church, and to nrge men to holiness of heart and life. All else is of secondary consideration.

GILDEROY.

July 20, 1900.

PHILIPPINE ISLANDS.

As yonr Washington correspondent, in his letter of this week, is kind enongh to give the readers an argnment in favor of expansion, and against the possible self-government of the Filipinos, I thought a short sketch of their history would not be ont of place.

Spain's first effort to reach and snbdne these islands was in 1519. At this time Portngal claimed all that part of the earth and sea, and, to meet and defeat that claim, Spain sent five ships and a fnll complement of men nnder the command of one Magellan, who was a deserter from the flag and interest of Portngal. Landing on the Islas de las Pintados, he was killed in a battle with the natives, and of the two hnndred and eighty men who sailed with him, only a small remnant ever reached home again. Some time after this another squadron of six ships was dispatched nnder the command of Garcia Yofre de Loaisa, bnt he found the Portnguese in possession of the strong points, and the battles that followed were not hopefnl in their results to the ambitions of Spain. A third expedition was sent from the Pacific coast of Mexico in 1542. It was composed of two ships, two transports, and one galley, well manned and armed, and nnder the command of Ruy Lopez de Villalobos. Bnt the Portuguese overcame them. Villalobos died of a broken heart, and the snrvivors reached Lisbon in 1549. It was about this time that these islands were called the Philippines, in honor of Philip, prince of Asturias, the son of Charles I., and who became king of Spain in 1555. In November, 1564, another expedition of four ships and one frigate, well armed with four hundred soldiers and sailors, left the Mexican port of Navidad for the Philippines, nnder the command of Miguel Lopez de Legaspi, who, at the time, was mayor of the City of Mexico. He reached the islands in 1565, and to him belongs whatever honor there was in bringing them into snbjection to Spain.

And now, for more than three hnndred years, these people have been engaged in perpetual war for freedom, nntil to-day every grain of sand on those islands represent a drop of human blood shed for that liberty God created every man to have and to enjoy. If the voice of Abel's blood cried from the ground nnto God for revenge against Cain, these islands are bnt the incarnation of a cry to God against the wrongs of Spain and of these United States. And will God hear and avenge that cry? Go ask Spain, and her answer will be in the langnage of Cain, "My punishment is greater than I can bear." And shall we escape pnnishment? Not so long as the omnipotence of God is seated on a throne ont of reach of the powers of darkness. The historian closes the chapter with these words: "Since then, and, in fact, since the very beginning np to the present time, the natives have only yielded to a force which they have repeatedly tried to overthrow." And yet yonr correspondent tells ns that, "No one familiar with the Philippine Islands has the faintest idea that a Filipino government is even remotely possible." Will he tell us whether or not the total extermination of the men, women and children of these islands by this government, for their wealth, is remotely possible?

J. M. WEEMS.

Meridian, Miss., Aug. 18, 1900.

"SOME PLAIN FACTS" TESTED.

In the ADVOCATE, of July 19, appears an article from Mrs. Mathis nnder the title, "The League—Some Plain Facts."

Sister Mathis, in her zeal for her idea of League work, has failed to test her supposed "facts" by the records and by other clearly known facts.

1. She sneers at the "Holston-Cobb plan." There is no snch plan. The Holston plan was not originated by Bro. Cobb, bnt in the Holston Conference, and has been adopted by a large majority of the Annual Conferences (24), including the North Mississippi and Mississippi Conferences. It is endorsed by the General Secretary of Epworth League and by the General Board of Missions. This plan was not adopted by the Mississippi State League Conference because of Mr. Cobb's presence, nor nnder his influence.

2. She alludes to that "big missionary debt." This is startling. There is no snch debt, and the "Wilmington Resolntion" provides that there shall never be another.

3. She says: "By the Constitntion all study classes are nnder the Literary Department. This new plan places a larger study-work under the Devotional Department, and provides, not for the regular authorized work, bnt substitutes another on foreign missions—sixteen volnmes—and also claims the mission books in the reading course." By reference to Constitution, Article I., Section 1, it will be seen that the whole matter of missions is under the Devotional Department. The sixteen volnmes mentioned is in no sense a League course, bnt simply recommended as good books for League library.

4. She says that "the Missionary Committee appoints district secretaries in onr State," etc. Nothing of the kind has ever occnrred, nor is proposed. According to our State Constitution, the district secretaries are appointed by the State president (no district secretaries have yet been appointed for this year).

5. Sister Mathis says, "The disgnst was so manifest that no League wonld offer to entertain the next State Conference." Leaguers were present at Vicksburg with earnest desire and formal invitations to the League Conference (indeed, an active canvass was begun by some), bnt these were not considered in open Conference, because it was deemed wiser to leave the matter with the Executive Committee, that better rates might be secured.

6. Mrs. Mathis declares that "hnndreds of this State and other States share her views." Some of the nndersigned have traveled largely over Mississippi and some in other States, and, with the exception of Sister Mathis and a few of her neighbors, we know of none who hold the view with her.

7. She speaks of the matter of "withdrawal from State work being freely discnssed during the Conference and more since." If there are snch disloyal Leagnes, in justice to the innocent ones, their names ought to be given.

8. She says, "The Mission Board pays Mr. Cobb and his expenses to go to State Conferences and monopolize the whole thing for missions." Bro. Cobb has never been to our State Conference without an official invitation from the State management, and has never monopolized anything, only taking the part assigned him on the programme.

We need to nnderstand, fnrthermore, that "missions" is not a phase or aspect of Christianity, bnt Christianity itself. We have bnt one work, and that is to "missionize the world." Everything else is secondary and incidental.

(Signed)

H. WALTER FEATHERSTUN,
J. C. PARK,
JOSIE CRITZ,
MARY BELLE LEWIS,
VIC THOMPSON.

Aug. 7, 1900.

SAM JONES CAMP MEETING.

The fonrteenth annnal camp meeting at the Sam Jones Camp Grounds, near Gloster, Miss., has just closed. It was one of the best ever held there. The order was perfect. Most of the preaching was done by Rev. B. F. Haynes, of Nashville, some of whose sermons were delivered with great nnction and power. Bro. Haynes' manner of delivery is rather quiet, but he seems never to be at a loss for words. He often clinches the truth with some text of the Word or some forcible illnstration.

One of the most effective and forceful sermons delivered during the meeting was preached by Rev. J. W. McLanrin. It was accompanied by the power of the Holy Ghost, the result being that the altar was filled to overflowing with penitents. There were forty, or more, conversions; some fifteen or twenty joined the church.

I am of the opinion that the M. E. Church, South, has a fine piece of property in the Sam Jones Camp Grounds, and I am also impressed with the fact that it is a fixtnre.

The crowd on the last Sunday was the largest, with one exception, ever assembled on the grounds. The wonder is that such crowds will continue to come when the accommodations are so poor.

The association, at a meeting held just after the close of the camp meeting, appointed a committee on improvements, and it is to be hoped that this committee will act wisely, and spare no pains or expense in improving the grounds and in providing for the better accommodation of visitors.

There were present, first and last, only six itinerant preachers, and bnt one of them was permitted to preach twice.

METHODIST.

Gloster, Miss., Aug. 17, 1900.

THE TRI-STATE EPWORTH LEAGUE CONFERENCE,

SEASHORE CAMP GROUNDS, AUG. 1-9.

I.—PURPOSE.

The making of intelligent, inspired and consecrated leadership is the pnrpose of the Tri-State League Conference.

1. Intelligent Leadership. There is no royal road to knowledge; the only road is that of hard study. So this Conference provided the right means to intelligent leadership. Study classes and a school of methods were conducted every day by snch teachers as Prof. Tom Carter, of Tulane University, and Rev. P. L. Cobb, of Nashville, Tenn.

2. Inspired Leadership. The sources of inspiration were many. The platform addresses in the evenings were as springs of inspiration. The delightful climate of the Seashore, beautiful scenery, and fellowship with nature and kindred spirits, all tended to inspire.

3. Consecrated Leadership. No idea so permeated the whole Conference like that of total consecration. Every Leaguer realized, ere the Conference closed, the great necessity of an absolute surrender to Christ and of a spirit-filled life.

II.—PERSONNEL OF THE CONFERENCE.

The attendance was from Alabama, Mississippi, and Louisiana; the last leading in numbers. The most noted and gifted leaders of thought from the platform were Rev. F. N. Parker, of New Orleans, who gave us Browning's Message for This Age; Rev. H. W. Featherstun, D. D., of Mississippi, who spoke on "Methodism, the Mightiest Moral Movement of the Millenniums," and the gospel according to Tennyson, Rev. W. P. Hurt and Rev. Mr. Parks, of Mississippi. Among the most prominent as instructors were Prof. Tom Carter, of New Orleans; Rev. P. L. Cobb and wife, of Nashville; Miss Vic Thompson, of Mississippi; Miss Julia Butler, of Nashville, and Miss Jennie Armstrong, of Atlanta, Ga.

III.—SOME RESULTS.

1. Several persons were brightly converted.

2. Many resolved to live a purer and more consecrated life.

3. The Conference is to be continued on larger plans.

4. Every Leaguer was rendered more intelligent, enthusiastic, and consecrated.

IV.—SOME OBSERVATIONS.

1. A Conference conducted like the Tri-State Conference meets the greatest need of the young life of Methodism.

2. Many souls can be saved during a League Conference.

3. The social life of the young people at a Summer resort may be easily given a religious turn by skillful tact and consecration of a few leaders.

C. D. ATKINSON.

New Orleans, La., Aug. 17, 1900.

THE JOY OF LIVING.

BY REV. JULIAN J. CUTTER.

O give me the joy of living.
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day.

O give me the joy of living
In the world where God lives, too;
And the blessed power of giving,
Where men have so much to do;
Let me strive where men are striving,
And help them up the steep;
May the trees I plant be thriving
While I sleep.

On the fields of the Master g'eaning,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And, at last, with heaven above me,
Let me rest!

—Zion's Herald.

Communications.

DISTRICT DOTS.

If "Gilderoy's" prognostications are of any value, I judge that the Conference year has passed the center and is drawing toward the annual convocation at Jerusalem. On this "round" I notice many little attentions being shown by preachers and their wives. The heads of the "yellow legs" can be seen lying around the back yards of the parsonages after each quarterly meeting, and there are jellies and preserves galore. The presiding elder seems suddenly to have leaped into a high favor. He is a "beloved" indeed; a "man of mark;" a "shining light;" the "coming man;" a "strong pulpit man;" a "wise administrator;" "would give additional grace to the college itself"! One brother, in the effusiveness of his attentions, forgot his own dignity, and actually grabbed my "scrip" and carried it to the parsonage. According to "Gilderoy," these symptoms indicate that the preachers and their wives desire to be remembered by the presiding elder when in that secret conclave, called the Bishops' council. Having made a pleasant impression on the mind of the presiding elder, they infer that he will have pleasant memories of them, and "govern himself accordingly." I know "Gilderoy" to be a prudent and sagacious man, but he is treading on unsafe ground in this matter. It is in this as it is in interpreting our Lord's parables: it won't do to go too far. Carry it too far, and some ignoramus or goose would come to the conclusion that preachers were a class of fawning sycophants. As a class, they are gentlemen in the broadest sense of that great word, and their enjoyment of the pen-strokes of fun, finding their way into the ADVOCATE occasionally, show that it is still true,

"A little nonsense now and then
Is relished by the best of men."

Of one thing I can assure the preachers. If you want to be in high favor with the presiding elders and the Bishops at Conference, be sure and come up handsomely on the Twentieth Century collection. That will insure each preacher the best appointment that can be given him.

I would advise the preachers to make special preparations for the fourth quarterly meeting. This is the most important meeting of the year, on several accounts; the chief of which is the election of stewards for the coming year. It being the first year of a new century, the church ought to begin it officered by earnest and loyal men. The progress of the cause of God depends largely upon the broad-mindedness of the men who are to direct affairs and provide ways and means. Every presiding elder will agree with me when I say there are many in the steward's office who are absolutely hinderers. They "lock the wheels of the chariot of God." By all means get rid of these no-accounts. If you can find no one answering the disciplinery requirement, leave the place vacant! Better have nobody than somebody that hinders. I don't know a better preparation for the fourth Quarterly Conference than for the preachers to read carefully "Post Oak Circuit," and carry out the lessons of that great little book! On the Board of Stewards you don't want any "Brother Badger" with his "ha'pennies" and "widow's mite," nor any "Squire Wallet" with his ingnbrious face and sepulchral groanings, but you went men like robust "John Bear" and broad-hearted "Jim Hunniont." If you can't find such, do without the "Badgers" and "Wallets." We have carried them too long already. Remember what Bishop McTyeire said years ago: "A careless or inefficient steward may, without positive opposition, starve out the ministry in the midst of plenty and a willing people." If you want to have a good year in 1901, be sure you put the right sort of men in the steward's office. P. E.

THROUGH THE DELTA.

BY M. I. HOSKINS.

(Concluded.)

Sister Oats met this tired wanderer at the depot, and as we drove through the streets of Friar's Point our mind reverted to the little parsonage home on the banks of the Yazoo, over a decade ago, when our paths in life first touched. A sweet, spiritual service on "Our Missions" was opened in the church that night by Bro. Oats. Through the assistance of his accomplished wife, we hope to have a closer walk down the Winter month with some of these girls, and leave the approving stamp of Grenada College upon their young lives.

At Clarksdale, Bro. J. H. Johnstone gave us so much help, for which we tender our thanks.

Belen was our next point of interest. Leaving Coahoma at the uncomfortable hour of three o'clock, under a fierce, blazing July sun, we crossed a country known as the Hobson Bayou section. Here the alluvial soil could easily be dipped up and sold by the spoonful. Industrious farmers were industriously struggling with tired mules and muddy plowshares; some had given up the fight and were disconsolately leaning against fence posts with that tired expression characteristic of the Delta people and all the world at this season. Rudyard Kipling rushed to our brain, "Some day we will all lay down for a good long rest, and faith we'll need it, too." Soon we came to the home of Bro. G. C. Jones, where his wife was waiting our arrival with the cheery greeting always extended to a missionary woman. After refreshing ourself we started out to increase our list of students. Sister Jones had given our college such a good send off that we found an open sesame at each home. That night we held a missionary meeting, and without any preacher being present. (This was a novel experience to us, as the brethren are usually so helpful; but the pastor was not a resident of this point) As "Gilderoy" would express it, "we fear we were quite lame in the ankle of our thought."

The next morning we were en route to Jonestown. We found Bro. Brooks very busy doing good works and thoughtful deeds. His helpful wife is ready to encourage him on all lines, and they live in the hearts of those good people. Jonestown will not be represented at Grenada next term. Three o'clock found us again under the hot sky. Before we had gone far clouds began to gather, the air stifling, the close oppression presaged the coming of a thunder storm.

"Never was fox chase half so hard,
Never was steed so little spared."

The rain behind, Coahoma before; on we sped. Like John Gilpin, we had no time to exchange civilities. Like an arrow we shot past open cabin doors, where the half-clothed pickaninnies caught at the flying leaves and downy lint that swirled from the cottonwood trees; past lowing herds, that were not winding slowly o'er the lea, but bravely breasting the wind; the plowman didn't plod, but urged his animal with a rod that telegraphed the same message to the mule that the crippled teacher did to Samuel Morse years agone. A few big splashing drops warned us that Coahoma was still in front, and the rain bringing up the rear with strong reinforcements. Suddenly the clouds swung apart, showing rifts of true turquoise blue, lances of sunshine pierced the ambient air, and the race was to the swift. We could see a wall of nebulous mist, that closed the view behind us, shutting away the toil, bony cypress trees that swayed with each turn of the wind, hiding the pecan trees that shook their feathery fronds and hastily discarded all imperfect fruitage. So, often in life a storm may be raging in some heart close beside us; yet those who stand in the peaceful quiet of God's love know nothing of the storm. Oh, these bloodless battles that are fought alone with the tempter, of which the world knows nothing, especially if we are victorious; but if vanquished—ah, me, how weak we are! We can but cry out in our helplessness, "Peccavi! peccavi!" Pardon this digression; but you know it is a woman's prerogative to wander frequently from the subject in hand, like MacLaren's old Domine of Drumtochy; she may leave one part of the subject and pick up another, and carpers must not criticise.

Leaving Coahoma, we came down the main line that afternoon to Cleveland, and were the guest of Bro. W. C. Harris. Long will we remember that sweet family of girls they are raising for an education under the careful supervision of our beloved president. Under the influence of the swamp Bro. Harris has grown positively gallant, and escorted this dusty traveler all over Cleveland, and even four miles beyond. When the gray dawn was pencilling the eastern sky, after a hurried breakfast, we kissed four sleepy faces, and waved adieu to the inmates of this happy home as far as the white flag of friendship could be seen.

"HOW TO CONDUCT THE LITERARY DEPARTMENT OF THE LEAGUE."

(Read before the League District Conference at Meridian, Miss., and published by request of that body.)

No feature of church work shows the marvelous adaptability of Christianity to the needs of the times more strikingly than the Literary Department of the Epworth League. The church has had young people's prayer meetings and societies for Christian work throughout its whole existence, but not until a few years ago do we find such work undertaken as that intended to be done by the Literary Department of the League. This is the distinctive mark that makes the League modern.

Is it saying too much to assert that the success of the League in meeting the demands that God makes of it depends upon this, the Third Department? Unless the Literary Department meets its obligations, it is impossible for the League or church to produce a character capable of withstanding the temptations the world presents, nor can it expect to develop men and women capable of filling the positions of responsibility in its many branches of work for the Master. These facts make the Third Department necessary to our present Christian life and for the great issues of the twentieth century.

Upon nothing is the success of this department so dependent as the mode in which its meetings are conducted. How to conduct this department would be easily answered if class distinction were recognized. But the League has endeavored to instil the spirit of the Master into its very life. So it would include as its members the college-bred man and woman and that one who has had least opportunity for mental culture; the rich, the poor, the refined and unrefined, the sad, the joyful, the despondent, the hopeful; in fact, all God's young life is expected to find help here. Not only these, however, but the worldly, the light-hearted, those who have scarcely had a serious thought in all their lives, are expected to be won from sinful amusements to God by it.

Other difficulties confront it. Many communities have not even one individual capable, at the organization of the League, of properly conducting the Literary Department. If wise, capable leaders, who were fully in sympathy with the young, who understood their needs and how to direct their social life, the difficulties would be greatly lessened. The great question with those who have the League at heart is: "Where can we find one full of religion and common sense, in touch with our young people, who can properly conduct this Literary Department? Where can we find him?" If such a leader can be found, many years' work is saved; if not, this department must struggle against great difficulties with its victories and defeats, with much to encourage, but possibly more to discourage, till it makes its leader. It must go into the business of manufacturing with little, and that crude machinery, but fine material, and by perseverance will, in the course of time, succeed. This department must often be a failure seemingly, because it has no capable leader. When it has had to make its leader it usually has, in its struggles, so advanced all its membership that its greatest trials are past.

But sometimes the League is blessed with a good leader for its Third Department when organized; then the great question, "How can we best succeed?" "Shall the course of study prescribed by the General Board be fully undertaken, and pressed to the exclusion of all else?" I think not, or the leader will kill his department. The average Leaguer when he enlists under the "Banner of the Cross" does not like that kind of literature found in the Reading Course, nor would a strictly literary meeting of any kind be interesting to him. The meetings must be made interesting and attractive. At first they have only the suggestion of literary meetings but let them always have a tendency to higher, nobler, and deeper thought than those present are accustomed to. Have music, recitations, filled with elevating thought; in fact, almost make your meetings social evenings, but never lose sight of the intimate aim—a strictly Literary Department. When the taste has been purified and the ability increases, some popular author may be studied, with quotations, recitations, readings, a discussion of the writer's life and works, and before one realizes it a real love for good solid literature will take the place of the prevalent taste for the sentimental stories of the "patent outside" of the newspaper. If these methods are properly advanced, step by step, unconsciously the desire for heavier will take the place of fiction; then naturally you will turn to the Course of Study prescribed, and the proper benefit will be derived from it.

A remarkable fact, and one that shows how necessarily slow the development of this department is, so that its meetings may be strictly literary, was revealed at our second State Conference held at Crystal Springs. When, after a thorough canvass of the Leagues represented, not one was studying or felt prepared to study the fully prescribed course, to-day many Leagues, I dare say, within our own district have flourishing strictly Literary Departments. When this department has fully prepared itself to do the work prescribed, how shall it proceed? Let all work that is done be thorough. Take only a part of the course at a time. Have many of the same books, if possible; let each member have his own book; the reading courses are good enough to put into any library. Let different ones prepare papers upon the subject. Find every thought in which you agree with the author and every one in which you disagree. Let each person express himself freely. Ask questions. Notice the style of the author. Does he let his characters reveal themselves? What use does he make of natural scenery? See what lesson the book, as a whole, would teach, and find out, not only all about the writer you can, but what led to the production of the volume in hand. If there is a pretty expression, memorize it. If there is a noble sentiment, enthrone it in your heart and be benefited. Let the element of utility pervade the study of any book, that our life may be made better and more useful. Do not hesitate to have lively, always pleasant and kindly discussions; agree and disagree that your characters may be enlarged. Do not eliminate the God-side from your meetings. Always have scriptural reading with progressive scriptural study, as the Holy Word will form the perfect character.

If these methods are properly carried out, the Literary Department, will never be a reproach, but always a help to the Leaguer, a feeder to the other departments, and the place where all will find their most pleasant and refreshing recreation.

MAGGIE KENNEDY.

Lauderdale, Miss.

BAPTIZO, ETC., IN BAPTISM.

NUMBER TWO.

In the last paper we saw that 'baptizo," in the classic Greek, did not always mean to immerse, by the production of several passages, where immersion was preposterous. Now, let us look at the Greek in the New Testament, following the text by Westcott and Hort. The word "baptizo" in Hellenistic Greek denotes washing or purification, by whatever mode it is effected. It is worthy of note that the same word is used in reference to both water and spirit baptism. Thus, in Matt. iii, 16, the root word, "beptizo," is used twice—once with reference to the baptism which John was then administering, and, next, with reference to the baptism on the day of Pentecost. (See also Acts i, 5, and Acts xi, 16.) The use of the word "beptizo" in the New Testament expresses the thing performed without any reference to mode whatever.

1. Mark vii, 4, "baptismous." The word is here used with reference to the washing of cups, pots, and brazen vessels and tables. Anyone can see at a glance this refers to the temple service. Is it to be presumed that the tables were immersed? Yet a word was used which our Baptist friends say always meant to immerse.

2. Luke xi, 38, "ebeptisthe." "And when the Pharisee saw it he marveled that he had not first washed before dinner." Nowhere in the Bible is it said men were in the habit of immersing themselves before dinner.

3. Mark x, 38, 39. The word "baptizo," with its variations, is used six times here in reference to Christ's death, and also to the death of James and John, who should suffer for Jesus' sake. No reference at all to water.

4. I. Cor. x, 1, 2, "ebeptisanto," referring to the passage of the Red Sea by the children of Israel under Moses. By looking up Ex. xiv, 22, we see the Israelites crossed over on dry land; yet they say "the word always means to dip."

5. Heb. ix, 10, "baptismois," "divers washings." The word here embraces all the washings of the Mosaic dispensation, of which there is not a plain case of immersion on record in all the five books by Moses. But sprinkling and pouring are often found.

6. Acts i, 5, "beptistheesthe" (latter clause). The word is used here with reference to the Holy Ghost, which was to be poured out on the day of Pentecost (Acts ii, 16, 17). How can any person say it was the Holy Ghost that filled the house on the day of Pentecost when the Book says it was only sound that filled the house? The Holy Ghost fell on Cornelius (Acts x, 44), and is called by Peter a baptism (Acts xi, 16, 17).

These passages, with others which can be presented, show conclusively that "beptizo," with its variations, seldom, or never, in New Testament Greek means to immerse. That is why the bulk of the world's learning is against immersion as the exclusive mode of baptism. H. S. JOHNS.

Montgomery, La.

Correspondence.

NOTES FROM THE CORINTH DISTRICT.

The Corinth district is moving on nicely. The finances on the third round hold up well, notwithstanding the floods of rain. There has been great improvement in crop prospects since the rains held up. Some of the preachers are doing remarkably well. Bradley, at Booneville, had the best third Quarterly Conference in the history of the charge; his mission moneys all paid—both home and foreign; Bishops' fund and salary for third quarter all paid. Some others almost as good. The meetings so far have been real revivals in the church, but most meetings have closed too soon to get great ingatherings. How are we to avoid this waste of work in closing meetings too soon, when each pastor has so many to hold, and they to be held in the Summer months, especially on these large circuits?

We have had a time with sickness among the preachers. Bro. Bradley and family have gone to Ruke for his health. W. F. Rogers, of the Corinth circuit, is down with fever. I left Bro. Robt. A. Clark sick at Baldwyn. He has taken the Gun Town (Baldwyn) charge for the Summer months, while Bro. Burroughs is off at Greenwood Springs for his health. I had a telephone message last Friday from Bro. J. D. Simpson, of the Burnt Mills charge, giving the sad intelligence of the death of their baby child. Bro. W. G. Burks and family have been sick most all the time for the past three months, but all better again.

The preachers are waging war on sin and unbelief now. The indications are that every interest of the church will be pressed till Conference. The most lamentable condition to me is that but few people take any religious paper. They seem wholly uninterested. I believe that many of our people would not read a religious paper if given to them.

W. M. YOUNG.

Jonesboro, Miss., Aug. 14, 1900.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. J. F. Evans...Eupora, Miss
Miss. Conf....Mrs. E. D. Jones...Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove...

DEAR SISTERS: Since our annual meeting at Durant several changes have necessarily been made in the officers of our North Mississippi W. F. M. S. As you know, Mrs. Sue Barcroft, of Holly Springs, was elected Conference treasurer, but, owing to feeble health, she declined to accept the office. Mrs. G. C. Jones, of Belen, secretary of Greenville district, has been appointed treasurer in her stead. Mrs. Davenport, of Gunnison, will succeed Mrs. Jones as secretary of Greenville district. Mrs. Bessie Lipscomb was elected editor, but can not accept, as she will not be within the bounds of the North Mississippi Conference this coming year. Mrs. J. F. Evans, of Eupora, has kindly consented to serve again.

You will notice, in referring to the Minutes, that a number of new officers were elected at the last annual meeting. We sincerely hope that in this instance the old adage, "A new broom sweeps clean," may prove true. I am quite sure all the officers realize fully a need of the sympathy, prayers and assistance of the entire Conference, and especially is this true with those who have recently been elected to succeed our faithful and efficient retiring officers. Let us draw very close to Christ, and day by day receive grace, strength, and wisdom, that we may be able to do the work acceptably to him.

The Twentieth Century Thank-offering is now before us—the opportunity that we will never again have. I hope every district secretary will urge the matter immediately, and that every auxiliary will make an earnest effort to raise the one dollar per member above the regular pledges. A letter just received from Mrs. Trueheart states that all of the Twentieth Century Offering already in hand, $10,000, has been expended in buying a building site in the City of Mexico. She urges that all members pay their Twentieth Century Offering at once, as the treasury of this fund is now empty; yet Havana, Juis de Fora, Sung-Kiang and Songdo have received nothing. Let no member restrict her Twentieth Century Offering to one dollar, unless compelled to do so, for $100,000 is the amount of our need, and the Woman's Foreign Missionary Society of the M. E. Church, South, only numbers 75,000 members, and of these certainly one-third are in our juvenile societies.

MRS. H. P. GIBBS, Cor. Sec.

The Christian Life.

STUBBLE.

A man who never pays his dues to the church because he knows the church will not sue him.

A man who never attends church, but expects the preacher to attend all the funerals in the family and is mad if he is not willing to ride ten miles to the grave.

A young woman who is too delicate to go to prayer meeting on a rainy night, but not too delicate to dance in a heated, ill-ventilated room all the previous night.

A man who is asleep to the moral interests of his community, and then raises a big hullabaloo because the enemy sowe tares in his front yard.

A church that seeks external prosperity and neglects the inexpressible needs of a dying world.—The Christian Intelligencer.

WHY THERE IS A HELL.

There must be a hell so long as there is sin. For sin is enmity against God, and would find its deepest hell in the presence of God. Sin seeks its hell. Sin makes its own choice. Man knows that. Conscience testifies that this is so. Conscience does not blame God. Conscience needs no other answer than its own voice. Heaven is open to all. But sin seeks it not, for sin will not have the heavenly life. Sin chooses—and makes its own hell. It is a tragedy; but it is the tragedy of a free choice. —Central Advocate.

Whatever good there is in us, or is done by us, at any time, it must be ascribed to the grace of God. If the heart bend at any time the right way, it is because he has touched it. One touch is enough when it is divine.—Matthew Henry.

Items from the Field.

PINEVILLE CIRCUIT.

We have just closed an excellent meeting at Nugent, a small town on the Iron Mountain R. R. I had my neighbor pastor, Rev. A. W. Turner, of Boyce, with me. Bro. Turner did fine work; his preaching was clear and plain, and of the heart-searching kind. Christians were inspired and strengthened, and sinners made to tremble and turn from their evil ways. Truly the Lord was good to us, and the whole town was made to feel the presence of the Holy Spirit. I feel under obligations to Bro. Turner for the efficient work he did for me, and I can recommend him to any of the brethren who may have a hard place to be dug up. Our work is moving on nicely, though we are having a hard struggle rebuilding our church in Pineville that was burned in the Spring. We ask the prayers of all the readers of your good paper.

L. L. ROBERTS, P. C.

Pineville, La., Aug. 8, 1900.

MEETING AT LAKE PROVIDENCE.

We have just closed a meeting here of 12 days, conducted the last 10 days by Rev. W. D. Bass, of Corinth, Miss. The visible results are as follows: The church, which was in a deplorable condition, has been very much revived. The dance evil has received a blow that will be remembered for a long time. Many who danced have vowed to do so no more. This was the sin of our town and church. Eighteen have been received into the church, and, best of all, they claim to be regenerated. Fourteen have joined the Epworth League. A Mothers' League of 15 or 16 members has been organized, whose object is to co-operate with each other and the church to look after their children and young people and help them to be religious. The town is stirred on the subject of religion as taught by Methodists. Finances are somewhat improved, and this pastor is happy and very much encouraged. Many pray in the congregation; as usual, most of these being ladies. Bro. Bass did all the preaching after the second day. It was earnest, logical, searching and persuasive. I can heartily recommend him to any one who wants effective help. We had shouts in the camp as well as genuine conversions, such as there were in old times.

H. O. WHITE.

Lake Providence, La., Aug. 12, 1900.

REVIVAL ON THE RIPLEY CIRCUIT.

I am glad to be able to report another successful meeting. It was held on Bro. Fullilove's work, Ripley circuit, at a point which has been "left off" for two years or more. I heard many expressions of "regret" from those people in regard to "not having done their duty in supporting the church" as a reason for being left off," and they promised faithfully to do better in the future. We enrolled twelve of the old members and three new ones, and several more to be received into the church later.

These "left-off" places ought to be looked after more. But when a pastor with a large family, such as Bro. Fullilove has, is sent to a large circuit that pays only a small salary, which, however, is not always paid in full, how can he look after "left-off" points? Bro. Fullilove is confident that his people will pay the assessment for ministerial support in full.

God speed the day when people will open their pocket-books to the circuit preachers as they should. It will never be gotten into my head that a man who won't support his pastor will, without repentance, get to heaven. I go back to Bro. Fullilove next Sunday.

I have preached the gospel to the rich and to the poor, to learned and unlearned, and, thank the Lord, he has honored it wherever I have gone. May the Lord bless you all!

Truly, SAM Q. BASS.

Corinth, Miss., Aug. 5, 1900.

OBITUARIES.

BRUMFIELD—Bro. WILLIE BRUMFIELD, son of Bro. Thomas and Sister Brumfield, was born in Washington parish, six miles northeast of Franklinton, March 30, 1859, and grew up in that neighborhood, where he joined the M. E. Church, South, during August of 1890, of which he lived a member until his death, though he gave very little serious attention to his spiritual life until the past two years, during which time he has grown in grace all of the time. He was a man of tender heart, and kind to all, and devoted to his brothers and sisters. He was not very strong of mind, but did what he could with the one talent. He left us May 27, 1900, and went to dwell with the blessed of God. May God bless the bereaved brothers and sisters with the comforts of divine grace!

ROBERT RANDLE.

DONAHOO—WM. P. DONAHOO, son of Wm. M. and Mrs. S. A. Donahoo, was born near Simsboro, La., June 20, 1878, and was killed by a railroad train at Lincecum, La., June 3, 1900, aged twenty-two years and seventeen days.

The grandest eulogy that can be paid him is, that he was a good boy—kind, loving and devoted to parents, brother, and sisters. William joined the M. E. Church, South, at Douglass, La., in 1892, and afterwards attached himself to Siloam Church, Gansville charge, Louisiana Conference, in 1897. His mangled body was interred in the Siloam Cemetery on June 4, amid deep sorrow for the loving son and affectionate brother. May the grief-stricken and lacerated hearts of father, mother, brother and sisters find consolation in the grace of God, and at last join him in the "sweet by-and-by!"

H. M. BANKS, P. C.

WALL—Bro. JOHN WALL was born in Kemper county, Miss., June 3, 1854. He was happily married to Miss Odel M. Moore, daughter of Bro. J. A. Moore, and sister of Revs. J. A. and J. H. Moore, of the Mississippi Conference, December 19, 1888. He moved to Neshoba county, Miss., and joined the M. E. Church, South, under the ministry of Rev. J. C. Long, at Pine Grove, in the year 1889, and lived a consistent member until he passed from the church militant into the glories of the church triumphant. Sad were loved ones and friends when the eventful occasion came, but serene and glorious was his liberated spirit as it launched out on the ocean of eternity's love.

Bro. Wall was loved and respected as a Christian gentleman. He was a quiet, unassumed man, loving and patient in afflictions as well as in health. His neighbors said of him that too much could not be said in his favor. It was my privilege to be with him several times during his last illness, and I always found him perfectly resigned to God's will, and in his last moments, in perfect consciousness, he said to me, "I can see my way clear; I am all right." And he passed into the city of light without a struggle.

So passed his gentle soul away
To the realm of endless day,
There with God and the redeemed to be
Throughout the age of eternity.
Perhaps he's waiting at the door
To see his loved ones reach the shore;
There from sin and sorrow free,
No more parting e'er shall be.

His pastor, H. P. HOWSE.

NORRELL—Mrs. FRANCES NORRELL (nee Parker) was born in King and Queen county, Va., Nov. 7, 1814, and in early life became a Christian, probably under the ministry of Dr. Broadus, and united with the Baptist Church. About the year 1840 she and a sister (afterwards Mrs. Sarah Hodges) came to Mississippi and lived in Brandon with their brother, Wiley R. Parker. She was married to Thomas N. Norrell, Feb. 25, 1845, and made her home in Rankin and Yazoo counties with her husband until about one year before her death, when they moved to their daughter's, Mrs. W. C. Ellis, at Terry, Miss.

Sister Norrell's religious faith was like her life—not demonstrative, but very quiet, but none the less strong and enduring. She loved her church, and seldom missed a service when it was so she could be present. She loved all of God's children, it mattered not to what church they belonged. It was in her home that her life was most beautiful. Right well did she act her part. She was a devoted wife and an affectionate mother. She was a kind neighbor. In her Christian life was manifested all the Christian graces that made up a perfect Christian character.

Sister Norrell was a typical housekeeper, making her home cheery and happy. Her place in the old home, near Pearson, Miss., where she lived forty years, can never be filled. She suffered a stroke of paralysis nearly two years before her death, which rendered her helpless. Of this great affliction she did not complain or murmur, but simply said: "I will never be any better than I am now. I have feared for years that I would be paralyzed before I died; and if it is the Lord's will, I would rather die now. I dread nothing so much as being entirely helpless." How beautiful the language of that daughter who attended her through her affliction: "Dear mother, she seemed not to think her highest usefulness might consist in the example of patient endurance she was setting before her children and friends." Later some realization of this fact came to her, and she expressed her belief that it was as much her duty to suffer God's will as it had been to do God's will. As life drew near the end, she seemed to grow more forgetful of self and thoughtful of others. She was anxious lest her daughters should suffer injury, lifting her and caring for her. But her deepest solicitude centered around him who had walked by her side for fifty-four years. Once, when taken very ill, and it seemed each struggling breath was her last, she said to her children, "You must take care of your father." The last two years of her life were comparatively without pain, until she was seized with an attack of la grippe, which caused her to suffer very much. At first medicine relieved her to some extent, but she was too weak to rally, and in about ten days she passed peacefully away, perfectly conscious to the end. She died Feb. 2, 1900. Thus ended a most beautiful and useful life. May the Lord comfort the bereaved children!

J. F. ROBINSON.

(Continued on Seventh Page.)

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Rev. W. C. Black, D.D., Editor and Publisher.
Rev. M. M. Black, M. A., Assistant Editor

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THURSDAY, AUGUST 23, 1900.

MAMMONISM AND MISSIONARY ENTERPRISE.

The opponents of missionary enterprise are given to prating about the supposed great cost of gaining converts in foreign lands. To hear them talk, one would fancy that mission work is almost a failure, and that in no other line of endeavor is there so great waste of money and effort. Such representations contain hardly a scintilla of truth. In fact, the persons who talk thus are not anxious to learn the truth; indeed, they rather prefer darkness to light.

No man can claim to be well-informed who does not know that Christianity is gaining converts with far more rapidity in most mission fields than it is at home. The economy with which our foreign mission work, as well as the mission work of other churches, is administered, is such as to excite no little admiration.

But even if converts among the heathen should cost a million dollars apiece, would not the church still be under sacred obligation to do her utmost for the evangelization of the world? Can the value of human souls be estimated in dollars and cents? Is gold more precious than an immortal spirit that bears the image of God? Since we have been redeemed, not with corruptible things, as silver and gold, but with the "precious blood of Christ," since our Lord himself teaches that one soul outweighs a world, shall we deem any outlay or sacrifice too great to be made for the sake of rescuing our fellow-men from the jaws of sin and death? Shall we deem any treasure too dear to be used in winning lost souls to the Master? What are a few paltry dollars as compared with the destiny of a soul for whom Christ died, and which shall live in misery or in bliss through eternal years?

Men do not scruple about expense when there is a prospect of great gain, when life and health are at stake, or where pleasure is involved, but when it comes to religious work, how quick they are to raise the cry that it costs too much to convert the heathen; that it is too expensive to support the church in her various benevolent undertakings!

But is the church an expensive institution? Are churchmen anywhere becoming pauperized by reason of response to the calls of Zion for gifts for the Lord's work? Nay, verily. In this enlightened land, for every dollar that is spent in the cause of religion, at least a hundred dollars are spent for whisky and tobacco. What a vast river of treasure is wasted on costly luxuries and on vice! Is it not saddening that so many church members seem to care much more for fine clothing and sumptuous fare than they do for the welfare of Zion, or for the physical and spiritual welfare of their fellowmen?

THE ANTI-NEGRO RIOT IN NEW YORK.

On Wednesday night, of last week, New York City witnessed an exhibition of mobism and race prejudice similar to that which brought New Orleans into such bad notoriety a few weeks ago. Remarkably enough, the origin of the trouble in New York was of the same nature as that which occasioned the outbreak of mobism here. A policeman, while trying to arrest a negro criminal, was beaten to death. A mob, composed of the rougher element, then quickly collected, and began to attack negroes right and left. Despite the fact that New York City has a large and splendidly organized police force, pandemonium reigned on the West Side until about five o'clock A. M. During the disturbance upwards of one hundred negroes were severely beaten, some of whom may die from the effects of their wounds.

This unfortunate incident reveals most startlingly and plainly the fact that the North has nothing to boast of over the South when it comes to freedom from race prejudice and humane treatment of the negro, and it is to be hoped that after this the Northern press will be more charitable in tone toward the South when speaking upon the negro question. No matter where they occur, however, all such outbreaks of savagery are deeply disgraceful and deplorable, and the most strenuous effort should be made to bring the ringleaders to justice. The severe punishment of the chief actors in such disturbances would have a most wholesome effect in preventing their occurrence in the future. We are glad to see that in this city a number of persons who took a prominent part in the recent riot have been indicted, and there is strong probability that they will get their just deserts. Both justice and the honor of the South demand that we, as a people, shall do our utmost to protect from mob violence the life and property of innocent negroes as well as of innocent white men.

The Times-Democrat, of the seventeenth instant, contained the following very sensible comment upon the disturbance under discussion:

"The New York affair does not alter the negro question in any way. It simply shows it is not changed by going a few hundred miles North or South, but that it is the same in one part of the Union as in another. The trouble in Manhattan, as here, is in that criminal class of negroes who have settled in our larger cities, and are the source of constant danger and crime. How to treat them and how to get rid of them is a most perplexing problem.

"Equally difficult is the protection of the innocent negroes from mob violence by the rougher and lower classes. This is necessary, and only right and proper, because the very weakness of the negro makes it our duty to assure him protection. In New York the trouble was finally quieted by the police, not, however, until considerable damage had been done. New Orleans was able to give this protection through its citizen police, but it, of course, took a little longer to organize and mobilize them. The best protection that can be given, however, is the punishment of all rioters and law-breakers, those who assault innocent negroes for the crimes and offenses of the guilty members of their race. It will be interesting to see which of the two cities, New Orleans or New York, is most prompt and energetic in punishing the anti-negro rioters."

THE SALOONS CLOSED.

On last Sabbath the Sunday law was again strictly enforced in this city, greatly to the consternation of the liquor-drinking element and the saloonists, but much to the delight of all true Christians and Sabbath-respecting citizens. The enemies of the Sunday law are, however, endeavoring to make it appear that it is a Puritanical enactment, unduly restrictive of liberty, and fanatical in its design. Such an attempt bears the mark of absurdity on its very face, for the object aimed at through the Sunday law is not to compel men to be religious, but to secure the preservation of the Sabbath as a day of rest and worship. A law compelling the closing of saloons and other shops on the Sabbath in order to protect church people and working people in their rights is a far different matter from a law compelling attendance upon public worship. No sensible Christian in this day would be in favor of any such blue law as the latter, but there is not the slightest Puritanism in an enactment, the principal design of which is to prevent the Sabbath from being converted into a day of debauchery, traffic and disorder. Have the God-fearing and the Sabbath-respecting no rights that liquor sellers and liquor drinkers are bound to respect? Who does not know that the open saloon and the open shop are a most serious menace to the peace and integrity of the Sabbath?

If we were a nation of degraded heathen, there might be some show of reason in this contention of Sabbath despisers; but since we claim to be a Christian nation, and since the Sabbath is an integral part of our civilization, the resignation of the first day of the week into the hands of the dissolute and the mammon-worshiping is not for a moment to be thought of. How much better are we than the Chinese or the savages of Africa if we allow the Sabbath to be converted into a day of rioting, dissipation, and money-making?

The police authorities, in their faithful discharge of duty in this matter, have the unqualified approval of all good people in this city. The friends of the Sabbath ought, by all means, to express their hearty appreciation of the good work being done by the police, and lend them every possible encouragement. Unless this is done, it is hardly to be expected that they will continue to enforce the Sunday law faithfully.

It is a great outrage that the authorities of Jefferson parish, meanwhile, are not making the slightest attempt at enforcing the Sunday law, and by their disgraceful and criminal dereliction in duty are making that pariah the favorite resort on Sunday of gamblers, topers, and toughs. If they are not wholly lost to shame and sense of duty, we trust that they will make some effort toward putting a stop to present Sabbath and other abuses.

A MISSIONARY INSTITUTE.

According to previous announcement, a Missionary Institute was held in First Church, Jackson, Miss., Aug. 14 and 15, with Rev. T. L. Melieu in the chair, and Dr. A. F. Watkins at the secretary's table. The presiding elders present gave detailed accounts of the various plans used in their respective districts for raising missionary money. Various phases of the many-sided subject of missions were discussed, including such as, "The Sunday-school and Missions," "The Epworth League and Missions," "The Pastor and Missions," "Missionary Needs and Methods." Plans were adopted looking to an enlargement of our missionary resources. Rev. P. L. Cobb, of Nashville, took a leading part in the exercises. A resolution in appreciation of his services was unanimously adopted, as follows:

Resolved, That, as representatives of the several districts of the Mississippi Conference, we hereby express our appreciation of the presence of Bro. P. L. Cobb, and extend to him our thanks, and we assure him that we will always cordially welcome him to our Conference in any of its work in the great cause of missions.

Although the attendance was not large, we are sure that this Institute will be prolific of good results.

Indifference to the claims of religion has in every age been the damning sin of multitudes. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came, and destroyed them all." The fact that a man is not a great sinner or a gross criminal will not furnish him a passport to heaven. For the poison of sin which has tainted all, and threatens eternal death to all, there is no antidote save the precious blood of Him who died upon Calvary. Nothing can take the place of a personal acceptance of Christ. "Whosoever shall deny me before men," says the Master, "him will I also deny before my Father in heaven." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

NEW BOOKS.

EXPERIENCE: THE CROWNING EVIDENCE OF THE CHRISTIAN RELIGION. Lectures delivered before the Biblical Department of Vanderbilt University. By John C. Granbery, D. D., one of the Bishops of the M. E. Church, South. 12 mo. 191 pages. Cloth. Price, $1. 1900. Southern Methodist Publishing House, Nashville, Tenn., and Dallas, Texas.

The lectures herein contained are a masterly and valuable presentation of the teachings and evidence furnished by Christian experience, and on account of their marked excellence and the philosophic insight they evince, are sure to increase Bishop Granbery's already great reputation as a thinker and theologian. The facts connected with Christian experience have long been the subject of controversy, and variously indeed have they been interpreted. In this book the writer covers the whole ground with remarkable skill and thoroughness, and reaches deductions that are trustworthy, convincing, and of the highest importance. As the author advances in this interesting study of the various phases of experimental religion, he clears up many a difficulty, presents the certitude of spiritual life, and indicates what is true progress therein.

We join with Book Editor Tigert in saying that this volume is "one of the richest and ripest works on Christian experience that has come under our notice." It will form a noteworthy contribution to apologetic literature. Preachers, thoughtful Christians, and inquirers after truth, ought, by all means, to get a copy. Following are the captions of the six lectures herein given: I. External and Internal Evidence; II. Comparison of Heathen and Christian Experience; III. Comparison of Israelite and Christian Experience; IV. The Crisis of Conversion, and Religion as a Continuous State; V. Conflict and Growth; VI. The Transcendent Value of This Evidence.

—FOOD FOR THE SICK, AND HOW TO PREPARE IT. With a chapter on Food for the Baby. By Edwin Charles Fronch, M. D. 12 mo. 171 pages. Cloth. Price, $1. Louisville, Ky.: John P. Morton & Co.

This volume is an arrangement of diets for use in treatment of diseases in general medicine, nervous diseases, and after surgical operations. The lists are made up of the foods suggested by the best authors on the subject, with some additions which have been found by test to be valuable. Each diet list gives a general idea of the condition, a general rule for feeding, all foods allowed, and a list of those not allowed, thus making it very plain and easily understood.

Throughout the diets will be found a number of foods, the preparation of which is not generally known. For this reason a portion of the book has been devoted to receipts telling how to prepare these foods for administration, each taken under its separate head, as soups, fish, meats, bread, farinaceous foods, drinks, wine, and farinaceous jellies, eggs, raw and cooked, etc., making it complete.

Each receipt has been thoroughly tried by a competent cook. The receipts have been gotten together at a great expense of time and money, they having been collected from the head nurses of hospitals all over this country, many having been contributed by well-known physicians. None of the receipts are to be found in the ordinary cook book.

The work is arranged on a scientific basis, each food being treated from that standpoint as applied in each particular case.

The chapter on Food for the Baby tells its own story, and is easily understood.

In a nutshell, we can say the book is a hand-book, concise, to the point, on a subject of great importance, and so far little discussed. Valuable in the hands of the doctor or nurse, and is so plainly written that it may be understood by the laity.

PRESBYTERIAN ENTERPRISE.

The Presbyterians of Philadelphia have very wisely organized an Evangelistic Committee and planned a Summer campaign in a systematic effort to reach every class of the unchurched masses in every part of the great city. About a half-dozen large tents have been stretched at different points, in which every evening and afternoon the most efficient preachers, laymen and ladies labor to reach and save the parents and children of the great multitudes who never go to church. When about all in the neighborhood have been reached, the tent is then moved to some other quarter of the city, and a new field is harvested.

Princeton students who are helping in this work, have followed up all those who have signified in any way their purpose to lead a better life, and have visited in the homes. As a result, many lukewarm Christians have been reached and have decided to take a stronger hold on Christ. Some who have been believers, but have not united with any church, have decided to connect themselves with the church.

The Princeton students have set a good example to all religious students. And the Philadelphia Presbyterians have led off in a work, worthy of all Protestants.—St. Louis Advocate.

OUR GREATEST WORK AT THIS TIME.

Our own church came out of the war with 429,000. She enters the new century with about 1,500,000. If worldliness increases, it will be as much due to a failure to use our possessions for the glory of God as to any other cause. With the great mission work and educational work and charity work confronting Christian people to-day, it is not a time for the largest family of Protestants to spend their time in rejoicing or mourning over the past. It is a time for action. Lip service will not endow our colleges and build homes for the needy sufferers and feed the starving of earth. The church that refuses to provide well for the proper training of the youth of the land and for the support of the men who devote their lives to their instruction, is not the church to bear the standard of Christ into the twentieth century. As great a work as it is to have revivals and increase our numbers, it is not the greatest work at this time. Unless we fortify what we have and develop our present resources, we will grow weaker in proportion to our enlargement. The growth of the century makes us dizzy to behold it, yet it is only the prophecy of what is in store for the church for the future, and the call of our Lord to go in and possess the land.—Rev. B. D. Sipple, in St. Louis Christian Advocate.

NOTICE.

Mr. Ethelbert Galloway will travel for awhile in South Mississippi in the interest of Millsaps College. He is prepared to give full information relative to advantages offered here. Any aid our preachers and other friends can give him, in the way of putting him in communication with young men who think of going to college, will be greatly appreciated.

The prospects of our coming session are highly encouraging. We are making attractive improvements on our college grounds, and confidently expect a large attendance of students. W. B. MURRAH.

Jackson, Miss., Aug. 15, 1900.

LET THE PEOPLE SAY, AMEN!

MR. EDITOR: In the ADVOCATE, of July 26, I find the following paragraph by Bro. Bachman:

"In the advertisement of a celebrated college for boys, it is specifically stated, 'Intercollegiate games prohibited.' May the day be not far distant when a similar declaration shall be made for every church institution of learning, from the greatest to the least!"

To this I say, Amen!

Now, let me add: May the day be not far distant when presidents of Methodists schools will cease to advertise for Baptist teachers! And let all Methodists say, Amen!

Respectfully submitted,

JNO. W. BOSWELL

LETTER FROM BRO. SHEPPARD.

I am here under the treatment of Dr. John R. Dale, a very skillful physician and surgeon. My condition, though precarious, is somewhat better than when I arrived. I will have to submit to a very painful and dangerous operation this evening. My trust is in God, and I have peace with him through our Lord Jesus Christ. It is barely possible that I may be able to resume work by the middle of September.

Fraternally,

J. L. P. SHEPPARD.

Arkadelphia, Ark., Aug. 18, 1900.

AN ERROR.

In my reports of amounts of Children's Day money (sent in by some mistake of my own) $7 sent in by the Raleigh charge, Mississippi Conference—Rev. R. S. Gale, pastor—were not reported to the ADVOCATE, nor does the amount appear in the Year Book. Bro. Gale reported to me July 7, and I hasten to correct my mistake and beg pardon of the brother. JOHN W. CRISLER,

Treas. Miss. Conf. S. S. B'd.

Woodville, Miss., Aug. 20, 1900.

NOTES.

We desire to call the special attention of recent college graduates to a splendid article, on our sixth page, headed, "After Graduation, What?"

***

Rev. V. D. Skipper has been transferred from the Louisiana to the Mississippi Conference, and stationed at Edwards, to fill out the unexpired term of Rev. C. A. Powell who recently gave up his work on account of ill health. Rev. Robt. W. Vaughan has been appointed to New Iberia to succeed Bro. Skipper.

A conceited preacher is a stumbling-block to men, and an object of pity to the angels.

***

Until further notice Rev. C. McDonald requests that correspondents address him at Rockport, Miss.

***

The devil would rather start a church fuss any time than to sell a barrel of whisky.—Ram's Horn.

***

Our mission school at Juiz de Fora, Brazil, is to be named after Bishop Hendrix's mother, Isabella Hendrix.

***

Sanford B. Dole, the first president of Hawaii, is a son of Rev. Daniel Dole, who was a missionary there from 1840 to 1878.

***

We are just in receipt of a copy of a pamphlet entitled, "Lost Doctrines, Lost Power, Lost Congregations," by H. N. Harrison, of New Orleans.

***

We had a pleasant call a few days ago from our esteemed friend, Prof. H. D. Roberts, formerly of Greensburg, La., but now of Crowley, La.

***

The Methodists have 142 missionaries in China; the Presbyterians, 209, and the American Board of Commissioners for Foreign Missions, 110.

***

The Nashville correspondent of the St. Louis Advocate states that Dr. John Mathews holds a meeting for newsboys at McKendree Church every Sunday afternoon at four o'clock.

***

Mrs. R. K. Hargrove, secretary, has kindly favored us with a copy of the Fourteenth Annual Report of the Woman's Board of Home Missions of our church. It is full of interesting statistics and valuable information regarding the work of this noble society.

***

Rev. J. S. Sanders, the pastor at Many, La., writes that he is in the midst of a fine meeting at Rocky Mount Church. He is being assisted by Bro. J. F. Patterson. He says: "God is with us in great power. We are witnessing deep conviction and bright conversions, and a number are being sanctified wholly."

***

One of our exchanges calls attention to the fact that the meetings for promulgating anarchy are usually the back rooms or upper rooms of saloons. August Spies, hanged after the Haymarket riot, was accustomed to deliver his talk in such quarters, and Malatesta, the protagonist of anarchy, uses like quarters.

***

The venerable Rev. A. P. McFerrin, a distinguished superannuate of the Tennessee Conference, died July 29, 1900. He was born in 1818, and his father was a preacher before him. He was a brother to the sainted Dr. John B. McFerrin, and the father of Dr. J. P. McFerrin, of Birmingham, Ala., and of Rev. A. P. McFerrin, of the Tennessee Conference.

***

A card from "Gilderoy," dated Water Valley, Miss., Aug. 17, says: "Rev. W. S. Shipman and wife were called upon to part with their infant child, George Pierce, four months old, at 1 o'clock P. M., Aug. 17, 1900. They are assured that the child can not return to them, but they can go to it."

The bereaved parents have our sincere sympathy in this dark hour.

***

Rev. S. B. Meyers, of the North Mississippi Conference, sends us the sad intelligence that on the seventeenth Rev. M. L. Ward, of the Quincy circuit, had the misfortune to lose his wife and second daughter, both dying of typhoid fever. Bro. Ward has four other children quite ill with the same disease—two of them critically so. He is almost heart-broken, and requests the prayers of the church in behalf of himself and his afflicted ones.

***

Rev. M. L. White, the pastor at Carthage, Miss., sends the following encouraging report: "I closed a splendid meeting at Conway last night. Eleven accessions to the church. Community stirred as never before. Our Sunday-school raised $106 toward building a beautiful church at that place. Services were held in an old store where wickedness prevailed in other days, and God's name was praised where formerly it had been profaned."

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Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

The editor is dne the readers of this department an apology for not furnishing something for publication during the past two or three issnes, but we have been kept very busy every day in revival work, and this is our reason.

We are glad to report some good revivals. Pastors everywhere are hard at work, preaching, praying and visiting, doing what they can to lead souls to Christ. The Lord permit them to see the frnits of their labors.

A few weeks ago, at Colnmbns, Miss., it was onr privilege and pleasure to hear Prof. Stott, of Birmingham, Ala., who is the originator of the Epworth Leagne Chantanqna, which seems to be the best plan yet suggested for the interest of the League. He opened his address by explaining the necessity of the League. The church is in great need of trained workers, and the Leagne is a training-school to eqnip onr young people for skiiifnl service in the church. He offered an explanation of the three departments, bnt said that the Literary Department had never been a snccess, as a rnle, and it has not been satisfactory. The Chautanqua comes to relieve the sitnation. In the next issne we will give an ontline of Prof. Stott's address on the Epworth League Chantanqua. It was a most practical and interesting address, and the plan can be worked with great profit to the League. Personally, Prof. Stott is a most thorongh, practical, and earnest worker, with a burning zeal for the equipment of onr young people for service in onr Zion.

Notice.

To the Pastors and Members of the M. E. Church, South, in the Opelousas District, Louisiana Conference:

The first Epworth Leagne Rally for the Opelousas district will be held (D. V.) at Lafayette, La., Sept. 4-6, 1900; commencing Tnesday night, the fourth, and concluding Thnrsday night, the sixth. The programmes, now in the hands of the printer, will be sent out in a few days. The snbjects have been carefnlly assigned and readily accepted. The people of Lafayette extend a cordial welcome. Let those who expect to attend send names at once to Rev. C. C. Wier Lafayette, La.

THOMAS B. CLIFFORD,
District Chairman.

Morgan City, La., Aug 17, 1900.

India Famine Relief Fund.

Previously reported	$273 80
Mrs. B. F. Alexander, Oklahoma City, O. T.	1 00
Total	$274 80

MONITRESS OF E. M. F. COLLEGE.

It will be gratifying to the friends of the E. M. F. College to know that we have secnred the services of Miss Elizabeth Streater as monitress of the boarding department of the college, who will have charge of the health and propriety of the boarders, as has been formerly done by the matron. She also acts as Bible teacher, and helps to look after the spiritnal as well as the physical needs of the stndents.

Miss Streater is from one of the most prominent families of Mississippi. She is a danghter of F. R. Streater, sister of J. B. Streater, of Black Hawk, Miss., and sister of Mrs. L. P. Brown, of Meridian, Miss.

Miss Streater is a gradnate of the Peabody Normal at Nashville, and was a teacher in the E. M. F. College; also in the city schools of Meridian. She then felt her call to the mission field, and went to the Scarritt Bible and Training-school, where she graduated, and was then made assistant Bible teacher and city missionary in Kansas City. She then went to Chicago as city missionary, where she also stndied in the famous Moody Bible Institnte. From there she was called to Lonisville by the Walnnt Street Church as city missionary. In all of the positions her work was of the highest order. She is one of the most devont, sweetest-spirited, active, yet modest Christian workers to be fonnd in all the land. She is full of the Holy Ghost and power from on high. God has nsed her to lead many sonls to the Master, and to bring sunshine into many a benighted heart.

Miss Streater is one of the finest Bible scholars and teachers of it that can be fonnd in the South, as can be attested by the Scarritt Training-school and the Moody Bible Institnte; so the Bible classes will be in the hands of a specially trained teacher. At the training-school she had the benefit of the medical lectnres so necessary to missionaries, who are prepared to minister to the needs of the body as well as the sonl. Thus she is eminently fitted for the dnties of monitress. Having naturally a sweet disposition and kind and tender heart, she is peculiarly adapted to the position of mother to a large nnmber of home-sick girls. The parents may rest assnred that the health and spiritnal welfare of the girls at the E. M. F. College will be carefnlly and conscientiously gnarded by a most capable, kind-hearted and Christian woman; dnties most important to perform in a college for girls, next to that of president. We feel that the Lord has sent Miss Streater to ns to fill this important position, and help ns train the girls entrusted to ns, for God, soni, mind, and body.

May the Lord lead ns in all things!

J. W. BEESON.

Meridian, Miss., Aug. 11, 1900.

FOREST DISTRICT.

To the Preachers in Charge in the Forest District, Mississippi Conference, M. E. Church, South—

DEAR BRETHREN: By mail to-day, Aug. 16, I have sent to each one of yon five blank forms for reports to be made by yon to Rev. H. G. Hawkins, secretary Board of Education, Mississippi Conference, Madison, Miss. If the forms do not reach yon in time for yon to prepare Form A for mailing by Aug. 20 prepare it and mail it as soon thereafter as possible; bnt be snre to fill ont and mail Form B by Sept. 20, Form C by Oct. 20, Form D by Nov. 20, and Form E by Dec. 20. If yon shonld be moved from yonr present charge, leave Form E for your successor, and yon will find another waiting for yon in yonr new pastorate.

Yonrs faithfnlly,

T. L. MELLEN, P. E.

For General Debility
Use Horsford's Acid Phosphate.
Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervons exhaustion and insomnia, with the happiest results."

TRUE PATRIOTISM.

Trne patriotism does not wholly consist in fighting for one's country. To sustain and nphold home institntions is a virtue closely akin to, if not synonymous with, patriotism. Among the worthy institntions of the South deserving onr fostering care none appeals to ns more strongly than does the Atlanta Dental College, where 200 stndents are in attendance. See their announcement in this issne, and send for a catalogne.

NEW YORK SCHOOL OF MUSIC.

To yonng ladies who wish to spend the Winter in New York for study or general culture Miss Bessie B Clay's "School of Music and Home for Stndents" offers rare advantages. For references and particulars address her until Oct. 1st—Deerbrook, Mississippi. Permanent New York address, care of Steinway Hall.

Attention!

"Pharr Hall," Centenary College, will furnish pupils board—mea s and room cleaning—at $8.75 per scholastic month. Terms will be cash in advance each month. The above cheap rates can not be offered on any other basis. The food will be wholesome and well prepared. Every effort will be made to give satisfaction, and to make both the "Hall" and dormitories home-like.

Write the manager, L. L. UPTON.

Free to Inventors.
The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.
This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

NOTICE.

To the Pastors of the Opelousas District:

Please write me at once how many delegates yon will send to District Leagne Conference, in order that I may provide homes for them.

C. C. WIER, P. C.

Lafayette, La., Aug. 20, 1900.

MRS. J. F. FOSTER.

Resolntions adopted by the Woman's Foreign Missionary Society of the Lonisiana Conference npon the death of their corresponding secretary:

Whereas, God, in his wisdom and love, has taken onr much-loved Conference secretary, Mrs. J. F. Foster, from a life of great nsefnlness here to companionship with himself; therefore, be it

Resolved, That we, the women of the Lonisiana Conference Foreign Missionary Society, are greatly grieved by this mysterious providence, and that we pledge onrselves to more earnest endeavor to carry on the work so dear to her, praying always for the direction and blessing of the Christ whom she loved and whom she served.

Resolved, That onr deep sympathy goes ont to the bereaved hnsband and infant son, and we commend them to God, asking him to sustain them according to the word of his promise.

Resolved, That we sympathize with the parents and other loved ones so tenderly attached to her, and pray that they may be all rennited in that 'beantifnl brightness' to which she has gone.

Resolved, That a copy of these resolntions be spread upon our Minntes, and pnblished in onr Woman's Missionary Advocate and the NEW ORLEANS CHRISTIAN ADVOCATE, and a copy be sent to the family of onr dear sister.

MRS. W. H. LAPRADE,
MRS. T. K. FAUNT LEROY,
MISS LIZZIE PAXSON,
MRS. J. J. HOLMES.

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TESTIMONIAL.
July 28, 1899.
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Trust the children just as He did
Who for "such" once sweetly pleaded.
Trust and guide, but never doubt them.
Build a wall of love about them.

—New York Ledger.

AFTER GRADUATION, WHAT?

The first requirement of the college gradnate is power. It does not matter how much you know or how much talent you have; if yon can not transmute yonr acqnirements into practical power, you will be a failnre. This is a very hard, practical, common-sense century. Theories do not avail. The world does not ask what you know, bnt, "What can yon do?" "Can yon make use of what you know?" It wants men who can do things, not dream of them or theorize about them.

If you have learned to think in practical terms; if yon have used your college as a grindstone to give edge to your facnlties and sharpen your mental powers; if you have nsed it as a gymnasinm, not that you may carry away the weights and pulleys and other apparatus, but to develop your native force; if your edncation has been a calling out, an expansion of the forces within yon, and not a mere stnffing and cramming process, the world will not long keep you waiting for a place. If your college has increased your power to do, and not merely polished yon up a little, you will have no difficulty in winning your way. The world wants leaders, thinkers, doers, men of power and action, men who can step out from the crowd and lead instead of following.

The first years after gradnation mark the dangerons period in a young man's life. In the majority of cases, the gradnate is openhearted, generous, and susceptible. He has faith in men and institutions; he is optimistic, and does not realize how qnickly contact with hard facts and actual conditions will tend to harden him, to lower his standard, to dwarf his ideal. He does not appreciate the demoralizing, brutalizing influence of a mere money-making career, which strangles all the finer instincts for the good, the beantifnl and the trne, dries up the sympathies and dwarfs the growth of the higher self, marbleizes the affections, and crushes out all that makes life strong, serene, sweet and noble. He does not realize that the highest character can not be developed under a low, sordid aim.

The young man leaving college feels that he has spent a great deal of time in preparation, that his edncation has been expensive, and he is anxious to get into something as quickly as possible that will give him the best return in money. And so, nnconsciously, he often chooses an occupation which calls into play his inferior qnalities, which develops cunning, shrewdness, deception, and, for want of activity, permits his finer instinets to shrivel and die.

One of the greatest qnestions a human being is ever called upon to decide is the choice of a career. It affects one's entire character and destiny. No graduate can afford to choose an occupation merely because there is money in it, and he must learn that to look npon a vocation as only a means of getting a living is contemptible. He must learn that the highest success is not living-making, money-making, or fame making, but man-making, woman-making, character-making. Manhood and womanhood overtop position, wealth, vocations and titles, and are grander than any career.

Don't go out in life with false standards of success; but, whatever yon decide to do, choose upward. There is no more pitiable sight in the world than that of a promising young graduate selecting a career simply because there is money or possible fame in it. Don't measnre everything by the standard of wealth or fame. Don't start ont with the idea that poor or obscnre men or women are necessarily failures. The brother or sister or mother who remained at home to earn money to send you to college that you might have a career, and who may never be heard from, while your name is blazoned over the earth, may, in reality, be a far greater success than yon can possibly be considered.

If you look npon your college course as simply a means of raising your commercial valne, it will not help you to real success. To have one's mentality stirred by the passion for expansiou; to be dragged out of the narrow rnt of ignorance; to feel one's life grow larger, wider, and fnller—this is sncccss.

Whatever you do, choose an occnpation which has expansiveness in it, which will keep you out of a rut, which will develop yon along your higher manhood, which will call ont your highest and noblest qnalities. In other words, select a vocation which will make you more of a man or woman, whether there is money in it or not.—Success.

PURE READING.

The taste for pure reading can not be too early cultivated. The careful selection of books for the young and a watchful supervision over their reading matter can not be too strenuously impressed npon parents and teachers. Books are to the yonng either a savor of life unto life, or of death unto death; either contaminating or purifying, weakening or strengthening to the mind of the reader.

If the first aim of a public-school system is to make men better workers, the second should be to make them thinkers, and, to accomplish this, yonng miuds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as arithmetic, algebra, geometry, and geography, will pass away as the cares of life come upon them. Bnt the taste for pure reading, when acquired, will never pass away. It will be of nse every day and almost every hour. They will find it a refuge and a solace in the time of adversity, and be happy when others are sad. It will spread from the father to the third and fourth generation.—The Mother's Magazine.

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It was fortnnate for Napoleon that he married Josephine before he was made commander-in-chief of the armies of Italy. Her fascinating manners and wonderful powers of persuasion were more influential than the loyalty of any dozen men in France in attaching to him the adherents who would promote his interests. Josephine was in the drawing room and the salon what Napoleon was in the field—a pre-eminent leader. The secret of her personality that made her the empress not only of the hearts of Frenchmen, but also of the nations her husband conqnered, has been beautifully told by herself. "There is only one occasion," she said to an intimate friend, "in which I wonld voluntarily use the words, 'I will!'—namely: when I would say, 'I will that all arounnd me be happy.'"

"It was only a glad 'good-morning,'
As she passed along the way,
But it spread the morning's glory
Over the livelong day."

—Success.

TRAINING FOR THE NEW BOY.

"The 'new boy' is of later origin than the 'new woman,'" said Mr. Joseph V. Witherbee, who lectnred recently in Brooklyn. "He can make his own bed, sew buttons on his own clothing, cook his own breakfast, and wash the dishes if necessary, and he is no longer considered a 'sissy' for so doing. He can carry on sncccssfully a bachelor establishment for his father and himself, make out the menus, hire the domestics, and even do his part socially without losing his place among the first six in school.

"The 'new boy' is the result of a growing belief among mothers and edncators that domestic training is just as good for boys as for girls. They argue that a domestic trained boy makes the best kind of a husband, and that the brother who is obliged occasionally to make his own bed or boil an egg will not look down on his sister for doing these same things. Also, that the girl who can use her brother's kit of tools will no longer consider him a superior being because the tools are his property rather than hers.

"Again, the advocates of domestic training for boys say that, while there will always be a division of occupations in the family, as in society, there is this difference in the family—that in those occnpations which relate to the common life there ought to be a common performance, else the division of labor will resnlt in a division of feeling and of thought"—New York Tribune.

THE GIRL AND HER VOCATION.

"Every girl, no matter what her station or prospects, shonld acqnire some useful art or profession, should learn to do some one thing so well that it shall have a valne in the great world-market, and in her honr of need suffice to make her a bread-winner," writes Margaret E. Sangster, in the Angust Ladies' Home Journal. "The world has an abundance of mediocre workers, but it can never have a superfinity of those who have added to native endowment discipline and conscientious training. Probably the best gift which could be bestowed on most girls in any station or occnpation would be what on the turf is known as staying power. Many of us begin with enthusiasm, but we give out before the end of the day. To adopt a line of conduct, to choose a special study, or to decide on a course and stick to it, is in each case to deserve success, if not always to insure it. The path of life is strewn with the wrecks of those who began, but did not hold on their way. She who would make her mark in this workaday world, and gain her prize, mnst be steady and persevering in the face of every discouragement, with belief in herself and in God."

IT TOUCHED THE BURGLAR'S HEART.

The bnrglar had entered the house as quietly as possible, bnt his shoes were not padded, and they made some noise.

He had just reached the door of the bed-room when he heard some one moving in the bed as if about to get up, and he paused. The sound of a woman's voice floated to his ears.

"If you don't take off your boots when you come into this house," it said, "there's going to be trouble, and a whole lot of it. Here it's been raining for three hours, and you dare to tramp over my carpets with your muddy boots on. Go down-stairs and take them off this minnte."

He went down-stairs without a word, bnt he didn't take off his boots. Instead he went straight out into the night again, and the "pal" who was waiting for him saw a tear glisten in his eye.

"I can't rob that house," he said. "It reminds me of home."—Epworth Herald.

The young Queen of Holland, Wilhelmina, is not only a good cook, but also an excellent laundress. When she was a child, her greatest delight was to wash and iron her own clothes. She also learned how to knit, but was not patient enough for such work. "When I become Queen, I'll see that the poor people, who work so hard and get so little, are well treated," she said one day when she found that, do what she would, she made no progress with her knitting.—The Presbyterian.

LOOK! A STITCH IN TIME

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OBITUARIES.

(Continued from Third Page.)

IN MEMORIAM.

Hon. HENRY CHRISTMAS NEWSOM was born in East Baton Rouge parish, La., Sept. 22, 1830. He grew up mainly in St. Helena parish, La., and the greater part of his long life was spent in this parish. For a few years he resided in Wilkinson county, Miss. It was while living here the South called for his services in the Civil War. For years he endured the hardships of camp life, and stood the shocks and perils of a number of hard-fought fields. I knew him long and well. I think I never saw courage and fearlessness more marked in any character than in his. He seemed at times to have courted danger. Peril seemed to have an attraction for him. At the close of the war he returned to his old homestead and entered again upon the peaceful pursuits of rural life.

In the organizing of State government under carpet-bag and negro auspices there was a call for brave men to the front. The citizens who had long known H. C. Newsom turned to him as a dauntless leader, which he proved himself to be by fearlessly meeting the emergencies of the political campaigns of those peculiar times. So true was he to the interests of his constituents and his country that for twenty years consecutively he was elected and re-elected to a seat in the Legislature. The last four years he was a member of the Senate.

He was in his place in the Legislature during that soul-trying time when the Lottery Company besieged the House and Senate with bribery in money; when men were bought and sold to falsify their oath of office, as though the price of souls could be quoted as stock in market, like that of herds which range the fields. With some others he stood unmoved amidst the corruption eddying around them. Knowing where the money by thousands of dollars could be found for his Lottery vote, he went home a poor man rather than pollute his soul by the touch of lucre.

In 1849 he was married to Miss Mariah Williams, of which marriage six children were born. The wife and three children preceded him to the spirit world; one son died in the regular work of a Methodist preacher in the Mississippi Conference. He was a member of the Methodist Church before he was ten years old, but, in growing up, he forget his early vows and wandered from the way of right, but ever maintained a high regard for religion and for preachers of the gospel. In his experience in the army he saw, as he had never seen before, the great contrast between what ought not to be and what ought to be. Reasoning in this way the great need of religion, he decided for God and the right. He came out of the war a Christian, and maintained his integrity to the end of his life, serving the church with his prayers and his means. He was steward, Sunday-school superintendant, and a frequent delegate to the Annual Conference; was ever consistent with his trust. His house was the preacher's home. The weary itinerant ever found a welcome beneath his roof.

From his childhood he had suffered from a kidney trouble which, as life advanced, grew upon him. In his old age it very much enfeebled him. He had difficulty in getting about to attend to business and ordinary duties. His death was not anticipated at the time it occurred. A few minutes after leaving the supper table he was found in his room, speechless and helpless, and was dead in a few minutes without a word to anyone or sign of recognition. Heart failure was given as the cause, but more probably it was paralysis. He died Feb. 11, 1900, well advanced in his seventy-first year. D.

IN MEMORIAM.

REPHINA LAMBUTH DAVIS was born in Madison county, Miss., April 21, 1852. In 1869 she was married to Pleasant Samuel Harelson, when she came to her home, ten miles east of Baton Rouge, La., where she departed this life April 21, 1900. In 1881 death took the devoted father from his family of six children. In 1883 she was married to Edward More Allen. There were two children born to them. Both husband and children survive her.

Born of Christian parents, Sister Allen was pious from her early life. She was named for our sainted Dr. Lambuth, who was an acquaintance of the family. She was a member of Antioch M. E. Church, South. Her life was one of devotion and sacrifice for her family, and her influence in the community was purifying for good. The writer, her pastor, always received help and encouragement from her gentle, cheerful spirit.

Miss BIRDYE EVELYN HARELSON, Sister Allen's youngest daughter, was born Feb. 22, 1878. The home life shaped a strong character, and early she united with her mother's church. In the class of '97 she was graduated from the State Normal, and took high rank as teacher. On March 3 she came home stricken with typhoid fever. For three weeks her devoted mother watched by her side until taken with the same dreadful disease. All was done that medical skill and loving hands could devise, but on April 14 she was taken to her home above. On Easter Sunday we laid her body away until the final glad Easter morn (1. Cor. xv, 52). Just one week later her dear mother was laid by her side. Miss Birdye Harelson was eminently qualified for a most useful life. Endowed with splendid talent enforced by thorough education, possessing a determined, courageous spirit, success was sure. One brother and two sisters are left: Dr. W. D. Harelson, of Magnolia, La.; Mrs. J. L. Singletary, of Wilson, La., and Miss Julia Harelson, of East Baton Rouge, La. Miss Julia was her constant companion. Being a Normal graduate and teacher of high merit, they worked hand in hand, and the influence of their lives was a blessing to all. The passionate love for mother and home knew no sacrifice too great for the dear ones at home. Miss Julia, thus left alone, has borne with greatest Christian fortitude the deep sorrow, and the strong life that had kept so close to the Savior found its help in him. May our Lord give grace to comfort all hearts!

MILTON F. JOHNSON.

DEATON—MARY E. DEATON, wife of G. W. Deaton, was born June 28, 1840, and died at her sister's home, Mrs. S. E Hubbard, Pope Station, Miss., May 18, 1900, in the sixtieth year of her age. She was a member of the M. E. Church for many years, adhering to its principles and living that life that is commendable in all. Loved and respected by hosts of friends for her genial, sympathetic disposition, we fail to find words to express the sadness that her death caused. Strong and high-minded, true and loyal, careful, attentive and kind to those in sickness, she was welcomed by all, and was affectionately called "Aunt Mary." Truly a Southern woman, she ever defended the South when opportunity offered. She bore the hardships of the lone years' struggle with a firm Christian spirit and Spartan courage. Never was a wife kinder to husband, and mother to children, than was she. Such an influence as hers will never die. Like the circle made by a pebble thrown into the water, it will but widen with the flight of years. We are comforted by the realization that she is waiting just across the river that divides us from God. Her last illness was one of great suffering, but the end was painless and peaceful. Loving ones and friends were ever near, doing all that human skill could do; watching, with bursting hearts, the last breaths of life slowly doling away, until,

Gently, at the close of day,
Her spirit winged its flight;
Gone to the land where never
Comes the shades of night.

L. L. H.

COMFORT—Mrs. DELILAH R. COMFORT (nee Fugler) was born in Madison county, Miss., July 4, 1843, and died in Wilkinson county, Miss., at the home of her daughter, Mrs. Wm. James, May 20, 1900. She was married to Francis Marion Comfort, June 24, 1858. She was the mother of nine children—five girls and four boys. At the age of twelve years she united with the Baptist Church. After her marriage she and her husband united with the Methodist Church. Her husband preceded her some years to the spirit land. Though she was afflicted for some years previous to her death with a lingering disease, still she bore this, with all of her troubles, with Christian patience. She had an abiding faith in God's overruling providence. Her faith in Christ as her personal Savior was strong to the last. She frequently expressed readiness and willingness to go any time the Lord saw fit to take her. One who knew her well said of her that "her life had been one of love and sacrifice, bearing all of her troubles and afflictions without murmuring." She leaves a large circle of friends and relatives to mourn her departure, but "they weep not as those who have no hope." May they imitate her virtues and meet her where parting never comes!

M. H. MOORE.

RABY—ALMA GRACE RABY, daughter of Cora and Bonner Raby, was born Aug. 21, 1899, and died June 4, 1900.

Little Grace's pure spirit was with the family only nine months and thirteen days when God took her to rest. The family has been sorely afflicted with measles and whooping cough, the latter causing little Grace's death. The death of Grace gives Bro. and Sister Raby another tie in heaven. They weep not as for one lost, knowing they shall meet her again if they continue faithful. A. C. FLOWERS.

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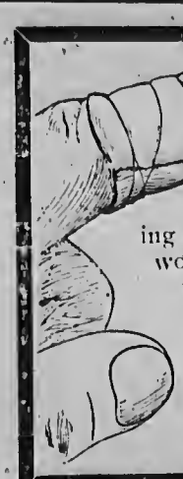

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NEWS OF THE WEEK.

Gen. De Wet and his Boer army has outwitted the British and escaped.

It is announced that the Czar will visit Paris, arriving there about Sept. 15.

Portable postoffices will be used in China for the convenience of the American troops.

England is buying gold. Several million dollars have been purchased in America and India.

The Census Office at Washington reports the population of Greater New York to be 3,437,202.

There is a ministerial crisis in Italy. The new King desires that his Cabinet be composed of young men.

According to Boer reports, Gen. De Wet has turned on the British, defeated them, and captured 4000 men.

The United States consul at Brussels reports the shutting down of the Belgian Glass Works. Six thousand men are affected.

England's warlike preparations at Dover continue. The French are mounting big guns at Calais, just across the channel.

Gen. Chaffee may be promoted to a Brigadier or Major Generalcy in the regular army in recognition of his services in China.

The list of the awards to American exhibitors at the Paris Exposition was made public Aug. 17. The United States secured 1981.

Senator Chauncey Depew predicts that New York will soon be a dangerous rival of London in financing the government enterprises of the world.

Russian atrocities at New Chwang having greatly excited the Chinese, the latter are reported to have determined to recapture the Chinese city at any cost.

Details of the fight between American troops and Filipinos at Catubig show the loss of the former to have been nineteen killed and five wounded; Filipino loss, 200 killed.

The Chinese Government has made formal application, through Li Hung Chang, for the appointment of an American commissioner to bring about the cessation of hostilities and the restoration of peace. It is understood that similar application has been made to the other powers.

Emperor William has fallen a victim to the electric vehicle craze, and has commissioned a German manufacturer to make for him three cars of different shape and design.

The fourteen hundred Cuban school teachers, who have been visiting the principal cities of the East, after a pleasant stay in Washington, have returned to New York.

A battle is raging inside the city of Pekin. The Chinese have taken refuge behind the walls of the Imperial Palace, and the allied troops are shelling them out of their positions.

Collis P. Huntington, president of the Southern Pacific railroad, and connected with many railroad and steamship systems, was buried in New York last week. His death was sudden.

Secret service agents have arrested fourteen supposed anarchists at New York who arrived on the Kaiser Wilhelm II. They are charged with being party to a conspiracy to assassinate President McKinley.

In a riot in New York City, last week, between whites and colored, numerous casualties resulted. The trouble was brought about by the murder of a policeman, who was killed by parties he endeavored to arrest.

Caleb Powers, ex-Secretary of State of Kentucky, has issued a card to the public, in which he proclaims his innocence of being an accomplice before the fact in the assassination of Wm. Gobel, and states that his trial and conviction was a judicial farce. He attributes the result to the machinations of his political enemies.

Dispatches have been received at the War and Navy Departments from Gen. Chaffee and Admiral Remey confirming the reports of the fall of Pekin. The latter states that the allies are bombarding the "Inner City," and that the Empress Dowager is still in the capital. Gen. Chaffee gives the list of his casualties as eight wounded.

The allies have captured and entered Pekin in the face of an obstinate resistance from the Chinese troops. A fierce fight occurred at the east entrance of the city, led by the Japanese, in which 100 allied troops and 300 Chinese were killed. The gates were stormed and the city entered on the night of Aug. 15. The ministers and the members of the legations are now safe. The Empress Dowager and her household are said to have fled.

A deadly conflict between whites and blacks has taken place in Liberty county, Ga. The trouble was started by a negro killing a white man. Blacks joined the murderer and defied the officers of the law. Negroes attempted to burn Liberty City and Lambert at 12 P. M., and made an effort to wreck a passenger train. Several negroes have been killed while resisting arrest. The whites in the vicinity of the trouble have armed themselves and a war is threatened. The governor of Georgia, in response to an appeal, has sent militia to the scene.

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Cold Water	6, 7
Batesville	13 14
Courtland, at Pepes	20, 21
Burges, at Love Joy	26
Enreka, at Mt Olivet	27, 28
Hernando	Nov. 3, 4
Lougtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 2, 3
Houston and Wesley, at Houston	8, 9
Tupelo station	16, 17
Okolona circuit, at Egypt	23, 24
Buena Vista cir., at Pleasant Grove	29, 30
Montpelier circuit, at Palestine	Oct. 6, 7
Prairie circuit, at Prairie	9
Shannon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hopewell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at ——	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at ——	10, 11
Quincy circuit, at ——	17, 18
Aberdeen station	25, 26

W. W. WOOLLARD, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 1, 2
Oxford station	8, 9
Grenada station	15, 16
Grenada circuit	22, 23
Toccopola circuit	29, 30
Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Eizy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov. 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Tranquil, at Mt. Carmel	Aug 25, 26
Silver Creek, at Sharborough's	Sept. 1, 2
Lake City and Lodi, at Phillips	8, 9
Camden, at Shreck's	15, 16
Brandon mission, at Mt. Carmel	22, 23
Brandon station	23, 24
Steen's Creek, at Poplar Springs	29, 30

Brethren, please be ready to answer Ques. 17, 19 and 20.

T. B HOLLOMAN, P. E

VICKSBURG DIST.—THIRD ROUND.

South Warren, at Red Bone	Aug 25, 26
Hermanville	Sept. 1, 2
Warren	8, 9
Augusta	15, 16
Rolling Fork	16
Utica	22, 23
Bastartia	29, 30

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Bayou Pierre, at Pleasant Ridge	Aug. 25, 26
Hazlehurst	26, 27
Providence, at Camp Ground	Sept. 1, 2
Westville, at ——	8, 9
Mt Carmel, at ——	10
Pearl, at Mt. Moriah	17
Caseyville, at Bellheads	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Holes	Oct. 6 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to anybody.

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

FOREST DIST.—THIRD ROUND.

Indian Mission, at Cushtusa	Fri. Aug 24
Walnut Grove at Mt. Zion	Sat. and Sun, 25, 26
Morton, at Zion Grove	Sat and Sun Sept 1, 2
Rose Hill, at Hopewell	Sat. and un 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun 22 23
Decatur, at Good Hope	Sat and Sun 29, 30
Ohunkey, at Concord	Sat. and Sun. Oct. 6, 7
New Zion and H., at Hickory	Sat. and Sun 13. 14

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Winfield, at Liberty Chapel	Aug. 25, 26
Natchitoches, at Natchitoches	Sept 1, 2
Montgomery, at Colfax	5
Bunkie, at White Chapel	8, 9
Dry Creek	15, 16

J. D HARPER, P. E

SHREVEPORT DIST.—THIRD ROUND.

Florien, at Holly Grove	Aug. 24
Leesville	26
Coushatta, at Coushatta	29
Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Peres Hill	4
Mansfield	9

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	Aug. 30
Baton Rouge—First Church	31-Sept. 3
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Manrepas	7-9
Ponchatoula, at Springfield	10, 11
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Day's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
Baker, at Brookstown	4
St. Francisville at Tunica	6, 7
Bluff reek Camp Meeting	Aug 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank-offering

F. S. PARKER, P. E.

YOUR BEST FRIEND can give you no better advice than this: "For impure blood, humors, scrofula, salt rheum, dyspepsia, weak nerves, tired feeling, rheumatism, malaria, catarrh, take Hood's Sarsaparilla and be cured."

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MARRIAGES.

CLARK—BRYANT.—At the parsonage in Bolton, Miss., Aug. 12, 1900, by Rev. L. Carley, Mr. W. L. Clark and Miss Tennie Bryant.

SAUCIER—JEFFERIES.—At the residence of the bride's mother, Mrs. Hammond, McComb City, Miss., Aug. 16, 1900, by Rev. Isaac L. Peebles, Mr. C. E. Saucier to Mrs. Lizzie Jefferies, both of McComb City.

MARSHALL—HADDICK.—At the residence of the bride's step-father, Mr. Joseph Rogers, July 18, 1900, by Rev. H. M. Young, Mr. P. B. Marshall to Miss Nora Haddick.

RUSSELL—BROWN.—At the residence of the bride's father, Mr. E. E Brown, July 25, 1900, by Rev. H. M. Young, Mr. W. E. Russell to Miss Annie Brown.

OSBORN—WHITTINGTON.—At the residence of the bride's father, Mr. J. W. Whittington, Aug. 12, 1900, by Rev. H. M. Young, Mr. Martin J. Osborn to Miss Mattie C. Whittington.

ROBINSON—BOYD.—August 1, 1900, by Rev. S. A. Brown, Mr. J. E. Robinson, of Asbon, Miss., and Miss Lucy Boyd, of Trenton, Tenn.

The ceremony was performed on Douglas Hill five miles from Starkville, Miss., while contracting parties were sitting in a buggy.

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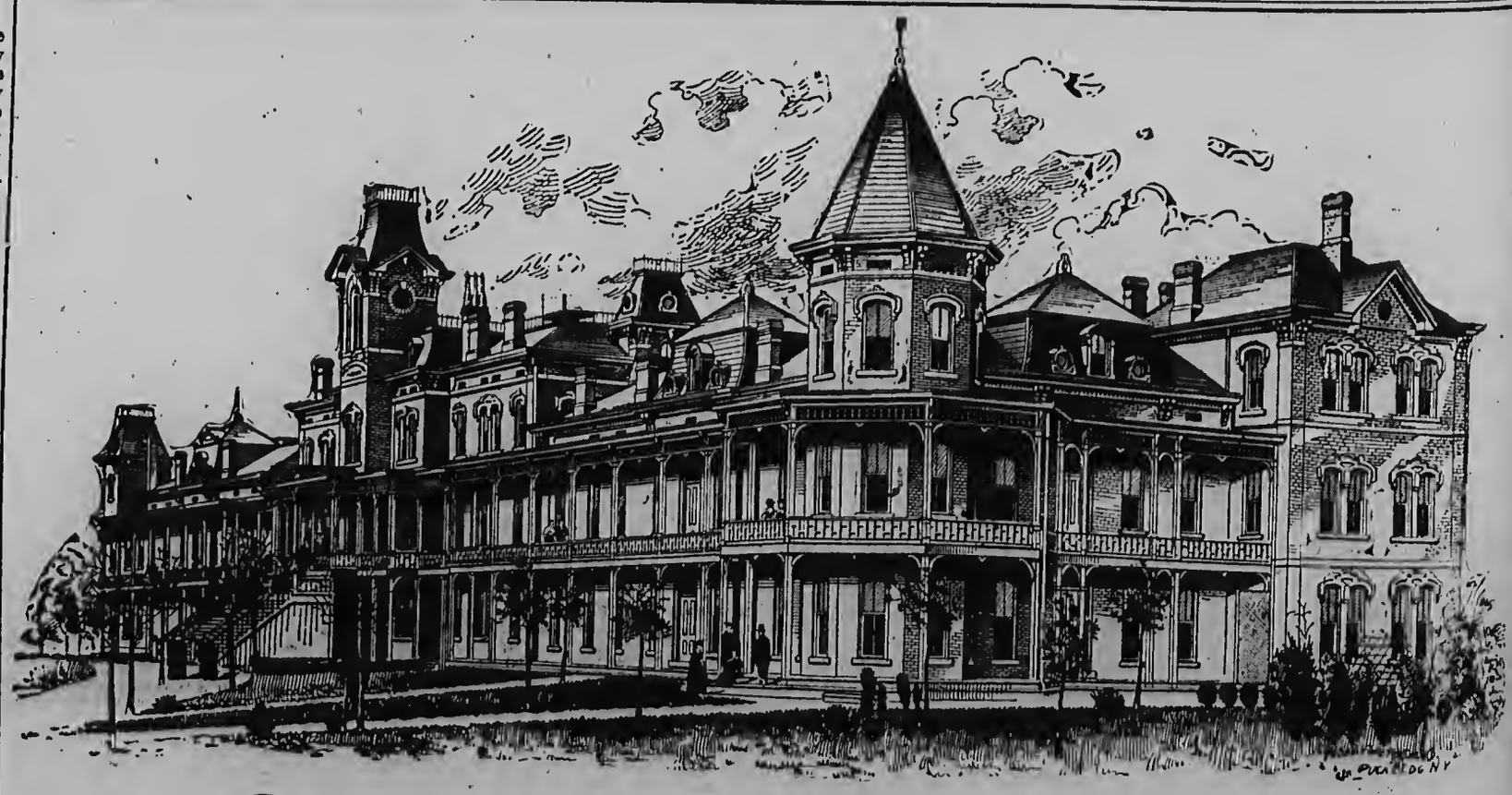

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CLEVELAND, TENN.

Christian Advocate.

VOL. 47. NO. 35. NEW ORLEANS, THURSDAY, AUGUST 30, 1900. WHOLE NO. 2297

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE LARGER PRAYER.

BY EDNAH DEAN CHENEY.

At first I prayed for Light;
Could I but see the way,
How grandly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Tho' foes were all abroad.

But now I pray for Love,
Deep love to God and man;
A living love that will not fail,
However dark his plan;

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

— Exchange.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Corrospondent.)

This Government will appoint no ...missioner to negotiate with Li ...ng Chang, claiming to represent ... Government of China, until con...ced that a government worthy of ... name exists in China. That is ... substance of the reply sent to Li ...ng Chang's request that this Gov...ment appoint a representative to ...otiate a peaceful settlement of ... troubles in China. From infor...tion received from Minister Conger ... other sources, official and unoffi..., the President and his advisers ...k they have reason to doubt ...ether China has a Government ...ponsible enough to carry out any ...ement that might be reached by ...tiation, and those doubts are ...g to the perplexities of the ...se situation, which is officially ...ized to have become much ... since the taking of Pekin and ...scue of the foreigners by the ... army. If China has no govern... strong enough to maintain law ...rder and guarantee the safety of ...igners, it is the general impres... that one will have to be pro... by the allied powers. But ..., or what its nature shall be, are ...tions which can not be answered ...hand, but must be given the most ...ful consideration. It was hoped ... after the foreigners were rescued ... United States, which neither ... territory nor revenge, could ...draw its troops; but that hope ...nger exists. The United States ... the same responsibility as the ... allied powers in the establish...t and maintenance of law and ... in China, and can not withdraw ...oops so long as their presence is ...sary to preserve peace.

...r. M. Matsumoto, a native of ..., who has been graduated from ...ological college, and who pur..., in order to master the English ...age thoroughly, and more fully ...are himself for the missionary ...r he intends to follow, to take ...ological course at Yale Uni...ty, delivered a very interesting ...re in Washington, which bristled ... advice as to the successful con... of Christian missionary work in ... Orient. He said: "There is ... work for the missionaries in ..., but until our missionaries ... given up trying to Anglicize ... Americanize the East, and de... their whole time to trying to ...tianize the people, they will not ... much headway. The East will ... be Anglicized nor American... It is time to give this up, and ... our whole attention to teaching ...ianity. Through Japan is the ...ay that will lead to the civili... and Christianizing of the East. ...e west is the opening through ... comes the Christianizing prog... of the Western world. Japan ...s it, assimilates it, and passes ...ough its eastern door on to ... and throughout the whole of ... In Japan to-day you will see ...g man wearing an American ... His garments will be those of ..., while on his feet are a pair of English-made shoes. The head is American—the best in the whole civilized world—the body that of progressive and aggressive Japan, and his feet English. The combination can not be bettered. Japan is in the transitory stage, and great things will come of the transition."

In view of the probability that the allied powers, in the course of the settlement of the present troubles in China, may be called upon to decide how that country shall be governed in the future, the opinions of Mr. John P. Roberts, a native of New York, who has recently returned from China after a continuous residence there of thirty-eight years, are interesting. Mr. Roberts was in business in Shanghai, and necessarily became thoroughly acquainted with all classes of Chinese. He said, while visiting Washington: "It is imperative that the present dynasty should be overthrown and a more liberal government established. The Dowager Empress, though a very able woman, is China's worst enemy. She hopes to preserve the Manchurian dynasty by blocking progress and keeping the people in ignorance. The deposed Emperor was much more progressive, and would make an acceptable ruler, with proper foreign support and counsel. If a single power could take China and govern it as England has governed India, for the benefit of the governed as well as for the governors, it would be a blessing to the Chinese and to the world as well. I believe the vast majority of the Chinese would gladly welcome government by some foreign power. They are a peaceful and innocent-minded lot of people, and want chiefly to be let alone to pursue the even tenor of their ways. That they are not opposed to foreign government is proved by the fact that 400,000 of them have come into the foreign city of Shanghai, accepting foreign control, and willingly paying their share of taxes in return for the protection they receive."

At a meeting of the Anti-Saloon League, held this week, the plans for the fifth annual anti-saloon revival, to begin Oct. 22 and close Oct. 28, were submitted and approved. At previous revivals some noted outside speaker has been engaged, but after full consideration it was decided that the programme for the coming series be filled largely by local speakers.

Washington, Aug. 22, 1900.

THROUGH THE DELTA.

THE GRAVE OF GOV. J. L. ALCORN.

BY M. I. HOSKINS.

Back to Merrigold, through the lengthening shadows of the dying day. Here we were entertained at the home of the legislator from that county, Mr. Goff, whose bright-eyed daughter made a fine literary record in our college during the past term. At Lula we found Bro. Graves just recovering from a protracted spell of fever, but he had already planned well for our visit, and we found in his home the same hearty welcome that greeted us as a representative of the college everywhere. How could one pass through this valley section without noting that ideal plantation, yclept Clover Hill! What's in a name? We found the clover invisible, and the hill imperceptible, yet we were at Clover Hill. We remained over Sunday, and the time passed all too quickly, for we were with our only sister, Mrs. Irene Collier. With the old-time Alabama courtesy, her husband did everything possible to render our stay as pleasant and profitable as could be. We drove over to "Eagle Nest," the eyrie of one of Mississippi's greatest governors in the days of auld lang syne. We were somewhat disappointed in finding the old mansion wearing a striking new coat of paint, and being remodeled after a later style of architecture. Oh, the vandalism of fashion, the iconoclasm of style! Why is it that the old landmarks must feel the withering touch of newer forms? Eagle Nest is on the edge of an immense cypress brake, that stretches its malarial length down the plantation side. Giant cypress trees stand as ghostly spectres, whose bare limbs gleamed with glistening whiteness in the solemn hush of the waning afternoon, like ghoulish sentinels guarding the old homestead. About three hundred yards down the railroad is the family burying ground. Here, with the rank undergrowth topping its base, stands the life-size statue of James Lusk Alcorn. The resemblance is most wonderful. While looking at the marble form and the cold, hard lips, memory bridged the river of death. Again we listened to the forceful words that carried conviction and burnt their way through the dark days of the reconstruction period of Mississippi. Whatever may be said by his detractors, each must acknowledge he was a Republican from principle, and not for the loaves and fishes. He fought misrule with all the unyielding force of a nature born to succeed. His iron will was unconquered by humanity. Carved at the base of the statue were these words: "Noble, gifted, and just. He was successful in all his ways." A man, distinguished in personnel, learned in belles lettres, he was much sought by social leaders. The last time our lives touched will long be remembered. It was in gay old Memphis; the sheen of cut glass made prismatic hues on snowy damask. The glitter of silver dazzled the eye, and thuribles of flowers wasted their perfume in wanton prodigality, filling the air with rare floral incense. Rich viands served under flashing chandeliers. Gov. Alcorn was at his best; his wit sparkled, and brilliant touches of repartee flanged the conversation with scintillant facetiæ. Now, what is left of it all?

"Only a handful of dust 'neath a coffin lid,
And a low grave starred with daisies."

The eagle is dead; no more will his clarion voice ring out in defense of our States' rights; no more will the brilliancy of his wit shine through the social gatherings of the State. Alas! Azrael spares neither the rich nor great, the poor nor lowly. His talented wife sits alone in the old Eagle's Nest, with folded hands, her face turned toward the setting sun, waiting, waiting quietly for the sound of the twilight bell and the one low call across the harbor bar.

The next morning found us again on our journey. Stopping long enough at Clarksdale to become a debtor to that handsome young Sunday-school superintendent—Mr. J. H. Johnson—for assistance in securing pupils, we hurried on to Dublin. Here fortune again favored our efforts, and this town will be represented in our college home next term.

At Minter City we were warmly greeted by those staunch, true Methodists, Bro. and Sister Thames, who claimed they had found a poor, lost woman. They immediately took affairs in their own hands, and demanded a morning's rest for this tired old body. Our woe-begone appearance must have excited their intense pity and sympathy. Where could be found a more idyllic spot to recuperate, even for a short time? One of Grenada's handsomest young men was a guest in this delightful home. Why is it the Grenada boys are so exceedingly nice to the lady principal of the college, when she is so old, ugly and cross? Well, we'll let that pass. Luxuriating in the almost forgotten wrapper, watching the clear wavas of the Tallahatchie as they lapped each other with restless precision, listening to the voice of old-time friends as they discussed the deeper things of life and dwelt upon the one grand theme that now sways the universe—the day passed like the sweet benediction that follows prayer. Casting aside all care and worry, we heard the same still voice that spoke to Elijah from the heights of Horeb, "Peace, be still." That evening we did some very unsuccessful school work.

At Sunnyside things are carried on in a big fashion; big homes, big hearts, big artesian wells, big welcomes, and big folks. Whoever went to the Delta and returned without visiting Col. B. L. Jones, missed all the cream in the dairy. He is one of the landmarks. We were a guest of Sister Jones, for the master of ceremonies laughingly disowned us when he found we represented a college and a missionary society; but, manlike, he could not refrain from drawing the sword occasionally, and, woman-like, we could not refrain from measuring blades. We had many a pleasant tilt, and with two against one, honors were easy, for Sister Jones is as enthusiastic a worker on both lines as this writer. With her assistance we did some fine college work.

At Greenwood we were at home with relatives and friends. Here, as an itinerant's wife, we spent a year in the vine-clad parsonage, not far from the muddy waters of the Yazoo. We spent the night with our brother-in-law, a rising young physician—Dr. D. S. Humphreys—who is a son of Hon. B. G. Humphreys, one of the bravest generals that fought for the Stars and Bars, and one of the greatest governors that ever graced the old State-house of Mississippi.

Through Tchula and on to Lexington, where the gentle hands and tender hearts of loved ones would have fain detained us.

At Grenada the old college looked sadly deserted, the unusual stillness made it indescribably lonely; but Bro. and Sister McIntosh were there, and they constitute the majority of the college.

Now we are in the hills, at the little city of Corinth, way up in the northeast corner of Mississippi. The years of hard life slipped away as we entered the old homestead. We are a girl once more, ministering to the wants of an invalid father—Col. W. M. Inge—feeling the caressing touch of mother's hand, trying to hoard the hours, like gold dust, but they are fast drifting into the past, but gathering strength for the coming duties that stretch out toward the setting sun and evening star.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

TEMPERANCE VICTORY AT MACON, MISS.

MR. EDITOR: I arrived at Macon on the eighteenth of December, 1899. On Christmas Day I was astonished at the evidences of drunkenness and amount of profanity, and I told the good people that I did not think that I had seen as much in five years all put together. I found the pastors of the Baptist and Presbyterian Churches united in heart, mind and effort against this nefarious business, and all I had to do was to fall in with them. We took in as counselors two members from each one of the three churches, and proceeded to formulate plans to break up the business. We started with a sermon from each pastor on the subject, the others dismissing their congregations, and all uniting where the sermon was preached. We also arranged for Dr. Matthews, of Jackson, Tenn., to deliver a lecture on temperance on Tuesday night of the first week of circuit court. We also planned to get evidence against the blind tigers a few days before this court convened, and about seven places were found out, and their managers brought before the mayor's court and punished to the utmost limit of the law. The main object of this was to get the cases ready for the circuit court. Unfortunately for our cause, the judge of this court was taken sick (?) in the early part of the session, so that only one case was reached. The pastors also arranged to hold a union meeting in the Methodist Church, beginning in April. Bro. J. A. Bowen came in the early part of the meeting, and remained eight days. After he left the pastors did the preaching, each one taking his turn. The meeting lasted twenty days, and did great good in the church. Nine joined the Methodist Church on profession of faith, some joining the other churches.

On the third Sunday in July we began a meeting in the Methodist Church, which lasted sixteen days. Bro. Theo. Copeland, of the North Alabama Conference, did most of the preaching. Great good was done among the better class of Christians, a number of indifferent ones were revived, and several sinners professed conversion.

On Friday, after the meeting had closed on Monday, the sheriff of the county and marshall of the town began to raid the blind tigers, and the marshall told me this morning that the last one was broken up, the keepers having been punished to the extent of the law, and the accursed stuff having been poured out in front of the mayor's office in the presence of a jubilant crowd of good citizens. Moreover, the marshall told me that they were going to continue the good work. You know, Mr. Editor, that our hearts should be full of gratitude, our lips full of praises, and our lives consecrated to the Giver of every good and perfect gift. Join us.

J. D. CAMERON.

Macon, Miss., Aug. 23, 1900.

IS THIS A FAKE, OR A MISTAKE?

In this morning's mail came a well-filled envelope, addressed to me, and written in a beautiful hand. A return envelope, with printed address of Messrs. E. Loeb & Co., was enclosed. I read the printed circulars and "testimonials" with a broad smile, and wondered if there had been a mistake in the address, or a plan laid to tempt me from my prohibition ways. Up to this hour I have had no occasion to revise my convictions on this vital subject, or change the habits of a life-time. True, the statement is made that these wines are "dietetic," "absolutely free from any trace of sugar," and "highly recommended by the leading physicians of Carlsbad, Marienbad, Frazensbad, and other Spas," but my health is perfect, and I have no need of medical or hygienic treatment. Somebody has imposed on these "importers and sole agents," or else these documents were aimed at another, and exploded in my mail.

The following is, in part, the tempting, special offer, with prices attached:

"SPECIAL OFFERING OF CHATEAU WINES, ETC."

QUALITIES VERY FINE.

Imported in Cases.

	Vintages.	Proprietors.	12 Qts.
Red—Grand Vin Chateau Larose	1864	Baron Sarget	$15 00
" " Pontet Canet	1870	Veuve Cruse	15 00
White— " Climens, Barsac	1893	H. Gounouilhou	16 00
" " Yquem	1887	Lur Saluces	21 00
Rhine Wines Johannisberger	1889	E. Sarbach	12 00
" " Liebfraumilch	1889		12 00
Port " V. O. London Dock		C. N. Kopke	15 00
" " V. O. Pale			16 00
Sherry " Abocado—full flavor			20 00
" " Amontillado—old and dry		G. Ramirez & Co	12 00
Tokayer " V. O. Medicinal—sweet		M. Schreiber	18 00
" " ex dry			24 00
Champagne " Dry Brut (none better)		Bouche Fils	30 00
" Cognac Brandy Three Crowns, very best		Chatean Du Solencon	33 00
Scotch Whisky Three Star Ba'more		P. Keegan, Glasgow	30 00
Irish " Finest No. 1, very best			24 00
Natural Mineral Water Wms. Quelle		(blue label) Germany	24 00
			8 50

And these are not only warranted as "very fine," but influential testimonials are enclosed. One is from the Hon. Elbridge T. Gerry, of New York, and the other from Rev. Dr. Morgan Dix, the distinguished rector of Trinity Church. The Doctor's testimonial is as follows:

Messrs. E. Loeb & Co. 83 Beaver St., New York—

GENTLEMEN: It gives me pleasure to testify to the excellence of certain red wines which I have had from you. My opinion of their merit is the result of an experience in which I can not have been deceived. They are pure and wholesome, and, so far as I can judge, free from the saccharine and other adulterations which render wines deleterious, if not actually poisonous to the system. I particularly endorse and recommend Schreiber's Austrian dry wines as fine tonics and aids to digestion. It is an advantage to know where wines of this character and quality can be found, and I am glad to express this opinion of your importations.

Very truly yours,

MORGAN DIX.

27 West 25th St., April 15, 1899.

Though I can not agree with the eminent clergyman that it is "an advantage" to know where liquors, either red or white, can be found, I give these facts to the public, that it may be known how persistent and ingenious are the efforts to advance "the trade" and debauch society. If ministers of the gospel can be induced to drink and recommend wines of any brand or in any quantity, however harmless or "dietetic," the way will be easier to Austrianize the social habits of America.

CHAS. B. GALLOWAY.

Jackson, Miss., Aug. 25, 1900.

NEW FACULTY OF WHITWORTH COLLEGE COMPLETED.

A special to the Sunday Times-Democrat from Brookhaven, Miss., dated Aug. 25, says:

"The faculty of Whitworth College has just been completed for the coming term by the addition of Prof. F. P. Patterson, of Philadelphia, a graduate of the Conservatory of Munich, who will fill the position of musical director and teacher of violin. Mrs. Patterson will assist him as vocalist. The other members of the college faculty under the new administration will be as follows: Mental and moral philosophy and logic, Rev. A. F. Watkins; chemistry and physics, Miss Tullia Smith; natural philosophy and history, Rev. M. L. Burton; Latin and modern languages, Miss Addie V. Marshall; English language and literature, Mrs. Lula G. Watkins; mathematics, Mrs. Bessie H. Lipscomb; elocution and physical culture, Miss Jessie McNair; fine art department, Miss Virginia Hart; piano, Misses Rena Jones, Sallie Cooper, and Jessie McNair; violin and guitar, Miss N. C. Whitman; book-keeping, M. L. Burton; stenography and typewriting, Miss Emma Burton; preparatory department, Miss Lula Mortimer; monitress, Miss Emma Burton. Several of the college buildings are being substantially improved and refitted. The term of 1900-1901 will begin Sept. 12."

GO TO COLLEGE.

Do not hesitate, young man. Go up to college and breathe its atmosphere; meet its choice spirits; saturate yourself with its life; acquire the love of books and of great ideas. No matter what your vocation is to be; whether like Cincinnatus to rule the State, or like him to follow the plow, an education will help you in whatever you do. You can not afford not to have an education. If you can not get all you want, get all you can. Go up. Knock at the doors. Start in the race. You will have dreams and visions thereafter, even if poverty and duty should close the college doors against you before you have "finished" your education. Go to college. Never say fail. Life is an up-hill road, but the stars shine on the top of the way. Let not poverty or clothes or situation detain you. Go to college.—Central Advocate.

The Conference sessions will soon be on us. How are you paying your pastor? Do you want him back? Pay him up. If you don't want him back, you can not afford not to pay him. The starving-out policy is too well known to work well.—Central Methodist.

GOD IS LOVE.

I can not always trace the way
Where thou, Almighty One, dost move;
But I can always, always say,
That God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubt reprove;
In this my soul sweet comfort hath,
That God is love.

Yes, God is love. A thought like this
Can every gloomy thought remove,
And turn all tears, all woes to bliss,
For God is love.

—Anon.

Communications.

THE VALUE OF OUR CHURCH LITERATURE, AND NEED OF ITS CIRCULATION.

BY REV. G. W. BACHMAN.

(Read before the Corinth District Conference at Booneville, June 29, 1900, and published by request of that body.)

This is eminently a reading age, and the world is flooded with all kinds of reading matter, good and bad, useful and useless, helpful and hurtful. Books and papers adapted to all classes of people, and catering to all mental tastes, from the most depraved to the most refined, are being made and patronized. Never was the printing press so extensively and effectively used for disseminating knowledge, molding opinion, and forming character, as at the present time. Thousands of men and women are constantly writing, and thousands of presses are continually pouring forth books, pamphlets, leaflets and periodicals, for the circulation of which all means are used and no pains are spared. These books and papers are upon every subject and matter that have engaged, or do engage, the minds of men, and are influential for good or evil according to the character of matter printed. With such facilities and inducements, it is no wonder that people read—and it is becoming that they do so—but as to what we and our children should read, is a question of great importance.

What food and drink are to the physical man, reading matter is to the mental and spiritual. Therefore, if the question were one concerning the quality of bread and meet and water to be used, there could be but one opinion by all who are solicitous for bodily health and vigor. Universal judgment would condemn the adulterated, tainted and poisonous food and drink as unhealthy and deathly, and commend the sound and pure as needful for health, strength and life.

So there should be great care in the selection of reading matter, which is helpful or harmful to the soul according to its character. If it is sound in doctrine, true in statement, and religious in tone, it will be conducive to religious life, growth and fruitfulness; but if it is of the skeptical, frivolous or impure type, it will impair faith, defile the heart, and impede the cause of religion in the world.

In view of these facts Methodism has ever been enterprising to supply suitable and needful reading matter for her people and for the masses. John Wesley very early in his ministry recognized the power of the printing press, and during his ministerial life he used it to the utmost of his ability in promoting the work and spreading scriptural holiness over the lands. And never has another man written, published and circulated as much printed matter as did he.

Mahomet sought to gain his end by putting swords into the hands of his followers, but Wesley endeavored to achieve his by putting good reading matter into the hands of his people, and it has ever been the policy of Methodism to carry out the wise and efficient plan of its honored founder. Consequently the various branches of the great Methodist family have their great "Book Concerns" and "Publishing Houses," from whence are being constantly issued and distributed throughout the world innumerable books and papers for Christian education and evangelization; and in this important work our own branch of the church is doing a faithful part.

The literature of our common Methodism of to-day, for ability, adaptability and variety, is equal to any in the world. No more able and lucid theological works have been produced than those of Wesley, Clarke, Watson, Banks and Pope, of England, and Whedon, Smiley, Raymond, Summers, Ralston and Gross Alexander, of America. Of Bible Commentaries we have Clarke's, Whedon's and Summers'; and of Bible Dictionaries, Watson's and Granbery's. These are unsurpassed as aids to Bible study. These publications, with many others of doctrine, church polity, history and biography that might be noted, are mentioned as belonging to and need more or less by all branches of Methodism.

We come now to speak specially of the work of our own denomination in the field of literature. The Methodist Episcopal Church, South, is not wanting in enterprise and effort to supply needful reading matter for the use of her ministry and membership and for the masses. For this purpose we have located in Nashville, Tenn., the "Publishing House of the Methodist Episcopal Church, South," which is established and managed under the direction of the General Conference of the church. It is, therefore, one of the institutions of the church, which every member is under vow to support.

In the Discipline (page 171, paragraph 418, edition 1898) we read, "The object of this institution shall be to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts and periodicals." Thus ample provision is made for furnishing suitable literature for every department of our church work, as well as for family and individual use. Of the various and innumerable books that are made or kept in stock we can only note in general as follows: There are the Holy Scriptures, in numberless forms and styles; church histories and religious biographies, together with doctrinal, theological, practical and devotional works of all sizes, styles and prices, and adapted to all ages and conditions of life. Two books of chiefest interest to our people, next to the Bible, are the Discipline and Hymn Book, both of which are of inestimable value; the former as containing the doctrines, rules and polity of the church, and the latter as comprising the very best hymnology of the day, both new and old.

Time and space will not allow the mention in detail of the vast number of valuable books provided for use in our Sunday-schools and Epworth Leagues, and of thousands of tracts on almost every conceivable topic and for use on every occasion of religious service or pastoral work and visitation. We are not wanting in an adequate supply of periodical literature in the way of quarterly, bi-monthly and weekly publications, of which we make special mention as follows:

The Methodist Review is a bi-monthly, edited by the brainy Dr. J. J. Tigert, who is assisted by a corps of able contributors. Each number is brimful of the best thought of the day on church, religious, scientific, literary and other timely topics. It is a meritorious publication, and should be read by every traveling and local preacher, and by the leading laymen of the church.

The Christian Advocate is a weekly religious newspaper, and is the connectional organ of our church. It is most ably edited by Rev. E. E. Hoss, D. D., assisted by Rev. J. W. Bonwell, D. D., of our own Conference. For religious information, for versatile and timely matter, and for all that a religious paper should stand for, it is the equal of any on the continent, and better than any other for our Southern Methodist people. This invaluable paper is deserving of a far wider circulation and more extensive reading than it has ever attained among our people.

The Epworth Era is published in the interest of the Epworth League work and for the benefit of our young people generally. It is a sprightly, instructive and inspiring weekly, edited by Rev. H. M. DuBose, and is worthy of a far larger patronage than it is receiving.

Of Sunday-school periodicals we have the Magazine, a monthly; the Children's Visitor, weekly and monthly; Quarterlies and Lesson Papers—all under the editorship of the Sunday-school editor, Rev. J. Atkins, D. D., and his assistant, Rev. L. F. Beaty. These are all excellent, and of great value to those for whom they are designed. The Magazine is indispensable to all Sunday-school officers and teachers in order that they may keep up to date in plans and methods of work, and in understanding of the lessons being studied, and thus be equipped for the best service possible. No preacher or worker who would keep abreast with the Sunday-school work of the day can afford to be without it. The Visitor is a charming paper for the children and youth. It is well suited to all young hearts, however old may be the bodies that bear them. No person, old or young, can read this bright and cheery sheet without being refreshed in spirit. It will prove to be a religious educator and comforter in any home which will entertain its weekly visits.

In the interest of our missionary work we have the Review of Missions, The Woman's Missionary Advocate, Little Worker, and Our Homes, all of which publications are valuable for imparting information and stimulating interest in the cause of missions, both home and foreign. The Twentieth Century Education is a monthly paper published by authority of the General Board of Education in behalf of the educational interests of the church.

In addition to the above-named connectional periodicals, there are about sixteen local papers, of which number is the NEW ORLEANS CHRISTIAN ADVOCATE, the special organ of our Conference, which needs to be read by those who would keep in touch with our local church interests and work. It is edited and published by Rev. W. C. Black, D. D., assisted by Rev. M. M. Black, for the Louisiana, Mississippi, and North Mississippi Conferences.

Thus we see that all diligence is being used for supplying printed matter suited to all occasions and circumstances for the religious development of the individual and the advancement of Christianity in the world. In order that these purposes be accomplished, the books and papers must be circulated and read. In this, as in every other good work, the preachers must lead. From the beginning it has been one of the requirements of a Methodist preacher "to see that all the people within the bounds of his charge be duly supplied with our books and periodicals."

Mr. Wesley looked diligently to this phase of the work, and urged its faithful performance. He deeply lamented any seeming neglect of it, and on one occasion, when there had been apparent negligence by some of the preachers, he exclaimed, "Oh, why is this disregarded!" Once, when the question was asked in a Conference, "What can be done to revive the work of God where it is decayed?" one of his answers was, "Be more active in dispersing the books."

Our fathers in the ministry were assiduous in this part of their work. In the days of horse-back circuit riding, when travel was well-nigh incessant, preaching almost daily, and pecuniary support scanty, almost every preacher carried in his saddle-bags a lot of books and tracts, and solicited orders for the church papers. They did not deem this as in the least degree unbecoming their high calling and work, but as needful to reinforce their ministry and make it the more effective. While this is an age of changed and changing conditions in many respects, there remains the same great necessity for this part of pastoral work as existed in former days.

The pastors of to-day have more available means and helps for this service than those of the past, which they should utilize with all diligence, lest it appear that "the children of this world are wiser in their generation than the children of light."

Our church rules forbid the "singing those songs and reading those books which do not tend to the knowledge or love of God." This we hold as a wise injunction, in view of the known evils of corrupt or trashy literature.

In order to its observance, parents and teachers should use all endeavors to keep from the home and the school all books and papers of pernicious or doubtful tone or tendency, and to supply those that are calculated to improve piety and stimulate to good works. If we do not introduce good reading matter into Methodist homes, it is probable that others will inject that which is not good. Especially are our young people in danger of being poisoned and corrupted by bad books and papers. The class of reading that they indulge in will have a plastic power on their character and lives. How important, therefore, that they have that which will tend to godliness and attach them to the church.

There is hope of a family that reads and prizes its denominational literature; but if parents speak disparagingly of their church books and papers, and treat them with indifference and introduce others in preference, it does not require a prophet to foretell the results. The children will in all probability be lost to the church, if not to the God and heaven of their parents. Then, let us begin betimes with the children and encourage them to read good and useful books and papers, such as are suited to their capacities and needs. Let us use all diligence in cultivating their tastes and habits on this line. This may be done by putting suitable books and papers in their way and recommending them to their consideration.

Let all who have the care of souls be assiduous in sowing the good seed, lest while they sleep the enemy sow tares.

Correspondence.

NOTICE.

To the Pastors and Presidents of Epworth Leagues in the Shreveport District—

DEAR BRETHREN: As president of the District League, I would like to call your attention to a resolution passed by the late Conference held at Keatchie. The resolution requests each pastor to send to Dr. DuBose for the necessary literature, for distribution, for organizing a League, and then to call his young people together and organize them into an Epworth League. The presiding elder was asked to assist in this good work, and I am sure you will find in him a ready and willing helper.

Another resolution was passed endorsing the Holston plan, and requesting all the Leagues of the district to render a hearty compliance to its plan, which, simply stated, is to see that the missionary assessments are paid in full, by (1st) "Raising a surplus to meet any deficit that may remain on the charge after the pastor has done what he could." (2nd) "To meet, after the assessments on the charge have been paid, any deficit that may be on the district." (3rd) "After the district has been paid out, to meet any deficit that may remain on the entire Conference." That simply means that we are asked to help the unfortunate brother bear his burdens, and so fulfill the law of Christ.

The deficit on this district last year was only $331 on both collections; $247 on foreign missions, and $84 on domestic missions. I am sure with a little self-sacrifice we can wipe this reproach out.

Let every League in the district do its full duty, and send the amount raised to your treasurer, Mrs. S. J. Woodruff, 1213 Spragne street, Shreveport, La.

The Leagues of the district were asked to contribute 5 cents per capita for the publishing of the Minutes of the District League Conference, and $1 each to pay for the programs. I would be glad if those Leagues that have not already done so would immediately remit these amounts to Sister Woodruff.

Yours respectfully,

WM. G. EVANS.

THE TWENTIETH CENTURY MOVEMENT IN THE SHREVEPORT DISTRICT.

For about a month and a half the forces of the Shreveport district have been resting on their arms, and yet the good work of taking subscriptions has not been allowed to stop. We have not begun to measure up to our responsibilities yet in this matter. Who is to blame I am not able to say, but I have noticed that wherever the pastor is interested the people are more than apt to be; and where the cause is intelligently presented from the pulpit and in private, and the people see what the church expects of them, they are ready to respond liberally.

Some of the charges of this district have responded liberally to the call for thank-offerings. Mansfield, with 169 members, has given $375. First Church, Shreveport, with a membership of 482, has pledged about $850, and may yet run it up to about $1000. South Bossier circuit, which has 243 members, has pledged $300, and will raise about $100 more. Benton, with 49 members, responded to Bishop Galloway's call with $161, and the Red River circuit about a year ago pledged $212 50.

The whole district has raised about $2500, and may be counted on to run the amount up to $4500, or possibly more.

The canvass in earnest will start again early in September, when the committee expects to visit one or more places in each pastoral charge. Let each pastor prepare the ground well by preaching on the subject of Christian education and in private interesting those who should give liberally. In this cause, let us work while it is day. WM. G. EVANS.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf...Mrs. J. F. Evans...Eupora, Miss
Miss. Conf....Mrs. E. D. Jones...Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

The request comes to us, "Call the attention of the women to the Century Fund." So much has been well said and written on the subject, that it seems almost useless for my pen to trace a word. Those who read and listen have heeded, and those who blind their eyes and stop their ears can not be reached.

Since the recent tragic fate of our missionaries in China, we hear from the world the same cry which has ever emanated from the Anti-christ: "Ah! ha! our eyes have seen it;" and lake-warm Christians are tempted to repeat the words of Judas, "Why such waste?"

We know not the Why? and Wherefore? of the mysterious workings of Providence, but we do know that God still holds the reins of the universe, and all the rage of devils will not prevail against him. Our hearts are grieved beyond measure at the sad fate of our missionaries, but until we can view their translation from eternity's stand-point, we dare not question God's justice and mercy. They passed through the fiery furnace, and, doubtless, emerged on heaven's side without the smell of fire on their garments. We must live strictly by faith until we can comprehend the words of Jesus, "And some of you shall they cause to be put to death, . . . but there shall not a hair of your head perish." The missionaries were ours, and we are bereaved, but they were God's in a higher sense, and he knows how and when to call his own to their reward.

China is saturated with martyrs' blood, and becomes therefrom a fertile field for the seed of the church. Humanity clamors, "Eye for eye, tooth for tooth," but divine nature ever exclaims, "Father, forgive them; they know not what they do!"

Our wise rulers (ordained of God as instruments of vengeance) will in time mete out justice where it is due. "And shall not God avenge his own elect? I tell you that he will avenge them speedily." Vengeance belongs to God, and our part in the economy of Providence is manifestly to press forward against the enemies of the Prince of Peace.

The Savior did not say, "Go slowly, and retire when the enemy presses hard;" but, "Go into all the world;" "Endure persecution;" "Endure hardness—yea, endure death, if need be," and, "Lo, I am with you to the end." The end may be martyrdom, but "I am with you to the end."

Missions has never been child's play with the missionaries. Complete surrender of everything, including life, if necessary, is their offering. Nothing but entire consecration could ever thrust brave men and gentle women into the heart of heathendom. Alas! that the playing and halting should be found in the home workers, who measure their sacrifice by a few dollars.

Even in this terrible crisis, when faint hearts are quailing at home, the clarion call comes backward over the seas from our veterans at the front: "China must be redeemed. May the glorious opportunity of this persecution against missions produce unity among the great missionary churches! When the campaign gets free again the spirit of reform, it will tax all our resources to provide for the demand. We must show that we are in earnest, and for once rise to the occasion—the grandest in the history of world-wide missions. No more playing at missions—no more one-man concerns."

To meet this hastening demand, the opportunity has been prepared beforehand, and is laid at our door in the great Century Offering asked of the church. Have we responded to the extent of our ability? In the safety and abundance of our Christian homes, have we proven our grief for the martyrs and our faith in God by an offering involving sacrifice—aye, by any offering at all?

The call is urgent, and the opportunity is a question of life or death for the missionaries—end, alas! possibly spiritual life or death for us.

There are only four months left us for this Century Thank-offering. Sisters of W. F. M. S., is there nothing else we can do? Let us bring the question down to individual application and ability. Can we not provide "a wisp of straw" to some beast of burden as he toils under the load of timbers being carried up to the Temple? There may be a "crown" hidden in an old bonnet worn another season, while the cost of a new one goes over these seas. Would there be any sacrifice in this? Do we feel right? Feeling is a strong motive power when work is projected, but feeling alone never set a star in any crown.

Why can't we plan and execute great things in this extremity for our Lord! How many life-members have we in our auxiliaries? If there is a single honorary life-member in the State Society, it has not been reported. Why can't we make our efficient, faithful officers life-members or even honorary life-members, beginning with our worthy president? The compliment would be appreciated, and all the money could be credited to the Century Fund.

MRS. T. P. FULLILOVE.

Shreveport, La.

The Women's Missionary Conference of the Greenville district was held at the Methodist Church in Gunnison, Miss., July 28-30, 1900.

The Conference opened with a consecration service, Saturday, at 8:30 P. M., conducted by Rev. W. McIntosh, whose earnest words inclined many hearts to a better life, and many pledges were made to that effect.

A large congregation assembled on Sunday to hear the Conference sermon preached by Bro. McIntosh. He gave us a vision of the crucified and risen Lord walking among his churches, and made us feel that we can not fail while God is with us. He will conquer in China and everywhere else in spite of "wars and rumors of wars." An interesting children's service was held at 5 o'clock P. M. After an entertaining talk by Mrs. McIntosh and some recitations by the children, Mrs. G. C. Jones organized a juvenile society with twenty members. In the evening Mrs. McIntosh gave a delightful account of the Ecumenical Missionary Conference, and spoke of the unwavering faith and unfailing zeal of the returned missionaries.

The business sessions were unusually pleasant, and showed that our society has grown and is vigorous and advancing.

Mrs. J. D. Davenport, of Gunnison, is now district secretary, Mrs. G. C. Jones, who has done such efficient work, having resigned to accept the place of Conference treasurer.

MRS. J. R. COUNTISS, Sec.

The Christian Life.

The exact difference between the sinner rich in this world's goods, and a Christian poor in earthly substance as they approach the last river, is this: The one is going from his treasures, the other is going to his. How much better those riches which endure, the treasures which moth and rust can not corrupt, and so secure that thieves can not break through and steal. Not that earthly treasures are not of value to the Christian when used for God's glory, but if, in setting the heart upon them, greater riches are neglected, they become a curse rather than a blessing. Let us see to it that whatever our earthly condition may be, we "lay up treasures laid up for eternal."—Central Methodist.

If a steward goes after a backslidden member for quarterage, he never to speak to him about backsliding, by what process of logic does that steward prove that he does not think more of the backslider's money than of his soul? If a preacher hunts up a careless member of his flock to secure a contribution on benevolent collections, but does not hunt him up to inquire after his carelessness of spiritual life, how can that preacher demonstrate that spirituality is worth more in his mind than "full collections?" Echo answers "How?"—Midland Methodist.

Regeneration is the beginning of life, and not the termination of religious aspiration.—Richmond Advocate.

NORTH MISSISSIPPI NOTES.

I spent a day or two in Oxford, Miss., recently, and while there had the pleasure of meeting the president of the woman's college. I was quite favorably impressed with him—in fact, my conversation with him led me to believe that he has a genine love for his calling. He has come rapidly into favor with the people of Oxford. To have won high praise from men like Dr R W. Jones, and other members of the faculty of the State University, is evidence of merit and appreciation any teacher might be proud of.

I was sorry to learn that the presiding elder of the Grenada district has been indisposed, and has been quietly resting at home during the hot weather.

Rev. J. R. D. King, of Coffeeville, is having a good year. He is a good preacher and an industrious pastor, and, of course, such a man is in demand everywhere.

While at Grenada I caught a glimpse of the handsome face of the venerable president of Grenada College. The outlook for this school is good; better, perhaps, the president thinks, than any time in the past.

If one should tarry long around Winona, he will certainly see the coming or going of the industrious book-man, who keeps constantly on hand a good supply of new books; and as they are furnished by the Methodist Publishing House, they are equal to any in the land. All young preachers should read at once and master Bishop Candler's new book.

H. J. S.

"Good Beginnings Make Good Endings."

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Items from the Field.

MEETING AT BELVIEW, MISS.

I have just closed a meeting of great spiritual power and blessing at Belview, Miss. A backslidden church was revived, more than twenty sinners saved and eighteen added to the church. I have recently finished my church-building at Lula. My whole charge is doing well.

W. L. GRAVES.

Lula, Miss., Aug. 20, 1900.

JACOBY, LA.

I have been acting as an independent missionary in Pointe Conpee parish, but will be under the direction of my pastor, Bro. Parker. I closed a meeting at Latanache on the fifth. Eight will unite with the church. Organized a Sunday-school with 25 members. The Lord has been with me.

(REV.) S. B. WILLIAMS.

Jacoby, La., Aug. 17, 1900.

MEETING AT M'ANERNEY.

Have just closed a great meeting at McAnerney, a little church of 38 members. We held 17 services, had 5 or more conversions, and 14 additions to date. My brother, Rev. E. S. Lewis, preached 7 times for me. He won all hearts. The old-time power rested on the people, and sinners came to the altar and were converted. Quite a number of the conversions are church members. We have a Sunday-school there of 70 members.

T. W. LEWIS.

Carrollton, Miss., Aug. 20, 1900.

REVIVAL AT POPLARVILLE, MISS.

Assisted by Revs. W. M. McIntosh and T. J. Norsworthy, we have just closed a meeting of eleven days at Poplarville, Miss. These brethren are most agreeable co-laborers. It is a delight to be associated in a meeting with them. They rendered fine service throughout. Congregations were very large and attentive. We had about forty accessions to the different churches; about half of these to our church, seventeen of whom we received in a class last Sunday. No doubt the number of conversions and reclamations exceeds the number of accessions.

Our Poplarville church has been revived and steadily moving forward during the year. In Lumberton and Poplarville we have had about forty-five accessions. The Lord has smiles graciously upon us.

B. S. RAYNER, P. C.

Aug. 22, 1900.

LETTER FROM REV. K. W. DODSON.

It was all, I suppose, have our musing moods, at which times we contrast the present with the past and the old friends with the old; and if a preacher—our present charge and people with a previous one. Well, I find myself a victim to these moods, and while in this spell, I am tempted to write. While previous to coming to Louisiana, though I had lived in different States, I had belonged to but one Conference, and when my name was read out, "Transferred to the Louisiana Conference," I felt as though I had sailed out on a new sea, of which I knew but little. My name was considered by a cabinet, no one of the members of which I knew personally, nor did any of them know me. They all must have been kindly disposed toward me, for, at any rate, I received a splendid appointment.

I find that while there are difficulties peculiar to this locality, there is a more fraternal feeling among the Methodists here than I have seen elsewhere. Our presiding elder (and I suppose the others in this Conference are similar) manifests an unusual and abiding interest in his preachers and in their personal welfare. The preachers and laymen also have given us the hearty handshake of welcome. I have almost been made to feel that I was born and reared in Louisiana, and in or near New Orleans. My charge (one of the best in the Conference) received us kindly, and spared no pains to make us feel at home; looking carefully after our interests and supplying our wants. But I hardly need say more about my people, as most of the readers of the ADVOCATE know something of the good people of Algiers Church.

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GRAND MEETING ON THE LANESVILLE (LA.) CHARGE.

This scribe has just closed a ten days' meeting with Rev. Chas. F. Staples at Pine Grove Church, the strongest organization in the bounds of Lanesville charge. It was a grand meeting, resulting in twenty-eight professions of faith and twenty accessions to the church. The membership was much revived, and the work of God will go mightily forward in that elect community under the leadership of Bro. Staples, who is a godly man and earnest pastor, assisted by some of the noblest men and women that grace North Louisiana.

The meeting was an old-time revival, attended by old-time revival power, and we gladly sang "The Old-Time Religion" one night when ten were converted to God at one altar service. We had no wild-fire or strange doctrines, and the orthodox altar methods were used and blessed of God. God baptized us with his spirit, and made the plain gospel efficacious in the salvation of men.

We must return to these old-time methods, and each presiding elder's district should have a camp meeting under orthodox control; the conditions now demand it in all this Southern territory. God will bless us. We indorse your editorial on field preaching. Our candlestick will still be gold, and shed a brighter light, if we honor the gospel and the heaven-favored methods which made our early history a succession of victories, and we will soon rebuke the charge of worldliness and apostacy laid at our doors by certain "come-outers." God our Father has not forsaken his children who favor neither formalism nor fanaticism, but will yet give us the souls of men for our hire, as he has in the former days.

COURTLAND P. SMITH.

Minden, La., Aug. 20, 1900.

WORK DURING VACATION.

During vacation most of my time has been spent in revival work. On account of lack of time, I had to refuse a number of earnest requests for meetings. My first meeting was with Bro. J. B. Kent at Donaldsonville. The heavy rains interfered with the services. The meeting resulted in a quickening of the faith of the church members. The next meeting was with Bro. J. H. Montgomery at Sulphur City. The members of the church were revived and a few new ones were added. We found both these brethren in good favor with the people of their charge, and they have a bright prospect for a good report at Conference. I next assisted Bro. W. R. Harvell in three meetings on Bonita circuit. We preached at Bonita ten days and witnessed a gracious revival during that time. The power of the Holy Ghost came down upon some hardened sinners, and we saw them brightly converted. The members of the church were greatly revived, and with renewed energy have begun to work for the success of the church. Before Conference Bro. Harvell hopes to have a church-building completed at this place. At Mt. Carmel Church we heard the shouts of new-born souls; some of the services were pentecostal in character. Christians received "the gift of the Holy Ghost" and mourners were converted unto God. At Bartholomew Church we found a comparatively well-organized membership. We had some very good personal workers. The meeting from the very start showed signs of careful preparation for a revival. Prayer had been made for it, and the people expected God's presence to be manifested. Mourners were earnestly seeking the salvation of their souls at every service. We had "seasons of refreshing from the presence of the Lord." Hearts were filled with the Holy Ghost and souls were being saved. In each meeting we had accessions to the church. Bro. Harvell is beloved by all the people of his charge, and he is meeting with wonderful success. He is a faithful pastor and an earnest gospel preacher. The people of his charge had been prepared for the meetings, and this account very much for why we witnessed such signal manifestations of God's power.

I am now with Bro. Bogan at Bayou Barbary. We expect an outpouring of the Holy Ghost, and the signs are for a good meeting. I have two more meetings to hold, after which I will return to Vanderbilt University.

ALBERT S. LUTZ.

Aug. 16, 1900.

Pimples

Are more than a disfigurement of the skin; they are a handicap to a young man, alike in love and business. The pimply face looks dissipated and both merchant and maiden look askance at the unfortunate fellow whose face is his misfortune. An almost certain cure for pimples and similar disfiguring eruptions is found in Dr. Pierce's Golden Medical Discovery. It purifies the blood of the corrupting cause of ordinary eruptive diseases, cleanses the skin and builds up the body with sound wholesome flesh. "Discovery" contains neither alcohol nor narcotics.

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THURSDAY, AUGUST 30, 1900.

FORWARD IS THE WATCHWORD.

The great question before the church to-day is not so much whether she will continue to educate, but whether she is to educate efficiently and sufficiently. We must see to it that the education imparted in our Methodist colleges shall not be inferior in quality to that imparted in State schools and secular institutions of learning founded by private munificence, and that the educational advantages offered at our schools shall compare favorably with such advantages elsewhere. To abandon this work would be suicidal; nor can we afford to let our colleges live at a half-dying rate. We must make them equal to the best in the land.

Methodism has from the very first been an evangel of light and of spiritual liberty. John Wesley, her great founder, was one of the most scholarly men of his time, and was a most zealous promoter of Christian education. Said Dr. Hoss, in his fraternal address before the late General Conference of the M. E. Church:

"Methodism believes in a gospel of light. It must be true to the old traditions and educate. Let the State do what it will, the Church is bound to look out for a higher training of her youth. She has some lessons to teach them which the State has no voice to convey, and at whatever cost, she must sustain, enlarge and endow her seats of learning. Is it a note of narrowness to add that they in turn must be true and loyal to her interests? A church college is no better than any other, unless it is better."

All around us are signs of material progress and prosperity. Railroads are being projected and extended, factories are springing up here and there like magic, forests are being rapidly cleared, and the wheels of commerce were never so busy as now. Finer court-houses and government buildings are going up in numerous parts of the country. Our naval authorities are doing their utmost to keep our navy equipped with the finest guns and war vessels to be had. More elegant and comfortable homes are in general evidence. It is plain, then, that the demand of the times is for improved methods and appliances in all lines of endeavor.

But is progress to be confined mainly to industrial and commercial affairs? Is the better equipment of our schools to be regarded as inferior in importance to the furnishing of shops and factories and farms? Shall we be so unwise as to care more for fine stock, fine implements, fine houses and fine fare than for fine schools, cultured minds, and Christian character? How ready men are, Southerners not excepted, to put money into business enterprises that promise a goodly dividend in earthly coin! Yet how slow most of them are to invest, even in small degree, in Christian colleges that produce magnificent returns in character, culture, and self-help—yea, in all that truly enriches the world!

There is no lack of interest in education in this country. In fact, this is one of our American hobbies. It is the church's duty, however, to turn this interest in the direction of symmetrical education. While there is no lack of liberality toward universities like Harvard and Yale, and certain other large institutions, the smaller colleges, especially those in the South, are for the most part left to take care of themselves. Yet these are the very institutions that are of the greatest benefit to the average boy and girl, and that are doing most to leaven society with truth and knowledge.

The hope of the nation lies not in her vast material resources, nor in the vastness of her population, but in the intelligence, integrity, and faith of her citizens. For the production of these essential qualities we must look in large measure to Christian schools, the yearly output of which is far more valuable than the product of our mines and factories and farms.

Says the editor of the Pittsburg Advocate: "The great university of to-day, with its thousands of students, does not devote the attention to character-building which a real college should give, and our smaller schools are making a fatal mistake in so far as they are aping their more bulky neighbors, and striving to become mere mind-shaping machines. The world wants men, not mere mental prodigies. The heart is worth as much as the mind, and character is more to be sought after than learning."

While Methodism has no reason to be ashamed of the educational work she has already done, it is evident that she must now provide more adequately for her schools, or suffer serious loss. Should the church alone show lack of enterprise? Ought we to rest content with old methods and appliances when the times urgently demand better?

MEN WITHOUT A COUNTRY.

On account of the large degree of civil and religious liberty which the people of this Republic enjoy, it used to be supposed that this was the last country in the world where the doctrines of anarchism would find advocates. In fact, not until a few years ago was it believed that anarchism could find promoters at all in this land of freedom, of equal rights, and of matchless advantages. As the editor of the Times-Democrat well says:

"From this wild dream we were awakened by the Chicago Haymarket affair, which brought to light the fact that anarchism had flourished in the shade of the American flag, and had spread as fast over this country as in any part of Europe; that the anarchists had their clubs, their orators, even their newspapers; and that they taught the same doctrines here as abroad—that all government is wrong and must be struck down; that a democracy, with its police, is as objectionable as an empire with its soldiers."

For several years past anarchists have been forgotten, but it has been made plain by recent developments that they are still here in considerable numbers, and that they are too dangerous to be let alone.

It turns out that the anarchist who, a short time ago, assassinated the King of Italy, lived for a year in Paterson, N. J., which, it seems, is the home of a large number of anarchists. Shortly after the occurrence of this tragic event several hundred of them held a meeting in Paterson, in which they expressed much gratification over the death of the King, who was one of the best rulers Italy has ever had. Several citizens of that city who protested against letting these enemies of government use the public schools at night to teach and propagate their doctrines, have received threatening letters from them.

On the fifth instant an anarchistic riot occurred in Chicago, in which twenty-five people were badly bruised in a struggle with forty-five policemen who were summoned to quell the disturbance. A mass meeting had been called at a certain hall where speeches were to have been made anent the execution of the King of Italy. Five persons were arrested and a large quantity of anarchistic literature was secured by the police.

During the present century sixteen or more prominent rulers have been assassinated, nearly all of them without the least justification growing out of tyranny or cruelty; while a number of unsuccessful attempts have been made upon others, among them being the Queen of England. The majority of assassins, it appears, hail from Southern Europe, the Italians unfortunately having a bad pre-eminence among them.

Anarchism is libertinism run mad, and is one of the most pernicious and monstrous doctrines ever propagated among men. The anarchist dreams of a time when every man shall be free to do absolutely as he pleases, when there shall be no restraint of law or society, when all government shall have been abolished. According to his program, marriage is a grievous wrong, the holding of property a crime, and organization is impossible and indefensible. Not only so, but anarchism repudiates even the government of God, its fanatical aim being to make man superior to everything in the universe but himself. "If there be a God," said a leading anarchist, "I will tear him from his throne." Yea, its hellish schemes and fiendish deeds are but the legitimate offspring of blind atheism and unbelief. The man who wholly disbelieves in God and in future retribution is ready to commit any crime.

During the bloody reign of terror in France, near the close of the eighteenth century, after the revolutionists had done their utmost to subvert the influence and institutions of Christianity, so frightful was the resulting chaos, that when Robespierre became dictator, he realized that the Revolution had gone too far, and though he wished to sweep away Christianity as a superstition, he did not believe that a state could be founded on atheism. Said he: "The idea of a great Being who watches over oppressed innocence, and who punishes triumphant guilt, always will be popular. If God did not exist, it would behoove man to invent him." Rightly has it been said that "anarchism is the philosophy of despair."

Since toleration and liberty seem not to have had any effect in taming and reforming the propagators of anarchy and of the justifiableness of assassination, it looks as if the time had arrived in this country when sterner measures will have to be used to suppress these dangerous enemies of society and of government. They that take the sword must perish with the sword.

There must have been some ground for the recent rumors of anarchistic plots against the life of President McKinley. The welfare of our country, as well as respect to the welfare of Europe, demands that the United States shall not be allowed to become the spawning ground of anarchism. All persons suspected of being anarchists, or known to be such, ought to be rigidly excluded from our shores. Anarchistic newspapers also ought to be suppressed.

LET US WORK WHILE IT IS DAY.

The season allotted for the prosecution of our great Twentieth Century Movement is swiftly drawing to a close, and in a few months more the most magnificent opportunity the church has yet had for expressing gratitude for signal blessings, and for equipping herself for more effective service, will have completely and finally passed away. While many of our people have responded nobly to the call for a generous thank-offering to be devoted to the endowment and enlargement of our educational institutions—none of which are as fully equipped as they should be—there is a vast number in our Zion who have not yet been reached by the worthy educational movement now in progress, and who seem to think that they have no part nor lot in the matter. Now is the time for Methodism to demonstrate anew her ability to reach the rank and file of her membership, and to arouse deep and general interest in the momentous work of Christian education. Every pastor in Southern Methodism should be upon his mettle, and should resolve that no charge of lack of zeal and perseverance shall be laid at his door.

This movement is too important and too opportune for us to be satisfied with partial success. No leader or church member has done enough until he has done his best. Faithfulness and enthusiasm in presenting the claims of this movement will tell just as surely as these qualities do in other directions. Of course, there are a few mean-spirited Methodists here and there who do not believe in thank-offerings or in "eddication," but we are loth to believe that their tribe is very numerous.

The night cometh when no man can work, and now is the hour for every pastor who has not already done so to press the battle. In a few weeks the brethren will be so busy getting ready for Conference that it will be well-nigh impossible to push the Twentieth Century Movement vigorously. Above all, let us not fail to pray daily for a mighty quickening of the spiritual life of the church. Let us not dishonor God by doubting his readiness to bless our Zion. Hardly a day passes that does not bring glorious tidings of the outpouring of God's spirit upon workers here and there.

"SOUL, IS IT WELL WITH THEE?"

What can exceed the madness of the man who repeatedly trifles with his conscience, and persistently puts away thoughts of his duty to God and of the issues of eternity? Can God be annihilated by means of refusal to acknowledge him? Does forgetfulness of death stay his approach for a moment? Do not hundreds of business men hug to their bosoms the vain excuse that they have not time to be religious? And yet we owe every moment of our existence to the mercy of God.

Says the editor of the Central Advocate with striking truth: "Ah, soul, thou canst not laugh aside the grave; thou canst not jest aside eternity; thou canst not with thy buyings and sellings crowd aside the judgment bar of God. Oh, soul, what will it profit thee to have drunk life's rich wine to-day, if through an endless eternity thou must taste the dregs? Soul, the time is short. The judge is at the gate. To-day is thy judgment day. Soul, is it well with thee?"

A NEW BOOK.

THE MAKING OF A MAN. By James W. Lee. New and revised edition. 12 mo. 377 pages. Cloth. Price, $1.25. Chicago, New York, Toronto: Fleming H. Revell Co.

When this book first appeared several years ago it attracted wide attention, and elicited very favorable comment from thinking men. It is in reality a bright, able and highly instructive volume, and is calculated to deeply impress the reader with the nobility of man's nature, the grandeur of his destiny, and with the providential provision that has been made for every human want and aspiration, whether pertaining to the physical, social, intellectual, moral, esthetic, or spiritual nature. The author is a man of large intelligence, philosophic mind, and keen penetration, and evidences thorough mastery of his subject. He believes strongly in man's immortality and spiritual worth, and dwells upon the importance as well as the means of making the most of ourselves. In this book materialistic theories are antagonized and punctured, and man's divine origin is set forth in clear and convincing light. It is a book to stimulate thought, inspire hope, and fortify faith. The author, in revising it, has availed himself of recent developments in philosophic thought, and in other ways has enhanced its interest and value. We heartily commend it to all who are interested in the study of man, the crowning glory of creation.

CRYSTAL SPRINGS CAMP MEETING.

The annual meeting on the famous Hennington Camp Ground, near Crystal Springs, Miss., was begun Thursday evening, Aug. 9, and closed the following Wednesday evening. It was an occasion of great grace and power. The writer has never attended a meeting there that was so full of earnest work on the part of the preachers, and so free from questionable methods and sensational preaching. The Spirit of God was present and honored all the work. Many sinners were happily converted, and Christians by the score were edified and strengthened.

Bishop Key and Rev. Lewis Powell, of Nashville, did most of the preaching. Their sermons were delivered in demonstration of the Spirit and with power. It was old-time Methodist preaching that awoke joyous response in hundreds of hungry hearts. Bishop Key preached seven times. Every message was evidently from heaven. They were pure gospel sermons, delivered with great simplicity and earnestness. The Spirit fired the good Bishop's heart, and stirred the hearts of those who heard him.

Bro. Powell preached thirteen times. His sermons were all good. The association acted wisely in engaging him for the meeting. His presence and work were productive of great good. He will attend the meeting next year. Certainly the association could do no wiser thing than to have him come again. Bro. Powell's preaching was scriptural and intensely spiritual. Immense congregations heard him from time to time, and all were delighted.

The attendance of preachers was very small. Revs. R. J. Jones, J. T. Leggett, W. B. Lewis, W. T. Griffin, H. C. Brown and T. W. Adams were present. Bro. Brown and Bro. Leggett preached one sermon each. Their sermons were greatly enjoyed. Bro. Lewis was so much afflicted with a carbuncle that he could do but little. Bro. Jones was full of work from beginning to end of the meeting, giving general direction to the services, and frequently leading the congregation in fervent prayer. Rev. T. W. Adams contributed his mite to the success of the meeting by conducting the morning prayer services and by preaching three sermons.

The association made delightful provision for the comfort of the preachers. Nice rooms in the new and handsome hotel were fitted up for them, and they were fed most bountifully and richly at the cottages of the tenters.

No account was kept of the number of persons converted. Every worker was too busy trying to lead souls to Christ to give any thought to counting those who professed. Many were converted. Taken altogether, it was the best meeting held there for many years past. T. W. A.

NOTES.

No Christian can be blameless who is not guileless.

***

Bishop Fitzgerald is sojourning in the mountains of North Carolina.

***

While the gospel can be propagated in spite of ignorance, it is not the friend of ignorance.

***

The membership of the M. E. Church in Chicago has doubled twice in the past fifteen years.

***

The camp meeting at Talisheek, La., will begin on Thursday before the fifth Sunday in September.

***

We had a pleasant call, on last Monday, from Rev. F. G. Hoontt, the faithful pastor at Covington, La.

***

Rev. J. E. Dickey, of Atlanta, Ga., has recently secured sufficient funds to obtain a fine telescope for Emory College, Oxford, Ga.

***

The Midland Methodist, of the twenty-second instant, was a "missionary number." It was a highly creditable and edifying issue.

***

We regret to learn that Rev. W. F. Rogers, of the Corinth circuit, North Mississippi Conference, is very ill with fever. Earnest prayer is requested for his recovery.

***

A card from Rev. J. E. Cunningham, the pastor at Rosedale, mentions that he expects to start soon on a trip to the Ozarks to visit relatives and get a needed outing.

***

We regret to learn of the illness of Rev. R. C. Callaway, of the East Grenada circuit, North Mississippi Conference. His work is temporarily being attended to by a faithful local preacher.

***

The delegates to the Louisiana Conference from the Opelousas district are: W. L. Doss, of Gueydan; C. Girard, of Lafayette; A. Hoffpanir, of Rayne, and Geo. Price, of Lake Charles.

***

A brief note from Presiding Elder Dye, of the Durant district, says: "This district will do no great thing, I fear, because of the failure in crops, both corn and cotton. Still we are striving for victory."

***

The Sunday-school Magazine, for September, appears in a new and very tasty cover, and as to contents, exhibits the highest excellence. We congratulate Dr. Atkins and his assistant upon the splendid service they are rendering as Sunday-school editors.

***

Rev. B. F. White, pastor of Dryades Street Church, is now taking a much-needed vacation, most of which will be spent at Alexandria, La. Accompanied by his wife, he left the city last Saturday for Opelousas, where he went to pay a short visit to his only living sister. He will be absent about three weeks, during which time his pulpit will be filled by Rev. W. D. Kleinschmidt, of this city.

Presiding Elder S. S. Keener, of this city, has been suffering for the past ten days from a severe attack of rheumatism, and in consequence has not been able to fill his appointments for two Sundays. We are glad to learn that his condition is now much improved.

***

The corner-stone of the new Fourth Avenue Methodist Church, Louisville, Ky., was laid with appropriate ceremonials on the twenty-second instant. Addresses were delivered by Bishop Morrison and Dr. Lloyd. It is claimed that when completed, this will be the finest Methodist Church in Kentucky.

***

Secretary Scarborough has kindly favored us with a copy of the Third Year Book of the Sunday-school Board of the Mississippi Conference. It is a neat and splendidly prepared pamphlet of a hundred, or more, pages, and is packed with interesting and profitable information regarding Sunday-school work.

***

Reports of gracious revivals are coming in thick and fast from various parts of the field, and indicate most plainly that there is far less occasion than some of the brethren think for raising the cry that the church is cold and dead. Read the revival notes in the ADVOCATE and other church papers, brethren, and take courage.

***

We note with pleasure that our highly esteemed friend, Rev. Henry Beach Carre, of this city, who has been absent a couple of years in Germany doing post-graduate work, has completed his course of study and is now on his way home. He expects to reach the Crescent City early in September. A joyful welcome awaits him.

***

Pastor M. L. White, of the Carthage (Miss.) charge, continues to meet with gratifying success in the holding of protracted meetings. He has just closed two fine meetings, one at Singleton Church, and one at Rocky Point. He writes that twenty persons were added to the church and many were moved to a better life. He was assisted by Rev. H. P. Moore.

***

We announce with much sorrow the death of Rev. John Akin, a faithful local preacher of our church, who passed away on the twentieth instant at the home of his son at Weldon, La. Bro. Akin was eighty-four years of age, and had been preaching sixty-five years. All of his life was spent within the bounds of the Lisbon and Summerfield charges. He had been a regular subscriber to the ADVOCATE from its first issue. A good and useful man has entered into rest.

***

The following gratifying report was received a few days ago from Rev. J. B. Randolph, of the North Mississippi Conference. He says: "We have just closed our second protracted meeting on the New Albany circuit. Rev. H. T. Gaines, of Iuka, and Rev. J. B. Herron, our local preacher, were both with us and rendered faithful service. The Lord blessed us wonderfully. The entire church was strengthened spiritually. We had 12 conversions and 17 accessions to the church."

***

The August number of the Review of Missions is devoted to the subject of "Medical Missions," and contains several papers of extraordinary interest. We do not see how anyone can read these articles without being thoroughly convinced of the duty of the church, not only to continue such work, but to engage in it more extensively. The results recorded are nothing short of marvelous. The Review of Missions is undoubtedly a superb missionary periodical, and never fails to contain highly attractive and edifying matter. Each number is adorned with several fine illustrations.

***

We quote below some wise words from Editor Glenn regarding the circulation of the official organ of Methodism in Georgia. If the name NEW ORLEANS ADVOCATE, be substituted, his remarks are equally applicable in this section, and we say "Amen" thereto: "In the midst of your revival work, brethren, don't forget the Wesleyan Advocate. Bishop Candler said recently: 'Your religious literature underlies all your church work. Its circulation is, therefore, a matter of vital importance.' Push the interests of the Wesleyan. Busy as you are with other matters, you can not afford to neglect the best interests of Methodism by neglect it."

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss. EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

We have heard a dozen echoes from the Atlanta Conference, and all pronounce it a great success. We believe it will tell greatly for good in our beloved Leagnedom.

We want to thank Baton Rouge, New Orleans, Crowley, Lake Charles, and a few other places, for the nice batch of news we hope they are going to send in to the editor next week.

Louisiana is in the rear of the line on League matters. We have as fine a class of young people as there is in the world. They are as devoted as any to their church; they are capable of taking a place in the very front of every good movement, and yet they have not done so in this. What is the trouble? District chairmen, let us use the opportunity you have in your hands. The whole matter of League extension in the State has been placed almost wholly in your hands. You can do it if you will. Ask the pastors of the charges where there are no Leagues to let you visit his church and organize a League. Then organize the District Leagues into a district organization as soon as possible. Let us enter into the new century with 150 Leagues in the State, and then let us double that number in the first year of the new century.

REPORT FROM CALHOUN, LA.

MR. EDITOR: On the eleventh instant we closed an eight-day meeting at Calhoun, Rev. H. R. Singleton doing the preaching. His preaching was well accepted. While no great excitement prevailed, yet sinners were converted and believers edified.

Saturday was made rally day, dinner on the ground. At 11 A. M., sermon on Twentieth Century Movement; at 2:30 P. M., an able missionary sermon. A subscription of $45 was taken on Twentieth Century Movement. This, added to $17.25 previously taken up, makes $61.25 for Calhoun. Much sickness prevailed, or results would have been better. Absent parties will subscribe later. Sickness has been a great hindrance to protracted services throughout the work.

H. W. LEDBETTER.

Calhoun La., Aug. 22, 1900.

NOTICE.

The program for the Sunday-school Rally Day for foreign missions will be ready about Sept. 1. They will be sent free of charge upon application.

We trust that as many schools as possible will observe this day.

W. R. LAMBUTH.

Nashville, Tenn., Aug. 23, 1900.

If you Feel Depressed
Use Horsford's Acid Phosphate.
Dr. W. E PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

WARM WELCOME TO A NEW PREACHER.

We reached this progressive little city on Friday, the seventeenth instant, after a long, tedious trip. We found a neat, well-furnished parsonage, and one of the handsomest and best equipped churches in the Conference. The people have been exceedingly kind to us, and welcomed us with open hands and hearts. Our every want has been most generously supplied. The climax of their kindness was reached last night in an over-abundant "pounding." Now that the "storm" has subsided and the "calm" appeared, our store-room presents a pleasing aspect; all needed substantials, enough to last us till Conference, or longer, and delicacies enough to satisfy the most fastidious epicure. While the church is not in the desired working condition, we have visited a goodly number of the membership, and have met with encouragement and sympathy on every hand, and feel confident that we can secure a good report by Conference. We desire the prayers and sympathy of the brethren in this work, and trust that God will lead us to accomplish the needed work here.

ROBT. W. VAUGHAN, P. C.

New Iberia, La., Aug. 24, 1900.

CHURCH DEDICATION.

The new Methodist Church at Poplarville, Miss., is to be dedicated by Bishop C. B. Galloway, D. D., on the third Sunday, sixteenth day of September, proximo. Former pastors are invited to be present. These, with other parties who expect to attend, will please notify me, and entertainment will be provided. A great day, and greatly to be enjoyed, especially by those who have labored so hard for the erection of the building, is expected. God be glorified.

B. S. RAYNER, P. C.

Lumberton, Miss., Aug. 22, 1900.

REVIVAL ON THE INDIANOLA CHARGE.

A card from Rev. W. H. Sanders, the pastor at Indianola, Miss, dated Aug. 24, says:

"Closed a meeting at Fair View on the Indianola charge last Sunday, the nineteenth instant, with 24 accessions to the church, and more will join later. Was assisted by Revs. L. A. McKeown and G. W. Harbin. The whole community was generally stirred and the church sprung to a greater activity than it has had for years. The work done will remain, for it was the work of the Holy Ghost. People shouted at church and shouted at their homes."

Bishop Charles B. Galloway recently spoke to the State Baptist Assembly at Mt. Vernon, Ohio. C. K. Warner, writing to the Western Advocate, says: "His theme was, 'A Southerner's View of Education and Patriotism.' As a finished product of a cultured mind, it certainly stands in the front rank of eloquent addresses. Profound thought uttered in rich, melodious tones, beautiful similes, thrilling in illustration and argument, and a peroration that held the audience in breathless attention, were characteristics of this truly marvelous address. The applause at the close amounted to an ovation as the eager multitude pressed round to grasp the hand of this leader of our sister church and representative of our beloved and united country."

THE GATE CITY OF THE SOUTH.

The Gate City of the South is not only a great railroad and commercial center; her schools and colleges of various kinds are attracting annually thousands of students from all over the South. The Atlanta Dental College, whose announcement appears in this issue, shows an attendance of 200 students. Write the dean for a catalogue.

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This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

NOTICE.

To Pastors of the Mississippi Conference:

Dr. Hammond urges me to send him on the twentieth of each month the statistics of the Twentieth Century Thank-offering. I am entirely dependent upon the reports sent to me by you. I suppose that your presiding elders have placed blanks into your hands for that purpose. Though it is late, fill out, please, the one for August and send to me, and then hereafter send each month before the twentieth day. Even though little or nothing has been done, nevertheless report, and oblige,

H. G. HAWKINS, Conf. Sec. Ed.

Madison, Miss., Aug. 25, 1900.

NOTE FROM BRO. M'DONALD.

MR. EDITOR: We moved this week to Providence Camp Ground. We will not have a camp meeting this year. Our move is to this place as a health resort. There are two other families here. We expect to start a Sunday-school to-morrow, and will begin a prayer meeting next week. Our circuit work is progressing very well. I will be much obliged for my correspondents to write me at Rockport, Miss. A goodly number of my charge are sick with chills and fever.

C. MCDONALD.

Rockport, Miss., Aug. 18, 1900.

President A. F. Watkins is to be congratulated upon having secured such a fine corps of teachers for the coming session of Whitworth College. On our first page will be found a full list of the new faculty, which has just been completed.

Thirty anarchists were arrested in Rome recently. They had barricaded their rooms, and were captured only after a fierce struggle.

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ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.

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July 28, 1899.
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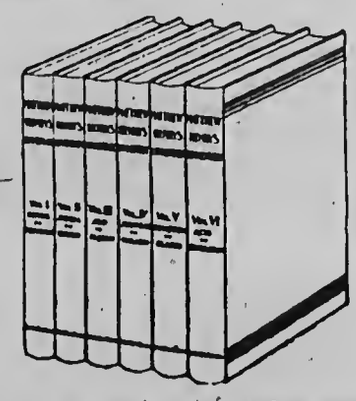

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The fire which destroyed the immense Swamp Root medicine plant of Dr. Kilmer & Co., July 1, was the most disastrous which has ever occurred in Binghamton. However, the Kilmers resumed business next morning, though not at the old stand, which is a heap of smouldered ashes. While the firemen were yet pouring water on the burning Chenango street establishment, the Kilmers were arranging to do business somewhere else.

That this great industry might not be crippled for a moment, through the courtesy of other prominent firms and citizens, the large factory and adjoining buildings on South street were vacated for the benefit of the Swamp Root people, and possession was taken immediately, and here, by Monday, July 8, this new, temporary factory will be turning out Swamp Root; the great Kidney Remedy, in quantities of about 60,000 bottles per day, and in two or three weeks' time the full capacity of more than four times that amount will be produced. The immense demand for Swamp Root will thus in no way be interfered with.

On the old site, with adjoining property which has just been purchased, will be erected immediately an absolutely fire-proof six-story structure, plans for which have been nearly completed.

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Write for Catalogue. Next session begins Sept. 19th.

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Home Circle.

WANTED—A BOY.

Mr. A, the rector, is dying to-day,
With the hope of heaven on his face;
He'll be missed in the pulpit and home, when we pray.
Wanted—a boy for his place.

Mr. B, the judge, is dying to-day,
With the lines of true life on his face;
He'll be missed on the bench for many a day.
Wanted—a boy for his place.

Mr. C, the doctor, is dying to-day,
And a sympathy beams on his face;
He'll be missed in the homes, when disease comes to stay.
Wanted—a boy for his place.

Mr. D, the drunkard, is dying to-day;
Oh! the marks of sin on his face!
He'll be missed at the club, in saloon, in the fray.
Wanted—a boy for his place.

—Selected.

HOW A PORTER ROSE IN LIFE.

A young man once wrote to me from the country that he would like to have me get him a clerkship in a store. I wrote him to come down—that I would get a place for him. He replied that he did not like to come down until the place had been secured. I told him not to wait for that, so he came. The morning after his arrival in New York, I took him to a large jobbing house, and told the principal man there that I had brought from the country a boy who wanted a place. "What position do you want for him?" I was asked. I replied that I would like him made assistant to the chief porter. The principal said that he could give him that kind of position; but the young man called me aside, and told me he could do better for himself than to take such a place, as he had been a clerk in a country store a year. "Never mind that," said I. "Your being in a country store won't help you. Take the place I have gotten for you, and do the work better than it has ever been done before." He was not pleased, but took my advice, and started at wages of about five dollars a week; and I have no doubt he did the very best he could, for he was advanced several times in the course of the year. When he had been there something less than a year, he came to me, and told me that he had received a proposition for three years, at a thousand dollars for the first year, twelve hundred and fifty for the second, and fifteen hundred dollars for the third. I told him that was very good, but not to commit himself for any such length of time, as I believed there was something better and higher for him to do, and that he would soon be able to do it; but meanwhile to keep right along as he was, doing the work they gave him to do.

Before two years had elapsed he found a better position for himself elsewhere, and he achieved it by learning the lesson of beginning at the bottom and working up. He took up the new work in the same spirit with which he began the old—with the determination to master the work and do it better than anybody else had done it. He has been steadily going forward year by year, until to-day he is worth about two millions.—C. P. Huntington, in Success.

WORK AND HEALTH.

Much has been said about the evil effects of overwork and the necessity for proper periods of rest. The point has not been too strongly urged; but it must be remembered, at the same time, that the best health is enjoyed only by hard workers.

The athlete's arm attains its size by virtue of the greater quantity of nourishing blood attracted to it by the severe exercise which it undergoes. The mental athlete accomplishes his extraordinary amount of brain work only after years of mental training and effort. Rarely do the parts thus exercised fail. The neglected functions and organs are more often the cause of the "break-down."

Work is essential to health. Health in its perfection is found only where both brain and body are active; and it is possible that the keenest health has been enjoyed by the hardest workers in the fields of both mental and physical labor.

Sir Walter Scott, whose work stands as a monument to his industry as well as his genius, was, we are told, most indefatigable in his pursuit of physical exercise of all kinds, in many of which he excelled, and in which he could tire most men as easily as he could excel them in feats requiring long-sustained mental effort. Much the same thing is told of Goethe. These men fulfilled to the utmost the advice of the adage: "Work while you work, and play while you play."

Those whose enjoyment of life is largest, and whose accomplishment of work is greatest for the longest time, are those who go into their work and play in a whole-hearted fashion, or as it is often expressed, "for all they are worth." For such health is supplied in greatest measure.

The best health is not to be found in the indulgence of "loafing," which is neither rest nor work; it is generated rather by the alternate exercise of brain and muscle. By this means both are flushed with the fluid which gives health and life to all the tissues—the blood.—Baptist Standard.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D., DR. HATHAWAY & CO., 420 B. Main St., Cleveland Block, MEMPHIS, TENN.

"DID GOD SEND YOU, SIR?"

A gentleman saw two children before him in the cars, a boy and a girl. Both looked tired. They were dressed poorly, but neatly, and were traveling alone.

Toward noon the little girl got up from her seat. Presently he found her kneeling on the floor, with her head bowed in the cushion. Was she sick? Did she find this an easy way to sleep? No, she was praying.

"What are you doing, my little girl?" he asked her when she got up.

"I was saying, 'Our Father who art in heaven,'" she said.

"And what were you saying it for now?" he asked again.

"I am so hungry," she said.

"We have been traveling two days," said the boy, "and our luncheon is all gone."

The gentleman wished he had something in his pocket, but it was empty. At the next stopping place he went out himself and bought something for the children to eat.

When he handed it to the child she said, looking up with a blush of joy upon her face: "I knew it would come! Did God send you, sir?"

Yes, God sent the gentleman. The child did not see how the ears were to furnish the "daily bread," going so fast, and no pantry. But the Son of God taught her to pray, "Give us this day our daily bread," and the little girl believed it. She asked him, and God knows ever so many ways to answer our prayers. You see he used a kind gentleman to answer hers.

There is a small word in the Bible of which some people may ask: "What does it mean?" The word is "faith." What is faith? It is asking God, believing and trusting him. This is what the little girl did, and it is the kind of asking which God wants us to do.—Our Young Folks.

THE EXTRA STITCHES.

Two young girls were engaged in stitching flannel dresses for the poor of the parish.

"Now we have completed our garments, our work is finished for this season at least," said one of the two girls, with a sigh of relief.

"No, no; wait a moment, just a few moments more," replied the other; and going into an inner room, she returned with some skeins of crimson silk and a few knots of ribbon and lace.

"Why, what are you doing?" asked her companion with surprise, as the deft fingers swiftly fashioned a dainty edging of crimson silk, frilled in the soft lace at neck and sleeves, and fastened on the bright ribbon here and there.

"These extra stitches just take a moment," was the answer, given with a blush, "and I want to make the dress pretty for some mother's baby."

As the great pile of dresses was distributed to the needy that cold Winter, one hard-visaged woman burst into tears, and hid her face in the folds of a little dress trimmed with lace and ribbons.

"Oh, to think of some one doing this for my poor baby! I didn't think anybody cared," she sobbed.

"God cares for you and your baby," said the reverent voice of the pastor, who had long sought an opportunity to reach this hardened heart. And for the first time the woman was willing to listen to the sweet old story.—Selected.

A GAUGE OF CO-EDUCATIONAL SCHOLARSHIP.

Miss Mary E. Woolley, the new president of Mt. Holyoke College, is the daughter of a Congregationalist minister. She was graduated at Wheaton Seminary, Norton, Massachusetts.

In 1891 Miss Woolley went to Dr. E. A. Andrews, the president of Brown University, and asked permission to enter that institution as a special student in history. This permission was granted.

During her first year in Brown, Miss Woolley was a marked figure on the campus and in the library, where she usually could be found in the afternoon poring over some old Latin book or hunting out some buried historical fact. Her quiet, steady manner of work was an inspiration to the men, and many of them did more faithful work because of her presence in the class-room. Great things were prophesied of her. Dr. Andrews predicted that some day Miss Woolley would be at the head of some one of the large women's colleges. She was not only interested in the studies, but in everything else pertaining to college life, and was thoroughly up on the victories of the Brown ball nine.

She was asked what she found to be the difference between the men and the women in the college. Her reply was characteristically frank: "The girls study harder; the men think more."—Saturday Evening Post.

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SNUB NOT AT ALL.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his dullness in lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub any one; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

Do not snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of Winter.—Great Thoughts.

GETTING THE GREATEST GOOD FROM BOOKS.

"Summer reading is often largely composed of fiction, and if we choose good novels and bright, wholesome short stories, we are not exactly wasting our time, although every one of these long Summer days ought to give us a return in something besides entertainment and amusement," writes Margaret E. Sangster, in the July Ladies' Home Journal. "I fancy that most girls would be the gainers by keeping on hand a good, strong book, a volume of history, or biography, or travels, or essays, and devoting a portion of their time to it each morning or each afternoon consecutively, keeping a bookmark at the place where they break off, and moving it on day by day. If, added to this, each girl would keep near her a little blank memorandum book in which she should enter dates, copy passages which impress her as worth remembering, or write her own comments on what she reads, she would gain an incalculable store of mental wealth by the Summer's end."

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"Bread is strength, beer is weakness." There are in the United States every year about 65,000,000 bushels of grain used in making beer. The grain will weigh on an average about fifty-three pounds per bushel, which will make forty pounds of flour and sixty pounds of bread, so that the 65,000,000 bushels of grain would make 3,900,000,000 loaves of bread that will weigh one pound each. If we employ one hundred bakers to bake this bread, and each man can bake one hundred loaves every hour, working ten hours a day, it will take the one hundred bakers one hundred and seven years to bake the whole batch, and have them work 365 days in a year.—Exchange.

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IN MEMORIAM.

THOMAS NORMAN NORRELL was born in Claiborne county, Miss., near Port Gibson, July 4, 1815, and died April 3, 1900.

When but a small boy, six years of age, he lost both parents, and his boyhood life was quite a hard one. For several years after the death of his parents he lived on the old homestead with his brother-in-law. After this he lived here and there, wherever he could find a home, until he reached manhood. His early life was filled with hardships, and his educational advantages were very limited, yet he was fond of reading, and in this way acquired much information, which, to some extent, stoned for his lack of schooling. When quite a young man he moved to Hinds county, Miss., and thence to Rankin county, where he made his home until his death, except a few years spent in Yazoo county, near Satartia, and the last year of his life was spent at Terry and Stees's Creek, Miss., with his daughter, Mrs. W. C. Ellis.

Bro. Norrell was happily married on Feb. 25, 1845, to Miss Frances Parker, of Brandon, who was a fit companion for him in every sense, and who preceded him to the better world only two months. Their married life was exceedingly happy. I don't think I ever knew two more congenial spirits, and two more thoughtful of each other. To them were born seven children, two of whom went to heaven in their childhood. Three daughters and two sons remain to do honor to their departed parents. The two sons are holding honorable positions in the government in Salt Lake City.

Bro. Norrell was converted at a camp meeting held at Sinai, in Rankin county, Miss., in 1854. One of his daughters writes of him: "Small child though I was, I remember how promptly and unfalteringly he took up his Christian duties. On the night of the same day on which he was converted he held family worship, and from that day we had worship in our home." It was here, perhaps, that his graces shone brightest, revealing the hidden man in patience, cheerfulness, pious counsel, and in deep concern for his welfare, interest, love for its inmates, which was fully reciprocated.

Bro. Norrell was in many respects a strong man; very decided in his convictions. While charitable to other denominations, he was a loyal, ardent, joyful Methodist, rooted and grounded in the faith, knowledge and experience of Methodism. He believed in the class meeting and enjoyed the prayer service. It was in his home the preachers always met a cordial welcome. It was here I first learned to love and appreciate him. He was liberal to his church. As a steward and trustee, he looked well to her interests. He was a true friend and a safe counselor to his pastor. He was once elected and represented his county in the State Legislature. By industry and economy he had accumulated something more than a competency. He was a Mason, and was buried with Masonic honors by the fraternity. He often expressed himself in his later years as ready and willing to go when the Lord should call him. After the death of his companion, which was just two months prior to his, his wish to depart seemed to be intensified, and he seemed only to live in anticipation of that call. Having arranged all of his affairs, he was ready. The morning preceding his death he said to his daughter, Mrs. W. C. Ellis, "I have nothing to do but to die, and if it is the Lord's will, I hope it will come soon." That evening, at five o'clock, he passed peacefully away. Thus ended a beautiful and useful life. May the surviving children follow his godly example, and finally be reunited with their parents, and constitute an unbroken family that shall live with Christ forever!

Written by his former pastor,

J. F. ROBINSON.

IN MEMORIAM.

"Friend after friend departs;
Who has not lost a friend?"

WILLIAM WINANS DOUGLASS was born Dec. 7, 1832, in Wilkinson county, Miss., and died at his home near Oliva Branch, La., May 10, 1900. He was taken with a severe chill May 8, followed by a stroke of apoplexy, from which he never rallied, dying peacefully at 3.25 P. M., May 10. He was educated at Centenary College, and for a number of years engaged in school teaching, of which he made a success. The Civil War coming on, he was among the first to enlist in defense of his native land. He joined Company E of the First Louisiana Regiment of Cavalry, C. S. A., commanded by Col. John S. Scott, who was a half-brother to our friend. He served through the war, making a true and gallant soldier.

December 8, 1864, he was happily married to Miss Sarah J. Packer. Of this union were born nine children—four sons and five daughters. Of these, four sons and four daughters, all grown, with their mother, are left to mourn the loss of a loving, devoted husband, and a kind, indulgent father.

After the war he engaged in farming, and settled near Oliva Branch, which occupation he followed up to his death. He came of Methodist stock, his father being a local preacher in that church. He was a member of the M. E. Church, South, for more than thirty years, serving as steward, Sunday-school superintendent, and trustee. He was a liberal supporter of the church, and was ever the preacher's friend. For more than twenty-five years his house has been the preacher's home, and many an itinerant's heart will be made sad when it is learned that he is no more. That he had his faults, we admit, but he possessed many noble qualities, and his errors were of the head, and not of the heart.

Warm, generous, noble-hearted Douglas; many deeds of love and kindness, many acts of mercy hast thou done for the needy and distressed; kind and obliging as a neighbor and friend, nobly standing up for truth and right. The writer knew him intimately for more than twenty years, and a better, truer friend he never had, and by his death feels that he has sustained a personal bereavement. He will be sadly missed in the community where he lived, but, oh, how sadly will he be missed by the dear ones left behind! The large number of sorrowing friends and neighbors that attended his funeral attest the high esteem in which he was held. Although our friend left no testimony, being unconscious during his short sickness, yet we have a hope that all is well with him. We know that human sympathy avails not in an hour like this, but we would say to the loving wife, so sadly bereft; to the dear children, whom he loved better than life: You know where to find him; then it is your privilege to meet him at the beautiful gate, where he will be waiting and watching for you.

Farewell! farewell! my beloved friend; I hope to meet you in the city.

A FRIEND.

BLOUNT—WILLIAM BLOUNT was born in Posey county, Ind., Aug. 19, 1817, and died at his home in Lawrence county, Miss., May 14, 1900. He moved from Indiana to Mississippi when a mere lad. He was twice married—first, on July 13, 1838, to Miss Mary Loflin. Ten children were born to them, six of whom are living. In October, 1894, his wife was taken from him and carried to her reward in heaven. In November, 1895, he was married to Miss Susan Williams, who still survives.

Bro. Blount was an acceptable member of the Methodist Church for sixty years, and much of this time he was steward, in which capacity he was faithful and true. Much of his time was devoted to the interests of the church, and in contributing to her support he took the lead. He attended church regularly until a year or two ago, when he became so deaf that he could not hear the preaching, and about nine months ago he lost his eye-sight, and so spent his last days upon earth in physical blindness. During his last illness, which lasted about fifteen days, his suffering was great, but he bore it patiently and with resignation, and when death came he was both ready and willing to go—yea, more, he desired to "depart and be with Christ." Just a short time before his death he was questioned concerning his future prospects, and his reply was, "That is all right, and I had rather go than to stay." These words brought great comfort to the hearts of his grief-stricken wife and sorrowing children, and this scribe was present and shared in their joy.

In the death of Bro. Blount we sustain a great loss. Such separations are indeed grievous, but our loss is his gain, and if we will only follow his example, it is only a question of time as to when we shall meet him in that world where sickness and sorrow are unknown, and sad partings are no more.

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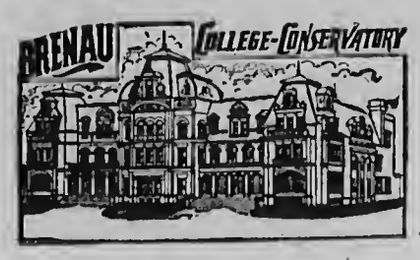

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P. S.—We can give no commission on renewals in connection with the above offer.

NEWS OF THE WEEK.

American troops sent to China on the transport Hancock have been landed at Taku.

A mob has burned the Japanese tempel at Amoy, China. Marines have been landed to restore order.

Further fighting has taken place near Tien Tsin. The Chinese were driven back with small loss to the allies.

The Black Flags, a band of savage and ruthless pirates, are reported marching on Peking to attack the allies.

The 1300 Cuban school teachers who have been in the United States for some time have sailed from Philadelphia for Havana.

The allies are said to have an insufficient force to police the city of Peking, and street fighting continues at intervals.

The situation at Peking is unchanged. The allies are waiting instructions from their governments before occupying the imperial city.

Detachments of the allied army are reported occupying the imperial city of Peking and holding positions at the palace gates.

There was a small race riot in New York, on Sunday, started by the shooting of a white boy by a negro. Several arrests were made.

President McKinley is seriously considering withdrawing the American troops from Peking, now that the legations have been relieved.

The War Department has again called upon Gen. Chaffee for a full report on the conditions in Peking. He has not yet answered former requests.

Under the ruse of the Boers demanding the surrender of the British garrison at Bank Station, De Wet crossed the river toward the Orange River Colony.

The population of New Orleans, according to the official count of the returns of the twelfth census, is 287,104. In 1890 the population was 242,039.

A report from Chee Foo says it is rumored that Russia, Germany and Japan have declared war on China, and invite England and the United States to retire.

William Jennings Bryan made a speech to a large audience at Manhattan, Kan., on Aug. 24. He declared that a policy of imperialism was impossible without a large army.

An experiment in rice culture is being made on Black Creek, near Scranton, Miss. It is estimated that seven acres planted in the grain will yield 350 bushels this year.

New Orleans is included among the cities selected by the Postoffice Department at which the pneumatic tube service investigation ordered by Congress will be conducted.

Because the general manager of the Taff Valley railway refuses to meet a representative of a labor union, not a pound of coal is moving in Cardiff, and 30,000 colliers are idle.

James Wilson, a negro ventriloquist, who made a rag baby cry on a street corner in Chicago, was mistaken for a kidnaper and chased by a mob. He narrowly escaped rough treatment.

The Italians at Louisville have protested to the papal legation at Washington against the refusal of Very Rev. Dr. Bonchet to conduct a solemn mortuary service in honor of King Humbert's memory.

Many transports with troops aboard are pouring into Taku. Late arrivals of United States troops include the Fifteenth Infantry, the Third Artillery and 500 marines, who are camped at Tien Tsin awaiting orders.

The Italian Government is taking precautions to prevent outbreaks Wednesday, when what is described as a popular demonstration against the Vatican for its treatment of Queen Margherita will take place.

The negro Peck, who caused the Akron, O., riot, last week pleaded guilty to the charge of attempted criminal assault, and was sentenced to life imprisonment and sent to the penitentiary. There was no demonstration.

Chinese Consul General Hoyow, at San Francisco, says there will be great danger in keeping United States troops in China. He fears there will be a terrible uprising all over the empire when it is learned that Peking is in the hands of foreigners.

South Carolina is to have an Interstate and West Indian Exposition in Charleston, Dec. 1, 1901, to June 1, 1902. The intention of this exposition is to show to the world the developments of South Carolina and the South during the last quarter of the Nineteenth Century.

WRITTEN IN BLOOD is the record of Hood's Sarsaparilla—the pure, rich, health-giving blood which it has given to millions of men, women and children. It is all the time curing diseases of the stomach, nerves, kidneys and blood.

All liver ills are cured by Hood's Pills. 25 cents.

Although the reports from South Africa indicate that the pacification of the Transvaal is making but slow progress, it is evident that, as far as the Orange River Colony is concerned, all resistance has ceased. The only considerable band of Free Staters remaining, that under DeWet, has gone north into the Transvaal, with the intention of joining General Botha, closely pursued by Generals Methuen and Kitchener. The remaining forces of the Boers are massing along the Delagoa Bay railroad, with a view to making a last stand there.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and $1 bottles.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. L. E. Cowen, recommended the Lemon Elixir to me. Ship me a half-dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles.
J. C. STANLEY,
Engineer E. T., Va. & Ga. R. R.

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Cor. Habersham and St. Thomas Sts., Savannah, Ga.

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Situation Wanted.

A young lady, who is a graduate of a Southern college, desires a situation as teacher. Address, I. H.,
Bridgeville, Miss.

Free Kindergarten Training-School.

The Training-school of the New Orleans Free Kindergarten Association offers an opportunity to well-educated young women who wish to fit themselves for the kindergarten profession. The rate of tuition is low, and board may be obtained at moderate prices. The new term begins October first. For full information address, Miss Katharine W. Hardy, 1202 Annunciation St, New Orleans, La.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.
Address
REV. W. C. BLACK.

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can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co, 4th and Locust Sts., Philadelphia, Pa.

Wanted.

A first-class male teacher, a married man preferred, in a town with about 150 educable children. Submit references with application; also state salary expected. Address E. A. Snthoff, or T. H. Riggle, Escatawpa, Miss.

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost common-sense educators in the land. Read his advertisement and see what he has to say.

MARRIAGES.

WILLIS WEAVER.—At the residence of the groom's sister, Mrs. W. M. Hutson, Lees ville, La., Aug. 5, 1900, by Rev. J. M Alford, Mr. L. W. Willis and Miss Zula Weaver.

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Both Sexes.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 15, 16
Como	22, 23
Senatobia	20, 30
Arkabutla, at Brooks	Oct. 5
Cold Water	0, 7
Batesville	13, 14
Courtland, at Pepes	20, 21
Burgess, at Love Joy	26
Eureka, at Mt Olivet	27, 28
Hernando	Nov. 3, 4
Longtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	28
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 2, 3
Houston and Wesley, at Houston	8, 9
Tupelo station	16, 17
Okolona circuit, at Egypt	23, 24
Buena Vista cir., at Pleasant Grove	29, 30
Montpelier circuit, at Palestine	Oct. 6, 7
Prairie circuit, at Prairie	9
Shannon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hopewell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at ——	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at ——	10, 11
Quincy circuit, at ——	17, 18
Aberdeen station	25, 20

W. W. WOOLLARD, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 1, 2
Oxford station	8, 9
Grenada station	15, 16
Grenada circuit	22, 23
Toccopola circuit	29, 30
Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Ebzy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov. 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G. PORTER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 2, 3
Starkville station	9, 10
Macon	16, 17
Shuqualak, at Salem	22, 23
Winston ville, at Hickory Grove	26
Hebron, at Hebron	29, 30
Columbus circuit, at Piney Grove	Oct. 6, 7
Crawford, at Trinity	13, 14
Brooksville, at New Bethel	20, 21
Tibbee, at Mayhew	27, 28
Columbus station	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17, 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 108, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept. 8, 9
Greenwood station	15, 16
Valden circuit, at Valden	22, 23
Carrollton and Mc Nerny, at McAnerny	29, 30
Winona circuit, at New Hope	Oct. 6, 7
Webb circuit, at Webb	13, 14
Black Hawk circuit, at Acona	20, 21
West circuit, at Bowling Green	27, 28
Itta Bena and Idon, at Itta Bena	Nov. 3, 4
McNutt, at McNutt	10, 11
Carrollton, at Edon	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

The trustees of church property will please have their reports ready at the fourth Quarterly Conference, made out according to Discipline.

J. H. MITCHELL, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis, at Bethel	Sept. 15, 16
Tom Nolen, at Tom Nolen	22, 23
Enpora, at Enpora	29, 30
Cumberland, at Shady Grove	26
Ebenezer, at Liberty Chapel	Oct. 6, 7
Lexington, at Tchula	13, 14
Belzona, at Belzona	20, 21
Kosciusko station	7 P. M. 28
Kosciusko circuit, at Smyrna	27, 28
Ethel, at Tabernacle	Nov. 1
Ackerman, at Salem	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Louisville	24, 25
Rural Hill	27
Pickens	Dec. 1, 2
Durant	7 P. M. 2

T. W. DYE, P. E.

CORINTH DIST.—THIRD ROUND.

Mantachie, at Center Star	Sept. 1, 2
Belmont	4, 5
Marietta, at Ozark	8, 9
Burnt Mills, at Forest Grove	11, 12
Jacinto	15, 16
Booneville circuit	19

W. M. YOUNG, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	Sept. 1, 2
Abbeville, at Liberty	8, 9
Shawnee, at Mt. Hope	12

J. W. HONNOLL, P. E.
Memphis, Tenn.

GREENVILLE DIST.—THIRD ROUND.

Gunnison	Sept 1, 2
Bollvar	8, 9

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct 0, 7
Sharon, at Sharon	13, 14
Canton	14, 15
First Church and Capitol Street	20, 21
Terry, at Byram	27, 28
Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughan's, at New Hope	10, 11
Benton, at Midway	11, 12
Tranquil	17, 18
Yazoo City	18, 19
Camden	24, 25
Fannin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues. 0
Steen's Creek	8,

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Providence, at Camp Gronnd	Sept. 1, 2
Westville, at ——	8, 9
Mt Carmel, at ——	10
Pearl, at Mt. Moriah	11
Caseyville, at Bethesda	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Holes	Oct. 6 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to anybody.

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

FOREST DIST.—THIRD ROUND.

Morton, at Zion Grove	Sat and Sun Sept. 1, 2
Rose Hill, at Hopewell	Sat and un 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 10
Shiloh, at Clear Creek	Sat. and Sun 22, 23
Decatur, at Good Hope	Sat and Sun 29, 30
Chunkey, at Concord	Sat. and Sun Oct, 6, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Hermanville	Sept. 1, 2
Warren	8, 9
Angutilla	15, 16
Rolling Fork	16
Utica	22, 23
Satartia	29, 30

E. H. MOUNGER, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta, at Quitman	Sept. 2, 3
Daleville, at Andrew's Chapel	8, 9

G. A. GUICE, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 10

W. L. G. HUNNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND

Vancleave, at Mt. Pleasant	Aug. 25, 26
Hattiesburg	Sept. 2 3

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Natchitoches, at Natchitoches	Sept 1, 2
Montgomery, at Colfax	5
Bunkie, at Wh to Chapel	8, 9
Dry Creek	15, 16

J. D HARPER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	0

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brusle, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Chenlere	Oct. 6, 7
Lake Charles	12, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	Aug. 30
Baton Rouge—First Church	31-Sept. 3
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Maurepas	7-9
Ponchatoula, at Springfield	10, 11
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Day's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
Baker, at Brookstown	4
St. Francisville, at Tunica	0, 7
Bluff Creek Camp Meeting	Aug 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank offering.

F. S. PARKER, P. E.

DELHI DIST.—THIRD ROUND.

Waterproof, at Wesley	Sept. 1, 2
Bonita, at Jones	8, 9
Monroe	9, 10
Floyd, at Oak Grove	15, 16
Delhi	22, 23

J. M. HENRY, P. E.

ARCADIA DIST.—THIRD ROUND.

Valley circuit, at Blocker	Aug. 30
Arcadia circuit, at Arcadia	Sept 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Gansville circuit, at Stloam	15, 16

B. F. CRAWS, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet Street	Sept. 2
White Castle	9
Burgundy Street	16

S. S. KEENER, P. E.

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

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L. T. FITZHUGH, A. M., President.

Christian Advocate.

VOL. 47.-NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 6, 1900. WHOLE NO. 2298

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

President McKinley has given the other nations which signed the arbitration treaty at The Hague a reminder that this government is very much in earnest in carrying out the provisions therein for the arbitration of international differences, by requesting former Presidents Harrison and Cleveland to accept appointment as United States representatives on the Arbitration Board. Each of the powers which signed the treaty is to have four representatives on the Board. In view of the probability of misunderstandings and disputes between the allied powers now operating together in China, the early formation of the Board of International Arbitration would seem to be wise.

The situation in China, or at least in Pekin and the immediately surrounding country, is absolutely unknown in Washington at this time, owing to breaks somewhere in the line of communication. The messages which have been received during the past three or four days have been a week, or more, old, and have contained little that throws any real light on the situation. There is a growing suspicion that messages are being held back by the Chinese, who control a portion of the land wires over which Pekin messages come, and that those which have come through have been purposely mutilated.

Those interested in the work of the Central Union Mission are much pleased with a favorable report made by the assistant attorney for the District of Columbia on an application of the mission to be exempted from the payment of water taxes, not only because it asks the commissioner to grant the request, but because it officially endorses the religious status of the mission. The claim of the district assessor was that the mission should pay the water tax because it charged a small fee for lodgings. The report of the attorney said on that subject: "The churches of our city derive income from their pew rents, colleges and other educational institutions charge and collect tuition fees, but they are all exempt from this tax, and properly so, on the ground that there is no profit to anyone in such income, if it can be so denominated, the same being wholly consumed, with many thousands of dollars in addition, in the religious, charitable and educational work to which the institutions are devoted. The Central Union Mission stands upon precisely the same ground in this respect, and, it is respectfully submitted, is entitled to the same consideration and action." The report quotes the act of Congress authorizing the commissioners to furnish water free of charge to orphan asylums, charity schools and institutions, and all churches, and then says: "In view of the apparent intent of Congress, the highly commendable nature of the institution, and the authorities, which justify a liberal construction of such exemption, I am of the opinion that the Central Union Mission is to be deemed a 'church' within the meaning of the provisions of the act of Congress quoted. That being so, the commissioners are authorized to furnish Potomac water to it without charge to an amount to be fixed by the commissioners, any amount in excess of which is to be charged for at the prevailing rate."

In acknowledging receipt of the Washington contribution for the India famine sufferers, the executive chairman of the New York committee quotes the following cablegram sent by U. S. Consul Fee from Bombay, Aug. 23: "Famine distress is appalling. Thousands will die of starvation unless rescued. Money is needed to buy both food and blankets. Are suffering from lack of clothing is terrible. The condition of destitute women and deserted children is specially pitiable. Many boys and girls are in heart-rending need."

A committee representing the Christian Endeavor, the Brotherhood of Andrew and Philip, and a number of Washington churches, has arranged for semi-weekly religious services, Wednesday and Sunday evenings, at Fort Meyer, where four companies of United States regular troops recently brought from Porto Rico are stationed. The sermon at the initial service was preached by Dr. E. Trumbull Lee, of Cincinnati, his theme being, "What Is Your Life?"

Reports from postal agents have caused the Postoffice Department to begin an investigation of the methods of numerous so-called investment companies, which are believed to be nothing more than lotteries under a respectable name. If the suspicions of the postal officials are shown by the investigation to be well founded, fraud orders will be issued against a lot of these concerns.

Rev. F D. Power, in an able sermon on the superiority of Christianity to all other religions, said: 'Christianity, compared with all other religions, stands pre-eminent. Christianity alone can point to evidence. It is historic. From the first hour to the present its origin and progress has been registered in contemporaneous and independent records, which the world accepts. Tacitus, Setonius, Pliny, are witnesses that can not be silenced. Christianity alone can show the fulfillment of its Founder's prophecy. It has become a great tree, shooting forth branches in which the fowls of the air have taken refuge. It makes all things new. It causes the wilderness to be glad and the desert place to blossom as the rose. It breaks the stony heart, sets free the guilt-burdened and earth-bound spirit. Which shall it be—Buddha, Socrates, or Christ? The religion of atheism, of morality, or of the Son of God? Nirvana, annihilation, uncertainty, or heaven? As the Lord loves you and calls you, and alone takes you and pardons you, comforts you and keeps you, and brings you home after the storm and peril are past, let it be Christ, now and always."

Washington, Aug. 29, 1900.

LAYING THE CORNER-STONE OF OUR CHURCH IN CUBA.

The following letter from Dr. David W. Carter, superintendent of our Cuban Mission, has just been received:

"MY DEAR BISHOP: I received your letter at Matanzas, and on my return found one from you awaiting me here.

"We had an excellent and very successful corner-stone laying. Inclosed I send you a program which, with some slight variations, was carried out. Mrs. Leland sang a sweet solo, not on the program, and added to the interest.

"The day was lovely. The blue sky arched over us, the sea breeze fanned us, and as it was 4 P. M., the tall building west threw its grateful shadow upon us. The streets on both sides of our walls were filled with people. They sat on the walls, on the building stones, on the curbing. They crowded all the neighboring houses. They stood and sat in uncomfortable positions through a two hours' service. The men uncovered and everybody was orderly, respectful and at times sympathetic. Carts and hacks turned back, and did not disturb us by passing. We had an organ, a piano, a violin, a flute, and a large chorus of adults and children to make our music.

"At a low estimate, one thousand interested spectators were present.

"I stood on the wall of the building, and for about forty-five minutes spoke on 'The Mission of Protestantism in Cuba.' It gave me an opportunity to disabuse the minds of the people of some errors and prejudices. The Lord enabled me to speak with ease and liberty, and I am sure good was done. It was the largest Spanish-speaking audience I ever addressed.

"As soon as we can get into our new house we shall move right forward. We took a collection and got $61 (U. S. currency). You should have seen Baker; he was one big, radiant, perspiring smile.

"Per contra: Late in the evening Baker's cook was passing the Carmelite Church, when one of the barefoot brothers was fuming, sweating, and kicking his pulpit, and jumping up and down, and affirming that his religion was the only one, the holy, apostolic, Catholic and genuine article. The Cubans know him and his brand of religion only too well.

"If we are not stopped for lack of funds, we hope to be in our church by Oct. 15. I do hope you will be able to secure the funds to finish this church without a break or hold-up. The moral effect will be very fine, and will be a demonstration to Matanzas that when we put our hand to a thing we can do it.

"These solid stone walls sunk deep into the ground tell them another thing: That we mean to stay here; that we are not simply here, as they have heard from many sources, while the United States army remains. They see we are rushing up our church at the very time the troops are leaving. They will believe in us, and more and more join us.

'Baker says to write you something like the following, and that you will see its resemblance to something you wrote him not long ago:

"'Send on the money!'

"'P. S.—Send on the money!'

"'P. S.—Send on the money!'

"'N. B.—Send on the money!'

"With love and esteem,

"DAVID W. CARTER."

Havana, Aug. 21, 1900.

That is a thrilling communication. It describes an occasion which marks an epoch in the history of the city of Matanzas—nay, more, in the history of Cuba.

Methodism has entered Cuba to stay until the island is redeemed. When Paul and Silas and Luke and Timothy brought the gospel first to Europe, entering the continent at Philippi, the event meant more than the battle fought by the Imperialists and Republicans of Rome, near that strategic city.

This corner-stone laying at Matanzas means more to Cuba and the Cubans than armies, captains-general, and new Constitutions.

The work must not stop. It must not be delayed even.

Some weeks ago, after the lot had been paid for and $2,500 of the building fund had been secured, I thought Bro. Baker was delaying too long the beginning of the work. Hence I wrote him a letter punctuated and postscripted with the exhortation, "Build that church." Now he rejoins, "Send on the money." It is a fair response.

It will require $4,000 to complete the house. As intimated, we have $2,500 secured. I want the remaining $1,500 by the fifteenth of October.

I echo Baker's cry throughout the church, "Send on the money."

Will every man, woman and child who reads this letter send me a contribution at once? "Send on the money." W. A. CANDLER.

Atlanta, Ga., Aug. 28, 1900.

Communications.

THE RELATION OF OUR FOUNDER AND EARLY LEADERS TO THE CAUSE OF CHRISTIAN EDUCATION.

(A paper read by Miss Mattie Lacy, of Shreveport, before the Shreveport District Epworth League Conference at Keatchie, La., Aug. 3.)

Daniel Webster says: "Knowledge doesn't comprise all which is contained in the word 'education.' The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled, and pure religious morality inculcated under all circumstances. All this is comprised in education."

Religion and education go hand in hand. Our studies have disclosed the fact that this is a Christian nation—that Christianity is wrought into the very bone and fiber and blood of our civil and social institutions. It is well for us to be reminded whence came our great educational systems and enterprises, and by whom they have been so well guided and nurtured. We should know to whom the America of to-day is so great a debtor. The spirit of Protestantism is the spirit of enlightenment, and has ever been the promoter and pioneer of education. It is a fact of history that with the revival of religion there has been the revival of letters. A quickened spiritual life in the church has inspired the nation with an increased mental activity.

Great men, by natural law, come forward in groups, but to insure the success and unity of a movement, there must be a solitary pre-eminence. While Charles Wesley, George Whitefield, John Fletcher and Thomas Coke were mighty auxiliaries, it is around John Wesley that the religious movement of the eighteenth century, called Methodism, centers. He was born at Epworth, England, in 1703. He had the great advantage of a noble, pious ancestry, and his early surroundings all conspired to prepare instruments fit for the kingdom of God. John Wesley was a graduate of the University at Oxford. While a student there his mother exhorts him: "Now, in good earnest make religion the business of your life, for, after all, that is the one thing, strictly speaking, necessary." This excellent advice was not lost upon him. He was ordained a deacon at the age of twenty-two. As he grew older he became more anxious to do good, and realizing that the world was his parish, set about his life-work. Following his rule, "We would not make haste; we desire to barely follow Providence as it gradually opens," Wesley began to prepare for the education of the children of his preachers, and for Christian education generally. He enlarged the school at Kingswood, and out of it grew the Kingswood School so famed in Methodist annals, for above half a century Methodism's only college; one of Wesleys favorite haunts; the alma mater of scores who did great service in Church and State; a homestead in which Methodism lingered till 1852. The visitor of to-day finds there a reformatory for vicious youth. Wesleyan pupils have been drawn away to ampler accommodations and more convenient localities. Through Mr. Wesley education by the church was put on the right basis, and the Wesleyan educational system in both hemispheres are the fruits of that handful of corn waving like Lebanon.

Methodism has determined the modern theological idea of God, and has thereby asserted its intellectual superiority. The idea of God is the touch-stone of learning and culture. Wherever Methodism has built a chapel it has kindled the fires of religious literary inspirations, and transformed the whole tone of English literature. Bishop Asbury said, "It is as much our business to educate the people as it is to get them converted." And after a consultation with Bishop Coke, they decided to establish a college—a real Methodist college, the first in America. It was situated at Abingdon, Md., and was named Cokesbury for the two Bishops, Coke and Asbury. These Bishops issued a circular to the church in 1784, giving the object and plans of the proposed institution. In setting forth the purposes of the school, they say: "The last, though perhaps not least, object in view is the establishment of a seminary for children of our competent friends, where learning and religion may go hand in hand; where every advantage may be obtained which may promote the prosperity of the present life without endangering the morals and religion of the children to those temptations to which they are exposed in most of the public schools."

This is an object of importance indeed, and here all the tenderest feelings of the parents' heart are ranged on our side. Our first object shall be to answer the designs of Christian education by forming the minds of the youth, through divine aid, to wisdom and holiness; by instilling into their minds the principles of true religion. We had reason to expect that the early colonists of America would be the ardent friends of the best education. A large proportion of the pioneer ministers were men of the highest culture, and some had distinguished themselves in scholarship and literature; many of them graduates of Oxford and Cambridge. These men, of course, became the leaders in all educational movements, and to them and their co-laborers this great Republic is indebted for the ardent spirit and the elaborate schemes of our national enlightenment. They very early championed a system of schools, as they said, to the end that learning may not be buried in the graves of our forefathers in Church and Commonwealth. The fathers were wise enough to discern the certain peril of divorcing learning from religion. They accepted the maxim of Bacon, that, "In knowledge without love there is something of malignity," and provided that the schools they established should be the homes of serious and sanctified learning; that intellectual culture and spiritual principle must be bound in immortal wedlock.

The first institution for the promotion of higher education in American colonies was born of religious conviction. One of its early rules adopted for the spiritual culture of the college was: "Let every student be plainly instructed and earnestly pressed to consider well that the main end of life and studies is to God and Jesus Christ, which is eternal life, and, therefore, to lay Christ at the bottom as the only foundation of all sound knowledge and learning." Is it any wonder that this is still one of our foremost institutions of learning to-day?

DISTRICT DOTS.

Some things I observe have a tendency to discourage me. Some of our preachers inform me that the congregations at the quarterly meetings are not as large as they are at the ordinary services. A presiding elder is very apt to think that his coming is the cause of the falling off. Then he naturally concludes the people don't care to hear him preach. Then the conclusion comes that he is in the way of the success of the gospel, and ought to pray for grace enough to give place to a man who can do better. This change could hardly be made during the year, so he has to go on as best he can under the discouragement until Conference convenes. My observation is that a discouraged man is shorn of his power, and can't do much. Of all the people who need encouragement at every turn, the presiding elder is the most needy.

Another thing: Some of our preachers seem to have a rule that the week before quarterly meeting they spend away from the work. Instead of staying among their people to get them ready for the meeting, they take a sort of semi-vacation, and get home Friday or Saturday, and nobody is ready. I think if the preachers would try and interest their people more deeply in the quarterly meetings, it would make those meetings more successful, and the preachers would reap the benefit. If the preachers take no interest, or very little interest, how can they expect the people to be interested? The enthusiasm of the preacher is the measure of the enthusiasm of the people. I have known very few congregations go ahead of their preachers. Now, these two things I have mentioned pester me no little. I don't want to be in a position where my presence hinders the work of the Lord, and I don't want to occupy a place that some one can take and do better work than I am doing. But while I might swap two preachers in our district, I have no authority to swap myself and another preacher. I suppose I must suffer the pestering and discouragement with what grace I have until next Conference.

On the other hand, there are some things which encourage me. When I see a preacher go to a place where he is a perfect stranger, and where they have been talking for years about building a church, and take right hold, and in a few months have a handsome "house of the Lord" ready for dedication, that does me good, and I feel like somebody is some account after all. If the preachers will just listen, men and women will talk for a whole generation about building a church, and never even lay the foundation. Talk that does not issue in deeds is the merest babble, and people will babble if you sit still and listen.

When I see a preacher diligently looking after "all" the interests of the church, and faithfully doing "all" the duties of his office, hope springs up anew. It seems to me that some preachers think that some of these duties are too small and trivial for their notice. They are so high, and having set their eyes heavenward, they do not look down at such matters. The man that always walks with his eyes turned toward the skies will have many more falls than the man who occasionally looks down to the ground. When this one falls he does not fall as hard, nor is he half as much surprised and shocked by the tumble. I have seen preachers fall, and they have been perplexed to know why. The matter is plain to other people. Solomon says, "A prudent man looketh well to his going," and "ponder the path of thy feet." The "path" of a preacher's feet is paved with the duties of his office! His "going" is simply doing duty faithfully and heartily. I know a preacher that nine-tenths of the churches in any Conference would consider themselves scandalized if he were appointed to serve them; yet, by his scrupulous attention to his work and his diligent faithfulness in discharge of duty, he has won his way to the heart of every presiding elder he has ever had, and is constantly growing in the love and esteem of those he serves. He simply takes the Bible and Discipline, and works according to the directions they give. Such a man rarely fails. St. Peter, referring to duties, says, "If ye do these things, ye shall never fall." There is a man of this kind on our district, and I always come away from his work in better spirits. He puts iron in my blood.

After all, I suppose these discouragements and encouragements, these risings and failings in feeling, are best. A dead level on either extreme would become monotonous and tiresome. The air in the low ground may be too heavy, but that on the mountain-top is too thin to support robust life. So I go along as best I can, and make the best possible use of this variety. P. E.

The grand difficulty is to feel the reality of both worlds, so as to give each its due place in our thoughts and feelings, to keep our mind's eye and our heart's eye ever fixed on the land of promise, without looking away from the road we are to travel toward it.—Augustus Hare.

FREEDOM.

BY JAMES RUSSELL LOWELL.

We are not free: Freedom doth not consist
In musing with our faces toward the Past,
While petty cares and crawling interests twist
Their spider threads about us, which at last
Grow strong as iron chains to cramp and bind
In formal narrowness, heart, soul, and mind.
Freedom is recreated year by year.
In hearts wide open on the Godward side,
In souls calm cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no codes;
She chooses men for her august abodes,
Building them fair and fronting to the dawn;
Yet when we seek her we but find a few
Light footprints, leading mornward through the dew;
Before the day had risen, she was gone,
And we must follow; swiftly runs she on,
And, if our steps should slacken in despair,
Half turns her face, half smiles through golden hair,
Forever yielding, never wholly won.

—Exchange.

Communications.

DEGRADING THE MINISTRY.

A preacher's influence and usefulness depend much upon his reputation and the esteem in which he is held by the people. To degrade him unjustly is, then, not only a grievous wrong, but an injury to the cause of Christ.

Preachers, so it seems to this writer, are frequently degraded in consequence of being judged by false criteria. The amount of salary received, or money collected for other purposes, is made the test without due consideration of circumstances.

Not long since I heard of a worthy and influential layman, who, in addressing a preachers' meeting, expressed deep concern for preachers who were receiving such inadequate salaries. In reply, a city pastor remarked that people generally paid for what they got. The idea expressed was that if the salary paid the preacher was small, the services rendered by the recipient were poor. Now, this statement did did not lack much of being a mean misrepresentation of a large class of preachers. Preachers are, usually, when measured by financial success, misjudged by those who are to a large extent ignorant of the difficulties with which they have to contend. But the critic referred to above had come up through the tribulation of "Hardscramble" and "Post Oak circuits," and it is a little difficult to understand how he could have forgotten the "things" that were "behind." Perhaps he was like the young lawyer who said to the writer that his head had grown much since he had quit the farm, and begun the practice of law, though he was about thirty years old when the change was made. This city pastor must have imagined when his salary flowed in readily, and the collections were secured easily, that his head had grown.

Much criticism is indulged in of preachers on hard appointments by people who know but little of the difficulties of the work. A presiding elder may fail to fully understand the difficulties of a country charge. In these charges he is usually regarded as a "big man," and the "best foot is put foremost" when he is present by the people, who are perfectly willing for their pastor to be their scapegoat.

It is a well-known fact to preachers in the country charges that wealth is leaving the circuits continually, and finding its way to the large towns and cities.

Another fact ought to be considered: The country church usually has but one sermon a month, and that frequently in the afternoon, from head, throat, and lungs much wearied by a forenoon service. I submit that there is some difference between one sermon a month and eight sermons a month. The masses of the people, especially in these country charges, depend upon the pulpit largely for religious instruction and inspiration, and in proportion to its success in making an intelligent and consecrated membership will this membership patronize our church papers. The ministry, however, having such limited opportunities can not be as potential in the accomplishment of these ends as should be the case.

Liberality in supporting the institutions of the church is largely in proportion to religious training and favorable circumstances. But the poor country circuits and missions being to a large extent without either, we should not expect them to do great things, nor should we censure their pastors when they have done the best that could be done with the means at hand.

In answer to the foregoing it may be said that the people of some country circuits are liberal in their support of the church. This is true, but, as a rule, they are small circuits, the membership of which is possessed of considerable wealth and intelligence, and whose liberality is the outcome of religious training under favorable circumstances through several generations. That some men are what they are is largely due to what their grandfathers were. An intelligent and high-toned ancestry means much. There is a disposition on the part of such people to have neighbors of the same sort. Hence, in the settling of the country, people of this class predominated in some sections. It was the result of seeking congenial environments. The man who has come down through such ancestry and environment has a wonderful advantage over the men whose fathers never took a church paper, and never gave more than one dollar a year for all church purposes, and that for his whole family. The young man reared under favorable environments has a wonderful advantage over the one who was brought up in a community, the leading spirits of which criticise the church and ministry for their fancied mercenary spirit, and by example and precept teach the young people to hold on to their money.

I know of a circuit (and it is typical of a large class of circuits) that paid its pastor considerably less than $300 last year. This charge is composed of six churches. It usually pays about thirty per cent. of the collections ordered by the Annual Conference. In the bounds of this charge Hard-shellism is strong and somewhat aggressive; Universalism is felt as a deadening leaven; Campbellism is making an earnest struggle for possession. Other churches are in the field looking out for themselves. In several communities in this charge our people are divided by the holiness movement. Evangelists from a distance are paid to hold meetings. Those who would be loyal to the church seem to be discouraged and backslidden. The claim is made by this people that financial burdens have been placed upon them in the form of collections much too heavy to be borne.

Deep-seated, outspoken prejudice against preachers who have much to say about money in the pulpit is prevalent, and the disposition to resent the addition of a new collection is very apparent; yet the pastor will be expected to make a good report on the "Twentieth Century Thank-offering" claim. To say he does not feel a proper interest in the educational work of our church would be to slander him; yet, because he can not accomplish the impossible, he is criticised through the church press.

The picture of the charge to which attention has been called in the foregoing has not been presented in colors too dark. The whole truth would have made it darker. The very life and perpetuity of the church seem threatened. The people need to be taught 'again which be the first principles of the oracles of God." And with stoveless churches but little can be done during the Winter, so the pastor has about eight Sundays in which to lift ten collections, besides the Twentieth Century Thank-offering for Education.

Now, there is no degradation in doing such work, but in being unjustly classed or graded after the work is done.

H. M. J.

BAPTIST BLUFF.

A PLAIN STATEMENT.

In the ADVOCATE, of May 3, 1900, appeared an article written by the undersigned on the baptism of Jesus. Rev. A. L. Johnston, under the nom de plume of "Crispus," took up the subject in the Baptist Chronicle, of Alexandria, La., and without any reservation offered me $1,000 in gold if I would mention the name of any reputable scholar on earth who denied that Jesus was immersed. Instantly I sent the name of Matthew Henry, that distinguished commentator whose commentary has been in demand 160 years, who denies, in his comment on Matt. iii, 16, that Jesus was immersed. To this my critic replied, depreciating Matthew Henry's scholarship. In that reply he stated that Dr. Eaton, of the Western Recorder, Louisville, Ky., was the one who was offering the money. I then sent a few testimonials as to the merits of Matthew Henry's Commentary and scholarship of the man himself, one of which was by the late Pastor C. H. Spurgeon, of London. To this Bro. Johnston replied, confessing himself in error in offering $1 000 for the name of a reputable scholar who denied that Jesus was immersed, but that the offer was that of a wealthy Baptist layman who desired that his name be withheld, and the offer was one of "$1,000 in gold for the production of a single passage in Greek, of the classic or New Testament period, where 'baptizo' meant sprinkle or pour."

I communicated with Dr. T. T. Eaton, LL.D., here spoken of, and he replied, offering the money for a passage where "'baptizo' meant sprinkle or pour." In the same letter he expressed the belief that the New Testament was included, as being Greek of the New Testament period, though, as a matter of fact, no Greek copy of the New Testament now in possession of Christians dates any further back than about the fourth century. The preliminaries being arranged, I sent the Greek of the New Testament of Holy-Ghost baptism ("baptisthesesthe"), Acts i, 5, arguing that it was "poured," or 'shed forth." Also ("baptismois") Heb. ix, 10, where, under this Greek word, Paul describes the "divers washings" of the Mosaic dispensation. I also sent two citations from the classic Greek. Dr. Eaton replied that I had not translated the words "sprinkle" or "pour;" therefore, there was nothing in my passages cited. I reminded him that the offer was not one of "translation," but one of "meaning," and begging him to send down the thousand dollars to the First National Bank of Alexandria, La., and designate the Revs. R. M. Boone and A. L. Johnston as his agents, so we could place the terms before the courts of the State of Louisiana. (Those who have ever heard of either Bros. Boone or Johnston know them to be "dyed-in-the-wool" Baptists, and, therefore, capable of managing the Louisiana end of a contest.) To this Dr. Eaton declined, still insisting that as I had not presumed to translate the citations, there was no case. Beautiful way to escape a contest, when his original letter and offer was for a passage where "baptizo" meant to sprinkle or pour.

In the same letter he also objected to a law-suit, quoting I. Cor. vi, 1 7, where Paul advised against going to law before the "unjust" and "unbelievers," to which I replied that the times had changed, and the judges are now just, and most of them believers, and, therefore, in a case like this the very persons to determine a case between brethren are followers of Christ themselves.

Dr. Eaton, in all of his letters, suggested that the case could be determined by professors of Greek who might be agreed upon, of first-class colleges, which would be satisfactory if we could get them together, but this is almost impossible. Then my contention was that our courts, being in the habit of deciding questions, are more divested of sentiment than ordinary men of any class.

I took occasion to remind Dr. Eaton that if his position was so secure, why did he fear a contest or suit at law? That he now had the chance to help his side at my expense, since, if I lost, he would not only save his $1,000, but would not have any costs to pay. Here the matter stands. So I have decided that they were both games of "bluff" intended to influence people who do not know the Greek often paraded, but, when called, found to be bluff. That I do not translate the word "haptisthesesthe" "pour" is readily explained. First, the translators did not translate the word at all, but transferred it; then the word "baptize," by usage, has become sacred. We well know its meaning, and Dr. Eaton knows it, too, and if he thought he had a ghost of a chance, he would rejoice (I hope I am not too harsh) to make me pay $200 in court costs, and be defeated in the bargain.

I pointed out that, in accepting the challenge, I certainly had some rights, and all I called for was the deposit of the money in Louisiana, and have Revs. R. M. Boone (editor of the Baptist Chronicle) and A. L. Johnston (Louisiana State missionary) designated as his agents. So all along they back down.

H. S. JOHNS, P. C.,
M. E. Church, South, Montgomery, La.

[Methodist papers requested to copy, and send copies to above address.]

Hugh Price Hughes says the main business of the minister is not to coddle the saints, but to collar the sinners.—Exchange.

HOW WE ARE GETTING ON AT LEXINGTON.

Last Sunday, the nineteenth of August, was not rest day with the Lexington pastor; not according to the common acceptation of the term "rest." The Sunday-school superintendent, usually punctual, was absent, and the pastor conducted the school instead. Preached at eleven A. M., opened the Epworth League at 5 P. M., and made a talk on the current topic, intemperance; preached again at 8 P. M. It was warm. The mercury, I suppose, up in the nineties. There was limp and wilted linen at the close, but I enjoyed the day and the work.

We were favored, lately, with the presence and preaching of Bro. R. H. B. Gladney, of Pickens. Union services were held on Sunday, July 29, at the Presbyterian and Methodist Churches. Bro. Gladney preached at the Presbyterian Church in the morning, a strong, appropriate sermon. Rev. Mr. Siler, the Presbyterian pastor, preached an earnest sermon in the Methodist Church at night. During the days following, until Saturday morning, Bro. Gladney remained with us in labors abundant, doing some excellent preaching and working zealously for the Master's cause. He greatly endeared himself to our people by his earnest labors and excellent spirit. They will be glad when he can visit them again. At the Sunday morning service, on the twenty-ninth, an appeal was made for the India famine sufferers, resulting in a contribution to this worthy cause, which, added to what had been collected before, and something paid in afterwards, amounted to $53.97, contributed and forwarded from Lexington. There is much unity of spirit between the different churches in the community. The Presbyterian, Baptist and Episcopal Churches were represented in the meeting at the Methodist Church, and shared in its benefits. Several persons were led to profess their love for the Savior, and believers were edified and strengthened. The meeting closed on Sunday night; Rev. Mr. Tull, of the Baptist Church, and his congregation worshiping, on the occasion, with their Methodist brethren. Children's services at the church and cottage prayer meetings in private homes were a helpful feature of the meeting. Bro. J. B. Mitchell dropped in upon us one day. All enjoyed his delightful song services. If there could be an inter-denominational song contest, and "Jim" should enter the lists, he would likely carry off the gold medal, as he has several times done in the collegiate oratorical contest.

T. C. WIER.

OUR METHODIST RITUAL.

MR. EDITOR: I have just read an article in the ADVOCATE, of the second instant, by a "P. E." regarding the Ritual for the morning service. I must admit that, until this year, I had not carefully read Paragraphs 216 and 219, and considered the Discipline obeyed when the form was observed at the eleven o'clock service on Sunday.

Paragraph 219 says, "Let the Lord's Prayer be used on all occasions of public worship in concluding the first morning prayer," etc.

Now, I can not think that any Methodist preacher would wilfully disobey a law so easily obeyed. I am glad "P. E." called my attention to it, and caused me to read it more carefully. I have promised myself to read the whole of the Discipline more carefully, and obey it, whether my people will or not. How would it do to read Chapter VI., Section 1, publicly to our congregations two or three times a year? I intend to do so. It is sad, but true, that many of our people do not kneel at church. I wonder if the preacher would read the law, and exhort Methodists to kneel and repeat the Lord's Prayer, if there would not be more universal kneeling down.

Once, when I had vainly tried to get a congregation to kneel during prayer, I asked them to memorialize the General Conference to insert an exception in the Discipline for that particular congregation, to read, "The preacher kneeling and praying, the congregation sitting," and yet I was only closing my Sunday morning prayer according to the Ritual. I hereby beg the pardon of that congregation, and pray the Lord to forgive me.

I am glad of that article, and accept the reproof in the spirit in which I think it was given,

H. B. TREVILION.

Fernwood, Miss., Aug. 3, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

REPORT OF CONFERENCE TREASURER OF MISSISSIPPI CONFERENCE

FOR THE QUARTER ENDING JUNE 1, 1900.

Amount remitted of adult membership dues	$121 90
Amount remitted of Young People's and Juvenile	$ 2 85
Total amount remitted	$124 75
Gain in dues during quarter	$ 40 28
Amount remitted for Baby Roll members	$ 2 00
Amount remitted for Twentieth Century Fund	$ 46 75
Amount remitted for Preachers' Wives' Loan Fund	$ 5 00
(Name of patron, Mrs. Jennie D. Norsworthy.)	
Amount remitted from adult mite-boxes	$ 10 70
Amount remitted from baby mite-boxes	$ 4 38
Value of supplies sent off	$ 69 70
Amount remitted from scholarships	$ 28 50
Amount of Contingent Fund (retained in local treasury)	$ 47 02
Number of parsonages reported	8
Total value of parsonages reported	$10,180
Amount expended on station parsonage during quarter	$ 20 55
Amount expended on circuit parsonage during quarter	$ 30 00
Number of parsonages aided by auxiliaries	3
Parsonages helped by Conference (Homechitto)	1
Amount reported on local church work	$104 00
Value of supplies given locally	$ 64 15
Total amount raised for relief of needy	$ 29 70
Famine sufferers in India	$ 10 75
Reported by voucher for Baby Roll members	$ 1 25

MRS. T. B. HOLLOMAN,
Conference Treasurer.

We are glad to note that the financial report for the first quarter shows an improvement over any quarterly report yet made. Let each auxiliary treasurer endeavor to make full reports, so that the annual report will be full. The fourteenth annual report shows our membership to be 583. If each member will be faithful, we ought to have over $300 to invest in needy parsonages at our seventh annual meeting.

The report for Mississippi in the fourteenth annual report shows a marked increase in number taking Reading Course, there being 28 last year and 63 this year. We also notice that there are 109 parsonages in the Mississippi Conference and 120 charges, leaving 11 homeless preachers. How white is the harvest! The following question has been asked by a member; will be glad to have it answered: "Will you tell me how to make people build a parsonage—people who are able financially, but totally indifferent?"

The treasurer of Escatawpa Auxiliary, Mrs. Lester, states that, in reporting the local work, she gave the amount for the quarter ending Nov. 30, $26.20, instead of the year's work, $93.66 which would make a total of $101.76 dues and local work, instead of $34.30, as it appears in the Minutes.

ANNA S. HARMON.

Items from the Field.

FINE MEETING AT EUDORA, MISS.

We have just closed a great meeting at Endora, Miss., on Cold Water charge. Had quite a number of genuine old-time conversions at the altar. Thirteen joined the Methodist Church, and some united with the Baptist Church. A number of backsliders who had quit coming to church were reclaimed and started anew. The Holy Spirit was perceptibly present in mighty, awakening power. We rejoice that the gospel still has its old-time power to break the hardest heart.

L. M. LIPSCOMB.

FINE MEETING AT GUNTOWN, MISS.

I have just closed a glorious meeting at Guntown. The church was wonderfully revived. Many say it has been the best meeting that has been held for several years at this place. Four accessions to the church, with more to follow. Some men brought into the church who mean much to the church. The young people were wonderfully revived, and we expect soon to organize an Epworth League. The Lord has blessed us wonderfully. Pray for us.

ROBT. A. CLARK, P. C.

Guntown, Miss., Aug. 23, 1900.

REPORT FROM TOMNOLEN CIRCUIT.

We had a good revival at Edgeworth Church, Tomnolen circuit, last week. I received nine persons into the church at the close of the meeting. I was helped by Rev. A. H. Mitchel, a former pastor, and Rev. Luther Sheppard, of the Baptist Church. Each of these brethren preached twice, and assisted otherwise in the services. Our South Union Church was destroyed by fire last February, but our heroic little band is now rebuilding in a better way, and will have the house ready for use in a few days.

R. I. ALLEN.

Calooga, Miss., Aug. 23, 1900.

SHARON CHARGE.

In connection with our third Quarterly Conference for the Sharon charge, Jackson district, Mississippi Conference, we commenced our series of protracted meetings, on July 28, at Forest Grove. In consequence of ill health, I was not able to reach the appointment until the twenty-ninth. Bro. Holloman, my presiding elder, was compelled to leave that evening, and, owing to my ill health and lack of ministerial help which we expected, we closed on Monday night with a fine state of feeling and religious purposes.

On the first Sabbath in August we commenced at Mt. Pleasant: still without any ministerial help and still sick; but we had a real spiritual feast until the following Tuesday.

On the second Sabbath we commenced at Lone Pine, with our health much improved. Bro. N. B. Harmon, of Canton, came to our relief on Monday, and for two days did faithful and efficient work. We closed on Tuesday night with six applicants for membership and the church greatly revived.

On the third Sabbath we commenced at Sharon with a full house and fine interest manifested. Bro. N. B. Harmon came on Monday, and laid his soul and body on the altar of the gospel, preaching twice a day, for five days in succession, with the power and demonstration of the Holy Ghost. He left me on Saturday morning. On Sunday morning we had a packed house, with great interest manifested. We received that day twenty-eight into the church and nineteen of them by baptism. It was a most wonderful meeting, not only in the saving of souls, but also in the spiritual uplift of the church. I have heard of several families, and some of them members of our church, who have set their feet upon cards and dancing, saying there shall be no more of it in their houses. There were no modern clap-trap methods adopted, but the old Methodistic altar, and the simplicity of the gospel delivered in the spirit of Christ and the power of God to save.

F. M. WILLIAMS.

Sharon, Miss., Aug. 29, 1900.

The Christian Life.

JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—Selected.

IS YOUR SOUL INSURED?

"Pa," said a little boy, as he climbed to his father's knee and looked into his face so earnestly, as if he understood the importance of the subject. "Pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, pa, I heard Uncle George say that you had your house insured and your life insured, but he didn't believe you had thought of your soul, and he was afraid you would lose it. won't you get it insured right away?"

The father leaned his head on his hand and was silent. He owned broad acres of land that were covered with a bountiful produce, his barns were even now filled with plenty, his buildings were all well covered by insurance; but, as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had he given to his own immortal soul.

On that which was to waste away and become part and parcel of its native dust he had spared no pains, but for that which was to live on and on through the long ages of eternity he had made no provision. "What shall it profit a man if he gain the whole world and lose his own soul?"—Exchange.

OBITUARIES.

A TRIBUTE OF RESPECT.

Whereas, The death of our brother, Smylie E. Montgomery, has brought to us very strongly his efficiency, faithfulness and long service as the secretary of our school, and has caused us deep sadness; And, whereas, We desire to express our sentiments; therefore, be it

Resolved, That we, the Sunday-school of the Jefferson Street Methodist Church, hereby give testimony to the high merit and genuineness of character, as well as trust in God, of our fellow-worker, Mr. Smylie E. Montgomery, who, on June 16, last, departed this life; that we recommend for earnest consideration his sincere and steady following of the Master; that we sorrow because of the separation from our brother; and that we hereby tender to his mother and sisters our deep sympathy.

MISS FLORENCE KERN,
RICHARD F. REED,
Committee.

FAIRCHILD — JOHN STURGES FAIRCHILD, son of Mr. and Mrs. John M. Fairchild, was born Oct. 1, 1896, and died July 2, 1900. Little John's stay was short, but full of comfort to the family. His bright smiles and cheerful face will be missed around the home. This is the second time death has visited this home within twelve months. A. C. FLOWERS.

KELLER—MALISSA KELLER was born Feb. 5, 1892, and died May 21, 1900.

Little Malissa suffered intensely for sixteen days, not having a moment's peace or quiet, unless under the influence of some narcotic. Her case was very stubborn from the first, and soon got beyond the control of the attending physicians. All was done that could be both by faithful nursing (her aunt's) and skilled medical aid; but God took her unto himself. She died conscious and resigned to God's will. May God console and comfort the grief-stricken family! W. T. WOODWARD.

BELL—LEWIS ROBERT BELL, son of R. R. and Mrs. M. E. Bell, was born in Starkville, Miss., Oct. 19, 1896, and died at Wesson, Miss., June 7, 1900, at 8:05 o'clock A. M.

He was an unusually interesting child, and was possessed of many charms and attractions. He had a handsome physique, a bright and vivacious mind, and a kind and lovable disposition. He won his way at once into all hearts. Wherever he went he carried sunshine with him, and every circle he touched was brightened by his presence. He was the pride and joy of the home from which he was taken, and his departure has left upon it a shadow that will never be wholly lifted. Though his life was brief, he has left behind impressions that are imperishable and memories that will never cease to be cherished. May God comfort and sustain the sorrowing parents! Your child, dear friends, is safe, and your separation from him is only temporary. R. A. MEEK.

HACKLER—MRS. SARAH S. HACKLER, the subject of this notice, was born in Jefferson county, Miss., March 15, 1820, and died at her home in the same county, May 7, 1900. She was a daughter of Gabriel and Abigail Scott, who were among the pioneer Methodists of Mississippi. The numerous descendants of this sainted couple have generally been substantial members of our church.

Mrs. Hackler joined the Methodist Church at Cane Ridge when but ten years of age. Giving her heart and life to the Savior in childhood, she developed into one of the most devout and well-rounded Christians I ever knew.

On January 21, 1841, she was married to Mr. Wm. A. Hackler. She became the mother of five daughters, all of whom are married, and walking in the footsteps of their now sainted mother. They were all permitted to be with her in her last illness to minister to her comfort, and to receive her parting blessing.

It was my privilege to be the pastor of Mrs. Hackler, first and last, for six years, and I can testify to her beautiful and consistent life. She was a model mother. Her children and grandchildren will not soon forget her sweet influence and motherly counsel. May they all meet her in heaven! W. B. LEWIS.

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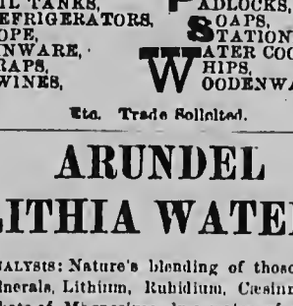
DR. LETELLIER'S  Sunflower Tablets.

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Charles Barnes, of Lambert's Point, Va., writes: "Your tablets cured me. Send another box for my wife. I can recommend them."

ALLMAN—ONIE MAURICE ALLMAN was born Feb. 24, 1899, and departed this life for "life more abundant" June 13, 1900. Though his life was so brief a span, yet he seemed to pass with boldness and rapidity from infancy to childhood, from childhood to youth. His sickness, which was of short duration, was serious from the very first, but through it all he passed with more than childish heroism. Everything that a skilled physician could do was of no avail, and so the Great Physician sent his messengers; and just as the midnight hour was slipping into the past, just as the morning hour came in sight of the present, the angels bore the spirit of little Maurice to the "sinless summerland."

To the bereaved ones we would say: Weep not. Little Maurice is an angel now. He's a "dear one in glory looking this way." The Savior has taken him up in his arms and blessed him. His face is wreathed in smiles of heavenly peace; his brow is radiant beneath "a crown of life." May God sustain and comfort the sorrowing ones, and lead them through the highway of holiness into the light of perfect day!

J. W. CAMPBELL, P. C.

FELDER—Bro. LEVY FELDER was born on the twenty-eighth of September, 1822; was married December 16, 1847; joined the M. E. Church, South, in October, 1848, and died April 24, 1900. His wife, Mrs. Martha Felder, and four children, together with a host of grandchildren, are left to mourn their loss, though their loss is his gain. His funeral was preached by Rev. J. J. Golden at Topisaw Church, in Pike county, Miss.

The subject of this sketch was a son of John Felder, who lived to a ripe old age, then passed to his reward on high, some twenty years ago, or more. Bro. Felder, if I mistake not, was one of the founders of Topisaw Camp Ground, one of the oldest, if not the oldest, camp grounds in South Mississippi, located 10 miles east of Summit, Miss. He was a quiet, peaceable man in all godliness and honesty; one who feared God and worked righteousness. For some years prior to his death he was almost an invalid; yet such was his love for the house of God, he with his good wife could be seen on all proper occasions wending their way quietly to the sanctuary of God to take part in the service of the same.

I was their pastor two years, viz.: in 1894-95, and it was but seldom their faces were not seen in the congregation to encourage their pastor when he arose to preach. He belonged to a large, influential Methodist family. May the God of love watch over and take special care of "Aunt Martha" and her surviving children, and guide them all to the land of sweet rest! is the prayer of a former pastor. H. P. LEWIS

Fannin, Miss.

HUNTER—SALLIE GLADYS, the eldest daughter of Mr. George H. and Mrs. Viola Van Hunter, was born in Waterproof, La., April 13, 1890, and departed this life at her father's home, in Waterproof, La., Monday, at 1:30 o'clock P. M., June 4, 1900. She was sick only a short time, from Tuesday, May 29, to June 4. During her illness she suffered excruciatingly, yet her mind was clear and bright to the last. She would ask those waiting on her if they thought she would die. She herself thought she would die from the first of her sickness. The doctors, friends, and all around her did what they could for her relief. She was very ladylike and gentle in disposition and deportment. If she made a request of anyone, 'twas with an "if you please." "None knew her but to love her; none knew her but to praise." She was devoted to her parents, looking after her mother's interest as if she was the elder and not the child. She was her father's pride and hope. While she was dying he exclaimed, "My hopes are blasted; my pride is gone." She was dedicated to the Lord in baptism last year by the writer. She was very much interested in the Sunday-school, of which she was a member. She was generally prompt in attendance at Sunday-school and church. She seemed to feel the responsibility of house-keeping, and performed those home duties with alacrity and cheerfulness. Often, when meeting her, she would greet me with such a (bright) cheerful smile, as if she felt that her pastor was one of her best friends. A short time before death she wanted to get up and say her prayers. On being told she was too weak, and that the blessed Lord could and would hear her pray lying down as well as being up, she then prayed and seemed perfectly satisfied. Shortly afterward she passed away in much suffering.

She leaves a father, mother, two brothers and three sisters to mourn her loss, and prepare to meet her in a better world. Her favorite song was, "Pass me not, O gentle Savior." She loved to sing the "beautiful" Sunday-school songs. O may these bereaved ones determine to meet their dear beloved Gladys in the beautiful home prepared for them by the dear Savior! Her pastor,

R. A. DAVIS.

Whereas, God, in his all-wise providence, has seen fit to remove our beloved little schoolmate from our midst, we, the Waterproof Sunday-school, beg leave to submit the following resolutions:

Resolved, That in the death of Sallie Gladys Hunter this Sunday-school has lost one of its prompt and zealous members, whose presence gave hope to the older members.

Resolved, that we hereby tender to the bereaved family our heartfelt sympathy in this, their sorrow, and would point them to that One who alone can give consolation.

Resolved, That these resolutions be spread on the Record of our Sunday-school, a copy be furnished to the family of our deceased member, and a copy be sent to the NEW ORLEANS ADVOCATE.

Respectfully submitted,
S. AUGUSTA DAVIS,
ELIZABETH W. GORTON.

(Continued on Seventh Page.)

"I had female trouble for eight years," writes Mrs. L. J. Dennis, of 828 East College St., Jacksonville, Ills. "Words cannot express what I suffered. *I sought relief among the medical profession and found none.* Friends urged me to try Dr. Pierce's Favorite Prescription. When I commenced taking this medicine I weighed ninety-five pounds. Now I weigh one hundred and fifty-six pounds—more than I ever weighed before. I was so bad I would lie from day to day and long for death to come and relieve my suffering. I had internal inflammation, a disagreeable drain, bearing down pain, and such distress every month but now I never have a pain—do all my own work and am a strong and healthy woman."

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SUBSCRIPTION, . . . $2 PER ANNUM
Ministers and wives of deceased Preachers, $1

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THURSDAY, SEPTEMBER 6, 1900.

THE GOSPEL CHALLENGES TRIAL.

There are some non-professors of religion in almost every community who, while they admit the truth and excellence of Christianity, claim to be deterred from becoming Christians because of a strong fear that they will not be able to live righteously and consistently. Such persons often say that rather than bring reproach upon the church and be looked upon as hypocrites, they prefer to take their chances on the outside, forgetful, alas! of the fact that Jesus has said: "Whosoever shall deny me before men shall be denied before the angels of God." Thus to excuse one's self from becoming a Christian is to commit the serious mistake of condemning a thing before it has been tried. Not every person, of course, who assigns such a reason for his non-acceptance of Christ is really sincere in what he says. We believe, however, that not infrequently men and women, because of self-distrust and weakness of spiritual vision, which prevents them from perceiving the wonderful efficacy of Christianity in the individual life, remain out of the kingdom of heaven.

How hard it is at first for a sinner, even though he be deeply penitent, to realize that God is able to deliver him from sin and make him a new creature! The soul that has long been captive to Satan, and that has struggled repeatedly, but in vain, to be free, comes after awhile to disbelieve in the possibility of personal goodness and doubts the ability of God to save. Is it not strange that any man could thus be deluded when we have the testimony of countless multitudes, both of the living and of the dead, that the gospel of Christ is the power of God unto salvation unto every one that believeth?—that the promises of God are never failing?

Yes, Christianity challenges trial. It says to the weak, the burdened, the sin-sick: "Come to Christ and find sweet relief." The very commands of Christ, as some one has said, are enablings, and yet how frequently church members, as well as non-Christians, give place to the belief, born of the devil, that it is impossible to serve God faithfully and maintain one's integrity in certain trying occupations or circumstances. How prone we are to forget the teaching of the Apostle Paul upon this point: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able." (I. Cor. x, 13.) Shall we not believe that the great God who made the heavens and the earth, who guides the stars in their orbits, and takes care of even the sparrows, is able and willing to give victory to every soul that longs to be delivered from Satan's chains?

One of our exchanges relates the following striking experience of a man who several years ago was in the depths of despair and degradation, but who is now a useful and happy Christian. Says the brother referred to:

"Taught to be an atheist, degraded by sin and poisoned with impurity, convicted of sin, but unable in my own strength to overcome the obstacles, I walked down by the lake, and as I looked over the tossing waters I realized there must be a great overruling power, and in my frenzy I cried out, 'O God, if there be a God, come into my life and take the evil out of it.' And God came and has kept me ever since."

Similar miracles of grace are constantly being repeated wherever men are willing to take Christ as their shield and portion. Grace is just as efficacious now as when it transformed Paul from a persecutor of the church and a blasphemer of the name of Christ into an illustrious and faithful apostle of Christianity. Consolons of the sustaining grace and presence of the blessed Master, hear him as he exultingly affirms: "I can do all things through Christ who strengtheneth me."

AN UNWARRANTED TEST.

During the present perilous state of affairs in China, the godless outside of the church and the faithless inside are wagging their heads at the missionaries, and saying, "Where is now thy God?" Some even make the insolent and wicked charge that if the Lord had sent them to China, he would preserve them from all bodily harm and mischief. When our Lord was hanging upon the cross, the chief priests and scribes uttered the same diabolical sort of railing against him, saying: 'If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him."

To assume that God will in every instance deliver his true servants from physical danger and death is utterly contrary to experience and Holy Writ. While God causes "all things to work together for good to them that love him," and while he holds his servants, as it were, in the hollow of his hand, nowhere has he promised that any of them shall be entirely exempt from peril and persecution. The Master taught his disciples to look for persecution, saying unto them: "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."

That our heavenly Father does often wondrously deliver his children out of danger now as in days of old, is true beyond all question; but to assert that if evil or death overtakes the righteous, they are not in the path of duty, is to make a monstrous charge, and, in short, subjects his followers to a test nowhere warranted in God's Word.

If the justice of such a test be admitted, then it inevitably follows that Christ was an impostor, that the Apostle Paul was either fearfully deceived or an infamous deceiver, and that every disciple who has ever suffered martyrdom for the sake of the truth was God-forsaken and cruelly, yea, devilishly deluded.

It is not physical pain and death that we are to dread most. Says the Master: "Fear not them which kill the body, and after that, have no more that they can do. Fear him, which after he hath killed, hath power to cast into hell; yes, I say unto you, Fear him."

THE "SECULAR NEWSPAPER CHRISTIAN."

Pastors are all acquainted with the "secular newspaper Christian," who feeds his mind upon the pot-pourri furnished by his morning daily, who readily accepts the "advanced views" therein set forth, and swears by the principles it advocates. As the Rev. R. F. Bishop well says of him in a thoughtful article in the May-June number of the Methodist Review: "He gets an abundance of good reading, he will tell you, in his daily paper, and has neither the time nor the inclination for anything additional. But whoever knew such a man to be either enthusiastic or reliable in any branch of church work? How careful he is not to be righteous overmuch! How knowing is that look, and how well practiced that shake of the head with which he deprecates excess of zeal and unwise expenditure in missionary and temperance work! He is extremely careful, however, as a rule, that it is neither his zeal nor his money that is thus wasted."

GRUDGE BEARING.

What a pity that so many church members are given to grudge bearing, and to the exhibition of an unforgiving spirit! No man can be right with God who is not right with his fellow-men, whether in the church or out of it. The disciple who imagines that he can be at once with others either in heart or in act, and still be in a justified state, is grossly self-deceived. As Dr. A. Coke Smith well says: "It is easy to say, 'I forgive'; it is not so easy to do. It is comparatively easy to refrain from doing violence to one who injures us, but it is often hard to feel kindly toward him." What is impossible, however, to the natural man, is possible through the grace of Him who died even for his enemies.

POLITICAL ROTTENNESS.

It has been proven beyond the possibility of a doubt that gross frauds were perpetrated in the recent primary election in Mississippi. We are glad to see that the papers of the State, almost without exception, are speaking in thunder tones in condemnation thereof. We hope the friends of good government will continue their warfare until the culprits are discovered and brought to justice. The elective franchise is the most sacred right of citizenship, and to tamper with it so as to defeat the will of the people is the greatest of all political crimes. The toleration of such methods will prove a veritable Pandora's box of political woes.

DEATH OF THE WIDOW OF BISHOP PARKER.

It is with feelings of the deepest sorrow that we announce the death, in the sixty-first year of her age, of Sister Ellen K. Parker, widow of our lamented Bishop Parker, which sad event occurred in this city on last Monday evening, at 6:10 o'clock, at the home of her son, Rev. F. N. Parker. Sister Parker had been ill for several months, but until shortly before her demise her condition was thought to be much improved. Sister Parker was a Christian of most lovable and saintly character, ever faithful in duty, and zealous of good works, and in her death the church has lost one of its brightest, most useful, and cultured members. She had resided in New Orleans since 1858, the date of her marriage. It falls to the lot of few to be so greatly and generally beloved as Sister Parker was. She leaves three sons to mourn her loss—namely, John B. Parker, Rev. Fitzgerald S. Parker, and Rev. F. N. Parker—whose grief is shared by a wide circle of friends. The funeral took place from Rayne Memorial Methodist Church, of which she has been a member for many years, on Tuesday, the fourth instant, at 3:30 P. M., and was largely attended, the services being conducted by Drs. W. H. LaPrade and S. S. Keener. A suitable memoir will, doubtless, be furnished the ADVOCATE in due time.

DEATH OF REV. ALFRED E. CLAY.

On Saturday evening, Sept. 1, Rev. Alfred E. Clay, President of the Louisiana Society for the Prevention of Cruelty to Children, passed away at his home in this city after an illness of several weeks' duration. He was born in Chester, England, June 29, 1852.

He came to New Orleans in November, 1872, and shortly thereafter joined the Louisiana Conference of the M. E. Church, South, continuing in the itinerant ranks for about twenty years. He then located in order to give his whole time to the work of child saving. He was the founder of the Waifs' Home in this city, and also of the Waifs' Industrial Home at Beauvoir, Miss. He was unquestionably a philanthropist of the noblest type, ever busy in work of charity and mercy, his labor of love being attended with the most remarkable success. In rescue work he had few equals, and to unprotected, unbefriended childhood was a veritable angel of mercy. His name will long be held in loving remembrance. He was buried from the Rayne Memorial Church last Sunday afternoon, his remains being followed to their last resting-place by a large concourse of sorrowing friends.

A HAPPY EVENT.

At the residence of the bride's sister, at Love's, Miss., on Aug. 26, at half-past three o'clock, Rev. J. H. Smith, of the North Mississippi Conference, and Miss Zilpha Williams were united in holy matrimony by Rev. L. M. Lipscomb. The groom is a fine spirit and a strong gospel preacher, the beloved pastor at Hernando, Miss. The bride is a refined, educated Christian woman. The happy couple took the train immediately for Hot Springs, where they will spend part of the honeymoon. May Heaven's choicest blessings attend these wedded hearts and lives as down the pathway of life they go hand in hand!

L. M. LIPSCOMB.

THE FOUNDATION OF GOD STANDETH SURE.

The hour is one of crisis in the Orient. The smoke of battle and the noise of contending forces obscure the vision and confuse the understanding. It is well, in the midst of these conflicting elements, to be reminded that beneath our feet the foundation of God remains sure, and that in advance of the church the star of hope leads on to the peaceful, but triumphant conquest of the world through the gospel of Jesus Christ. The following letter from Bishop Galloway, which rings out like the blast of a silver trumpet, has been received by the Secretaries of the Board of Missions. While not intended for publication, it is given to the church as a reminder that she should gird herself afresh for the battle:

MY DEAR DR. LAMBUTH: For some weeks the conviction has been forcing itself upon me that now is our great missionary opportunity. Instead of discouragement, we have occasion for highest joy and divinest hope. Old faiths and hoary superstitions are in the agony of death. The throes of a new birth are being felt. The truth has been doing its destructive work, and the day has dawned for planting and building. When the present troubles are allayed and order has been restored (which will speedily come), China will have been made fully ready for new conditions and a larger life. Her wide-open mind will show a generous and eager hospitality to the truth. Let us, then, get our recruits ready and hurry them to the front. I would have them go on to Japan and be ready to move upon the field at a moment's notice.

Now is the time to ring out a clear note of inspiring hope and certain victory. O, for the silver trumpet of our Apostle Paul! In the midst of greatest discouragement his clear vision rejoiced in an assured and speedy triumph. Lifting himself to the full, majestic height of his faith in a God mighty to save, he sounded out the jubilant words: "Nevertheless the foundation of God standeth sure."

The perils of our brethren in China have become the church's opportunity. Doors will now stand wide open and invite our coming. We have everything to encourage—nothing to stay our efforts, or dampen our zeal, or arrest our forward movement.

The life of a missionary, always precious in the sight of God, is now, as never before, precious in the eyes of the nation. But I sat down only to make a suggestion, not elaborate an argument. My idea is that every missionary at home ought to be advised to get ready at once to return, and those accepted for work should be in readiness for orders. Above all, we need a ringing appeal to the church to give her faith for a great forward movement.

Truly and fraternally,

CHAS. B. GALLOWAY.

The Secretaries have exerted themselves to the uttermost in preparation for this emergency. Three missionaries and their wives, members of the Japan Mission, will sail, Sept. 6, from San Francisco. The only members of the China Mission in this country are Dr. and Mrs. Fearn. They await orders from Bishop Wilson, who is in Japan. Others have been accepted and will go to the front as soon as funds are forthcoming and the situation permits. Never in the history of our missionary work has the church been so under the necessity of proving her faith by a noble liberality.

A double challenge comes to her from the Orient. The finger of God, on the one hand, points to the door of opportunity in Japan, Korea and China; and on the other the generous gifts of the Chinese officials, literati, and merchants, continued even during the disturbances in the north, and amounting to $20,000 for the Soochow University, should serve as a stimulus to provide adequately for those institutions which have grown up in answer to our prayers. The China Mission has for half a century been the subject of our petitions. Our missionaries have "sown in tears, now they reap in joy." The increase in membership during the last three years exceeded the ingathering of the first twenty-five, while the growth of the native church during the last decade has been greater than that of the forty years preceding. The field is white for harvest, and with the choicest young men in our ministry offering to go, our beloved church will not fail to furnish means. Let us have offers for the support of individual missionaries and a united effort throughout the connection to secure the regular missionary collections in full in every charge.

W. R. LAMBUTH.

Mission Rooms, Nashville, Tenn., Aug. 30, 1900.

A GREAT TWENTIETH CENTURY COLLECTION.

BY BISHOP CHARLES B. GALLOWAY, D.D.

The Methodist Recorder (London) of recent date gives a graphic and inspiring account of the great meeting during the session of the British Wesleyan Conference, in the interest of the Twentieth Century Fund. In many respects it was the most notable occasion of that historic Conference. The principal speaker was the Hon. R. W. Perks, who was followed by the ex-President, Rev. Frederick W. McDonald, Rev. Hugh Price Hughes, and others. There was grave anxiety about the complete success of the magnificent movement. The proposed five million dollars had not been secured. True, wonderful things had been achieved, but the goal was not yet reached. Three million eight hundred and forty-five thousand dollars had been pledged, and one million six hundred thousand was in bank, but that was not the expected and promised five millions. All felt that another mighty effort must be made, or the church would be discredited. Mr. Perks was optimistic, Mr. McDonald was felicitous and persuasive, but Mr. Hughes rang out a note of alarm and appeal. Interest kindled into enthusiasm, and enthusiasm soon disdained all efforts at restraint. An honored layman arose and offered $50,000 in addition to his former subscription; another gave $25,000, and still another $25,000. After a while the meeting had to adjourn for regular Conference business, but was resumed again in the evening. The climax of the speaking was reached when the venerable Dr. E. E. Jenkins, with long hair white as the driven snow, but with the fire of immortal youth in eye and voice, consecrated himself to the complete triumph of the enterprise. He was followed by the aged Dr. Rigg, possibly the greatest statesman in English Methodism. No wonder the hearts of the young men took fire when these veterans sounded the martial notes of victory.

When the evening meeting adjourned, over $225,000 had been subscribed, and everybody felt that complete success was absolutely assured. Under this impulse the sum remaining will be secured. Circuits that have subscribed will increase their pledges, and individual givers will double their gifts. All honor to the mother church of Methodism! Thank God for such leaders and statesmen! And the generations will rejoice because of such loyal and liberal laymen.

What an appeal to the powerful and wealthy Methodism of America! Let us of the Church, South, awake to the momentous interests of this mighty movement, and demand that a like success shall crown our efforts. We can not afford to fail. I pray that the scenes of the British Conference may be repeated in every Annual Conference of the Methodist Episcopal Church, South. Will not every pastor see to it that his people have ample opportunity to show their appreciation of God's signal mercies to our great Methodism? Current and local expenses must not be allowed to sidetrack this enterprise, so vital to the future of our church.

Jackson, Miss., Aug. 23, 1900.

—Nashville Advocate.

NOTES.

Bishop Duncan recently dedicated a new church in Newberry, S. C.

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The gifts for the year to Ohio Wesleyan University reach $105,000, with $55,000 more in pledges.

***

Bishop Morrison recently dedicated our handsome new stone church at Highland, Ky. It cost $15,000.

***

It is a lamentable fact that less than forty out of every hundred members of our church contribute to missions.

***

The great majority of men who expect to be saved by morality are men who have no morality to speak of.—Nashville Christian Advocate.

***

Rev. J. M. Alford, the popular pastor of Leesville, La., charge, is to be married, Sept. 6, to Miss Carrie Walland, of East Baton Rouge parish.

***

Gen. Lew Wallace expects to write another historical novel, with its scenes laid in the far East, which he will visit again with this end in view.

The Woman's Foreign Missionary Society of the Western North Carolina Conference has paid into the treasury in Nashville $1,600 on the Twentieth Century Fund, and there is more to follow.

***

Miss Minnie Cowan, of Oxford, Miss., left for Sherman, Texas, on the twenty-ninth ultimo, to resume her work as teacher of Latin and Metaphysics in the North Texas Female College at that place.

***

On account of ill health, Rev. B. W. Bailey has given up his work at Moss Point, Miss., and Rev. J. W. Chambers, ex-president of Whitworth College, has been appointed to fill the vacancy caused by his removal.

***

Miss Elizabeth Cowan, one of Oxford's talented and accomplished young ladies, has accepted the Chair of Chemistry and Physics in the North Texas Female College, Sherman, Texas, for the ensuing scholastic year.

***

We learn that Rev. H. T. Cunningham, of the North Mississippi Conference, has decided to become a college boy again, and will enter Millsaps College in October. He will be a member of the Senior class, and expects to be graduated in June, 1901.

***

Bishop Galloway preached last Sabbath at the Kinsfolk Camp Meeting, near Brownsville, Tenn. Next Sabbath, the ninth instant, he is to dedicate a new church at Poplarville, Miss., and on the Sabbath following he will preach the opening sermon at Whitworth College.

***

We are extremely sorry to learn that Rev. W. S. Shipman, of the North Mississippi Conference, has been deeply bereaved in the death of his brother, James Shipman, who passed away on Tuesday morning, the twenty-eighth ultimo. He left a wife and three small children.

***

Christian activity is an important part of religion, but it is not the whole of it. Some professing Christians, in their zeal to do good, forget to look after their own inner life, and, in consequence, fall into sin, and bring reproach upon the cause of Christ. It is not enough to perform acts of benevolence, to be known as dispensers of charity; we must also keep the heart pure, and keep ourselves unspotted from the world.

***

A friend in Natchez sends us the gratifying news that Presiding Elder W. L. C. Hunnicutt has recovered sufficiently from his recent severe illness to be able to return to his home at Gloster, Miss. On Sunday, the twenty-sixth ultimo, he held the regular quarterly meeting service at the Jefferson Street Church, and made a very impressive talk. As he was not strong enough to stand during the service, he spoke from his chair. We trust that this godly itinerant will soon be entirely recovered.

***

Says the Central Advocate: The varied services of the Metropolitan Church Temple in New York are a modern instance of becoming "all things to all men." Monday evening is given to discussion of current events; Tuesday evening to instructive lectures; Wednesday evening to the public prayer meeting; Thursday evening to an evangelistic service; Friday to asking questions which the pastor, Rev. S. Parks Cadman, is expected to answer at sight, and Saturday evening is occupied by a concert. The usual Sunday services are rendered more impressive by a robed choir of about 150 voices.

***

On the twenty-eighth ultimo, Oxford, Miss., was the scene of a notable wedding, the contracting parties being Dr. Dabney Lipscomb, the distinguished professor of English in the University of Mississippi, and Miss Edwina Fulton, of Birmingham, Ala., a niece of Chancellor Fulton. The happy event occurred at the residence of the brides uncle, the ceremony being performed by Rev. W. D. Heddleston. The bride is said to be a most charming and cultured young lady, and Prof. Lipscomb is to be congratulated upon his good fortune in winning so rare a jewel. May their wedded life ever be attended with sunshine and prosperity!

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Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

REPORT OF VISITING COMMITTEE OF MILLSAPS COLLEGE.

The committee appointed by Bishop Duncan at Vicksburg to visit Millsaps College have done so, and, as far as was convenient, examined into the standing of the school and its work. The buildings are in very good repair, and, with the present wide-awake Board of Trustees to look after such things, they will be kept in fine condition, so that when visitors come they may be impressed with the neatness of the surroundings. This, while it seems to some to be unimportant, is an index to the general management. Clean, bright walls and a neatly kept campus, while they do not cost much, are worth a great deal to a school.

The school offers to the people of Mississippi as fine advantages as can be had at any college in the South, and it is certainly in reach of any energetic young man, being as cheap as any in the State. We predict that the Law Department will prove even more successful than it has been in the past. This department has already made a splendid record. There is good reason for believing that it is one of the best law schools in the South.

The commencement made a profound impression upon the large crowd that attended. There were thirty graduates, and the speeches of the class were pronounced by those who attended to be as good as were ever heard upon a college rostrum, and some of the visitors had attended like exercises in the very best schools in the country. Ridpath once said, "The boys of the colleges discuss the realities of the next quarter of a century." If we may judge, the boys turned out at Millsaps College are not only well disciplined mentally, but they are trained morally and spiritually, so that they can be trusted to meet coming emergencies.

It would be a very difficult thing to estimate the worth of this school to our church in the State. It will be a fountain of wisdom and inspiration that will touch every part of our Mississippi Methodism. Considering its magnificent management and grand possibilities, it is the duty of every Methodist to consider himself a committee of one to work for the building up of the school. It is indeed a shame for a Methodist to send his son anywhere else when his own school affords such opportunities. Let everyone who visits Jackson go out and see for himself, and he will be convinced. Let every preacher in our connection attend all the public exercises, so as to be informed about the work, and he will go back to his work a self-appointed agent for Millsaps College.

GEO. M. HULL,
For the Committee.

Sterns Creek, Miss., Aug. 24, 1900.

A WORD FOR GRENADA COLLEGE.

Methodists in North Mississippi Conference have an opportunity as well as a valuable possession in Grenada College. The annual session, which closed in June last, gave evidence of vigorous life and bore good fruit from the patient, earnest toil of the faithful workers. Frank acknowledgment is due from the trustees and other friends of the school to President McIntosh and his assistants for their effective service. We are assured by the president that there is good prospect for a full school the coming session. Almost enough engagements are made to cover the capacity of the present building. The success of this school is very gratifying; warrants all that we can do in its favor. The immediate need now is additional building.

At a recent meeting of the trustees a building committee was appointed to take in hand the erection of the new building as soon as sufficient funds are in hand to begin—say $5,000; the whole cost is to be $10,000. Six thousand of this is to come, as will be remembered, from that part of our Twentieth Century Thank-offering which falls into the hands of the Conference to distribute. Grenada will give the four thousand balance. That building will greatly enlarge the capacity and convenience of the school every way, and will open the way to earnest work in the endowment of the college and its full equipment as such. This great aim, coupled with what we are to do for Millsaps College, ought to spring our purpose afresh to pay in full our quota of this thank-offering. We shall follow the dictate of wisdom, if just at this time we concentrate our energies on these two schools and make them all we need in college work—Millsaps for young men, Grenada for young women. This is practically the view adopted by our Conference last Winter, and will be found to be the only one that will satisfy the real conditions of the case. The design of our General Conference in this great Twentieth Century movement was to build up the schools we have at home; and in pursuance of this both the trustees of Grenada College and the Conference Board of Education urge the concentration of our money and our patronage on that school. We ought to seize the opportunity we have, and as speedily as possible bring this great enterprise to its best service in the higher Christian education of our young women.

W. T. J. SULLIVAN.

NEW ORLEANS PREACHERS' MEETING.

Present: Keener, LaPrade, Dodson, Lowery, Fontaine, Atkinson, F. N. Parker, G. D. Parker and Wynn. Absent: Foster and White.

Additions reported: Algiers, 2; Carondelet, Rayne Memorial, 1; Parker Memorial, 3.

Attendance at services: Dr. LaPrade thinks attendance at his church during the Summer will compare favorably with last Summer. Dodson's prayer meetings are remarkably well attended. G. D. Parker sounded the note of progress at Carrollton.

Revival service will be held at Gouldsboro, beginning Sept. 10, led by Rev. J. J. Smylie.

Mission work on Lowery's charge is taking on large proportions.

Hereafter Preachers' Meeting will meet every Monday. At next meeting "City Mission Work" will be discussed. Rev. P. O. Lowery will open the discussion. C. D. ATKINSON.

FOOD AND SLEEP are necessary to life and health. If you can't eat and sleep, take Hood's Sarsaparilla. It creates a good appetite, cures indigestion and dyspepsia, overcomes nervousness, and gives sweet, restful, refreshing sleep.

The favorite cathartic is Hood's Pills. 25 cents.

CHANGE OF DATE.

Our church at Poplarville is to be dedicated by Bishop Galloway on next Sunday, ninth instant, instead of sixteenth instant, as previously announced. A great day is expected

B. S. RAYNER, P. C.

Sept 3, 1900

Malaria Is Common These Days.

Malarial fever appears to be very prevalent this year all over the South. This means an epidemic of La Grippe in the Winter and Spring, unless steps are taken to conquer the Malarial seeds. We call attention to the advertisement of Johnson's Chill and Fever Tonic, a medicine which is made in the South, by a man who understands the disease and conditions, who guarantees a cure, or has your money refunded.

THE PRESENT CENSUS.

The present census will show at least one thing that will surprise the casual observer, and that is the wonderful growth of dentistry and the perfection of teaching the same in our Dental Colleges. While there are about fifty of these in this country, none can boast of better results than the Atlanta Dental College, whose catalogue before us shows an annual attendance of 200 students. Read their announcement elsewhere in this issue.

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

NOTICE.

To the Pastors and Sunday-school Superintendents of the Jackson District—

DEAR BRETHREN: Please permit me to call attention to the notice of Dr. Lambuth in the last issue of the NEW ORLEANS ADVOCATE, referring to programs for Sunday-school Rally Day for missions. Whether you have or have not been organized hitherto as a mission school, please secure these programs and observe the day.

Our Boards of Missions are calling as never before for our support in their work. The recent disturbances in China make, if possible, a stronger appeal to our loyalty to the Master and his cause. Moreover, China is only one of the half-dozen fields into which our missionaries have gone, and less than one-fourth of all the men employed are in that field. Again, if those who have felt moved by the Holy Ghost to go, feel called to remain, it is our duty not to desert them in the field. More than ever they need our sympathy, our prayers and our money.

According to the law of our church, every Sunday-school should be organized into a missionary society and the children enlisted in the cause of missions. At the session of our last Annual Conference there were reported in the Jackson district 39 Sunday-schools with 2179 officers and pupils. Though one of the smallest districts in the Conference, we stand second to one only in collections for this cause—the Seashore, which reports more than a thousand in Sunday-schools than do we. The per capita in our district is greater than in any other in the Conference, and yet it is only 12 cents per member. Can, yea, will, we not go greatly beyond this during this year? Why not a dollar from every member? Children, help your pastors.

T. B. HOLLOMAN, P. E.

ROYAL
Baking Powder
Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Brodie's Liver Pills
FOR
Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
AND ALL
Disorders of the Liver.

TESTIMONY.
I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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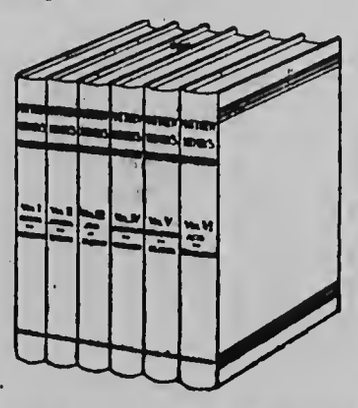

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Mother's own.
All round the world—north, south, east, west—
Hers alone!
For whether it be a Chinese tot,
With eyes aslant and a shaven crown,
Or a dear little girl of the Land of the Free,
Or a toddling Prince in Londontown,
Or the one rare treasure a Soudan slave
Hugs to her heart, all wee and brown—
Each in its mother's gentle pride
Is fairer than all the world beside.

Whose mother is loved the best?
Baby's own
She whose cheek was first caressed—
She alone.
For whether she be an Eskimo,
Or colored mammy, or stately queen,
Or a wandering organ-grinder's wife,
Jingling and boating her tambourine,
In every land where children are
The baby eyes from their deep, serene
Gaze, rapture-bound by the tender grace
In the mother's bended, love-lit face.

—Woman's Home Companion.

A HINT TO THE BOYS.

Every boy can not be a President, or a Senator, or a high officer in the State or Nation, try as hard as he may. But tens of thousands of them can become useful men, and all in the same way of diligence and honest effort. It is a good thing to know how some have climbed up the ladder of fame, to encourage others to earnest effort, even if they never climb so high. Here is something about the United States Senator from Texas, Hon. Joseph W. Bailey, as related in the Washington Post:

Although he has served five terms in Congress, Mr. Bailey is only thirty-six years of age. While not the greatest man in that body, he deserves considerable credit for what he has accomplished. He was born in one of those little way-back country villages in Copiah county, Miss., too small to be noted on the map and almost too insignificant to be named. His father, it is said, kept the local tavern, and Joseph might have been there yet, had it not been for an old man in the town who had some property, and who thought he discerned in the boy the making of something better than a village do-nothing. He took Joseph in hand, gave him a talking to, and what was more to the point, made him an offer, if he would behave himself and go to school, to defray the cost of his education. The lad agreed, stood by his bargain, and, by the time he was twenty, was a member of the bar, and five years later had been elected to Congress.

When Bailey made his start in politics a wise man to whom he went for advice told him to "make a specialty of the Constitution." He was warned that this was rather old-fashioned advice, and that people would probably laugh at him at first, but that he must stick to it, study the instrument until he could actually dream in its phraseology, and master all the literature bearing on the subject. Then he was to speak on it, and defend it whenever he saw it attacked. That is what Bailey has done, and whatever reputation for statesmanship he may have acquired is mostly along this line.—Selected.

MISS GOULD.

Miss Helen M. Gould is to-day one of the most popular women in the United States. Indeed, her fame has gone wherever the English language is spoken, and she is praised for her good deeds.

Most wonderful of all is the fact that this young woman, who belongs to a family which is often cited as the typical example of the unfair working of the law of competition in America, has captured the love and reverence of the workingmen. This phenomenon is worthy of a moment's attention. It shows that the workingmen have no objection to wealth and no hatred for those who enjoy it. Probably Miss Gould has done more to break down the barriers of distrust and suspicion between the rich and the poor than all the philanthropic reformers in the United States taken together.

She is probably as rich to-day as she was a year ago. She has given away many thousands of dollars, while probably her income has been increasing. Had she given even larger sums to some church or college, no one would have blessed her. Mr. Rockefeller has given to churches and colleges ten and twenty times as much as she without at all exciting the love and reverence of working people.

What is the difference? What has Miss Gould done that others do not do? With the gift she has given the giver. She has not considered the costly furniture of her home too good for the usage of sick soldiers or wounded firemen. Her furniture was defaced, her rugs were soiled. It cost something to repair the damage; but a thousand dollars spent in that way captures more hearts and wins more love than millions spent in gifts which are not warmed by the loving service of the giver.—Christian Register.

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Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

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A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, or deceit. And, above all things, he ought, now and then, to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.

HOW NELLIE GOT RIGHT.

Nellie, who had just recovered from a serious illness, said:

"Mama, I prayed last night."

"Did you, dear? Don't you always pray?"

"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought, What if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and he delights to forgive them.

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked him to think over the sins that I could not remember. Then I waited to give him time to think of them; and when I thought he had remembered them all, I asked him to forgive them. And I am sure he did, mama, because he said he would.

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. iv, 7.)—Reformed Church Record.

A TRIBUTE TO WORKINGMEN.

"I have preached," says Rev. J. S. Reajer, "the gospel in two States, in the largest cities and smaller towns. Since I began my active life at the age of thirteen years, until the present, I have never known an honest, industrious Christian workman to be among the disgruntled ones, nor in all these years have I seen a workingman's home void of comforts and blessings for himself and family, unless the man was a patron of the saloon. Several of my charges have been composed entirely of workingmen, and nowhere have I found more nobleness of character, contentment, prosperity, and happiness, and in no other charges were the church finances so cheerfully and earnestly met as in these congregations composed of workingmen and their families." No higher or more richly merited encomium can be pronounced upon any class of men. Only the homes of those toilers who have fallen victims to the saloon are destitute of comforts of life in this country. Industry, sobriety, frugality, and Christianity make the homes of workingmen thresholds to paradise.—Religious Telescope.

WARMING THE BED.

There was a register in the children's room, but it was only opened for an hour or two before bedtime. Dot and May made ready for bed in mama's warm room, keeping very still so as not to wake the baby. Then they scampered in and cuddled down under the blankets like little balls.

"Dot," said May one night, "I don't like to lie in a heap; let's lie out straight."

"But it's so cold," shivered Dot.

"O, I know!" cried May. "Let's play our feet are missionary, and the cold bed is a heathen country. We can send them down, and, then, when they get cold we can bring them home to visit, just as missionaries do."

"Why, yes," said Dot; "and my feet can go to China, and yours to India."

So the brave little feet started immediately on their journeying, and mama was astonished a little later, as she listened at the door, to hear Dot say sleepily, "Good night, May; I think China is almost warm."—Mrs. Grace M. Austin, in the Christian Advocate.

GOOD MANNERS.

Don't be too hurried, or too rich, or too poor, to have good manners.

One cold and stormy evening last Winter a prosperous-looking business man stopped in the vestibule of a large office building, on his way out, and attempted to light a cigar. An urchin with an armful of papers also stood within the arch, stamping his feet on the stone step to warm them as he lustily cried his wares.

The wind blew out the last match the fur-coated broker had about his person, and he turned to the boy and said:

"Here, boy, give me a match."

The lad eyed the gentleman furtively as he inquired:

"Say, mister, is that a demand or a request?"

Instead of being angry at this reproof, the gentleman—for he was such—replied kindly:

"A request, my boy, a humble request; and I'll take a couple of evening papers, too, I guess," he added as he received the match from the youngster's hand, and passed him a quarter. "And you may keep the change."—Selected.

DRUNKENNESS AMONG WOMEN.

The thirtieth annual convention of the Catholic Total Abstinence Union met in Philadelphia last week. Mrs. Lake, of this city, read a paper on drunkenness among women which is positively startling. She brought forth authorities to show that it is on the marked increase. Commenting, Zion's Herald says:

"It has been rumored for some time that certain department stores in the larger cities were building up quite a trade in selling to women intoxicants to be drunk on the premises, and that the facilities afforded women for indulging in intoxicating liquors were responsible for much drunkenness. Such reports are easily started, but it is hard to ascertain the facts. No single evil can be fraught with more serious consequences than drunkenness among women, and no field offers wider encouragement for inquiry. All lovers of the home, whether they call themselves Protestants or Roman Catholics, total abstainers or moderate drinkers, prohibitionists or supporters of license, are in duty bound to heed this warning note."

A ROYAL MOTHER.

The religious instruction of her children Queen Victoria regarded as a sacred duty to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear not only that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; and that the thoughts of death and an after life should not be represented in an alarming and forbidding view, and that she should be made to know, as yet, no difference of creeds; and not think she can pray only on her knees, or that those who do not kneel are less fervent and devont in their prayers."—Selected.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

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The Training-school of the New Orleans Free Kindergarten Association offers an opportunity to well-educated young women who wish to fit themselves for the kindergarten profession. The rate of tuition is low, and board may be obtained at moderate prices. The new term begins October first. For full information address, Miss Katharine W. Hardy, 1202 Annunciation St, New Orleans, La.

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OBITUARIES.

(Continued from Third Page.)

STEPHENSON—Miss ELLA MAY STEPHENSON, daughter of John and Mattie Stephenson, was born near Tyro, Miss., May 24, 1879, and died June 5, 1900. She was converted in 1894, joined the M. E. Church, South, in 1899, and lived a devout Christian from that day till death. Hers was a smooth, gentle and well-poised disposition. Her aptness, diligence and industry were covetable; her ideal of a Christian was biblical. Fatal disease began making visible inroads on her strength in June, 1898, thus making her a sufferer for two years, and she, with reluctance, laid aside womanly aspirations, sweet anticipations, and bright hopes, till the future, out of Christ, seemed misty and pleasureless; yet her disposition and Christian qualities grew sweeter and more glorious with the endurance of affliction. The stronger death clamored for victory, the higher did her Christian-winged faith soar; and as she sank into the arms of death, she wholly consigned her spirit to the tender, sure care of Jesus, whom she loved so dearly. She died the death of the righteous, and passed from earth to glory with praises on her honest lips. We laid her remains kindly away in Tyro Cemetery, where, ever after, the tread and voice of many friends will be soft and low because of their great regard and true love for the silent sleeper.

Mother, sisters and brothers, dear,
Weep not for the loved a hopeless tear,
For on thy hearts hope is engraven
Of a peaceful union all in heaven.

W. N. DUNCAN, Pastor.

Tyro, Miss.

WIYGUL—Whereas, It has pleased the Father of all spirits (who taketh away his breath, and we die; who sendeth his spirit, and we live) to call our devoted friend, neighbor and sister from the duties and afflictions incident to life in this world; therefore, be it

Resolved, That we all yield submissively to the providence of Him who is too good to do wrong and too wise to err.

Resolved, That our church, in the death of Sister ANNA MAY WIYGUL, has lost one of its most consecrated members.

Resolved, That our Home Mission and Aid Society have lost one of its most useful members.

Resolved, That our Sunday-school has lost one of its most devoted teachers.

Resolved, That the inhabitants of Nettleton have sustained a great loss in the death of one of its most beloved ladies, a worker at the bedside of the sick, a comforter of the distressed, an accession to society, a true Christian at home and in our community, a loss deeply felt by all who knew her.

Resolved, That we all do hereby tender our most heartfelt sympathy to the husband, daughter and mother of the deceased, and that the Tupelo Journal and the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish the resolutions, and that a copy of the same be sent to the husband and mother of the deceased.

(Signed)

K. M. HARRISON, Pastor,
E. N. TRICE, Pres't Aid Society,
EUGENIA ROBERTS, Supt. S. S.,
Methodist Church, Nettleton, Miss.

GROUNDS—JESSE G. GROUNDS was born in Claiborne parish, Oct. 3, 1837, and died in Bossier City, May 2, 1900. This good and faithful man joined the M. E. Church, South, in boyhood. He was in usual health up to his death, and finished a day's work, when a stroke of apoplexy seized him, causing instant death. It was a terrible shock to his family and friends. The afflicted ones mourn not as those without hope, but recognize the fact that their loss is his eternal gain. He was reared in a Christian family, and had good educational advantages in youth. Oh, how much we miss him and his genial, inspiriting presence, for he was one of nature's noblemen, and he exemplified his religious principles in every-day life. He leaves a wife and six children to mourn his loss, and also a host of sorrowing friends and relatives. May God's grace sustain them amid the gloom of separation until we all meet again in glory land!

ONE WHO LOVED HIM.

BABINGTON—SISTER VIOLCHIA, daughter of T. M. and Attie Babington, was born in Franklinton, La., Feb. 2, 1886. She joined the M. E. Church, South, in October, 1895 in her ninth year, and died June 2, 1900, near Franklinton.

Dear young Vick came to her death by drowning. She was a rather remarkable child, the favorite of all who knew her. She was beautiful, intelligent, and sunshiny. She was studious at school, affectionate and dutiful to her teachers, several of whom have written to the bereaved parents. One says, "Vick was a precious little girl, and one that we greatly admired." Another, "Victoria was always a sweet, loving pupil." She was prompt and constant at Sunday-school, and took great pleasure in her lessons. She was deeply pious, took much interest in church work, and was attentive at public worship, and supported the institutions of the church. In our "Twentieth Century Thank-offering" her name is enrolled, and that with a liberal subscription. For a child at fourteen she was well rounded as a Christian, and will be greatly missed in the community; but in the family her loss is most keenly felt. Obedient and deeply affectionate to her parents, and kind and loving to her brothers and sisters, she was the sunshine of the household. May the Lord bind up the bleeding hearts of the mourning loved ones who remain!

ROBERT RANDLE,
Her Pastor.

Franklinton, La.

CARR—Sister EMMA JANE CARR (nee Whitmire), the amiable wife of Bro. Joseph Carr, was called to her eternal reward on the evening of April 4, just at sunset. Her beautiful life has ended here below, but her soul has taken its flight to the God she loved and served faithfully ever since she was about ten years of age, at which time she connected herself with the M. E. Church, South, at Center Ridge, where her active Christian mother, Mrs. Jane Whitmire, and her father, Rev. Robert Whitmire, have been faithful workers in the Lord's vineyard for many years. She was born Jan. 28, 1874, about three miles from the place where she departed this life. In Winston county, on the twenty-third day of December, 1894, she was happily married to Bro. Joseph Carr. God blessed their union with four bright children, whom she committed to him on her dying bed, and exhorted her devoted husband to be sure and raise them right, and all of them to meet her in heaven. Her death was quite unexpected, as she seemed to be in fine health, and was only sick two days. She died singing, "Jesus, lover of my soul." On the fifth of April her remains were laid away to rest in Center Ridge Cemetery.

May the consolation of God's grace ever abide with her relatives and many friends, and especially rest upon her motherless children and her broken-hearted husband!

J. W. HALL, Her Pastor.

BAUGH—Mrs. ALICE KATE BAUGH, whose maiden name was Alice Kate Beard, was born Dec. 13, 1851, and was married to John W. Baugh, of Memphis, Tenn., Aug. 10, 1871, and departed this life near Sherard, Miss., May 24, 1900. She was the mother of eight children, five of whom preceded her to the land of bliss.

Mrs. Baugh, with her husband, moved near Sherard, Miss., several years ago, where she lived until the day of her death, and by her quiet manners and kind deeds she won for herself the love, friendship and respect of all classes of people. She joined the M. E. Church, South, at Sherard, Miss., about six years ago, and took great interest in supporting all its institutions. She was a faithful and valuable member of the Ladies' Aid Society. She was permitted to live until her three surviving children were all grown, and was blessed with fairly good health until the early Spring of 1900, when she became ill with continued fever, and kept growing worse until the end came. On the morning of May 25, 1900, a host of sorrowing friends and relatives tenderly laid her to rest in the family burying ground just in front of the house where she lived. She leaves a husband, three children and three grandchildren, who deeply mourn her loss.

W. D. PARRISH.

Hillhouse, Miss.

NEAL—Miss MARY JANE, daughter of the late Rev. Wm. B. and Mrs. Rachel M. Neal, was born in Auburn, Ala., June 24, 1856. She joined the M. E. Church, South, at an early age. Being an invalid from infancy, she was very seldom permitted to attend upon its ordinances, but she could, and did, help to support its institutions. Hers was a life of almost perfect resignation, and often her suffering was intense, but she bore it very patiently.

Miss Mary lived with her father till his death, about eleven years ago. After her father's death she remained in Alabama about twelve months, when she came to Hillsboro, Miss., where she resided with her brother, Dr. V. M. Neal, until Sunday, May 27, 1900, when the death angel summoned her to "Come, . . . inherit the kingdom of her Father." A little mound of clay in the Hillsboro Cemetery marks the place where her bones await the resurrection morning. May God bless the bereaved ones!

THOS. J. O'NEIL.

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Here is encouragement to perseverance, that Jesus Christ, our Head, is already in heaven. If the head is above water, the body can not drown.—Flavel.

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LARUE, BENTON CO. ARK., Aug. 4.

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MRS. E. B. TOWNSEND.

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NEWS OF THE WEEK.

Details of the march to Peking show that the Americans suffered many hardships

The striking colliers at Cardiff, in Wales, numbering about 50,000, have returned to work.

The Agricultural Department of North Carolina reports 244 cotton mills in operation in that State.

The Russian minister at Peking reports a rumor that Prince Ching has been appointed Regent of China.

It is reported that Lord Roberts has issued a proclamation annexing the Transvaal to the British Crown.

The Nicaraguan Congress has approved the commercial reciprocity treaty between that country and the United States.

Mr. Bryan will deliver a speech in opposition to the trusts before the Traveling Men's Association in St. Louis, Sept. 15.

A detachment of Kansas City firemen, on their way home from the Paris Exposition, were entertained by the Mayor of London.

The Germans have demanded that the Americans on the German concession at Tien Tsin vacate to make room for fresh German troops.

Kruger, Steyn, Botha, Lucas Meyer and Schalkburger left Nooigedacht, Aug. 23, for Nelspruit. The Boers are reported scattering.

President Woodworth presided over the deliberations of the National Association of Local Fire Insurance Agents at Milwaukee attired in a shirt waist.

Abont 1800 British prisoners, released at Nooigedacht, have reached Gens. French and Pole-Carew. Ambulances have been sent out to pick up the sick.

The Acting Viceroy of Canton has suppressed all the native newspapers, on the ground that they have been publishing false news, detrimental to the maintenance of peace.

Missionary Green, of the China Inland Mission, his sister, wife and their two children, who were held prisoners by the Boxers for some time, report that they were well treated.

It is announced that the American-Russian proposal in favor of the withdrawal of the allied forces from Peking has met with favor at European chancelleries and is almost certain to be adopted.

The area affected by the bubonic plague at Glasgow, Scotland, has spread to Govan, on the left bank of the Clyde. A boy died there Saturday, and the medical authorities have certified that he was a victim of the disease.

The Southern Railroad's legal department has passed upon the shirt waist man, holding that "so long as a man is decently dressed, whether he has on his coat or not, his appearance can not be offensive to any sensible person."

It is said that Secretary of War Root is responsible for the flop of the administration to Russia and the turning down of Secretary of State Hay over the Chinese question. A serious split has occurred in President McKinley's Cabinet.

Chung Li, a member of the Tsung Li Yamen and profect of police, visited the Austrian representative at Peking on Sunday and was arrested because of the Chinese official's complicity in the attacks on the legations. Chung Li was military governor of Peking.

The Fairbanks Scale Company's building on Canal street, this city, was burned to the ground on Aug. 31. The Morris office building, which adjoins it, also caught fire, and was almost completely gutted and all but totally destroyed. The damage to both buildings is estimated at $300,000.

Mayor Capdevielle, Acting City Attorney McLonghlin and Chief of Police Gaster stated that the Sunday law was rigorously in force in New Orleans. Lack of uniformity in the law's enforcement throughout the State has been criticised. Jefferson and St. Bernard parishes were wide open.

Li Hung Chang, according to the Associated Press reporter at Shanghai, is trying to make trouble among the allies. Earl Li has had a conference with the French consul. He had told the Americans and British that Russia has promised to withdraw from Peking regardless of what the other nations do.

The "Atalanta," formerly owned by George Gould, and recently purchased and converted into an armed cruiser by the Colombian government, is shortly to sail from New York on a secret mission. From advices received it is stated that war may grow out of the strained relations between Colombia and Venezuela on account of the latter's alleged sympathy with and aid to the Colombian revolutionists.

For Nervous Women.

Horsford's Acid Phosphate.

Dr. J. B Alexander, Charlotte, N. C., says: 'It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

Labor Day was celebrated on Sept. 3 throughout the country. It being a legal holiday, business was generally suspended at the national capital and in the cities in the North and West. Many thousand members of trades unions joined in the parades and enjoyed outings at the various parks. At Chicago Hon. Wm. J. Bryan and Gov. Roosevelt and other prominent members of the Democratic and Republican parties viewed a parade consisting of 35,000 men. After the parade Messrs. Bryan and Roosevelt and other speakers made addresses at Electric Park.

Salem Camp Meeting.

Salem Camp Meeting will be held as usual this year. Following a time-honored custom, the first service will be held Thursday night before the second Sunday in October. All brother itinerants, and local brethren also, are cordially invited to "come up to the help of the Lord against the mighty." We are expecting great things from the Lord this year, and know we shall not be disappointed.

J. W. Campbell,
P. C. Americus Circuit.

Americus, Miss., Aug. 31, 1900.

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MARRIAGES

Fisher—Anderson.—At Raymond, Miss., Aug. 5, 1900, by Rev. E. H. Mounger, Mr. Alfred T. Fisher and Miss Mary Anderson.

Brewer—Holland.—At the residence of the bride's father, Mr. John Holland, Aug. 29, 1900, by Rev. R. S. Lawson, Mr. W. H. Brewer, of Leflore county, to Miss Nancy Holland, of near Cascilla, Miss.

Campbell—Newcomb.—At the residence of E. McBain, Esq., Floyd, La., Aug. 14, 1900, by Rev. Wm. H. Hatfield, Mr. Geo. M. Campbell, of New Orleans, to Miss Laura E. Newcomb, of Pilcher's Point, La.

Scott—Kilbourne.—At the residence of the bride's father, Kilbourne, La., Aug 21, 1900, by Rev. Wm. H. Hatfield, Mr. Fred N. Scott, of Winnboro, La., to Miss Hattie T. Kilbourne, of Kilbourne, La

Miles-Page.—At the residence of Mr. Davis Page, father of the bride, Sunday afternoon, July 22, 1900, by Rev. W. L. Linfield, Mr. W. L. Miles and Miss Fannie Page, both of Scott county, Miss.

Dubose—Liles.—At the residence of Mr. Joe McLemore, near Pulaski, Miss., Sunday afternoon, Aug. 26, 1900, by Rev. W. L Linfield, Mr. Harmon C. Dubose and Miss Ollie B. Liles, both of Scott county, Miss.

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Buena Vista cir., at Pleasant Grove	29, 30
Montpelier circuit, at Palestine	Oct 6, 7
Prairie circuit, at Prairie	9
Shannon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hoewell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at Carolina	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at Greenbriar	10, 11
Quincy circuit, at Sonie's Chapel	17, 18
Aberdeen station	25, 29

W. W. Woollard, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 15, 16
Coino	22, 23
Tonatibia	29, 30
Arkabutla, at Brooks	Oct. 5
Cold Water	6, 7
Haleaville	13 14
Courtland, at Pepes	20, 21
Burges, at Love Joy	26
Eureka, at Mt Olivet	27, 28
Hernando	Nov. 3, 4
Longtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. Lagrone, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 1, 2
Oxford station	8, 9
Grenada station	15, 16
Grenada circuit	22, 23
Toocopola circuit	29, 30
Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Ellzy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G Porter, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	Sept. 1, 2
Abbeville, at Liberty	8, 9
Shawnee, at Mt. Hope	12

J. W. Honnoll, P. E.

Memphis, Tenn.

GREENVILLE DIST.—THIRD ROUND.

Gunnison	Sept 1, 2
Bollvar	8, 9

J. W. Dorman, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 2, 3
Starkville station	9, 10
Macon	16, 17
Shuqualak, at Salem	22, 23
Winstonville, at Hickory Grove	26
Hebron, at Hebron	29, 30
Columbus circuit, at Piney Grove	Oct. 6, 7
Crawford, at Trinity	13, 14
Brooksville, at New Bethel	20, 21
Tibbee, at Maybew	27, 28
Columbus stat on	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75) Also let Boards of Trustees make full reports in writing.

W. T. J. Sullivan, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept. 8, 9
Greenwood station	15, 16
Valden circuit, at Valden	22, 23
Carrollton and Mooneriy, at Mooneriy	29, 30
Winona circuit, at New Hope	Oct. 6, 7
Webb circuit, at Webb	13, 14
Black Hawk circuit, at Acona	20, 21
West circuit, at Bowling Green	27, 28
Itta Bena and Sidon, at Itta Bena	Nov. 3, 4
Mo Nutt, at McNutt	10, 11
Carrollton, at Edon	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

The trustees of church property will please have their reports ready at the fourth Quarterly Conference, made out according to Discipline.

J. H. Mitchell, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis, at Bethel	Sept. 15, 16
Tom Nolen, at Tom Nolen	22, 23
Enpora, at Enpora	29, 30
Cumberland, at Shady Grove	26
Ebenezer, at Liberty Chapel	Oct. 6, 7
Lexington, at Tchula	13, 14
Belzona, at Belzona	20 21
Kosciusko station	7 P. M.. 28
Kosciusko circuit, at Smyrna	27, 28
Ethel, at Tabernacle	Nov. 1
Ackerman, at Ackerman	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Louisville	24, 25
Rural Hill	27
Pinkena	Dec. 1, 2
Durant	7 P. M.. 2

T. W. Dye, P. E.

CORINTH DIST.—THIRD ROUND.

Mantachie, at Center Star	Sept. 1, 2
Belmont	4, 5
Marietta, at Ozark	8, 9
Burnt Mills, at Forest Grove	11, 12
Jacinto	15, 16
Booneville circuit	19

W. M. Young, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Meridian—Central	Sept. 15, 16
Meridian—West End	16, 17
Meridian—East End	Wed.. 19
Lauderdale, at Bethel	23, 24
Meridian—South Side	Wed.. 26
Wayne, at Spring Hill	29, 30
Porterville, at Porterville	Wed.. Oct. 3
Winchester, at Winchester	6, 7
Leakesville, at Brelandsville	13, 14
Waynesboro, at Waynesboro	Wed.. 17
DeKalb, at New Hope	20, 21
North Kemper, at Shellen	Mon.. 22
Enterprise at Enterprise	27, 28
Pachuta, at Pachuta	Nov. 3, 4
Illinois ville, at Stoneby	10, 11
Vimville at Marion	17, 18
Matherville, at Winifred	24, 25
Shubuta, at Shubuta	Mon.. 20
Middleton, at Manassa	Dec 1, 2
Daleville, at —	8, 9

G. A. Guice, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct 6, 7
Sharon, at Sharon	13, 14
Canton	14, 15
First Church and Capitol Street	20 21
Terry, at Byram	27, 28
Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughan's, at New Hope	10, 11
Benton, at Midway	11, 12
Pranquil	17, 18
Yazoo City	18, 19
Camden	24, 25
Faunin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues.. 4
Sleen's Creek	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. Holloman, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Providence, at Camp Ground	Sept 1, 2
Westville, at ——	8, 9
Mt Carmel, at ——	10
Pearl, at Mt. Moriah	11
Caseyville, at Bethesda	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Lilies	Oct. 9 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques 20 may be fully answered. Please do not entrust this matter to anybody.

H. Walter Featherstun, P. E.

Brookhaven, Miss.

FOREST DIST.—THIRD ROUND.

Morton, at Zinn Grove	Sat and Sun Sept 1, 2
Rose Hill, at Hopewell	Sat. and nn 8, 9
Trenton, at New Prospect	Sat. and Sun 15, 16
Shiloh, at Clear Creek	Sat. and Sun.. 22 23
Decatur, at Good Hope	Sat and Sun.. 29, 30
Chunkey, at Concord	Sat. and Sun.. Oct. 9, 7
Newton and H., at Hickory	Sat. and Sun 13, 14

T. L. Mellen, P. E.

VICKSBURG DIST.—THIRD ROUND.

Hermanville	Sept. 1, 2
Warren	8, 9
Anguilla	15, 16
Rolling Fork	16
Utica	22, 23
Saturtia	29, 30

E. H. Mounger, P. E.

NATCHEZ DIST.—THIRD ROUND.

Natchez—Jefferson Street	Sept. 2, 3
Natchez—Wesley Chapel	1, 2
Roxie	8, 9
Lebanon	15, 16

W. L. C. Hunnicutt, P. E.

LOUISIANA CONFERENCE

ALEXANDRIA DIST.—THIRD ROUND.

Natchitoches at Natchitoches	Sept 1, 2
Montgomery at Shiloh	5
Hineks at White Chapel	8, 9
Dry Creek	15, 16

J. H. Harper, P. E.

SHREVEPORT DIST. THIRD ROUND.

Ft. Jessup and Many, at New Hope	Sept. 1, 2
Zwolle, at Forest Hill	4
Mansfield	9

John T. Sawyer, P. E

OPELOUSAS DIST.—THIRD ROUND

Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brule at Pt Hope	15, 16
Crowley	22, 23
Lake Arthur	29, 30
Grand Cheniere	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at this third Conference

C W Carter, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	Aug 30
Baton Rouge—First church	31-Sept. 2
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Maringas	7-9
Ponchatoula, at Springfield	10, 11
Franklinton, at Mt Hermon	15, 16
Kentwood, at Tangipahoa	18, 19
St. Helena, at Bay's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
Baker, at Brookstown	4
St. Francisville at Tunica	6, 7
Bluff Creek Camp Meeting	Aug 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank-offering

F. S. Parker, P. E.

DELHI DIST.—THIRD ROUND.

Waterproof, at Wesley	Sept. 1, 2
Bonita, at Jones	8, 9
Monroe	9, 10
Floyd, at Oak Grove	15, 16
Delhi	22, 23

J. M. Henry, P. E.

ARCADIA DIST.—THIRD ROUND.

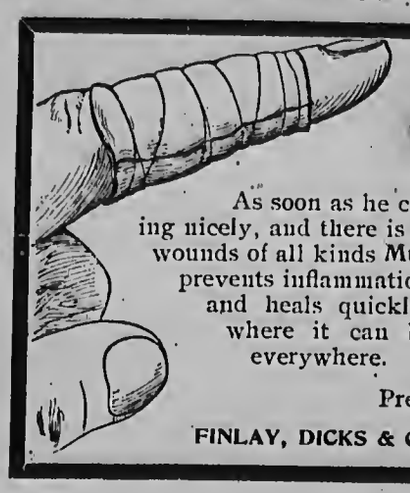
Valley circuit, at Blocker	Aug. 30
Arcadia circuit, at Arcadia	Sept. 1, 2
Haynesville circuit, at New Salem	7
Homer, at Arizona	8, 9
Ganeville circuit, at Siloam	15, 16

B. T. Drewa, P. E

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet Street	Sept. 2
White Castle	9
Burgundy Street	16

S. S. Keener, P. E.



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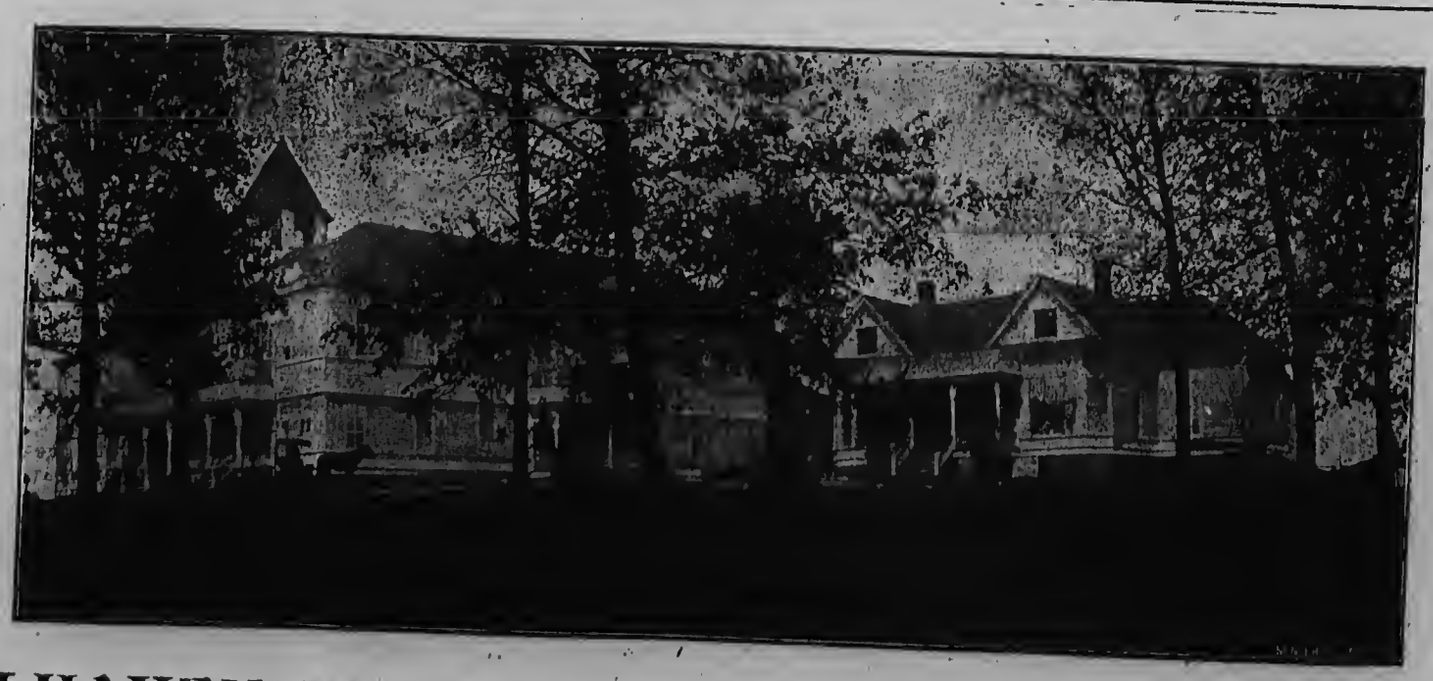

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Christian Advocate.

VOL. 47.-NO. 37. NEW ORLEANS, THURSDAY, SEPTEMBER 13, 1900. WHOLE NO. 2299

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH,

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

BISHOPS—THE CHIEF SHEPHERDS OF ISRAEL.

A PRESENT GLANCE.

"Woe to them that are at ease in Zion," said a prophet of old, and some of our failures as a church—in Louisiana, at least—are due to the ease and indifference with which we of the ministry have treated the attacks from time to time upon our episcopal form of government. We have lost heavily in North Louisiana in prestige and power as a church, even where we have not lost in numbers. Falsehoods, glaring falsehoods, have been told about the imaginary "one-man power" in Southern Methodism, and they have been accepted by discontents as the truth, while we have looked on with complacent indifference. This ought not so to be. Let us give a reason for the faith that is in us. Error must be refuted with truth.

The claim has been made by agitators, who hoped to cause schism, that the ten men who now occupy the high office of the bishopric in the M. E. Church, South, are tyrants, or little "Popes," who ruthlessly destroy all freedom in faith and profession by sending to the rear preachers of the gospel who have refused to fit their gospel in the episcopal strait-jacket. We have yet to learn of a single instance of this kind. And we believe that a microscope in the hands of any honest man will fail to reveal a single case—clear case of such episcopal tyranny. Wherever any man has been degraded in the ministry, and lowered in position, it has been due to the growing inefficiency of the poor unfortunate. An erratic agitator who burns his incense at new altars with strange fires is apt to be degraded, and ought to be located; but no Bishop, single-handed, has the desire, nor do we believe that he will ever assume the prerogative of such degradation or location. The Bishop has the final right to make the appointments of preachers, but no sincere and loyal Methodist questions the fact of his entire candor in full consultation with the presiding elders, so that the best judgment of the whole cabinet is conserved and carried out when the appointments are finally made. If any man is degraded by this system, it follows that he is unworthy, in the judgment of his brethren, to occupy his former position. He is not as the victim of the judgment of a truly representative body of his peers, and certainly is not the scapegoat sent forth into the wilderness by "one-man power." The Discipline gives the Conference the right to locate by a majority vote any preacher that may be considered inefficient or unacceptable. The Bishop can not locate any minister.

The charge has been made that an organized effort on the part of Bishops and presiding elders for many years past has prevented the spread of the doctrine of holiness. Let every Methodist read the Bishops' address made before the General Conference of 1894. Our honored chief shepherds in that able document encourage both the attainment and profession of the experience of entire sanctification. Bishop Granbery, the sweetness of whose charity and the holiness of whose life are known to all our preachers in the Baltimore and Virginia Conferences, wrote an admirable letter to our chief organ, the Nashville Advocate, which he advocated scriptural sanctification. He is more truly sanctified—if a man's life be the true test—than any of the agitators who seek to destroy the peace of Israel with "independent organizations and come-outer" schemes. It would be unnatural and illogical for any of the Bishops or presiding elders to encourage or foster "come-outism." Did not the Master say, "A house divided against itself can not stand"? The church is a unit, the body of Christ, and there must be no separation into limbs and fragments which yet hold on to this divine body. It is the duty of each Methodist to spread scriptural holiness all over these lands, but it is not necessary, nor does the command of Christ enforce independent associations for that purpose. If members can not keep their vows of church membership to support the institutions of the church, they should quietly withdraw, and the peace of Zion can thereby be conserved—a peace which is the only guarantee of world-wide conquest.

There has never been a Methodist Bishop who looked with favor upon schism among the flock over which he presided as an overseer, and there certainly is good reason to hope that we may be spared the misfortune in coming years.

John Wesley did not hesitate to silence any of his preachers who became fanatical. The Bishops of the Southern Methodist Church do not assume to possess the authority which John Wesley exercised; nor would they dare to execute their duties with the show of power which sometimes marked the administration of Asbury. And these fathers of Methodism were holy men, and carried heavy responsibilities with Titanic courage and extraordinary common sense. What would the discontents of the present time say were they to feel the iron hand of Asbury? His rigorous government was needed in the formative days of Methodism. And the present government of Methodism has been needed to meet every crisis of our church history since our fathers fell on sleep. The Southern Methodist Church is the only true form of Wesleyan Methodism in existence to-day. It comes nearer being the ideal of John Wesley than any organization of the present century. It has been truly conservative and safe, slow to adopt questionable modifications in our form of ministerial supply, or limitations of the episcopal power. The changes which have come in the order of Providence, and by the wisdom of choice men composing certain General Conferences, have been the natural outgrowth of experience, and were made to fit new phases of our work as a church.

To our certain knowledge North Louisiana has been sown down with anti-episcopal teaching in the homes of many of our members, who, before the wolves in sheep's clothing came across their thresholds, were loyal and happy members of our beloved church. Much of this has been done secretly, with the designing voice and hand of proselytism; a great deal of the work was accomplished by assaults from the pulpit by partisan "wandering stars," who cared more for the loaves and fishes than for perishing souls; and a few cases of quiet tract distribution has played a part in the silent movement against Bishops and presiding elders. The Bishops and presiding elders do not know the extent of real defection from these time-honored institutions of our Methodism. The pastors, in many instances, can bear witness to the difficulty of raising the Bishops' Fund and the presiding elder's salary. This ought not so to be. Let us teach intelligently and boldly the importance and profit of strong supervision. Let us meet this question as calmly and as triumphantly as we have met every other question in the past one hundred and fifty years. We can show from God's Word and the practice of the Apostolic Church sufficient grounds for the bishopric as it exists in our church. We can plead the success of Methodism against every so-called democratic form of ministerial supply. We can show the need of the present hour in all of our Southland for the strong leaders who stand at the helm. We can point with commendable pride to the ten men who preside over the destiny of our church, and feel that beneath the bosoms of each of these mighty men there beats a brother's heart. Will not a comparison of these ten men with ten of the strongest men in any sister church or independent organization forever set at rest the cry of "one-man power" in the church which we all love? No holier men can be found to-day even among the leaders of the Christian and Missionary Alliance. Let us hold up their hands as we enter the twentieth century, and pray for all our shepherds—Bishops, presiding elders, and pastors—the baptism of the Holy Spirit, and we shall still continue to spread scriptural holiness over the lands and across the sea.

COURTLAND PRENTICE SMITH.

Minden, La., Sept 3, 1900.

A BROTHERLY PROTEST.

MR. EDITOR: Please permit me to enter a brotherly protest against any effort (however innocent the motive) to prejudice the readers of the ADVOCATE against one of the wisest and most loyal Christian women in our church. It is due Sister G. H. Mathis, and those who agree with her and those who differ from her, to state that she is honored and loved by her church, and the other good people of Columbus, for the good work she has wrought among our young people. Several of the most promising young men in the North Alabama Conference gratefully acknowledge that Sister Mathis helped to lead them to Christ, and that she taught them to work for him and the church. Some of the most distinguished Methodist preachers and Epworth Leaguers in a sister State have been her pastors, and they endorsed and encouraged her work. Among those worthy of special mention is a prominent member of the General Epworth League Board. Another is the gifted president of a State League Conference, and two others are very influential presiding elders.

Sister Mathis is fully competent to take care of any cause she may espouse, and she is able to explain and support any statements that she may please to make. When this faithful and efficient Christian worker returns from Monteagle, Tenn., it will be no trouble for her to show that she has a large company of "neighbors," among whom are some of the most distinguished and successful Epworth Leaguers in the church. Very fraternally,

J. A. BOWEN.

Columbus, Miss., Aug. 26, 1900.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Officials, from the President down, were greatly shocked by the news published this week of the barbarous and inhuman conduct of a portion of the allied army in China. Stories had been previously published alleging looting and other outrages, but it had been taken for granted that they were gross exaggerations, emanating from irresponsible parties seeking rather to make a sensation than to be accurate, but this last story, which gives horrible details of looting, and even murder, by the forces of the allied army which is in China for the purpose of upholding Christian civilization, is fathered by the Associated Press, which has a reputation for fairness and accuracy, and has consequently been received with confidence that was not given to the others. While it is not doubted that the story was sent in good faith, it is hoped by all, and believed by many, that the reporters of the Associated Press in China wrote from hearsay rather than personal observation, and that they have been imposed on. There was no hesitation at the Russian embassy in declaring that the story was false, so far as it related to the Russian troops, the actions of which it painted in horrifying colors. Secretary Root issued special orders to the American troops which went to China against looting, and he is very confident they have been obeyed to the letter. In none of the charges of looting and barbarous treatment of Chinese have American troops been implicated, but American troops are the allies of those charged to be guilty, and the charge is consequently humiliating to us.

The Chinese situation is not expected to materially change until the other powers act upon the proposition of Russia for the withdrawal of the troops from Pekin. Without making public reasons therefor, our officials express themselves as believing that the outlook is favorable to a peaceful and satisfactory settlement.

Rev. Nelson Millard, of Rochester, N. Y., occupied the pulpit of the Church of the Covenant, Sunday. In the course of a sermon on a rather unique text from I. Chron. xxvi, 18, "At Parbar westward, four at the causeway, and two at Parbar," he said: "Every man is tempted in the places where he is weakest, which is the cause of so many downfalls. Men very often think they are strongest in the very points where they are least so, and it is folly to believe that we will be ready for the emergency when it comes, unless we are always on the alert. You must guard not only the great points, but the little ones, for it is the latter which cause most trouble. We often hear of a man going wrong suddenly, but this is rarely the truth. They begin by degrees, and, without realizing it, their character is undermined. Those who fail in business are usually those who do not understand the details, and likewise those who fail in Christianity are those who have not been thoroughly instructed. While it is necessary that we consider ourselves sentinels, it is folly for us to attempt to fight alone. We must look to the Commander, by whose aid we are sure to come off victors." In a few explanatory remarks preceding the sermon Mr. Millard said that, according to the Revised Version, Parbar was taken to mean suburb, and the text referred to the two sentinels at the outlying gate and the four guards at the causeway, or more immediate entrance to the city.

Dr. E. Trumbull Lee, of Cincinnati, who has been temporarily filling the pulpit of Dr. Wallace Radcliff, preached a strong and scholarly sermon on the folly of Cæsar worship, his text being St. John xix, 15, "We have no king but Cæsar." The awful folly of the denial of Christ through love of earthly power was pictured in living historical colors, beginning with the choice of Cæsar by the Hebrews and the fearful consequences of that choice, and continuing with the awful scenes witnessed in Spain during the Inquisition and in France during the "Reign of Terror," and concluding as follows: 'We need to learn the lesson. Let us not boast of our powers, wealth, influence, and unparalleled resources, and forgetting Him whom our fathers adored, go on desolating His Sabbaths, breaking His laws, repudiating His claims, and thinking our civilization an immortal Cæsar, whose power is irresistible and eternal. And all who play with moral law prefer Cæsar to Christ. All who repudiate the gospel and the sacred claims of religious obligation, who forsake sanctuaries, and give themselves up to pleasure and the chase for fortune, have chosen Cæsar instead of Christ. Oh, allow no entanglement with Cæsar's service or household! Arise, and in penitence and faith exclaim now, 'We have no king but Christ,' and serve him faithfully. Let now 'No king but Cæsar' be succeeded by 'No king but Christ.'"

Rev. W. B. Irwin, of Steubenville, Ohio, preached from the pulpit of the Fourth Presbyterian Church, Sunday, on "The Limitations of Divine Grace," his text being St. Mark vi, 5, "And He could there do no mighty work, save that He laid His hands upon a few sick folks and healed them."

Washington, Sept. 5, 1900.

EXTRACTS FROM THE LATEST COMMUNICATION FROM DR. Y. J. ALLEN.

[The extracts quoted below were kindly forwarded to the ADVOCATE by Dr. W. R. Lambuth.]

There are but few apologists for the Manchus, and many feel that their cup is full and their time has come to go. But for political reasons, if the Emperor be found alive (which is much doubted), it may be necessary to restore him and perpetuate the dynasty, as the Chinese would accept him and the liberal policy of reform which he inaugurated. If he is dead, the difficulties of the allies on reaching Peking will be a thousand-fold greater. For who can then take his place? Who will be accepted? There is the rub, and partition will stare them in the face, and possibly anarchy all over the country.

The viceroys and governors of the south—in fact, nearly all of China proper—have leagued together to protect the peace of their respective districts, and all have joined to co-operate with the foreigners in the protection of foreign life and property. So we hope that there will be no general disturbance in this region.

Our people (our own mission—male and female), except Dr. and Mrs. Park, have all come in, and I suppose they will come in soon. You need not be uneasy. There will, doubtless, be local riots here and there among and by people who have no work left them, but efforts will be made to relieve the situation by providing some relief; so no great disturbance is apprehended.

There never was such a crisis in the country since the Taipings. And I view it, terrible as it is, as the most hopeful sign for the future, "provided the foreign powers rightly grasp the situation." They now have it once more in their power to dictate the policy of China, and inaugurate such reforms as will secure its development and progress along the lines of Western Christian civilization.

I would insist on it, therefore, that our church and mission are now called on more earnestly and emphatically to take hold of and press forward the cause of the gospel in every form and department of it. Now, and in the near future, shall we need more than ever the enlarged equipment we are calling for, to-wit: the press and the university imbued with the gospel spirit. These are the mightiest agencies for the overthrow of the powers of darkness in China.

EXTRACTS FROM RECENT LETTERS FROM DR. A. P. PARKER.

Up to the present time we have been led to believe that there was not much, if any, probability of any disturbance in the Yangtse Valley. Evidence accumulates that the reactionary Manchu faction that are in control at Peking have been assiduously preparing for the past two years to expel all foreigners from China, and destroy all their works, root and branch, from off the land. Immense supplies of arms and ammunition, Krupp guns of large and small calibre, etc., have been secretly accumulated; forts have been built at all important points along the coast and up the river under foreign supervision; armies have been drilled and armed with Manser rifles, and the Boxers have been secretly encouraged. In a word, every effort has been made that when the time came to strike the blow, it might be an effectual one. But in the providence of God the outbreak has occurred before everything was ready.

Order is being maintained by the governors and viceroys south of the Yellow river, and we have good reason to believe that they will be able to maintain their position in opposition to the usurping Prince Tuan, whose edicts they have expressed their determination to disobey. There seems to be perfect accord between the foreign consuls and the governors and viceroys of the central provinces, and also in the south, in regard to the protection of foreigners and the maintenance of order. Nearly all the missionaries from the interior stations have come to the coast. Many of the missionaries up the Yangtse river still remain at their homes, and seem to be confident that the Chinese officials can and will protect them. There is no doubt whatever of their purpose to do so, and I believe they will succeed. We certainly have great reason to be thankful to the good Lord for inclining the hearts of these officials towards us, as otherwise our position, even here in Shanghai, would be by no means a safe one.

I have no doubt at all that the good Lord is going to do a wonderful work for China shortly, and that is why he is permitting the present fierce storm to blow over the land. Now is the time for the home churches to be getting their men and money ready, for as soon as those difficulties are settled, the country is going to be thrown open to mission work in a manner never seen before. The day of China's redemption draweth nigh.

The 20th Century Movement.

Notes on Twentieth Century Thank-offering in the Mississippi Conference.

BY H. G. HAWKINS, Conference Secretary.

Many of the pastors sent in their reports of the Twentieth Century Movement for August, but not enough did so for me to make a proper report of the whole Conference to Dr. Hammond. I so wrote him, promising to do better for September. I am utterly dependent upon the pastors in this matter, and, in order for me to make the report each month as Dr. Hammond asks, it will be necessary for every one of the 126 pastors to fill out the blank each month and send to me. This will require a little attention, and the expenditure of about ten cents, which will cover the cost of postage for the four months remaining until Conference.

Please fill out and send at once the blank for September. Do this, even though the status in the charge be not changed since the August report was made. And so do every month.

The Forest district has been the promptest, nine pastors from that district having sent in their reports. The Brookhaven and Natchez districts have been the most neglectful thus far, but we trust that this can not be said when the next "Notes" are written.

Rev. J. M. Weems, of Central, Meridian, reports $229.50 in cash and subscription, $112 of which has been specially directed. Whilst undirected subscriptions are preferred, yet it is entirely proper to direct that the offering made go to the school of the donor's choice. With the East Mississippi Female College right at Central Church, it is hoped that the gifts of her 523 members made to the cause of Christian education during the two closing years of the century will be at least $500.

The pastors of some of the very first charges of our Conference have made no report at all.

One brother pastor who has not raised a cent, nevertheless, according to the request made, sent in his report; and that is right.

Let it be distinctly understood that the Roll Book is to be kept among the archives of each pastoral charge for inspection in the ages to come. And each charge and each church should be strict in keeping all its records. According to the law as it now stands, the recording steward is the custodian of the official books of each pastoral charge, and he should not only faithfully keep those in present use, but should procure and hold those of former times.

LIFE.

BY PHILIP JAMES BAILEY.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance—
There's only room to suffer, to endure.
Well, God loves patience; souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly infill their mission—
Be just as pleasing in the Father's sight.
This to me is life—
That if life be a burden, I will join
To make it but the burden of a song.
—Exchange

Correspondence.

JAPAN MISSION CONFERENCE NOTES.

MR. EDITOR: The Japan Mission Conference met at Hiroshima, Japan, Aug. 1-7. Bishop Wilson was with us, and was very helpful, both in his preaching and in presiding. This is his fifth visit to Japan, but his welcome does not wear out. His deep interest in the work out here, in addition to the personal esteem in which he is held, will always insure him a cordial welcome among us. This year we had the additional pleasure of having Mrs. Wilson with us also. This is her second visit, and as she takes more kindly to the pen than does the Bishop, I trust that we shall have in the church papers the results of her keen observation and good judgment. Her letters, I trust, will do much good, both at home and on the field.

The session was a pleasant one, in spite of the hot weather. The spirit of harmony prevailed from the beginning to the end. The reports, generally, were not quite up to those of last year, but there is no reason for discouragement. The work at almost all points is in an encouraging condition. If the old proverb, "A new broom sweeps clean," applies to preachers, we ought to have an exceptionally good year's work this coming year. Four out of ten Japanese preachers remain to stand by their old congregations. Of the eight who were changed, one goes as a student to Trinity College, N. C. This matter of our young preachers going to the United States for study is not in favor with either native or foreign members of the Conference, but somehow or other every once in awhile somebody manages to slip through the lines. But to resume the matter of changes: Two missionaries were changed, three missionaries return to us from the United States, and one Japanese was admitted on trial; so that in the evangelistic work there are only five appointments out of seventeen left unchanged, and there are thirteen new brooms to go to work. If this proves to be the best year we have had in the Japan Conference, I am in favor of annual visits by the Bishops, for they seem to know how to turn the wheel. In fact, I am in favor of annual visits anyhow. In view of the above, however, you can hardly blame the Conference for adopting a memorial to the next General Conference to relieve the native preachers in foreign countries from the application of the four-year limit in appointment. The conditions out here are very different from those prevailing at home, and many of the reasons that render it advisable not to apply the four-year limit to missionaries are true in regard to the native preachers as well. They have no friendly constituency outside the church to which they have easy access. To a great extent, every man must personally gain access to outsiders. Even in the church itself the pastoral influence is much more a personal one than at home. The office itself, even in the church, does not carry with it the weight it does at home, so that, while annual appointments are necessary, with no limitations to the appointing power, we feel that, in many cases, it would be better for the Bishop to have the same freedom in the case of native preachers as he has in that of the foreign missionary; and besides that, it puts all the preachers in the Conference more nearly on the same footing.

The statistics were as follows: Members, 677; local preachers, 11; total, 688; net increase, 22. Admits baptized, 63; ten less than last year. Sunday-school scholars, 1,386; net gain of 71. There has been an advance in contributions to missions. In support of native preachers, the amount collected is somewhat less than last year, but the present Conference year has been only eleven months, and here, at W. Osaka, we had no native pastor to pay; so I think there has been no real decrease.

Grateful for the great blessings of the past year, and with faith in our unfailing Leader, we enter with much reason for encouragement upon the new year. Sincerely yours,

B. W. WATERS.

P. S.—I enclose appointments. My address will be Hiroshima, Japan.

APPOINTMENTS.

KOBE DISTRICT.

C. B. Moseley, P. E.

Kobe station, Ota Gisaburo.

Kobe circuit, C. B. Moseley, and one to be supplied.

Mikage, T. H. Haden.

Osaka and Sakai circuit, W. E. Towson, Yanagiwara Namio, and one to be supplied (Hayashi Seiko).

Kyoto circuit, J. T. Meyers and Nakamura Kinji.

Kwansei Gakuin—Biblical Department, T. H. Haden, dean; Academic Department, S. H. Wainright, principal; W. A. Wilson, professor; chaplain, S. H. Wainright.

Students at Vanderbilt, Ashida Keiji and Usaki Kegoro.

Palmore Institute, W. A. Wilson.

MATSUYAMA DISTRICT.

T. W. B. Demaree, P. E.

Matsuyama circuit, Tanaka Yoshihiro.

Tadotsu circuit, Murakami Hirosuki.

Oita circuit, W. R. Weakley and Imada Wakatsu.

Uwajima circuit, W. P. Turner and Mito Kichitaro.

Nakatsu circuit, W. J. Callahan and Takahashi Yukichi.

HIROSHIMA DISTRICT.

B. W. Waters, P. E.

Hiroshima station, B. W. Waters and Hori Minekitsu.

Iwakuni circuit, S. E. Hager, and one to be supplied by Sunamoto Teikich.

Onomichi circuit, one to be supplied by Kioshita Shinzo.

Yamaguchi circuit, W. A. Davis and Yanagiwara Naoto.

Student at Trinity College, Kugimiya Tokiwo.

At home on leave, C. A. Tagne.

WOMAN'S WORK.

Lambuth Training School, Miss Mande Bonnell, principal; Mrs. M. I. Lambuth.

Bible Woman's Department, Miss I. M. Worth.

Hiroshima Girls' School, Miss N. B. Gaines, principal; Miss L. O. Thomas and Miss Anna Laning.

At home on leave, Miss A. D. Bryan.

TWO CAMP MEETINGS ON THE BATON ROUGE DISTRICT.

DENHAM SPRINGS.

The second meeting at Denham Springs commenced July 31, and concluded Aug. 8, the initial meeting having been held last Summer under the pastorate of Rev. J. M. Alford. Since that time the camp ground has been recognized and adopted by action of the District Conference, by which a Board of Trustees was elected and instructed to receive the property tendered for purposes of worship, and to hold it for the church. No little discussion of the whole matter of camp meetings was had at the District Conference, and no little discouragement was expressed by several among the most earnest and successful pastors on the district at the meagre results attending these agencies of evangelism. Retiring individual opinion and doubts as to the expediency of organizing another camp meeting association, the preachers on the district went heartily into the movement, and did most of the preaching. Revs. Paul M. Brown, Robert Randle, F. N. Sweeney, S. S. Bogan, J. L. McManus, J. B. Cassity, and W. L. Hamil, of the district, were present, and aiding in the ministry of the Word. Rev. J. B. Kent, of Plaquemine, was in attendance by invitation, and organized and conducted an excellent choir, adding much to the profit and effectiveness of the services. Rev. A. W. Turner, being on a visit to family and friends in this, the region of his boyhood and youth, preached several times with great power, bringing scores of penitents to the altar.

The services were attended by approximately one thousand persons (the exact number could not be ascertained, as the Sunday gate fee had been abolished). Upwards of seven hundred admission tickets were sold during the week, and the number in attendance was much larger Sunday. The day of camp meeting certainly has not passed when so large a number of attentive and, in the main, reverent hearers can be gotten under the sound of the gospel. No cottages have yet been built upon the grounds; hence the number of campers was small. Those who came from a distance were entertained by the householders in the village or at the hotel. Prof. Ladner greeted all the preachers save one—your correspondent—who was indebted to the hospitality of Dr. J. B. Easterly, Jr. There will be a number of applicants for the privilege of building before the next meeting, and the resident attendance will be increased. This part of the audiences usually shows the larger per cent. of results, as more affected by the cumulative power of continuous preaching.

The services were all spiritual and edifying. Except at the nine o'clock morning service, when none were called, penitents presented themselves at the altar at almost every service. The total number who professed to be converted was twenty. Others there may have been, but no account was kept of any save those who bore a clear testimony. The experience of Christians was deepened and confirmed, and, no doubt, the results of the meeting will appear in the larger fruitfulness of many lives more closely united with Christ through these meetings.

The church at Denham Springs was increased by eight valuable accessions during the meeting, and it is evident that the influence of this new movement is being widely and most beneficially felt throughout the contiguous territory.

FITZGERALD SALE PARKER.

BLUFF CREEK CAMP MEETING
(AUG. 17-26).

A quaint, quiet spot in nature's sylvan shades, near a tiny stream threading its way through wild tanglewood and fields of blossoming cotton. The Kodak-eye treasures many a snap-shot taken en route. The worship of God is simpler so close to the heart of responsive nature.

The tabernacle, on a cash basis, would have cost nearly $1,000. At the left, as you enter, the tents are two deep; at the rear one deep, at the right two deep. The hotel is the hash-foundry by pre-eminence, at which the pneumatical preachers are entertained. Hospitality, elsewhere, fulfilled all righteousness.

The choir, under the spiritual guidance of Prof. Nettles, Rev. Notestine, Mrs. Notestine and Miss Dean, gave a tone and touch to the services which were sacredly helpful and holy.

The preaching, according to an authoritative opinion, was not second in point and power to that which is heard at the Seashore Camp Ground. It was truly an unusual series of sermons. Scotsville has never impinged upon the conscience a purer form of holiness, without controversy or contention, than was driven home at Bluff Creek this year.

The Board of Trustees consented to two innovations: no Sunday gate fees and no refreshment privileges on that day. This crippled their receipts, and Mr. Fear did not see how expenses could be paid. Over 800 tickets were sold, and, with other revenues, there was no deficit, but a slim surplus. Conservatives estimate an attendance of 2000 on Aug. 26—closing day.

The results are difficult to determine; not less than 36 clean, clear-cut conversions. The propositions were like an entomologist's pin stuck in the back of a sinner: he had no wriggling room. Many backsliders became forward-sliders. Even the preachers went to the altar; they are the hardest class of sinners to reach. Selah!

The presiding elder is a skeleton key which is able to unlock every door in Doubting Castle. He reminds one of a well-trained horse; he can do good work anywhere the church puts him. Rev. J. P. Haney, after a tedious trip, fell ill, and was unable to enter into the feast of good things, to the regret of his many friends. Verily, many souls were enriched by copious baptisms of the spirit of life in Christ Jesus. We came away with a deeper insight into blessedness of the communion of saints: Revs. Parker, Brown, Notestine, Hoffpauir, Sweeney, Wynn, Cassity, May, Harvill, Rutledge, in particular.

H. W. RICKEY.

NOTES FROM THE JACKSON DISTRICT.

Where we closed our last communication we have forgotten. Suffice it to say that we have not forgotten our promise to send notes, but time has failed us to tell of the round-about trips, swollen creeks, muddy roads and other hindrances to our traveling through the district decently and in order. For ten weeks we contended with almost a daily downpour of rain, yet lost not an appointment, and have had fairly good congregations. The pastors have been generally well, and have had some most encouraging meetings. We are closing up the third round with finances in much better shape than we once feared—a very bad prospect for an increase on the pastors' salaries over last year, and we hope also on the collections ordered by the Conference. Crop prospects throughout the district are not reassuring; the most sanguine not placing beyond 60 per cent., and some as low as 40 per cent. We are working to enlist the Leagues and Sunday-schools to co-operate with the pastors in securing collections in full.

A two weeks' trip over dirt roads and aiding in two meetings has brought us back to the district parsonage rather out of kelter, and which will necessitate our absence from one Quarterly Conference, which we very much regret, for we had hoped, despite the water and the heat, to be able to report not a missing day during the year. This has been to the writer a year of disappointments, every engagement made and every outing arranged for having been broken up by other appointments. Well, this is the price of the honor of the P. E. after a fellow's name, I suppose. So I murmur not. All in all, have had a good time, and the brethren have been kind. Soon we enter upon the home stretch in the fourth round.

The bed has claimed me for three or four days, though will be out next week.

T. B. HOLLOMAN.

Communications.

REV. A. B. NICHOLSON.

IN MEMORIAM.

Rev. A. B. Nicholson was born in South Carolina in 1826. At the age of four his parents moved to Florida. His father having no pastor, became the priest of his home, and the boyhood of our brother was spent in the home of parents who were devout members of the Presbyterian Church. On leaving home, he fell into skepticism, but he could not free himself from the teachings of his childhood.

We quote the following from notes left by Bro. Nicholson: "On the first Sunday night in July, 1849, I was most powerfully converted. I was licensed to preach in 1851; in 1852 was received on trial into the Mississippi Conference, and appointed to Bayou Pierre circuit. In 1853 I was sent to the Gainsville circuit; in 1854 was sent to the Franklin circuit; in 1855 to the Scotland circuit; in 1856 to the Georgetown circuit; in 1857-58 to the Brookhaven circuit; 1859, Pearl River circuit; in 1860, Brandon circuit; 1861-62, Raleigh circuit; 1863-64, chaplain in Confederate Army; 1865, Lake circuit; 1866, Scotland circuit; 1867-68, Bayou Pierre circuit; 1869-70, Bahalia circuit; 1871, Rocky Springs circuit; 1872, Scotland circuit; 1873-75, Summit district; 1876, Georgetown circuit; 1877, Ocean Springs circuit; 1878, Pearlington circuit; 1879, DeKalb circuit; 1880, Dover circuit; 1881, Spring Ridge circuit; 1882, Martinsville circuit; 1883, Providence circuit; 1884, Forest and Morton; 1885, Farmin circuit; 1886, supernumerary; 1887, superannuated, and remained so. I took into the church 3,300 members. I know eleven ministers who said they were converted under my ministry."

Bro. Nicholson had a pronounced religious experience. He never doubted his conversion. It was as distinct to him as the shining of the noonday sun. He was intensely emotional. To shout, to weep, to laugh, were the methods by which he showed his deep and overflowing love for God. To judge one's sermons by its results, Bro. Nicholson was a most excellent preacher. He possessed the gift of oratory, and at times there were spiritual shocks produced by his preaching. He possessed a strong personality, and nowhere was it felt more strongly than in the pulpit. He knew the way to human hearts. Few men could excel him in conversation. A fine vein of humor pervaded his style. There was no loss of enjoyment if one heard him repeat an anecdote. To spend Monday with him a brother pastor would forget that it was blue Monday.

The home life of our brother was attractive. On the twenty-fourth of December, 1855, he was married to Miss Adelia Graves, daughter of Wm. Graves, of precious memory. His love for his companion was as fresh, joyous, and tender as on the bridal morn. He was childless, but the children loved to visit his home, for children, like the carrier-pigeon, have the home instinct. He loved little children. In his declining years he had no spirit of carping. He loved his brethren. In the garden of friendship the flowers never faded. There the rarest flowers ever grew, and their fragrance was ever about you. How we loved him! We could not help it. His friendship would hold you like the sun holds the planets.

July 2, 1900, at his home in Hazlehurst, Miss., our brother passed peacefully away, like a weary child going to sleep at even-tide.

"It is not death to die,
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

"It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose,
To spend eternal years."

I. W. COOPER.

Items from the Field.

REVIVAL ON THE DEKALB CIRCUIT.

I have just returned from New Hope Church, on DeKalb work, where I have been assisting Bro. Mellard in a meeting. We had a good time, for the Lord was with us in great power. Bro. Mellard is a good preacher, stands well with his people, and is an all-round good fellow. I have had good revivals in four of my churches.

J. H. BASS.

Fern Springs, Miss., Aug. 30, 1900.

REVIVAL AT WHY NOT, MISS.

We began our meeting at Why Not, Aug. 26, and closed the thirty-first, with good results. After the first day Bro. H. M. Ellis did all the preaching, and it was accompanied by the Holy Spirit. There were seven or eight conversions, and two accessions on profession of faith, and quite a number of Christians expressed themselves as having been blessed by the services. Praise the Lord!

R. E. RUTLEDGE.

Vimville, Miss., Sept. 1, 1900.

EXCELLENT MEETING AT RICHLAND, MISS.

Recently I held a meeting at Richland, with splendid success. Out of a small congregation there were eleven conversions. The church was greatly revived. The following week I held a meeting at Goodman. Sickness hindered the meeting very much, but, nevertheless, the people who did come profess to have received strength and grace to press on toward the mark for the prize of the high calling of God in Christ Jesus.

R. H. B. GLADNEY.

REVIVAL ON THE INDIANOLA CHARGE.

I have just closed a good meeting at Falsonia, on the Indianola charge, with the church greatly revived and twelve accessions. We have had fifty accessions to the church on this charge this year, and there will be others to join before the year ends. Bro. Mitchell held our third quarterly meeting at Fair View on the first of this month. Bro. Mitchell is a good man, a good preacher, and a good presiding elder. We are always glad to have him come.

W. H. SANDERS.

Indianola, Miss., Sept. 3, 1900.

ABBEVILLE, MISS.

We have just closed a meeting of ten days at Abbeville, which was truly a revival of great spiritual power. The backslidden in heart and life were reclaimed, and the membership of the church generally revived. Twenty joined the Methodist Church, and several were converted who will connect themselves with other churches. We had long felt the need of, and many earnest prayers had been offered for, just such an awakening. The Lord be praised that it has come. Rev. J. C. Park, of Winona station, was with us, and preached in his usual earnestness, and with much power, day and night, for eight days. Both young and old will welcome him at any time he may be able to visit Abbeville again.

A. W. LANGLEY, P. C.

Sept. 1, 1900.

REVIVAL ON THE TYRO CIRCUIT.

Rev. H. C. Parrott, of the North Mississippi Conference, reports a great revival on the Tyro circuit, at Mt. Vernon, where he assisted the pastor, W. N. Duncan. He writes: "There were thirty accessions to the church, and about forty conversions. Many were reclaimed, and the church is said to have been wonderfully revived. The pastor's salary has been fully provided for. Old members say that it was the best meeting held in many years. Bro. Duncan is in great favor with his people. Bro. Burt is very feeble. I am now in a revival at Hodges Chapel, on my own work."

WINONA, MISS.

We have about finished the third round on the Winona district. We feel that the year has not, by any means, been fruitless. The pastors have not been idle, but have been faithfully looking after the interests committed to their care. In many of the charges the brethren have had good meetings, and many have been added to the church, and the campaign has not yet ended. The Twentieth Century has been receiving attention. We have now promised nearly one dollar per member, and expect by Conference to exceed the dollar per member. We confidently expect to report all the collections ordered by the Conference paid in full, and also every pastor's salary paid. We think it time that a record of this kind was being established. We have paid off a debt of long standing of $900 on the district parsonage. We have a fine country and a fine people rapidly developing, and the church must not fail to keep pace with the growth.

J. H. MITCHELL.

Aug. 31, 1900.

REPORT FROM THE ABERDEEN CIRCUIT.

I have held four of my meetings, two of which were attended with great power (Tranquil and Grady's Chapel).

At Tranquil we had fifty conversions in and out of the church, with thirty-one accessions and more to follow. I baptized eighteen young men and women in one class. It was nothing less than the old-time power by which sinners were convicted and mourners converted at the altar. The membership has been greatly built up. The oldest citizens say they haven't seen such a revival at Tranquil in fifty years.

At Grady's Chapel we had forty conversions and twenty-six accessions, and on the last night of the meeting I baptized fifteen babies. Indeed, we are getting back to Methodism.

I was assisted in the two meetings by Rev. T. H. Porter, of Aberdeen circuit, who, with a plain and practical gospel, captured the people. Bro. Porter is fine help and a safe man anywhere.

I am now holding a meeting at Egypt, and the outlook is encouraging. I have had sixty accessions up to date, with one other meeting to hold. Praise God, from whom all blessings flow.

W. A. BOWLIN, P. C.

Sept. 3, 1900.

"John D. Rockefeller is an earnest and active Baptist," says the Presbyterian. "He believes in his denomination, and is devoted to its principles. He has given millions to its institutions. Neither he nor his family, male or female, has entered into what is known as New York City 'society,' though he lives in affluence and has a home of culture and refinement. He is no friend of the dance and has never, it is said, allowed his daughters to participate in its pleasures. He has brought them up according to the most rigid order of his church. He will not allow cards playing in his house. No member of his household patronizes the theater, though some of them have a box at the opera. All this is to his credit. It is something rare in one of his wealth and station. We wish there were more in high circles as careful about the training of their children and as strict in regard to the dance and theater."

To live in the presence of great truth and eternal laws, in which to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and not spoiled when the world praises him.
—Balzac.

REV. JOSEPH JOHNSON.

The Rev. Joseph Johnson, son of Joseph and Christianna Johnson, was born in Moore county, North Carolina, July 5, 1822; was brought by his parents, when a small child, to West Tennessee. He was converted at Burkheads Camp Ground, in McNairy county, Tennessee, Sept. 27, 1839, under the ministry of the Rev. Dixon McLeod, and joined the church at Mt. Pisgah.

He joined the Memphis Conference in 1846, in which he labored until the North Mississippi Conference was formed in 1870, including the territory in which he was living at the time. He was an honored superannuate of this Conference when he died.

He was happily married to Miss Cornelia R. Tuggle, Jan. 22, 1851. Eight children preceded him to the better land, while his wife and two children still live to mourn their loss.

On the twenty-sixth of July, 1900, at 4:15 P. M., in his comfortable home at Mt. Pleasant, Miss., surrounded by his weeping family and many friends, Bro. Johnson passed away, and has gone to reap that reward for which he so long and so faithfully labored. He was in the regular work for about fifty years, and the trial of his life was to retire when he was no longer able to do regular work. He was four years on the Corinth district as presiding elder, which he filled with fidelity and acceptability. He traveled over much of the territory of West Tennessee and North Mississippi, sometimes on large and poor circuits, which kept him for weeks away from his home, the place dearest on earth to him, and where he could have had every comfort, for he always had plenty of this world's goods. I knew him intimately for more than fifty years, and never knew him to fail to do his duty as a loyal Methodist preacher. He spent several years in the bounds of the White River Conference in Arkansas. In all his field of labor he has no enemy of whom I have ever heard. Yet he was not a negative character. You always knew where to find him when the battle was raging between right and wrong. If he had a fault, it was too much of the spirit of self-sacrifice, always looking out for the good of others. He gently breathed his last without a struggle, conscious to the last moment, though unable to speak for several hours before he died. The last word he uttered on earth that we could understand was in testimony to the fact that all was well. The whole community, saint and sinner, mourns their loss, and give vent to their feeling in such expressions as, 'Oh, how we shall miss him!" He gave directions as to where and how he should be buried, and he requested we put him away in the cemetery at Iuka, Miss., where he awaits the resurrection of the just.

J. W. HONNOLL.

Memphis, Tenn., Aug. 8, 1900.

OBITUARIES.

PRUITT—Mrs. M. J. PRUITT, daughter of Felix and Caroline Barnes, was born in Smith county, Miss., Dec. 25, 1839, and died at the home of her daughter, Mrs. W. H. Boykin, in Meridian, Miss, March 11, 1900. November 30, 1848, she was married to J. M. Pruitt, who died Feb. 23, 1888.

In early life Sister Pruitt gave her heart and life to Christ and to his church—an offering she never asked to be returned to her. Not only was her heart staid on him, and her heart thrilled with every privilege of the sanctuary, but the sorrow that swept over her soul in the death of her husband and five of her eight children only intensified her trust in the word of promise. She was called to Meridian, as she thought, to the dying bed-side of her daughter, and during her long watch in the sick-room the writer was often with her, and prayed and talked with her on the great interests of the soul, and she spoke of death as the entrance into closer communion with her Lord and the loved ones gone before. It was during this long vigilance that she contracted this last illness, and then fell on sleep in Jesus. May the mercies of "our Father" abide with the sorrowing ones!

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Charles Barnes, of Lambert's Point, Va., writes: "Your tablets cured me. Send another box for my wife. I can recommend them."

MORGAN—Miss SALLIE MORGAN was born Feb. 12, 1876, and died July 6 1900. She professed religion and joined the church under the ministry of Rev. D. C. Foust, of the North Mississippi Conference. A bad form of indigestion was her trouble, from which she suffered three years. With patience and Christian fortitude she bore her affliction. As teacher in the public school, she was in demand, being watchful and attentive. She loved her people, and they, in return, loved her. She entertained hope of recovery up to one week before she died. She asked her mother if she thought she would recover. The mother looked into the face of her child (the most completely wasted frame that I ever saw), and told her that she could not get well. This did not disturb or unduly excite her. She said she was ready and willing to go.

Before the end came she called each of the family, and with coolness and deliberation spoke to them of her death, pleading with them to meet her in heaven. While in the twilight of two worlds she said, "I am going in the valley of the shadow of death, but I fear no evil."

Thus passed one of earth's jewels to the spirit world. Many mourn her departure. Her relatives and friends, who shall prove faithful and true to God and the church, will meet Miss Sallie in the land of Beulah.

R. A. ELLIS.

SPRATLEY—Entered into rest, April 11, 1900, SARAH JANE, wife of John Walter Spratley, of Warren county, Miss.

Sarah Jane Jones was born in Virginia, May 29, 1827, and married to J. W. Spratley, June 10, 1847. In the Autumn of that year the young couple moved to Mississippi, wherein was their home till God called the "quid wife" to that "better land," where, "safe in the arms of Jesus," she rests from the cares and sorrows of this world, where oft "the wicked" trouble and "the weary" sigh in vain to be "at rest."

Mrs. Spratley's world was her home. There she devoted herself to husband and children. But, though her charity began at home, it did not end there. She was ever ready to aid all whom she knew to be in trouble, to nurse the sick, and comfort the sorrowful; so, when her own long days and months of sickness and suffering came, the "bread" which she had "cast upon the waters" returned to her in the kind ministrations of grateful and loving friends.

For many years she was a consistent member of the M. E. Church, and always bore her burden with the patient resignation which should characterize a follower of the meek and lowly Jesus. Her only earthly wish was to have all her loved ones—husband, sons, and daughters—around her during her last days here below. That wish was gratified. For weeks all gathered under the roof which had sheltered them in the happy hours of childhood, and none left it till the dear old Christian mother, the ministering angel of that home, had gone from earth forever; gone before to wait for them in that heavenly home where there shall be no more parting and no more death, but life eternal.

A FRIEND.

Oak Ridge, Warren county Miss.

RATCLIFF—Miss DOCIA, daughter of C. M. and Emily F. Ratcliff, was born Sept. 22, 1879. Her mother died when she was only two years old, leaving her by special request to the care of her sister, Mrs. Campbell. When only eight years old death again deprived her of a mother. Her cousin, Mrs. Mollie Whatley, then took her, cared for, loved and raised her as her own, from whose home on the twenty-second of June, 1900, she quietly and peacefully passed from the scenes of time to those of eternity, where, unfettered and unobstructed by the obstacles of this world, her talents and faculties can develop amid the wealth of heaven.

When an infant her parents dedicated her to God. She was a dutiful child, petted and loved by all. As she grew up she became affectionate in disposition and thoughtful of others. She seemed to live to make others happy. She joined the Methodist Church three years ago, and lived a consistent member. She had just returned (three weeks prior to her death) from East Mississippi Female College, where she had, by diligence and self-denial, prepared herself for a useful life's work. While attending this college she professed the blessing of entire sanctification, and gave evidence of a genuine work by a devout Christian life. Her Bible was her constant companion, and its pages were well worn, thoughtfully and appropriately marked. She always spoke so happily of her future. In her last letter to her father she said she felt more and more each day her utter dependence upon God.

A few days before her death, when asked about her spiritual condition, she said, "It's all right with me."

She was grateful for favors shown her by teachers and friends. She loved devotedly her foster parents and foster brothers and sisters, who share so deeply in the grief of her aged father. She leaves also a host of friends who sadly miss her. Her name and influence will remain in the hearts and homes of all who knew and loved her.

To her bereaved father and other sorrowing ones we would say: Weep not; your loss is her eternal gain. Though we can not understand why God called her so early from a life of usefulness, we know it was for some wise purpose. May a compassionate Father pour into the sad hearts the balm of consolation, and enable each one to say and feel with that most of all illustrious sufferer, "Not my will, but thine, O God, be done!"

Her body was laid to rest in the New Hope Cemetery to await the resurrection morn. Her grave was covered with beautiful flowers by the hands of loving friends.

T. B. COTTRELL.

(Continued on Seventh Page.)

It's Worse For a Woman

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THURSDAY, SEPTEMBER 13, 1900.

One good act is worth a score of good intentions.

Living beyond one's means is only another name for dishonesty.

In order to be genninely holy, the Christian must beware of "pride of holiness."

Some one has wisely suggested that the worth of an education is to be measured more by what a man does with it than by its extent. Similarly, the religion of a believer is to be estimated more by what he does with it than by the amount he claims to have.

Dr. Josiah Strong asks: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of Christ in the hearts of men?"

It is not a moral life that God demands, but a consecrated life—a life set apart from worldliness as well as wickedness, and devoted to unselfish and holy service. Men are moral ofttimes for purely selfish reasons, but none can be truly religious without putting God and duty first.

The more pressing our duties are, the more we should heed the Savior's injunction to watch and pray. Never a day should be allowed to pass without self-examination and the realization that all is well between us and God. As some one has said, "Act as if you expected to live a hundred years, but might die to-morrow."

Countless thousands are straining every nerve to be successful in business, not only ease, but health often being sacrificed in the effort to gain a fortune. But, alas! how few in this money-loving age are striving with all their might to be successful Christians! There is no folly so great or so ruinous as that of the man who is so bent upon temporal success that he fails to lay up treasure in heaven. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

The portion of the island upon which Galveston is built is only a mile and a half across. The fact that no part of the city, the population of which is 38,000, is more than six feet above the sea level, has always rendered its situation dangerous. During the prevalence of the tempest the waters of the Gulf rose twelve feet, the streets being flooded to the depth of from six to ten feet, escape in that direction being rendered impossible. Yet "to remain in the houses meant to court death in the wreckage."

The value of most forms of service is determined more by quality than by the amount. A large output is usually desirable, but if secured at the cost of excellence, its worth is sure to be discounted. Who would not rather have a little of the genuine honey made by a bee than a quart of the insipid counterfeit turned out by a glucose factory? More commendable, and, yes, more profitable, is it to perform one or two duties faithfully than to undertake a dozen and slight them. It is written, "Cursed be he that doeth the work of the Lord negligently."

THE LOUISIANA SUNDAY LAW.

Thanks to the faithfulness and courage of Mayor Capdevielle, and the diligence of the police, the Sunday law has been splendidly enforced in this city during the past five or six weeks, the enforcement being better, in fact, than has ever been the case before, and the result has been highly gratifying to Christian people generally. The mayor, by his uncompromising attitude toward various forms of lawlessness, is showing himself to be a man who keenly appreciates the responsibilities of his position, and who is animated by a high sense of honor. Thus far he has given evidence of a plucky and commendable determination to do his full duty in the matter of putting a stop to flagrant and general violation of the Sunday law.

The strict enforcement in this city of the law mentioned has brought into more striking prominence, however, the outrageous and demoralizing state of affairs that prevails in the adjoining parishes of St. Bernard and Jefferson, where everything has been wide open on Sunday, and which, during the past few weeks, have become more than ever the favorite Sabbath rendezvous of drinkers, gamblers, and sports from the city, not the slightest attempt having been made until last Sunday by the authorities toward the enforcement of the Sunday and anti-gambling laws. The court records of Jefferson parish show that there have been no prosecutions since 1892 for violations of the Sunday law, either in Gretna or in Bucktown. The latter place is said to be lined with saloons, dance halls, and gambling dens, all of which have been doing a big business on Sunday.

Naturally enough, the permission of such open and extensive lawlessness in the two parishes named not only nullified in large measure the good effect of the strict enforcement of the Sunday law in the Crescent City, but also helped to breed discontent with such enforcement where otherwise it would not arise. The law was designed for the whole State; not for any part or parts thereof. Hence the authorities in each parish have no choice in the matter, but are in duty bound to do what they can to enforce it, or else be guilty of criminal negligence. It is monstrous that officers whose sworn duty it is to execute law should refrain from doing so simply because the gambling and drinking and whisky-selling element demand to be let alone. The better class of people in every parish in the State are heartily in favor of the Sunday law, and wherever it has been given a fair chance, the effect has been most wholesome.

We note with deep gratification that one day last week Gov. Heard, whom we believe to be a conscientious and thoroughly upright man, addressed identical letters to the sheriffs of St. Bernard and Jefferson parishes, urging upon them to enforce the Sunday law. We sincerely hope that, out of regard to their oath of office and to this emphatic utterance from the governor, these officers will proceed at once to put a stop to violations of the Sunday law. The letter of the governor to the sheriffs is as follows:

"My attention has been called to recent complaints in the public press of New Orleans, and in other quarters, that while the authorities of that city are earnestly striving to have the Sunday law strictly enforced within its limits, certain persons in your parish are openly violating this law in plain knowledge of, and without interference from, the authorities thereof, thereby profiting from enforcement in New Orleans.

"There are diverse opinions as to the justice or expediency of the law adverted to, just as there are in regard to other laws, but there can be no difference of opinion as to the duty of the officers charged with the execution of the laws. They can not undertake to discriminate between laws, enforcing the one and ignoring the other. Hence, so long as any law remains upon the statute book, it is the sworn duty of the officers charged with the enforcement of the laws generally to enforce such law.

"I would, therefore, enjoin upon you that you exercise the utmost vigilance in the enforcement of the Sunday law, so that the violators thereof may become convinced that it shall be executed as well as other laws, and that they will not be permitted to profit from the observance of this law by their neighbors.

"W. W. HEARD, Governor."

A copy of these letters has been forwarded to the Attorney General, asking advice as to particular steps to enforce the Sunday law in the two parishes named.

GALVESTON IN RUINS.

FRIGHTFUL HAVOC WROUGHT BY THE RECENT STORM

On last Saturday, Galveston, Texas, was visited by the most destructive storm ever known on the Gulf coast. For two days all communication was completely cut off from the outside world, the telegraph and telephone wires and bridges all having been swept away, and even when the news of the disaster reached Houston and other points, it was impossible to send relief promptly, on account of the destruction of boats and railroad bridges. It is estimated that 4,000 houses, most of them residences, have been wrecked, and that between 1,500 and 2,000 lives have been lost. The storm began raging between 9 and 10 o'clock Saturday morning, but did not reach its worst until 5 P. M., nor did its fury abate till midnight. By 6 o'clock P. M. there was thirty-six inches of water in the lobbies of the Tremont Hotel, the highest point in the city. It is stated that just across the street, where the ground was lower, a horse was drowned. The wind blew at the rate of eighty-four miles an hour, huge waves direct from the Gulf being driven with frightful effect entirely over the island upon which the city is located. The fair Island City soon became a mass of debris, and the scenes of desolation, death and suffering produced by wind and wave beggar description.

As late as Monday the streets of Galveston were nearly all under water. Wires are in a hopeless tangle, and dead bodies are thickly strewn among the ruins. Almost the entire wharf front of the city is gone. Every ocean steamer at Galveston is stranded, and three large grain elevators were wrecked. The property loss, it is estimated, will aggregate fully $10,000,000.

To add to the horror of the situation, the waterworks power-house was wrecked, the cisterns were all ruined by the inundation of sea water, and a water famine is threatened. As the electric light plant also suffered serious damage, the city is for the present in total darkness at night and will remain so, perhaps, for some time. It will be impossible for many days yet to secure a complete list of the dead.

The press dispatches state that in the business section of the city during the storm "the water was from three to ten feet deep in stores. Stocks of all kinds, including foodstuffs, are total losses. Men in newspaper life are used to harrowing scenes, but the experience of newsgatherers on this fatal Saturday night beggars description. In making the rounds, it was nothing to see women and children emerging from comfortable and happy homes, dazed and bleeding from wounds, the women wading neck deep with babies in their arms. To add, if possible, to the calamity, the city is cut off entirely from the world."

On Monday a message was sent to President McKinley by the mayor and Citizens' Committee of Galveston, asking for prompt national aid in the way of food, money, and clothing. The President at once replied, expressing sympathy, and instructed the Secretary of War to furnish tents and provisions for the storm sufferers. A calamity so extensive and terrible arouses the sympathy of all classes, and Galveston's pathetic appeal for assistance, we are glad to say, is meeting with a most generous response from every quarter. For the present, relief will have to be carried to the unfortunate city entirely by boat.

The worst feature of the situation now is the lack of fresh water, which will have to be carried by boat to the sufferers. It is three miles to the mainland, and only a few small vessels are available. Drinking water can not be obtained nearer than twenty miles. The 35,000, or more, survivors are indeed in the most desperate plight, being threatened with starvation and disease, and most of them being left homeless. But few houses in the city are said to be habitable.

Miss Clara Barton has offered the services of the Red Cross Society for relief work in Galveston.

A MEMORABLE CAMP MEETING.

The Wesleyan Advocate, of Sept. 5, contains a cheering account of a glorious meeting held recently at the Mt. Moriah Camp Ground, in Georgia, at which there were 175, or more, conversions, and 27 accessions to the church. This camp meeting was started in 1831, and during its long history has witnessed some extraordinary displays of divine power, none of which, perhaps, were more wonderful than the manifestations of the Spirit's presence observable this year.

foreign missions, enthroning Jesus—Says the Rev. A. M. Williams, writing of the meeting:

"The crowning service of the season, and the greatest I was ever in, was the one on Tuesday night. We began with a short talk from the presiding elder on, 'What I Have Written I Have Written,' followed by an appeal to the unconverted. Then followed a witness meeting. 'What has Christ done for you during this camp meeting?' Two were often up at one time. Old-timers had new blessings; octogenarians testified to the touch of the old-time power; men, women, boys and girls spoke; the servant of over half a century, and the soul born only a few hours before the meeting. A sister, accustomed to talk, had by circumstances been held back, and sweetly testified that God had wonderfully blessed her in silence. Many came for a blessing, and were not disappointed. A little boy, hardly as tall as the benches, rose way out in the congregation and said, 'I have been blessed; I don't think it; I know it.' Uncle Jack, a negro ninety-seven years old, told with holy unction of what Jesus had done and was doing for him. Dr. Pinson rose and said: 'Many of you would give a million dollars to be in Uncle Jack's black skin fifty years from now, unless you repent.' At the request of this old saint, respected, believed in and loved by everybody, the choir started 'Palms of Victory.' The congregation caught it, and it, through the spirit, caught the congregation. Men wept. Somebody began to wave a white handkerchief; in a moment everybody was singing, waving, and the congregation rose. A wave of holy enthusiasm swept across the large assembly. It was not noisy, but silent, sweet, thrilling. At the close of the hymn the invitation to penitents was given, and accepted with alacrity. In a few minutes the large altar was filled up with seekers, the aisles and side outside in all directions, fully two hundred, of which the large majority were men, responding."

A QUERY.

MR. EDITOR: Will you allow me to ask through the columns of the ADVOCATE if the preacher in charge is included in the order of Church Conference business, or does it refer to the local preacher; and if there are no local preachers present, should the preacher in charge make a report to a Church Conference of his labors since the last meeting? We want some light on this subject, and believe the church, generally, needs it.

Fraternally, J. M. MANLEY.

Arcadia, La., Sept. 3, 1900.

[We think the term "preachers" in this case covers the entire fraternity, traveling and local.—EDITOR.]

THE RIGHT VIEW OF THE MATTER.

One of our most industrious and wide-awake pastors in Tennessee is Rev. F. P. Campbell. He has been getting some subscribers for this paper, but he adds, "I see very little prospect to build up this circuit unless I can get the paper introduced into the homes of our people." He has the right view of the matter. The church paper is the pastor's ally—his most valuable assistant, his most devoted friend in the advancement of all church interests. To him the paper means effective work in stimulating, enlightening and encouraging his people in the work of the kingdom of God. With such a spirit in all our pastors the paper would soon be in ten thousand homes.—Methodist Protestant.

Says the Christian Herald: "The tent work in New York is proving a source of blessing to multitudes. It is easy to see that many are present at the meetings to whom a religious service of any kind is a novelty. They pay close attention, and there are indications that a deep impression is being made."

THE BREWERS UP IN ARMS.

The colossal fortunes made by the brewers at last bid fair to lose some of their water, if not hops. The war tax on beer has angered the rotund gentlemen of the vats, and they have raised the price of their beer. A second time they have raised it. In consequence about two thousand saloon keepers are going out of business in Chicago, Oct. 1. These saloon keepers are, as a rule, mere serfs of the brewers, who have mortgages on their fixtures, which make them dictators. The closing of the 2,000 saloons in Chicago will leave 3,750; five years ago there were 7,000. The brewers want the war tax on beer taken off. Because they want it, we do not.—Central Advocate.

The Influence of the Western World on China is the title of a timely article in the September Century, by the Rev. D. Z. Sheffield, D. D., for thirty years a missionary in the Middle Kingdom. One can learn much about the Boxers from a paper by R. Van Bergen on The Revolution in China and Its Causes. A second instalment of Jean Schopfer's notes on Amusements at the Paris Exposition treats particularly of theaters, panoramas, and other spectacles. Prof. Sterrett gives an account, with photographic illustrations, of his visits to the cave-dwellers of Turkey in Asia, some of whose habitations date back nearly four thousand years. Lovers of personalia will enjoy the third budget of Dr. William Mason's Memories of a Musical Life, in which the principal figure is the Abbe Liszt. Mr. Morley brings us to the period of the military dictatorship in his life of Cromwell. In Lighter Vein contains some amusing English signs from shops in Japan, contributed by the Rev. Francis E. Clark, president of the Society of Christian Endeavor.

NOTES.

Rev. R. W. Bailey's health having improved, he will return and resume the duties of his pastorate at Moss Point the first of October.

***

Bishop Galloway delivered his famous lecture on "Mississippi: Its Yesterday, To-day, and To-morrow," at Summit, Miss., on the evening of the fifth instant.

***

Evangelist J. J. Smylie, of Mississippi, arrived in the Crescent City last Monday morning, and is conducting a meeting this week for Rev. P. H. Fontaine at Gouldsboro.

***

We rejoice to be able to chronicle the fact that on last Sabbath the Sunday law was strictly enforced in the hitherto "wide-open" parishes of St. Bernard and Jefferson. Verily, a better day is beginning to dawn in Louisiana.

***

Rev. F. N. Parker, the beloved and efficient pastor of the Carondelet Street Church, has left the city for a few days in order to get some much needed rest. (He went first to Baton Rouge, and, we understand, will also visit Shreveport.)

***

Our bright young friend, Mr. Ethelbert Galloway, son of Bishop Chas. B. Galloway, expects to enter Vanderbilt University this Fall for the purpose of taking a medical course. He was graduated with honor from Millsaps College last June.

***

Rev. W. D. Bass has just closed a very successful meeting at Bowling Green, Miss., where he has been helping the pastor, Bro. Ellis. There were over fifty additions to all the churches, the majority of the new members uniting with the Methodist Church.

***

The Standard (Baptist) finds that along with the disappearance of preaching on hell, there has come a scarcity of sermons on heaven, and concludes that, in our insistence on the relation of Christianity to the problems of this life, the other life has ceased to be real to us.

***

The piteous flight of the people of Galveston is enough to stir the heart of the nation, and to elicit on every hand the truest sympathy and the most generous charity. Seldom, if ever, in this country has there been such signal occasion for the administration of prompt and large relief.

***

Dr. I. W. Cooper reports that Centenary College had the best opening last week it has had since he became president, and he is greatly encouraged over the outlook. In a letter to Dr. S. S. Keener, received a few days ago, he says: "We feel confident of having 175 or 200 students during the session of 1900-1901."

Rev. H. H. Ahrens, of the New Orleans Ploaynne, will attend the great Moody meeting, to be held this month in Chicago. Some interesting articles may be expected from his pen to the above paper.

***

Rev. John W. Chambers recently assisted Pastor R. F. Witt in a protracted meeting at Hermanville, Miss., which resulted in twenty-four accessions to the church on profession of faith, and three by certificate.

***

On Thursday, Aug. 30, at the residence of the bride's father, near Jackson, Miss., we had the pleasure of celebrating the rites of matrimony between Miss Sallie Lancaster and Mr. C. S. Herron, of Bernard, Miss. We extend our heartiest congratulations to the happy pair, and wish them unalloyed felicity through life.

***

We are in receipt of a brief note from Rev. T. S. Randle, the energetic pastor at Half Way, La., in which he says: "I have held three protracted meetings on my work, which have resulted in great good to the church. Nine have been added to the church and several have been converted. We are praying and hoping for greater results in the future. We have been hindered greatly in our work on account of sickness and rain."

***

We regret to learn that Rev. E. A. Flowers, a worthy superannuate of the Mississippi Conference, is grievously afflicted in body, with little prospect of improvement. His wife is also suffering much from physical affliction, and, in fact, is almost a helpless invalid. Prayer is asked in their behalf. Bro. Flowers has just moved from Wilkinson county to Perth, in Jefferson county, Miss., and is now living with his son Walter at his old home.

***

Rev. P. R. Knickerbocker, the popular pastor at Crowley, La., has just arrived home from his three months' tour in Europe. We quote as follows from a letter received from him a day or two ago: "Found my charge in 'statu quo.' Rev. C. B. Duncan, of Missouri, did me first-class service in my pulpit all Summer, and held the work together admirably. Of course, I am up to my ears in labors, and will be so until Conference. The next thing on the program with us is to raise the Twentieth Century Offering. We expect to make a good report on same shortly. We will show a clear gain in membership of between 60 and 80—more than half by profession of faith. We now number about 450 members."

***

We have been favored with an invitation to attend the marriage of Mr. Walter Wingate Carre and Miss Isabel Colcock, daughter of Mr. and Mrs. Richard Hutson Colcock, of New Orleans, La., which happy event will take place on Tuesday evening, Sept. 25, 1900, at six o'clock, in the Sophie Newcomb College Chapel. Bro. Carre is a well-known and highly respected young business man of culture and energy, and is one of the stanchest and most useful Methodist laymen in the city. The young lady whom he is soon to wed belongs to a most excellent family, and is said to possess many graces and accomplishments. We extend in advance our cordial congratulations, and wish them a bright and prosperous voyage through life.

***

Rev. Henry Beach Carre, of this city, who has been absent two years in Europe doing post-graduate work in theology, reached home last Friday morning. Most of his time while absent was spent at the Universities of Berlin and Marburg, and the University of Paris. On his return trip across the Atlantic he was a fellow-passenger with Bishop Hendrix, who was en route home from his visit to the British Wesleyan Conference. Bro. Carre has accepted the chair of Greek and English Bible at Centenary College, and will, for a time at least, devote himself to educational work. Centenary is to be congratulated upon having secured such a splendidly equipped and able teacher. Bro. Carre filled the pulpit last Sunday morning at Carondelet Street Church, his sermon being greatly enjoyed by all who heard him. He also held the night service for the pastor, Rev. Frank Parker, who, we regret to say, was too unwell last Sabbath to leave his room.

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MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

From a personal letter from Rev. W. M. Stevens, I quote the following sad news: "At the State League Conference, held in Vicksburg, my wife, Mrs. S. B Stevens, was elected State President of the Literary Department. Her health has been such that she has not been able to do much effective work in her department, and, as her condition seems to grow worse rather than better, as we hoped (she is now in bed from nervous prostration, and under treatment at the German-American Hospital, Chicago), she requests me to write you, so you can announce same in the ADVOCATE, stating that, in justice to the League work, she must resign her office. I have written the State President, tendering her resignation, with fervent prayers for the League work. Please ask prayers of the Leaguers in my wife's behalf."

The Leaguers of the State will read the above with sorrow. We lose one of our most enthusiastic and useful State officers from the active list. Let prayers be offered for her.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La.
ASSOCIATE EDITOR.

A SUCCESSFUL RALLY.

It was the writer's privilege to attend the Opelousas District Epworth League Rally, which met in Lafayette, La., Sept. 3-6. The meeting was a success from every standpoint, and lasting impressions were received. The speeches were of the highest order, and the address of Presiding Elder Carter will be remembered by all who were fortunate enough to have heard it. The singing was an inspiration, and was greatly aided by the magnificent new organ which the church has just purchased. The best of fellowship prevailed, and brotherly love abounded. The host, Rev. C. C. Wier, the beloved pastor of the church, was untiring in his efforts, looking to the comforts of his guests, and the hospitality of the good people of Lafayette was unbounded. The District League Rally has come to stay in the Opelousas district.

Rev. T. B Clifford made an excellent presiding officer, and threw himself, body and soul, in the work of the Conference, and to him, in a large measure, the success of the meeting is due. Prof. Percy Holt, of Crowley, was elected as president, and Mr. Van Carter, of Crowley, secretary.

The Methodist Church in Lafayette is among the most beautiful in the district, and the parsonage is large and comfortable, and Bro. Wier is in high favor with his people.

H. H. AHRENS.

FOREST DISTRICT.

To the Preachers in Charge and Their Assistants in the Forest District, Mississippi Conference, M. E. Church, South:

DEAR BRETHREN: Your attention is called to the fourth round of Quarterly Conferences appearing in another column. This is written to urge you to send on to Dr. Lambuth, Nashville, Tenn., and get full supplies of programs for Rally Day Please be prompt and see that every Sunday-school is supplied, and also that every Sunday-school observes Rally Day. Send six cents in postage stamps and get last report of our Board of Missions. Programs for Rally Day will cost you nothing.

Yours faithfully,

T. L. MELLEN, P. E.

EMPRESS EUGENIE.

When Empress Eugenie was rescued from the French mob and escorted to England by Dr. Evans, the American dentist, fresh interest was immediately awakened in the profession of dentistry, and, we doubt not, influenced many a young man to enter its ranks.

These reflections occurred to us while reading the catalogue of the Atlanta Dental College, whose announcement appears in this issue.

NOTICE.

The Annual District Meeting of the Woman's Home Mission Society, Forest district, Mississippi Conference, will be held at Pauiding, Miss., Sept. 28, 1900. A delegate will be expected from each auxiliary. All ministers in the district cordially invited to attend.

ANNA S. HARMON,
Dist. Sec.

NOTICE.

Members of the Ministers' Education Aid Association of the Louisiana Conference will please take notice that it is now time for the payment of their annual dues. Please remit to the undersigned at earliest convenience. ROBERT H. WYNN.

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Revival at Slidell, La.

MR. EDITOR: One of the best meetings ever held in this place is in progress here now. Rev. J. J. Smylie is doing the preaching. A number have professed conversion; the altar crowded nearly every service; nine have joined the church on profession of faith, and the church greatly revived. Large crowds attend the meeting, the church not being large enough to accommodate the people at some of the services. Several very wicked men have promised to lead better lives and give themselves to God.

Bro. Smylie will go from here to New Orleans to assist Bro. Fontaine in a meeting next week.

J. J. KELLY.

Slidell, La., Sept. 8, 1900.

THE HEALTH PROBLEM is most quickly solved by making the blood pure and digestion perfect by taking Hood's Sarsaparilla. Its cures of scrofula, salt rheum, dyspepsia, nervousness and that tired feeling are legion.

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TO THE PREACHERS IN THE MISSISSIPPI CONFERENCE.

Under date of July 28, 1900, Mr. J. D. Hamilton, treasurer of the Board of Missions, writes as follows:

"The Board of Missions has reached the time of year when borrowing money from the banks becomes a necessity to meet current demands. The Conferences, taken together, are more than $6,000 behind this time last year, which means an increased interest account.

"Please allow a kind reminder of these facts and an urgent appeal for the best possible effort on your part to stir up the preachers in charge to forward their collections at once, that the money may find its way speedily through you to the general treasury."

If you have any money for this purpose now in your possession, please send it on at once. I am needing money for our domestic missionaries, too, and am ready to receive that.

Up to this date, Aug. 31, I have received for foreign missions from

14	charges	In Forest district	$ 523 60
7	"	In Seashore "	191 66
8	"	In Brookhaven "	177 66
6	"	In Meridian "	163 00
3	"	In Jackson "	123 00
4	"	In Natchez "	86 50
4	"	In Vicksburg "	79 00
			$1,344 36
		Paid to same date, 1899	1,184 41
		Increase	$ 159 95

If the seventy-six charges which have sent nothing had paid as the forty-six have, I would have reported $3,564.84. Some of these forty-six charges are among the poorest in the Conference.

For domestic missions I have received to date from

9	charges	In Forest district	$ 185 25
6	"	In Brookhaven "	96 45
5	"	In Seashore "	84 00
4	"	In Vicksburg "	54 50
3	"	In Meridian "	30 75
2	"	In Natchez "	27 00
2	"	In Jackson "	26 00
			$ 504 55
		Paid to same date in 1899	291 95
		Increase	$ 212 60

If the remaining ninety charges had paid as the thirty-two, I would have reported $1,922.72.

I have been able so far to answer every call made upon me by our domestic missionaries, but unless the treasury is replenished speedily, some of these faithful servants of the church may suffer. The reports made to the Board by these men, attested by their presiding elders, give ample assurance that the money is wisely expended.

I earnestly appeal to you for prompt responses to this call. The amount you have on hand may be small. Add to it if you can, but if you can not, send on what you have at once. The mere statement of the facts should move you to prompt action in such an important matter.

W. L. LINFIELD,
Treas. Miss. Conf. Bd. of Missions.

NOTICE.

Bro. R. W. Bailey, secretary of the Board of Church Extension of the Mississippi Conference, has, on account of failing health, left the State permanently. As he has been the custodian of applications to the Board for help, the brethren who have made out their applications and sent them in, had better get them and forward them to me; and the brethren who want blanks can get them for ten cents apiece at the Publishing House, Nashville, Tenn. In filling out blanks, be sure to comply with the Discipline.

L. S. JONES.

Sept. 1, 1900.

A Grand Revival at Lindsey Chapel.

The meeting began Sunday, Aug. 26, and closed Thursday, the thirtieth. Bro. W. L. Linfield, preacher in charge, was assisted by Bro. D. C. Langford and Bro. D. E. Vickers. Bro. Langford did most of the preaching, and the Word of God was accompanied by the Holy Spirit in such power that the church was wonderfully revived, with fourteen accessions and fifteen conversions, and we feel that the Lord has done great things for us. May the Lord bless these preachers, and give them many souls for their hire!

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Rankin county, Miss., Sept. 3, 1900.

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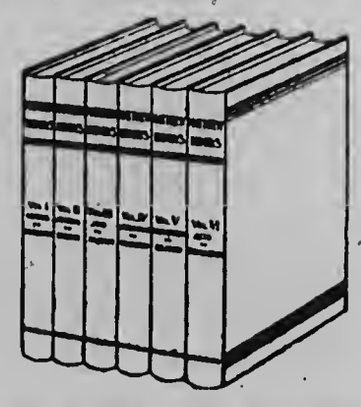

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

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Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break;
So cherish that mother, my boy.

You have only one mother, who will
Stand by you through good and through ill,
And love you, although
The world is your foe:
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay,
Who for you won't spare
Self-sacrifice rare;
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who tells day and night
For you with delight:
To help her all pains ever take.

You have only one mother—just one;
Remember that always, my son,
None can or will do
What she has for you:
What have you for her ever done?

—Early Days.

WHAT ONE LITTLE GIRL DID.

There are ninety villages belonging to the city of Tyre, in Syria. Up to twenty years ago there had not been a Bible or a missionary teacher among them.

At Beirut there was a little Syrian girl, going to a mission school. She had learned of Jesus, and how to read the Bible, the precious book that told of him. Oh, how she loved her Bible! and the more she learned to love it, the more she wanted others to know about it, to love it, too. Are you that way, little reader?

When vacation came she went to her home, which was one of those villages of Tyre of which I have told you. She sat under the trees, reading her precious book. The people came to her and asked her what she was reading. "O such a beautiful, beautiful Book!" she replied. "Do you not want to hear it?" They told her they did. She began to read. Soon the crowd increased.

Every time she sat under the trees, reading, the people would come flocking about her, hungry to have the messages in the precious Book. So many hungry ones, and only one little girl to give them the words of eternal life! But how patiently and faithfully she did her part, all that one little child could do!

When she went back to the mission school, the hungry people sent a message by her, begging for a teacher who could come and stay with them. O how piteously they begged! but there was no teacher to go. There were really not enough for the mission school itself.

The next year the people begged again, and again the next, and again the next year.

At the end of five years what do you think happened? A missionary teacher was sent to them. And whom do you think it was? No less a person than the little girl who had first read to them the precious words of truth, sitting under the shade of the village trees, the little girl now grown to be a woman. What a glad day that was!

There are now in that city where the little girl first taught and read the Bible, twenty-nine Christian schools, and over three thousand children who know Jesus, and it has all come about through that one little girl's patient and earnest seed-sowing.—Little Worker.

Knowledge of the Bible will refine, enlarge and elevate the vocabulary of any one, and the girl who studies her Bible daily, and reads Shakespeare, Scott, Macaulay and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant and George Eliot are all helpful to those who would be good, bright, varied and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work.—Ladies' Home Journal.

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WHEN THE HEART IS HEAVY.

Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad air or an obnoxious person, must be driven out, and the best way to drive either out is by the introduction of the good. You can fill your mind with comforting, calming thoughts, leaving no room for the harassing ones. You can flood out the enemy, just as by pouring a stream of clear water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium, and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself. Keep it in reserve, ready for every touch of human feeling, responsive to goodness, honor, cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or somber feeling has the best of you. To say how sad or perplexed you feel when your heart sinks for the moment deepens your inward troubles, and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another human being—one, perhaps, already weighed down by cares and anxieties. To so speak is to allow yourself to be overborne by "things" ruled by the natural course of the world. You can not rule the world, it is true, but you have the power to rule your part of it—that is, yourself. Don't hate and don't worry. This is the advice given by a hale and beneficent old man to those who asked him for the secret of length of days. He might have added, Don't get angry.—Ada C. Sweet, in the Woman's Home Companion.

A SENATORIAL VIEW OF SUCCESS.

The question is, What is success in life? writes United States Senator Lindsay, of Kentucky, in the August number of Success. If the accumulation of money is to be regarded as success, then the man who accumulates the largest amount is, of course, the most successful man. It is a very common idea that the acquisition of wealth means the equivalent of success. But the man who stands at the head of his profession, or of an honorable avocation, is certainly successful, too. The men who, in addition to success in business, or success in their professional careers, accomplish the most in promoting the common good and in raising character, are the real representatives of success. In them the world at large has the greatest interest.

A genius is successful, in spite of poverty. He seldom succeeds from the world's point of view, because, as a rule, he lacks a degree of selfishness, and the temperament of application necessary to success. A genius is very humane, very attractive, and generally very worthless; yet he adds much to the sum of human happiness. We forget his shortcomings, and remember only those traits which excite our admiration and feelings of kindly regard. What would the world have been without Burns? What is the world's definition of success? It seems to me to be the fulfilling of one's duty, or calling; the giving of a little more sunlight and music; the benefiting of one's fellow-men.

BREAKFAST.

That every breakfast shall begin with fruit, and every dinner with soup, is a safe rule to establish in every household. It may be broken now and then, perhaps, but never wholly departed from. The breakfast hour decides the day, whether it shall be one of physical comfort or discomfort, and a task well begun is half done. But a hot weather breakfast should differ materially from a Winter breakfast. Oat-meal, which is heating, fattening, and to many impossible of digestion, should, in nearly all cases, be put aside during Summer, and the lighter cereals used in its place. Eggs, beefsteaks, lamb or mutton chops, broiled chicken, creamed chipped beef, codfish, smoked fish, fresh fish, creamed potatoes, tomatoes, raw and cooked, radishes, water and land cresses, Spring onions, green peppers cut in narrow strips, the different fruits, with whole wheat bread, hard sweet butter, and a strong cup of coffee or tea, furnishing a variety of wholesome breakfast dishes within the reach of all, and within scope of every intelligent cook. Now and then there will come a call for a dish of bacon or fried salt pork. After the meat is removed from the pan drop in slices of green tomatoes with tiny strips of green pepper drawn through them, or slices of Summer squash with the green pepper seasoning, sour apples also sliced with skins on, but cores removed, thin strips of raw pumpkin, ripe tomatoes, and serve with the bacon.—Exchange.

ALONE WITH HER DEAD.

We find in a Boston paper the following little incident:

A traveler passing through the city fell ill, and died suddenly at one of the hotels. A woman to whom he was very near and dear was left alone to take the poor body to its distant home. She says: "The hearse drove rapidly to the station, and I followed in a hired hack. The streets were crowded and busy. The street cars rushed along. Multitudes of eager, happy people hurried past. Not one bestowed a glance at the humble little cortege.

"What did it matter to them that I was left alone in the world? I was a stranger to all living men with nothing but my dead, who would never look at me again. My heart grew bitter and hard.

"Suddenly an Irishman driving a wagon halted his team at sight of the hearse, and raised his hat until it passed. It was a little act, common in almost every other civilized country but this, but it brought tears to my eyes. It made me one with my kind again. I hope God will bless that man."—Central Advocate.

POSSESSING AND POSSESSED.

"She owns a beautiful house," said a lady, speaking of an acquaintance. "Oh, no, she doesn't," answered the one addressed; "the beautiful house owns her, and owns her so completely that there is very little of her left for anybody else. I knew her years ago, when she lived in a pretty little cottage, and she was a charming and intelligent woman. She kept up with the literature of the day. She wrote bright papers occasionally for our various societies; she was ready to help in the church work, and was interested in whatever was going on in the community. Then the elegant-house mania seized her, and they built a mansion, putting into it everything they could spare, and a good deal that they couldn't. It is dreadfully hard work to be a millionaire on a limited income, and she is wearing herself out trying to do it. The beautiful house must be beautifully kept; and as there are really not hands enough to accomplish it, the mistress must be everywhere. When night comes she is too tired to read, and confesses that she goes to sleep if her husband attempts to read to her. She no longer has any interest in religious or philanthropic work; she can talk nothing but 'house'—new ways of laundering curtains or serving lunch. No, my dear, she does not own that house; it owns her, and she is a veritable slave."—Forward.

The drunkard is no greater nuisance than he was a hundred years ago, but he is not as tenderly and tolerantly regarded as he was then. Courts and the general public do not care as formerly for the plea that he is a good man when he is sober. The unfeeling answer is returned that his spells of sobriety should come nearer together and his intervals of drunkenness further apart. His offense is not condoned by society as it was in the days when drunkenness, once a religious, became a social rite. Habitual drunkenness is a bar to employment now. The drunkard is blacklisted and boycotted without any formalities.—Baltimore Advocate.

A nap after dinner is worth two hours of sleep in the morning to mother. Mothers, more than most people, wear out if they are not repaired, and it is the duty of the family to see that repairs go on before the dear tenement falters. So many people paint the house and have the homes cleaned and re-papered and the furniture retouched, who never think of repairing the mother. Think of it, to let a mother wear out for want of a little repair! Why, she is costly, and rare, and altogether good to have around, isn't she?—Baltimore Advocate.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malaria. Fevers. Acts on the liver, forces up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottle.

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The Training-school of the New Orleans Free Kindergarten Association offers an opportunity to well-educated young women who wish to fit themselves for the kindergarten profession. The rate of tuition is low, and board may be obtained at moderate prices. The new term begins October first. For full information address, Miss Katharine W. Hardy, 1202 Annunciation St, New Orleans, La.

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OBITUARIES.

(*Continued from Third Page.*)

KELLER—VERNICE LESTER KELLER was born in Monroe, La., Feb. 10, 1895, and died May 10, 1900; and PRENTISS BANCROFT KELLER was born in Monroe, March 17, 1897, and died May 8, 1900; both after an illness of four days with scarlet fever, and within two days of each other.

It was in the lovely Spring-tide, when the flowers of many hues had come from the grave of the dead season to preach of the resurrection, and when the birds of every tribe and clime were singing resurrection madrigals, that our little friends, Vernice and Prentiss, waved their farewells to loved ones and, almost hand in hand, wandered across the boundary of the fair country where there is "no sickness or sorrow or pain or death." Our community bare at Monroe contained no sweeter children, and earth itself no more suitable material to be wrought over into the cherubic or seraphic, and exalted to any high place in the house of many mansions.

Vernice, the oldest, was one of a pair of girl twins, and so sweetly affectionate towards all that even strangers were affected, and even the misanthrope was won. Rare and radiant little maiden that she was, with a strange abandon that laughed at conventionality, she climbed into the hearts of all who came near to her without even saying by your leave, and not only so, but with just as little formality took up her residence there. Perhaps more than one who observed her artless way of doing things, and her habit of taking things for granted for love's sake, has been reminded, like the writer, of our Savior's words, "Of such is the kingdom of heaven," while those nearest to her deemed that the inhabitant of some brighter sphere had come to dwell in their hearts and home. We thought, when we laid her to rest under the banks of lovely flowers—"loveliest flower of them all"—that, like the Lord she had learned to love, our little Vernice was not dead, but risen, for has it not been recorded ages ago, and is it not eternally true, that "love can never die?"

Prentiss was the only boy in our brother's home, and just a baby boy, but perhaps no one ever saw him without envying the happy parents something of the joy that must have come to them with the possession of this treasure. The look of a philosopher blent with the smile of an angel would describe his features, and in his whole appearance and manner there was a prophecy of greatness which will somehow and somewhere be realized, for it was a rare soul that looked out from those quiet eyes upon the great world-sphinx, as if to solve its riddle with a glance.

That our Father in heaven loved such as these with a love that could not endure their absence is our way of accounting for the mysterious providence that took them from the embraces of earthly parents, and from a destiny apparently as bright as that shadowed by any lovely dawn. With hearts so full of love, they could not have resisted the attraction of the great Love sphere, and at that infinite period of bliss they await the coming of the heart-treasures left behind. That any part of our affectional being should be buried in their graves is a mishap of which surely no account could be taken in the other world, and for which only blundering doubt could be held to account in this. No, if we read our Bibles aright, and heed the monitions of the great Spirit sent to instruct us in all mysteries of the realm of love, we shall find these treasures again in "the sweet by and by," and in "the Father's house over the way." Meantime, as parents, relatives, loved ones all, we will hasten away with quicker tread from the companionship of the dying and the dead to greet their immortal spirits in that bright abode where no pestilence can come, and where no winds of grief can blow.

"Beckoning hands of the little ones gone,
Baby voice calling, 'Oh, father, come home!'
Hands of a brother, a sister, a friend,
Out from the gateway to-night they extend.
Beautiful hands, beckoning, hands,
Calling the dear ones to heavenly lands:
Beautiful, beautiful, beckoning hands."

J. M. BEARD.

TROTTER—Little FLOYD, son of Mr. Jas. T. and Mrs. Lucy E. Trotter, was born Sept. 16, 1891, and died at his home, near Sardis, Miss., June 21, 1900. His sickness was only a few days' length, during which medical skill, devoted hearts and friendly hands afforded all the help they could; but he is not, "for God took him." Thus the painful shadow fell on a bright and happy home. This is the first one of a large family claimed by death. It was indeed a happy family. Each member cherished the sacred privileges and royal benefits of home. They were devoted to each other's society and welfare, so that we do not ask, Will one be missed from so many? but say, How great the bereavement felt by so many! Owing to the illness of the pastor, a former pastor, Rev. A. Kendall, was called, and after our Methodist burial service the body of little Floyd was left in mother earth's bosom, while his spirit enjoyed the beauty and fragrance of celestial glory, and the bereaved turned sadly homeward, yet by faith looking through tears at the rainbow of divine promise. May the peace of God fill their minds and hearts, and may each member of the family, by a living faith in Christ, be again united with the little loved one!

BEN P. JACO, P. C.

MURPHY—Died near Fort Jessup, Sabine parish, La., May 29, 1900, ROBERT MURPHY, son of Rev. H. C. and Jessie Murphy. He was born Feb. 15, 1882, making him at death eighteen years three months and fourteen days old. He joined the M. E. Church, South, at Holly Grove in the year 1896. Robert had been afflicted nearly all his life, and suffered, no doubt, more than anyone was aware of; but he bore it all patiently, and we have reason to believe, from his dying testimony, he is now at rest, for in his last words he said it was all right; if the Lord had need for him, he was ready to depart; that all things worked together for good to them that love the Lord.

The writer of this was well acquainted with Robert, and knew him to be a dutiful boy, ever found in his place at church and Sunday-school, and to know he is with us no more makes me feel sad. We know something of the trial of having to give up a precious boy.

May the Lord sustain the parents and bereaved ones, and help them to say from the depth of their hearts, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord!" JOHN FRANKLIN, L. P.

MCNEELY—Died at 4:15 P. M., on Friday, July 13, 1900, GUY CARRADINE, infant son of J. H. and Ollie McNeely, of Colfax, La. He was born March 23, 1899; departed this life aged one year three months and twenty days.

With tearful eyes and aching hearts they fold the baby's hands, and watch its peaceful slumber. Their only comfort is in the promises of Him who said, "Suffer the little children to come unto me." Yet, while we join in sympathy for the bereaved parents and loved ones, we know they do not grieve as those who have no hope.

Little Guy was one of the sweetest spirited babies I ever knew. In my absence Rev. A. W. Turner, of Boyce, came up and conducted the funeral service. The remains were borne to the grave with Christian resignation, and he was given back to God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." As a light in the window of heaven, he beckons us up higher.

H. S. JOUNA, Pastor.

LEDBETTER—LEON THOMAS LEDBETTER, son of L. S. and Ida B. Ledbetter, was born in Crawford, Miss., Aug. 19, 1883, and died July 11, 1900.

He was an obedient and affectionate son, a kind and generous brother, and commanded the esteem of all who knew him. He was reared in a Christian home, and early imbibed its influence. He united with the Methodist Church in 1895, and was a regular attendant at church and Sunday-school. He was a clean young man; no evil habit stained his character. His last illness was so sudden and severe, he spoke not of his departure; but we doubt not that the Savior to whom he had dedicated his life was with him to the end.

May the heart-broken father and mother and sister and brother find the promised grace sufficient for them in this bitterest experience that has ever entered their home! is the prayer of their pastor, P. E. DUNCAN.

GRIFFIN—Mrs. NANNIE A. GRIFFIN (nee Currey) was born in Hinds county, Miss., July 24, 1832, and died at her home in Jackson parish, La., May 14, 1900.

Aunt Ann, as she was commonly called, was converted in early life, and joined the M. E. Church, South, in which communion she lived a consistent member until her death. She was a member of a large and influential family. Her paternal grandfather was Dudley Currey, of Fairfield district, S. C.; her maternal grandfather was Stephen Heard, of Hinds county, Miss. She has gone, and as relatives and friends mourn her loss, let us not mourn as those who have no hope.

B. H. SHEPPARD.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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To think of religion in any other sense than as a state of self-denial in knowing not living at all of it, for its whole nature is to direct us by a light, and knowledge, and wisdom from God, which is all contrary to the darkness, ignorance, and folly of our natures.—Law.

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We may stand and knock at man's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.—Flavel.

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"THE IDEAL COLLEGE HOME OF THE SOUTH." Suburban and city life combined. Electric cars to North entrance. Attractions of Park pursuits to out-door exercise. Eight schools in the hands of skilled specialists. Schools of Music, Art and Elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture course studiously selected. Best lectures, concerts, recitals, etc., literally patronized. Christian influences. Students attend church of their choice in city. Send for handsomely illustrated blue and bronze Catalogue and other College Literature. (Students from 34 States.)

New Machine Offer.

IMPERIAL No. 4

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

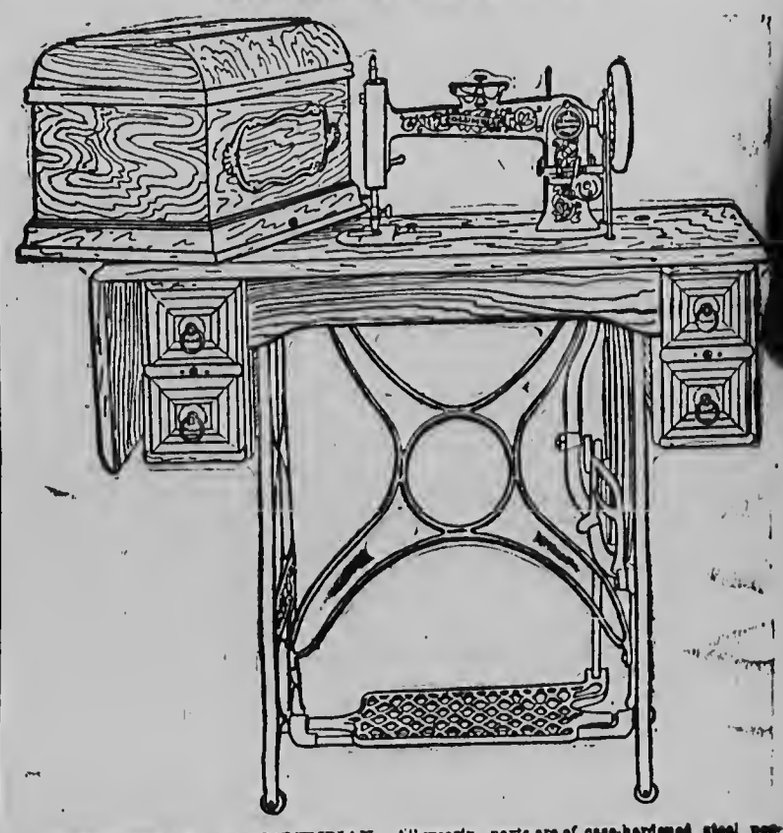
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $22. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
612 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

Epworth Organs are extra good organs

THEY cost more to make than the common kind. But our direct-from-factory selling saves the middle dealer's expense. By saving in the selling, we put more in the making. Customer gets benefit of better organ, or the lower price—or both. The more people know how good the Epworth is—and how we deal—the more our business grows. Write today for catalogue and factory prices. Mention this paper.
WILLIAMS ORGAN & PIANO COMPANY
Methodist Book Concern Building. Chicago

PATENTS

promptly procured, OR NO FEE. Send model, sketch, or photo for free report on patentability. Book "How to Obtain U. S. and Foreign Patents and Trade-Marks," FREE. Fairest terms ever offered to inventors. PATENT LAWYERS OF 28 YEARS' PRACTICE. 20,000 PATENTS PROCURED THROUGH THEM. All business confidential. Sound advice. Faithful service. Moderate charges.
Write to **C. A. SNOW & CO.**
PATENT LAWYERS,
Opp. U. S. Patent Office, WASHINGTON, D. C.

NEWS OF THE WEEK.

The town of Alvin, Tex., has been destroyed by the storm.

Rice crops in lower Plaquemines parish was severely damaged by the storm.

Mayor Capdevielle will not sign permits for a bar room within 300 feet of a school-house or a church.

Li Hung Chang has made a request for an American escort to accompany him on his journey to Peking.

Great damage has been done to the banana plantations in Jamaica by torrential rain and wind storms.

The Sunday law was enforced rigorously on Aug. 9 in New Orleans and in the parishes of Jefferson and St. Bernard.

The police of Rome have secured information from America that the anarchists have condemned the Pope to death.

A Santa Fe train was wrecked at Alvin, Tex., on Saturday night. Seven persons were killed and a large number injured.

Ex-President Cleveland will, according to the Boston Traveler, declare himself in favor of the election of Bryan within the next few days.

An unparalleled storm raged at Port Eads. Board walks, wharves and galleries were washed away and houses were knee deep in water.

The French Government believes the anarchists are planning to kill every crowned head in Europe. There is great activity among the secret police of that country.

The steamer "China," which sailed for Hong Kong from San Francisco, carried nearly $1,500,000 in gold and silver currency for the United States troops in China.

Brig.-Gen. Fitzhugh Lee, commanding the Eastern Department of Cuba, arrived at New York on Sept. 7. He is on a leave of absence, and will visit his home in Virginia.

Farms and rice fields in the southeastern section of the State were reported as having suffered heavily from the wind. Twenty-five per cent. of the harvested rice was reported ruined.

Ex-President Cleveland has declined the President's appointment as a member of the International Board of Arbitration under The Hague treaty. Ex-President Harrison has accepted the appointment.

At a meeting of cotton spinners held in Manchester, England, it was decided not to purchase American spot cotton during the month of September. There will be another meeting of spinners on Sept. 21, when the situation will again be considered.

Gen. Fitzhugh Lee, military commander of the Department of the East, in Cuba, declined to discuss politics upon his arrival in New York, but stated that "hostile feeling against Americans in Cuba was more intense than he had ever known it to be."

Councilman Zacharie has introduced an ordinance providing for an adequate cleaning of the streets of New Orleans. Councilman Stanley has signified his intention of introducing an ordinance providing for separate cars for white and colored people on the street railway lines.

Ease and Disease.

A SHORT LESSON ON THE MEANING OF A FAMILIAR WORD.

Disease is the opposite of ease. Webster defines disease as "lack of ease, uneasiness, trouble, vexation, disquiet." It is a condition due to some derangement of the physical organism. A vast majority of the "dis-ease" from which people suffer is due to impure blood. Disease of this kind is cured by Hood's Sarsaparilla, which purifies, enriches, and vitalizes the blood. Hood's Sarsaparilla cures scrofula, salt rheum, pimples, and all eruptions. It tones the stomach and creates a good appetite, and it gives vigor and vitality to the whole body. It reverses the condition of things, giving health, comfort and "ease" in place of "disease."

Damage at Houston is estimated at $250,000.

The United States is preparing to pursue an independent policy in China. The American troops may be withdrawn from all points in China and negotiations started with the imperial government for a settlement of questions at issue irrespective of what other nations may do.

Capt. Oberlin M. Carter, now serving a term in the Federal penitentiary at Fort Leavenworth for alleged frauds committed while in charge of the harbor work in the bay at Savannah, Ga., will apply to Judge Thayer of the United States Circuit Court for a writ of habeas corpus.

Negotiations looking to some compromise arrangement for the withdrawal of the forces of the allies from Peking are in progress. The latest proposition is that the main body of troops be withdrawn, but that an international guard be left in Peking to protect the legations.

The great tropical storm, which was reported off the coast of Florida on Wednesday, reached New Orleans and the southern coast of Louisiana on Sept. 7. The city was flooded, but no fatal accident was reported. A schooner was wrecked on Lake Pontchartrain. Two lives were lost seventy-one miles south of the city on the Mississippi river.

Ex-President Cleveland, it is said, will shortly follow the example of former members of his Cabinet and write a letter giving his views on the presidential campaign. While he is not expected to come out openly and advocate the election of Mr. Bryan, his attacks on the administration policies will, it is thought, leave the impression that he favors Mr. Bryan's election.

The West Indian storm, that centered on the Texas coast on Saturday, deluged Galveston, demolished 4000 homes, killed 2000 persons, destroyed the Orphan Asylum and two hospitals, wrecked the grain elevators and a large number of vessels, completely submerged the city and cut off all telegraphic, telephone and railway communication. In addition to the Galveston disaster the storm is believed to have caused the death of 200 people and done $8,000,000 damage to property elsewhere in Texas.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.
R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL,
Clerk Superior Court, Randolph Co., Ga.

Cheap Excursion to Denver and Colorado Springs.

On Sept. 3 and 17 the Texas and Pacific railway will sell round-trip tickets to points in Colorado at $39.30, good to return until Oct. 31. Apply at office of T. and P. road, 207 St. Charles St.
A. S. GRAHAM, P. & T. A.

For Sale at a Bargain.

A scholarship in Mooney's School Franklin, Tenn.
REV. W. C. BLACK,
512 Camp St, New Orleans, La.

Positions Guaranteed.

We guarantee a good paying position to all music students who graduate at our Conservatory of Music. It is now the largest in the South, with 9 able music teachers and 242 music students, with a great German pianist at its head. Literary courses in connection. Work compares favorably with that done at Boston or Cincinnati, and not one fourth the cost.
For catalogue write to
J. W. BEESON, Pres.,
Meridian, Miss.

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

MARRIAGES.

CROSS-YOUNG.—In the Pleasant Valley Church, Webster parish, La., Aug. 12, by Rev. H. Armstrong, Mr. Andrew Cross and Miss Della Young.

KNIGHT—JOHNSON.—At the residence of the officiating minister, Sprig Hill, La., Sept. 5, 1900, by Rev. H. Armstrong, Mr. Ed R. Knight and Miss Corn L. Johnson.

RICE—STONE.—In the city of New Orleans, at 1022 Canal street, Sept. 5, 1900, by Rev. J. W. Lee, Mr. Jno. W. Rice, of Melville, La., and Miss Neva M. Stone, of Galliopolis, Ohio, daughter of Mr. and Mrs. C. W. Stone.

COSTLEY—MULLINS.—At the residence of the bride's father, Mr. Ellison Mullins, Sept. 5, 1900, by Rev. R. A. Sibley, Jr., Dr. Linfield Costley and Miss Sallie L. Mullins, all of Franklin county, Miss.

NOTICE.

Our eighteenth annual camp meeting begins at Palmer, Oct. 5, and will continue six or ten days, owing to the interest of the meeting. There will be a public tent on the ground, where meals can be had for twenty-five cents, and lodging twenty-five cents. Anyone wishing to come will get off the train at Wortham, where they will be met by hacks. Call for reduced rates at G. and S. I. R. R.
R. B. BELLEW.
Sanolere, Miss.

Palmer Camp Meeting.

Palmer Camp Meeting will begin on Oct. 5, and continue ten days. Good people, good preaching, and great revivals of spiritual religion, and baptisms of the Holy Ghost and fire, are some of the characteristics of this historic camp ground.

Those who expect to attend this camp meeting will come via the Gulf and Ship Island railroad. Buy tickets to Redmond Crossing. Hacks will meet all trains at this point. Preachers—local and itinerant—are cordially invited to attend this great meeting. G. W. HUFF, P. C.
Wool Market, Miss., Sept. 8, 1900.

If you feel "All Played Out"
Take Horsford's Acid Phosphate.
It repairs broken nerve force, clears the brain, and strengthens the stomach.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 2, 3
Houston and Wesley, at Houston	8, 9
Tupelo station	10, 17
Okoloea circuit, at Egypt	22, 23
Buena Vista cir., at Pleasant Grove	29, 30
Montpelior circuit, at Pinestine	Oct. 6, 7
Prairie circuit, at Prairie	0
Shaneon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hopewell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at Carolina	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at Greenbriar	10, 11
Quincy circuit, at Soule's Chapel	17, 18
Aberdeen station	25, 20

W. W. WOOLLARD, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 15, 16
Como	22, 23
Senatobia	29, 30
Arkabutla, at Brooke	Oct. 5
Cold Water	6, 7
Batesville	13, 14
Courtland, at Pepes	20, 21
Burges, at Love Joy	20
Eureka, at Mt. Olivet	27, 28
Hernando	Nov. 3, 4
Loegtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 1, 2
Oxford station	8, 9
Grenada station	15, 16
Grenada circuit	22, 23
Tocopola circuit	29, 30
Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Eizy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Mieter City	Nov. 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G PORTER, P. E.

GREENVILLE DIST.—FOURTH ROUND.
(In Part.)

Shaw	Sept. 16, 17
Boyle	23, 24
Shipman	20, 30

J. W. DORMAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 2, 3
Starkville station	9, 10
Macon	10, 17
Shuqualak, at Salem	22, 23
Winstonville, at Hickory Grove	26
Hebron, at Hebron	29, 30
Columbus circuit, at Piney Grove	Oct. 6, 7
Crawford, at Trinity	13, 14
Brooksville, at New Bethel	20, 21
Tibbee, at Mayhew	27, 28
Columbus station	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17, 18
Lagrange, at Double Springs	28
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conference take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept. 8, 9
Greenwood station	15, 16
Valden circuit, at Valdee	22, 23
Carrollton and Mcanerny, at Mc-Acerny	29, 30
Winona circuit, at New Hope	Oct. 6, 7
Webb circuit, at Webb	13, 14
Black Hawk circuit, at Acona	20, 21
West circuit, at Bowling Green	27, 28
Itta Bena and Sidon, at Itta Bena	Nov. 3, 4
McNutt, at McNutt	10, 11
Carrollton, at Edoe	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

J. H. MITCHELL, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis, at Bethel	Sept. 15, 16
Tom Nolee, at Tom Nolee	22, 23
Eupora, at Enporn	29, 30
Chesterlaed, at Shady Grove	26
Ebenezer, at Liberty Chapel	Oct. 6, 7
Lexington, at Tchula	13, 14
Belzone, at Belzona	20, 21
Kosciusko station	7 P. M. 28
Kosciusko circuit, at Smyrna	27, 28
Ethel, at Tabernacle	Nov. 1
Ackerman, at Salem	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Lonisville	24, 25
Rural Hill	27
Pickens	Dec. 1, 2
Durant	7 P. M. 2

T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FOURTH ROUND.

Missionary Institute, at Pelahatchie. Tues. and Wed.	Oct. 16, 17
Hillsboro, at Hillsboro	Thurs. 18
Carthage, at Carthage	Sat. and Sun. 20, 21
Walnut Grove, at Scotland	Tues. 23
Neshoba, at Pine Grove	Thurs. 25
Indian Mission, at Tail-Chulok	Sat. and Sun. 27, 28
Decatur, at	Tues. 30
Vaiden and Heidelberg, at Vossburg	Sat. and Sun. Nov. 3, 4
Ross Hill, at Paulding	Sat. and Sun. 10, 11
Montrose, at Montrose	Tues. 13
Raleigh, at Taylorsville	Sat. and Sun. 17, 18
Trenton, at Trenton	Tues. 20
Shiloh, at Shiloh	Thurs. 22
New and Hickory, at Newton	Sun. and Mon. 25, 20
Chunkey, at Chunkey	Tues. 27
Lake, at Lawrence	Wed. 28
Morton, at Pelahatchie	Sun. and Mon Dec. 2, 3
Forest, at Forest	Sun and Mon. 0 10

Registers and Records not presented at the third Quarterly Conference will be called for. The pastors will greatly oblige me by seeing that Ques. — is fully answered by the trustees, and that the committees appointed to inventory parsonage furniture, etc., present written reports. Let all co-operate to bring up full financial reports. Let there be no deficit. Let every Sunday-school observe Missionary Rally Day. And be sure to let the Twentieth Century Movement have full sway during this last quarter. Oct. Thanksgiving Day remember our Orphans' Home.

T. L. MELLEN, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton and Poplarville, at Poplarville	Sept. 10
Ellisville and Laurel, at Ellisville	15, 16
Biloxi, at Biloxi	29, 30
Coalville, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	13, 14
Williamsburg, at Williamsburg	20
East Covington, at Emtneece	21
Vacoleave, at New Prospect	27, 28
Nicholson, at Lacy	Nov. 2
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	11, 12
Queen Springs and Scraeton, at Ocean Springs	17, 18
Brooklyn, at Wiggins	24
Bay St Louis	25, 26
Moss Point	Dec. 1
Escatawpa, at Zion	2
Columbia, at Columbia	7
Purvis, at Purvis	8, 9
Hattiesburg	10

W. W. SIMMONS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian—Central	Sept. 15, 16
Meridian—West End	16, 17
Meridian—East End	Wed. 10
Lauderdale, at Bethel	23, 24
Meridian—South Side	Wed. 20
Wayne, at Sprig Hill	29, 30
Porterville, at Porterville	Wed. Oct. 3
Winchester, at Winchester	6, 7
Leakesville, at Breland's Chapel	13, 14
Waynesboro, at Waynesboro	Wed. 17
DeKalb, at New Hope	20, 21
North Kemper, at Mellen	Mon. 21
Enterprise, at Enterprise	27, 28
Pachuta, at DeSoto	Nov. 3, 4
Binesville, at Scooba	10, 11
Vicville, at Marion	17, 18
Mathersville, at Wiefred	24, 25
Shubuta, at Shubuta	Mon. 26
Middleton, at Manassa	Dec. 1, 2
Daleville, at	8, 0

G. A. GUICE, P. E.

Uneeda Quartet

There is a medley of good qualities in the **Uneeda Quartet**, a delicious blending of healthfulness, stability and flavor. This is the first appearance of the new members—**Uneeda Milk Biscuit** and **Uneeda Graham Wafer**. Two wholesome delicacies, with all the merit that made the fame of **Uneeda Biscuit** and **Uneeda Jinjer Wafer**. This completes the **Uneeda Quartet**.
National Biscuit Company.

Money Is Made Operating Saw Mills on Southern Rivers!

BUT MALARIA, CHILLS AND FEVERS AND GENERAL BAD HEALTH AMONG THE WORKERS MUST BE OVERCOME, ESPECIALLY IN THE FALL MONTHS.

"I employed 100 hands on the Savannah River, and there was great loss of time on account of sickness. I procured Johnson's Chill and Fever Tonic and put the men on it. In a short time everyone of the men were well, and reported for duty. Only once afterwards did we need a doctor, and that was to attend an injured man." J. B. LASSITER, Hardeeville, S. C

Johnson's Chill and Fever Tonic Cures. Use No Other; It's All You Need.

A. B. GIRARDEAU, SOLE MANUFACTURER, SAVANNAH, GA

NATCHEZ DIST.—FOURTH ROUND.
(In Part.)

Gloster	Sept 15, 16
Centerville	23, 24
Fayette	20, 30

Trustees will please have their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct 6, 7
Sharon, at Sharon	13, 14
Canton	14, 15
First Church and Capitol Street	20, 21
Terry, at Byram	27, 28
Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughan's, at New Hope	10, 11
Beeton, at Midway	11, 12
Tranquil	17, 18
Yazoo City	18, 19
Camden	24, 25
Faunin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues. 4
Steen's Creek	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Providence, at Camp Ground	Sept 1, 2
Westville, at	8, 9
Mt Carmel, at	10
Pearl, at Mt. Moriah	11
Caseyville, at Bethesda	15, 16
Summit, at Johnston	22, 23
Lincoln, at Bethel	29, 30
Tylertown, at Water Holes	Oct. 0, 7
Adams, at Pisgah	9

Let the preachers in charge see to it that the books are on hand, that Ques. 20 may be fully answered. Please do not entrust this matter to anybody.

H. WALTER FEATHERSTON, P. E.

Brookhaven, Miss.

VICKSBURG DIST.—THIRD ROUND.

Hermanville	Sept 1, 2
Warren	8, 9
Anguilla	15, 16
Rolling Fork	16
Utica	22, 23
Satartia	29, 30

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	7:30 p. m. Sept. 23
Felicity Street	11 a. m. 30
Werlein Mission	7:30 p. m. 30
Carrollton Avenue	Oct. 7
Louisiana Avenue	14
Dryades Street	21
Covington	28
Slidell	Nov. 4
Parker Memorial	11
Plaquemine	18
Rayne Memorial	25
White Castle	Dec. 2
Carondelet Street	11 a. m. 9
Burgundy Street	7:30 p. m. 9

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte and West Alexandria	Sept. 22, 23
Mellville, at Mellville	29, 30
Simsport, at Simsport	Oct. 1, 2
Olla and Pollock, at Summerville	5, 0
Jena, at Froech Fork	13, 14
Glenmora, at Camp Ground	20, 21
Boyce, at Boyce	23, 24
Columbia, at Boeuf River	28, 20
Natchitoches, at Natchitoches	Nov. 3, 4
Dry Creek	10, 11
Winfield, at Atlaeta	15, 16
Montgomery, at Montgomery	17, 18
Pineville, at Nugent	24, 25
Brookie	Dec. 1, 2
Alexandria	8, 9

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mooringsport	Sept 15, 16
North Bossier, at Emma	19
First Church, at 11 A. M.	23
Texas Avenue, at 8 P. M.	23
Bentoe, at Bentoe	26
Pleasant Hill, at Provencal	29, 30
Logansport, at Logansport	Oct. 3
Red River, at Campo Bello	6, 7
Caddo, at Greenwood	10
Wesley, at Campti	13, 14
Florien, at Holly Grove	20, 21
Coushatta, at Coushatta	24
Grand Cane, at Grand Cane	27, 28
Many, at Many	Nov. 3, 4
South Bossier, at Allentown	10, 11
Zwolle, at Zwolle	17, 18
Pelican, at Bethel	24, 25
Leesville	Dec 2
Manafield	9

JOHN T. SAWYER, P. E.

AROADIA DIST.—FOURTH ROUND.

Lisbon, at Sumnerfield	Sept. 29, 30
Farmerville, at Marion	Oct. 6, 7
Downsville, at Downsville	9
Calhoun, at Indian Village	13, 14
Simsboro, at Salem	19
Gilmlaed, at Foster's Chapel	20, 21
Lauesville, at Pine Grove	27, 28
Vernoe, at Wesley Chapel	Nov. 3, 4
Bienville, at Bienville	10, 11
Valley, at Pleasant Valley	17, 18
Minden	19
Haynesville	23
Homer, at Homer	24, 25
Ruston	Dec. 1, 2
Ganeville	7
Arcadia, at Arcadia	9, 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. OREWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	Aug. 30
Baton Rouge—First Church	31-Sept. 2
Baton Rouge circuit	30-Sept. 2
Live Oak, at Palmetto	4, 5
Port Vincent, at Manrepas	7-9
Ponchatoula, at Springfield	10, 11
Franklinton, at Mt. Hermon	15, 16
Kentwood, at Tangipahoa	16, 19
St. Helena, at Day's Church	19, 20
Amite City	21-23
Wilson, at Pine Grove	28-30
Clinton	Oct. 2, 3
Baker, at Brookstowe	4
St. Francisville, at Tunica	6, 7
Illoff Creek Camp Meeting	Aug. 17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank-offering.

F. S. PARKER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou, at Bethel	Sept. 1, 2
Prudhomme, at Long Point	8, 9
Plaquemine Brule, at P. B.	15, 16
Crowley	22, 23
Lake Arthur	20, 30
Grand Chenlere	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Waterproof, at Wesley	Sept. 1, 2
Bonita, at Jones	8, 9
Monroe	9, 10
Floyd, at Oak Grove	15, 16
Delhi	22, 23

J. M. HENRY, P. E.

BELHAVEN COLLEGE (For Young Ladies), JACKSON, MISS.

One of the most thoroughly equipped High Grade Schools in the South. Buildings new and modern, heated by steam and lighted with electricity. Bath rooms for hot and cold water on all floors. Beautiful campus of twelve acres of native forest trees. No school for girls in the South can show such a health record. During the past Winter, noted for epidemics of pneumonia, la grippe, measles and small-pox all over the State, there was not a single case of any of the above diseases or any serious case of sickness of any kind, in the college. The Faculty is composed of specialists in all departments. In Music, Elocution and Art the College offers exceptionally fine advantages. The authorities of the New England Conservatory of Music and Elocution say: "Of all our pupils from the South, those from Belhaven College stand not only in the highest rank in their classes, but are regarded, without exception, as possessing those womanly traits of character and that degree of intellectual development which command instant respect and admiration." Next session begins October 1st, 1900. For our beautiful catalogue, address
L. T. FITZHUGH, A. M., President.

Christian Advocate.

VOL. 47.—NO. 38. NEW ORLEANS, THURSDAY, SEPTEMBER 20, 1900. WHOLE NO. 2300

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Humanity is higher than any man-made law. The President had no legal authority for ordering 1,000 army tents and 50,000 rations issued to the Texas storm sufferers, but he acted in the name of humanity, knowing that Congress, without a dissenting voice, would approve the extending of timely aid to the Texas sufferers. Miss Clara Barton, president of the Red Cross, was equally prompt in putting the mechinery of that organization in operation to do, as she said in her appeal for contributions, "faithful, old-time Red Cross relief work among the stricken victims of these terrible fields of suffering and death." The response to her appeal shows that the public agrees with her that "he gives twice who gives quickly." Acting Secretary of the Treasury Spaulding has ordered the revenue cutters stationed at Norfolk and Wilmington to proceed to Galveston, stopping en route at Mobile, from which place they will carry free of charge all supplies donated for the storm sufferers. The commissioners of the District of Columbia have issued an appeal for contributions of money and supplies of all sorts for the sufferers, and the owners of a large building have generously placed it at the disposal of the commissioners, to store the supplies until a sufficient quantity to make up a train-load are accumulated. The supplies will be carried to Galveston free by the railroads.

The Christian Endeavor Society of the District of Columbia held its twelfth annual meeting this week at Calvary Baptist Church. The annual reports show a small gain, both in the number of societies and the total membership, there being now 4,276 active, 712 associate, and 646 honorary members. The Presbyterian societies, which are the largest, lead in total gifts to missions and other benevolent works from active members during the past year, with the Congregationalists a close second, the record being as follows: Presbyterian, $3,088; Congregational, $3 048; Lutheran, $2,179; Methodist Protestant, $2,005; Christian, $1,350; Baptist, $1,446; United Brethren, $946; Methodist Episcopal, $805.

The Department of State has been officially informed of the signing of the protocol for the arbitration of the claims of United States citizens for the seizure of vessels in the North Pacific Ocean for alleged illegal sealing by the government of Russia. This brings to a satisfactory close negotiations which have covered a period of five or six years, and is another step towards the hoped-for time when all international differences will be settled by arbitration.

Dr. Nelson Millard, who again filled the pulpit of the Church of the Covenant, Sunday, preached on "God's Fourfold Relation of Himself in Nature," from a fourfold text—Job xxviii, 5; St. Matthew vi, 28; Psalms civ, and Proverbs xiii, 21. He said, in part: "God so regulates natural forces as to produce at the same time, and by the same laws, conscience for our physical natures, science for our minds, morality for our souls, and beauty for our esthetic natures. Nature's beauty stirs thankfulness and praise; her science awakens our admiration and wonder at the wisdom of God; morality awakens our devotion and worship. These four in combination furnish a powerful thesis for an argument as to the wonderful goodness of God. Let us not look on this goodly land our Father has given us as a garden, but rather look on it as appreciative worshipers. Since God knows his own works, and has made the earth so fair and so beautiful for us, it should appear only the soul of glory. The most impressive thing that can be said about heaven is that we can form no idea of it, and it stands adequately for the future home of our souls."

The Chinese minister submitted to Acting Secretary of State Hill an imperial edict directing Li Hung Chang, who is still in Shanghai, to proceed to Pekin to co-operate with Prince Ching in the peace negotiations with the allied powers, and asked in the name of Li Hung Chang that a United States vessel be designated to carry him from Shanghai to Tekn. The answer was noncommittal as to the edict, and ignored the request for a ship. Gen. Chaffee has asked for instructions as to what answer he shall make to the demands of the missionaries concerning the native Christians, in case he is ordered to withdraw his troops from China, as he may be at any time, he having been notified a week ago to hold himself in readiness to carry out such an order at any time. The demand of the missionaries is that the Chinese Christians shall be taken from Pekin under the protection of the United States troops, and be guaranteed against future ill-treatment from the Chinese, or be taken in safety to some place outside of China. It was stated at the time the allied forces entered Pekin that there were about 3,000 native Christians sheltered in the several foreign legations, and the number is more likely to have increased than decreased since then. It is, of course, fair to presume that no settlement will be accepted by the allied powers that does not include present and future protection for the Christian Chinese, although they seem to have the idea that the United States troops are their only real protectors.

Washington, Sept. 12, 1900.

CENTENARY CONFIDENT.

As a guest of the president, we were privileged to preach to the students in the chapel at 11 A. M., and in the church at 8 P. M., Sept. 9. It is a fine body of young men in every particular.

One hundred and eight students enrolled Sept. 10, and pledges assuring 130 by the end of the week. The best opening for many a year is the judgment of conservatives. Cotton is king, and Centenary will be conqueror.

The grounds and buildings are a delight to the eye, displaying fine taste and large expenditure. The chapel has been so renovated as to make it second to none in the State. Improvement is the order of the day, and we have in the dear old college the miracle of a better resurrection to newness of life. The prophets of disaster must quit the business.

Profs. Northott, Lynch, Sullivan, Evans, Linfield, Upton, Carre and Cooper are capable, consecrated and conspicuous in character and teaching talents.

The Y. M. C. A. has a corps of personal workers of intense zeal, who enjoy a rich opportunity in polishing diamonds in the rough for insertion in the crown of life. Their room is well equipped for its blessed purposes. The Franklin and Union Societies are on the still hunt for literary and oratorical finds. The Fraternities have every "barbarian" spotted worthy of initiation.

We had the pleasure of meeting some noble lads glad to perform menial services to secure the means of pursuing an education in her elusive flight up the royal pathway of learning.

In such a courteous and stimulating atmosphere the mind which can not be awakened to high endeavor must be thrice dull, dead and disconsolate. Dr. Cooper has grit, grace and go in him to such an extent as to be an inspiration to many, and invites sympathy in dollars and boys from all Louisiana Methodism.

H. W. RICKEY.

THE NEW PARSONAGE AT SUMMIT, MISS.

OUR NEW PARSONAGE HOME AT SUMMIT.

MR EDITOR: Many of your readers—especially former pastors and other residents of this section—will be glad to learn that we have completed the building of a handsome and very comfortable parsonage at this place. The old one was unfortunately situated, built almost on the ground, and having stood nearly thirty years the gnawings of time's tooth, was ready to decay; so early in January we began the agitation. Our sisters of the W. H. M. Society aided us with a loan of $400. The mill-men of adjacent towns and our own made liberal donations in material. Our people rallied nobly to the work—Jew and Gentile gave—till in cash and lumber we secured $1,100. A special plea, drawn by one of the heroines of the parsonage, was adopted by our thoughtful Building Committee. We secured the services of Mr. L. G. Chapman, of McComb City, as our builder. He has large experience in modern styles of hip-roof building. He made a nice and complete job in short time. Beginning July 16, he was able to turn over the house, ready for occupancy, Aug. 30. All material used is "A No. 1." Ceiling and wainscotting and flooring are unusually handsome; windows hung with weights; blinds roller-slatted throughout. All doors into hall from the galleries and bed-rooms have ample transoms with spring "lifts;" thus the old trouble of mounting chairs, etc., to regulate this part of ventilation is obviated. We have four living-rooms, dining-room, kitchen, pantry, waste-room, bath-room, hall, and two galleries; also a neat well-shed and platform from near kitchen door. The house is among fine shade trees, faces east, with no outside doors opening toward the north, and many openings southward. Thus we secure the largest measure of comfort for all seasons. We have fire-places, or grates, in all living-rooms, and stove-flues for dining-room and kitchen. Indeed, nothing is lacking for fullest comfort. As to looks, the picture shows for itself, but hardly does justice to the situation. One coat of paint will prevent decay till others can be applied. Means for this do not yet appear. Indeed, we must "compass sea and land" to pay for what is already done. The whole cost, including fencing, will reach $1,450. Of this $350 is yet unprovided for. As one means thereto, our good women are now publishing a special edition of our local paper, The Sentinel. Something is made on advertisements, but we greatly need the additions that ought to come from the sale of this really interesting and instructive literary venture. Some of the best talent of the Southern States is contributed. We urgently request all the brethren to whom copies may be sent to sell as many as possible for our good and needy cause. The balance may be given to those who are interested in choice literature, but unable to pay for it. Thus we might realize a neat sum on a 2,000 edition.

Brethren, please help us thus much. Your people will thank you for putting it before them.

Yours in hope, J. P. DRAKE.

Summit, Miss., Sept. 15, 1900.

Communications.

A NEW EDUCATIONAL MOVEMENT.

BY DOROTHY STILES.

During this month, when the doors of a hundred thousand schools are opening to receive the youth of the land, the mothers and fathers and ambitious young people who must stay at home are hungering for educational opportunities. They realize that, other things being equal, position, usefulness and happiness are in proportion to culture, and they long for some practical plans that will help them to turn their spare moments into school and college terms. Complex modern life and the battle for material existence leave the world no more of the old-time leisure for mental and spiritual culture. And so everywhere people are hungering for intellectual food and craving mental stimulus, and would be grateful for some plan that would offer guidance and help.

These reflections came to me forcibly during a delightful outing this year at Bay View, the great Summer educational center in Northern Michigan. I found there and studied a new educational movement, which I feel sure a great many readers of the CHRISTIAN ADVOCATE will be glad to know about.

A few years ago Mr. J. M. Hall, a young lawyer in the city of Flint, Mich., was at the head of a large young people's Bible class, and in his desire to give the members a better prospect in life, he established a reading circle, which soon became widely known. Others from far and wide began calling for his plans, and to meet the growing demand for self-culture plans, the Bay View circle was established. Mr. Hall still remains at the head of the work, whose headquarters also remain at Flint, Mich.; but without courting publicity, the organization has not only spread over this country, but has entered Canada, Germany, China, and the Hawaii Islands. Mr. Hall's genius in conducting club studies is everywhere being recognized by the women's clubs, of which more than fifty have in the past few months adopted his course. The plans are simple, but there is intelligent system, and history, literature and travel are deftly joined in a reading journey of the most delightful character. I learned that last year the members were on a study tour of Russia and Holland, and that they will spend the coming year in England, Ireland, and Scotland.

During the Summer I often met at the annual gatherings at Bay View the members from many States, and always heard from them the most enthusiastic reports. The members were mostly, like myself, bread-winners, and the course has been carried on in the brief pauses in the day's occupation. But daily I heard in the elegant conversation and saw in the intelligent faces the marked transformation wrought when people read for a purpose.

This is not the place to enter into a description of the plans of the Bay View reading course. A card addressed to Mr. Hall will always secure them. I am concerned more in reviving the hope of the busy women and aspiring young people to again take up the pleasures of books and study, for which this reading course seems to me to offer the best practical plans.

I am sure a great many who are looking for feasible suggestions for Winter reading will thank the editor for publishing this article.

OUR ORPHANAGE AT WATER VALLEY.

MR EDITOR: On account of the extreme short crops throughout the State, I desire to impress upon the friends of our Orphans' Home the importance of a renewed effort in the collections for the Home. I wish to especially call the attention of our ministers to taking collections at small places where it will be impossible for our field agent, Bro. Griffin, to reach. I think our presiding elders should, at each Quarterly Conference, urge the great necessity of each minister bringing this cause before the people.

We have received much for which to be grateful, and I desire to thank the friends and contributors, irrespective of their religious creeds, in behalf of the Home, for their kind support, which has been the means of feeding, clothing, educating and uplifting more than a hundred children to a higher and brighter life. I think that when we earnestly and faithfully present the cause of the Home to the people, it will make an impression on their minds and hearts that will justify us in withdrawing our field agent.

From my latest information all are well at the Home. We are under lasting obligations to Bro. McIntosh, of the Grenada College, for the tuition of one of our girls last session. Bro. Malone, of Oxford College, has kindly offered the tuition of one of the girls the coming session.

In many neighborhoods there are parents who wish to send their children to colleges, and if the merits of these colleges were properly presented to them, they would most gladly patronize them. Let us do what we can for our own colleges.

J. H. SHERARD.

Sherard, Miss., Sept. 11, 1900.

The 20th Century Movement.

ATTENTION!

NORTH MISSISSIPPI PASTORS!

Dr. Hammond, assisted by the presiding elders and this writer, is making strenuous efforts to secure a report from every charge in the North Mississippi Conference on the Thank-offering. To date all have reported save one hundred and fourteen charges. The charges failing to report are distributed as follows:

Sardis district	11
Grenada district	9
Durant district	17
Columbus district	14
Aberdeen district	16
Corinth district	17
Holly Springs district	13
Greenville district	17
Total	114

These charges failing to report are responsible for the miserably poor showing our Conference makes in the September number of the New Century Education.

Dear brother, please report to me at once the amount subscribed and the amount paid by your charge, so that a full and correct report of our Conference may appear in the October number of New Century Education.

Yours truly, J. R. BINGHAM.

Carrollton, Miss., Sept. 15, 1900.

Notes on the Twentieth Century Thank-Offering in the Mississippi Conference.

BY H. G. HAWKINS,
Conference Secretary, Madison, Miss.

It is respectfully and earnestly requested of each pastor in the Mississippi Conference that he fill out and send to me at once the September blank. Shall I say, "It must be done"? It must; and yet I can not visit each one, and stand by him with a climb until the task is performed. I shall have to rely mainly upon perseverance through the columns of the ADVOCATE.

"Exhaustive statistics from each charge every month," is the expression used by Dr. Hammond in a private note to me as Conference Secretary of Education. "Constant pressure on your part" is another expression in the same note.

Instead of nine, twelve of the Forest district pastors sent in the August report. We trust that not one of the seventeen will fail for September. Right now is the time, if it has not already been sent.

September 20 is the time when I should report to Dr. Hammond; but in the hope that every pastor in the Conference will read this, and at once fill and send me the blank, I will withhold the report this time until Sept. 25.

The North Carolina Conference thus far leads all in the amount of her Thank-offering—$102,726. The St. Louis Conference is second, with $97,190. The China Conference has raised in cash and subscription $14,000, and the Brazil Conference $12,000.

The cotton crop is short, but the price is fine. The man who makes twelve bales, and sells at ten cents, gets much more profit than if he had made twenty-four bales and sold at five cents. The corn crop is short, but it has been an extra fine year for fruit and hay. There are many Methodists in South Mississippi who are engaged in the lumber traffic, which has yielded during this year and last a fine profit. Will they make Thank-offerings according as they have been favored? Also there are among our constituency hundreds of merchants, some of whom have become financial princes. Are these deaf to the call of the church and of the coming generation? We are very far from having our $40,000 asked for from the Mississippi Conference.

No true Methodist can really get hold of the Twentieth Century Movement for souls without having the movement get hold of him. It is a revival of primitive Methodism in its most glorified form. It is an attempt to make Methodism such an army of saved and baptized laymen as sang and prayed and proclaimed salvation from Lincolnshire to Lizard Point, in Cornwall. What days those were!—with Whitefield preaching in the fields, his voice penetrating over a mile, the tears coursing down the soiled cheeks of miners and farmers, who came to scoff and stayed to cry for mercy. The songs of salvation were heard deep in the tin mines, over the dripping walls of which the surf roared. The songs of salvation rolled over England, and tens of thousands found their Savior in the crimson stream that purchased their salvation. The course of history was changed by the preaching and the hymns of the Wesleys and their lay colleagues. O for a revival of lay preachers!—Central Christian Advocate.

PRAY, O PRAY FOR ME!

How may I reach that better land
Where troubled souls are free?
Where lies the far-off golden strand
My eyes have longed to see?
The clouds have drifted o'er my way
So dark, I can not see;
But prayer can bring that perfect day—
Then pray, O pray for me!

The portals wide, beyond the night,
Stand open bright as day
To all who, walking in the light,
Still keep the narrow way;
From earthly taint so dark and deep,
The blood can make us free;
The Son of God alone can keep—
Then pray, O pray for me!

The gloom that fills our soul with fear,
Oh wouldst thou drive away,
And let thy smiling face appear
Through all this livelong day!
'Tis thus the sun of hope shall rise,
Beyond life's troubled sea;
When clouds no more obscure the skies,
Then pray, O pray for me!

—Northwestern Advocate.

Communications.

PURITY: ITS NATIONAL SIGNIFICANCE.

(Part of a talk delivered in Stanton College Grove at a Sunday afternoon Y. M. C. A. service by J. C. Ballard, M. D.)

In beginning a talk upon the effect of purity upon the mind and body of men as well as upon the life history of a nation and race, let me say that I believe the Bible and the great sacred books of the world are the most precious of human possessions. They embody the deepest searchings into the most vital problems of humanity in all of its stages: the naive guesses of the world's childhood, the opening conceptions of its youth, the more fully rounded beliefs of its maturity." (White) It shows us "the evolution of man's loftiest aspirations, hopes, loves, consolations and enthusiasms; his hates and fears, his views of his origin and destiny, his theories of his rights and duties, and these not only in their lights, but in their shadows." (White.)

The Bible is the only collection of biographies where the naked, glaring truth is told of its heroes and heroines, and in no instance does it condone, qualify, or palliate a fault, failing, or sin. Its lessons are immortal, and its divine truths the same yesterday, to-day, and forever. So I have selected, as a subject, the words of the first of the long line of men who graced and disgraced the throne of Israel, "I have played the fool." He had tasted sin in all of its deceptive beauty. Exalted from poverty to regal wealth, from obscurity to glaring notoriety, from the humility of labor to the arrogance of royalty, he yet forgot the arm upon which he could lean, the Friend upon whom he could depend. How similar are the closing scenes of his life to those of the wonderful son of Israel's greatest king. Born in a palace amid scenes of barbaric splendor, reared in princely luxury, and drinking deeply of all the pleasures and joys of his time, at its close he says, "All is vanity and vexation of spirit." Both of these men violated the standard of manly purity, as lax as were the laws of those olden times.

"Be ye holy, for I am holy," is the present translation of the text. Here the word "holy" means "pure," and can be substituted without changing the meaning of the sentence. Again, we are told that "without holiness" (or purity) "no man can see the Lord." This is God's command, and needs no comment of mine. Christ says, "Whoso looketh," etc., is guilty. He there makes the look the beginning of sin, and it is true. A look caused a great king to sin, and then to commit murder to hide it. God punished him grievously. So severe was his affliction that he cried out, "My sin is ever before me." Yet, on another occasion he says, "Mark the perfect man, and behold the upright, for the end of that man is peace," showing that even though his life was impure, he noticed the exalted effect of personal purity.

National life flourishes just in proportion to the purity of its people. Around the family life all safeguards should be thrown. In its privacy and sacredness lie the hope of the perpetuity of this republic. No nation lives when once this stronghold is invaded. Spain, once the controlling power of the world, is rapidly dying. France, once the home of chivalry, and less than one century ago the mistress of Europe, is a decaying nation. And why? No home life, no Lord's day.

The national spirit, the love of home, mother, and country, makes a nation strong. It is the inspiration of her poets and singers, the strength of her soldiers and sailors, and the power that bids her Spartan mothers and gray-haired fathers give their children for their country's honor. This wonderful spirit begins, is nurtured, and reaches full-orbed maturity in the home. No home can be a home without perfect family confidence and loyalty. A wife must trust her husband, and he must be worthy of that trust. Men trust their wives, and it is extremely rare that such trust is betrayed.

There is no study more conducive to thought than the history of the rise and fall of nations and peoples. Since their advent into history the fair-haired people have ruled the world and exerted most powerful influence. But the power leaves when an admixture of alien blood takes place. To illustrate: Greece produced Pericles, Homer, Enolid, and a host of great names familiar to every school-boy in the land; Rome and Troy added names to the immortal list, and the thoughts of these great men still live and exert an influence after the lapse of centuries. The national type was fair hair and skin, flowing beard and blue eyes; but, returning from their conquering expeditions to Africa, they brought home numerous negroes and the mixed races of Northern Africa as slaves. As the years went by the two races became assimilated, and a new people, possessing neither the virtue nor the strength of the originals, came into existence, only to fall an easy prey to the power of adjoining nations. To-day they exert but small influence in the making of the map of the world.

The Anglo-Saxon and the Anglo-Norman people decide all questions of world-policy, and the Latin races are impotent to do more than protest, and why? Because the men born of pure and godly mothers must, in the very nature of events, exert a controlling power. No nation or people exhibit the home power to the extent that England and America do. Here only is the home a fortress, and its invader an enemy to society.

A question I am often asked is this: "Doctor, is it possible for a man to live a pure life? Are not men who try to do so liable to become physical and mental wrecks?" Emphatically, a man can be pure. God never asked an impossibility, and never made a double standard—one for men and another for women. Pure men retain all of their mental and physical powers far longer than impure ones. Nothing so surely destroys manliness, vigor, and steadiness of nerves as intemperate or vicious habits. If it be asked, "What class of men typify America at its best, in point of strength, courage, and all that is included in the term manliness?" my answer would be, "The young men of the navy." Physically, they seem almost perfect, and the official records show how they rank otherwise; yet, according to the theory usually offered, they should be degenerates of the worst class.

Yet these young and old men have made the stars and stripes a world-wide name, and always proven themselves to be heroes in the hour of need. To say that men can not be pure—and he who can be pure one month can be for a year—is to insult every officer of the American navy, and to cast contumely upon the bones of the old heroes sleeping beneath the waves of the ocean.

Never before was so much attention given to the study of heredity and environment as regards the causation of sickness, insanity, and crime. The whole scientific world is studying the problem of the elevation of the masses and the races who are to live after us, and marvelous has been the results. Sanitation and hygiene are achieving wonders. . . . A new race is to take our place, and manage the complex and difficult questions of the future. They are to spring from the loins of the men now living. What will they be? Will they be great in all that makes a man? Will they meet God's model of a man, or will there be no heed paid to the warnings and lessons of past and present history? Is it possible for impure and licentious men to leave no bad impress on their progeny?

These are grave questions for us to consider, and it is time for us to wake up to the opportunities and dangers of the new century so soon to begin. When we look back to the beginning and compare it with the closing of the nineteenth century, we are appalled by the wonder and magnificence of the possibilities of the coming century. What will it show us? What will it give us? Never did the world need men as it does now; men in full possession of all their powers, mentally, morally, and physically; men not afraid to stand alone; men willing to say "No." Purity is the foundation-stone of greatness. "He that ruleth his own spirit is greater than he who taketh a city."

Now, in conclusion, let me say to the young men: Be pure in thought, and you will be pure in action, firm in manliness, and have strength to carve out of the untried future that destiny which awaits you. To fathers I would urge: Enter more into the lives of your sons. Teach them kindly and modestly to trust your judgment in all things, and in the sacred knowledge of the manly life give them wise counsel. Do not let them rely upon the misinformation so commonly current, or the pamphlets of the noisome quack. If you do not know, go to some one who does, and learn, that you may teach correctly.

The safety of our republic does not rest upon trust or anti-trust legislation, "16 to 1," or the "gold standard," "expension" or "imperialism," or any of the so-called issues. All these things are of passing moment, and will be like the famous "Embargo Act," the "54.40, or fight," of President Polk's time, or the "Wilmot proviso," soon relegated to history.

There are burning questions for us to think over; questions which affect us and posterity in all the ages to come; questions, not of to-day, but of the centuries; questions affecting not only this nation, but all Christian nations now, and those that are to follow. Supreme above all are these, "Shall we maintain the Sabbath of our forefathers?" and, "Is the home to be destroyed?"

All the power of Satan and of his cohorts is directed against these two institutions, and when these citadels are taken, the radiant bunting of this republic will be furled forever, and its meaning lost. There will be no "land of the free," no "home of the brave." The free men will be shackled, the women dishonored, and the God who has led us through so much of trial and anguish will turn away his face, insulted, and our name will be handed to history with these words, "They, too, have played the fool."

Let every Christian have for his platform, "My God and his Sabbath; my country and my home." Then will the foundation of this nation be firmer than steel, more enduring than brass, more imperishable than her granite hills, and as everlasting as the heroism that gave it birth.

Correspondence.

FROM SHREVEPORT, LA.

We have just been in Mansfield, holding Bro. Sheppard's Quarterly Conference. Two things greatly delighted us. We found the pastor had returned from Arkadelphia, having undergone with heroism and success several severe surgical operations. He is looking very much better, and feels that God has spared him for some years yet of labor in the vineyard. Bro. Sheppard's many friends will rejoice to hear of his improved condition. He is naturally eager for the fray, but it is to be hoped that he will be careful not to over-do.

We found also that Mansfield Female College opened with the largest number of pupils registered since the Civil War. Never have the prospects of this institution been brighter than at present. Our church in Louisiana is indeed fortunate in having at the head of her college for girls two such successful educators as President T. S. Sligh and his noble wife. They have with them in their work a thoroughly competent faculty, and all tokens indicate that the most successful session in the history of this college will be had this year.

What can the matter be with our rich and not-rich Louisiana Methodists, that they are not raising this year, as thank-offerings, $50,000 for Mansfield, and another $50,000 for Centenary? Much more could they do, and nobody be really hurt!

JNO. T. SAWYER.

Sept. 10, 1900.

OPELOUSAS DISTRICT LEAGUE RALLY.

The Epworth League Rally of the Opelousas district was called to order at Lafayette, Tuesday, evening, Sept. 4, at 8 o'clock, by the district chairman, Rev. T. B. Clifford, and closed Thursday evening at 10 o'clock.

The success of the rally was assured before the time of meeting by all knowing the live chairman, and his record for making things move in Leaguedom.

The attendance was good for the number of Leagues represented. The entire program of about twenty numbers was carried out in full by those appointed. The papers and addresses by the Leaguers were all of a high order, and good results will follow this interchange of ideas and plans.

The Leaguers were encouraged and helped by the presence and words of godly wisdom of the live and talented presiding elder.

The presence and addresses of Revs. Tucker, Drake and Reames added much to the interest and success of the meeting.

We feel sure that the Epworth League has received a new impetus in this district.

The Leaguers of Lafayette turned out in force, and made our stay among them delightful.

GEO. D. PRICE.

Lake Charles, La.

Items from the Field.

POPLAR CREEK, MISS.

I have just closed a good meeting at Bethel, Poplar Creek circuit. The Lord was with us. Eleven accessions to the church—ten on profession of faith. The Lord is blessing us, and the work is going on. We hope to have a good report at Conference.

J. J. GARNER, P. C.

Sept. 9, 1900.

BROOKSVILLE, MISS.

We have just closed an eight days' meeting at New Bethel, on this charge. Bro. Ellis, pastor of Cumberland Church, and the Methodist pastor, held the meeting together. Large congregations, much earnest work on the part of the Christians, ten conversions and six accessions resulted from the meeting. Twelve or fifteen family altars established.

E. S. LEWIS.

Sept. 10, 1900.

ROCKY MOUNT, LA.

Our camp meeting at Concord closed Sunday night (Sept. 1)—a victory from beginning to end. Bros. Robt. P. Howell, J. S. Sanders, Chas. F. Staples, Geo. D. Purcell, and the Cumberland Presbyterian evangelist, Samuel D. Howard, did the preaching, with the writer at the organ. God honored the preaching of holiness as a "second blessing" with about 50 conversions, reclamations and sanctifications. About 20 of this number were sanctified. Bro. Staples says "if we could have a few more meetings like this, everyone would want one but the devil." Glory!

N. F. HOFFPAUIR.

REVIVAL AT WINCHESTER, MISS.

We have just closed an eight days' meeting at Winchester, which resulted in untold good. There were a number of bright conversions. The church has been greatly revived, quite a number testifying that they see their duty plainer than ever before.

Rev. H. M. Ellis, of Meridian, did all of the preaching except the last two sermons, which were delivered by the pastor. Bro. Ellis' preaching was very acceptable to the people of Winchester, who are very appreciative, and show their appreciation in a substantial manner.

F. B. ORMOND.

Waynesboro, Miss., Sept. 10, 1900.

MEADVILLE, MISS.

We have just closed our third protracted meeting on this charge, in each of which God very graciously visited us.

The first was held at Cool Springs, in which Rev. A. D. Miller did the preaching to the edification of all present. We were assisted at Nebo by Rev. R. A. Sibley, Sr., who, notwithstanding his advanced age, has lost none of his zeal for the cause of the Divine Lord.

Rev. M. L. Sullivan did the preaching at Providence, which was very edifying, and enjoyed by all. As a result of these meetings, while there were not many conversions, the church was much benefited, many who had grown cold spiritually were reclaimed, many family altars erected, and not a few new vows and resolutions were made. Eleven persons united with the church on profession of faith, six of whom are very promising young men. We have two protracted meetings to hold yet. Brethren, pray for us.

R. A. SIBLEY, JR., P. C.

REPORT FROM THE SALLIS CHARGE.

We have had several excellent meetings on the Sallis charge this Summer. I did the most of the preaching myself. Have had several accessions on profession of faith, and the members have been edified. Bro. J. B. Mitchell preached one week for us at Sallis, to the delight of all. He is an excellent preacher, and did good work for Millsaps College while here. He is full of zeal and love for the cause of Christ, and preaches the Word of God with power.

On account of short crops, we are afraid our collections will not be paid in full, but think they will be in advance of last year. We will do our best to raise them in full.

Our friend and brother, Robt. K. Knowles (one of our stewards), died in the triumphs of faith Sept. 2, and his remains were laid to rest in the cemetery at Harmonia last Monday, Sept. 3. A good man, an excellent steward, has gone to his reward. We will write his obituary soon and forward to you.

J. W. TREADWELL.

Sallis, Miss., Sept. 8, 1900.

ANOTHER GOOD REPORT FROM COLUMBIA CHARGE.

We write again, as it will be gratifying to some and encouraging to others.

We have just closed a meeting at Hopewell, where God met with us in great power and blessed nearly every one who attended the meeting. There were quite a number converted, many backsliders reclaimed, and thirty-eight additions on profession of faith. Old Hopewell Church has been brought to life, on account of which there is much rejoicing. They bought a nice new organ and raised the money for it, pounded the preacher with everything from a pound of soap to sacks of corn, and gave the preacher who assisted a liberal contribution. We praise God for what he has done for us and through us.

Bro. T. J. Noreworthy assisted in the meeting. He came Saturday and preached twice each day for five days. I have never had better help. His preaching is strong, practical, effectual. It strengthens the loyalty of the people to the church, and binds pastor and people more closely together. He has been a great blessing to my people. Miss Clark, of Lumberton, was with us and gave us her entire time at the organ. She has a fine voice and is a fine performer, and, above that, she is willing and does all she can. She added much to the success of the meeting.

Columbia Church gave us a bountiful pounding Friday night. We feel rich now as well as happy.

The railroad is completed to Columbia now. We have daily trains, which are a great convenience to us.

W. M. WILLIAMS.

REVIVALS ON THE PINE GROVE CIRCUIT.

We are moving along very nicely on the Pine Grove circuit. Have held three meetings since our last report, viz.: at Pine Grove, Killian's Chapel, and Cooper's Chapel.

At Pine Grove I was assisted by Bro. Trevilion, of Fernwood, Miss. Bro. Trevilion did good work, and his visit here was highly appreciated by his many friends. Many of the church members were greatly revived. There were several conversions and four accessions to the church.

At Killian's Chapel we were favored with six sermons by Rev. Paul M. Brown, of Greensburg, La., and two sermons by Rev. Milton F. Johnson, of Baton Rouge, La., the pastor doing the balance of the preaching. The members of the church were quickened to a better life, there were two accessions on profession of faith, and the Sunday-school was reorganized as a result of this meeting.

At Cooper's Chapel we had the best meeting that has been my privilege to attend for several years. There were conversions and accessions at the first service. These people had been much in prayer previous to the meeting, so we did not have to preach a week to get the revival started. About the third day the brethren had to build an arbor, as the house was too small to seat the congregation. The crowds increased at every service. Rev. B. F. Hart, L. P. and Rev. J. L. McManus, of Pontchatoula, assisted me. Bro. McManus did most of the preaching. The Lord came in great power, convicting, converting and saving the people. There were 40 conversions, 26 accessions, and 7 family altars erected as a result of the meeting. We witnessed in this meeting the old-time power as we heard the shouts of new-born souls and the "glory, hallelujahs" from the Christians. We have altogether had ten accessions by certificate and fifty on profession of faith. We hope to be able to bring up a good report on all lines this year. The Lord is continually blessing us in our labors, and we give him all the praise.

F. N. SWEENEY, P. C.

W. F. M. S.

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To the Members of the W. F. M. Society in the Seashore District—

DEAR SISTERS: With the close of the "heated term" and the advent of cool Autumn weather, let us shake off the apathy, the indifference—aptly termed the "devil's chloroform"—into which we may have almost insensibly fallen during the Summer months, and work with new zeal and energy.

Let the coming quarter be the best of the year, both financially and spiritually. Our work must not suffer loss. I beg that all pledges be redeemed, and that all who have taken a share in the "Leure Haygood Home and School" send on the money at once, if they have not done so. The school needs to be built at once. I trust you have forwarded whatever amount was promised for publication of Minutes from your auxiliaries.

Dear sisters, listen not to the voice of the discouraged ones, if there be such. 'God rules in the heavens; all's well with the world." "The wrath of man shall yet praise Him."

The troubles in China will, in the end, tend to the furtherance of the gospel. "Christianity is planted there to stay." Our missionaries have made a profound impression upon China. It has been truly said, "To give up now would be to serve notice on mankind that we have lost faith in the gospel."

At the time of the very bitterest persecutions of the early church it was said that "mightily grew the Word of God and prevailed."

Suffer a word of exhortation: I beg every officer and member of every auxiliary to be present at all meetings of her society. Such co-operation is absolutely necessary in order to achieve the best results. Read our literature. Subscribe for the Woman's Missionary Advocate. It is worth double the price asked for it.

Once again I ask corresponding secretaries to report to me not later than the tenth, and that treasurers will be equally prompt in reporting to Mrs. Clara B. Drake, Summit, Miss.

May God bless you, every one!

Yours in love,

MRS. J. S. PARKER,
District Secretary.

Gulfport, Miss.

Said a Baptist noted for his sound common-sense way of looking at things: The critical problem of the denomination in the near future is going to be not so much fighting doubtful doctrines or defending denominational tenets, but the question how to win and to hold the boys and girls for Christ and the church. We have many conversions between the ages of ten and fifteen, comparatively few between fifteen and twenty, fewer still after that. What sort of preaching and teaching and living will win the high school pupils and the young clerks and mechanics just starting out in life after they have passed the most susceptible age for religious influence? What sort of Sunday-school and young people's meeting will make the boy and girl converts grow into working Christians, active, intelligent, interested in missions, familiar with the Bible, able to teach and to lead? We have not solved these questions yet—not by a good deal. We have evolved theories, but the theories somehow do not work themselves. Constant watchfulness, industry, open-mindedness, will be necessary if the next generation of Baptists is to be superior to this.—Baptist Standard.

OBITUARIES.

FOSTER—On July 21, 1900 at Shreveport, La., occurred the death of Mrs. MARGUERITE CRAIN FOSTER, wife of Jacob T. Foster.

The subject of this sketch furnishes a fine illustration of the transforming, illuminating and keeping power of the gospel. Many graces, both of mind and person, were her birth-right inheritance, fitting her to shine in social life, and it is small wonder that her young life felt and for a time responded to the spell of the world's incense. But from the moment her spirit owned the attractive power of a new life made possible in Christ, henceforth her life-witness was consistently and luminously for her Savior. Having chosen "that good part," which shall never be taken from her, she never faltered in her choice. Her "heart was fixed, trusting in the Lord." Her rich inner life issued in abundant outward activities. She was at the same time the organist of her church, a Sunday-school teacher, the manager of the Juvenile Missionary Society, and one of the vice-presidents of the Epworth League. The large place she filled in the religious life of the community may be inferred from the remark of her pastor, who said, "I do not know how I will manage the church without her"—a remark that will be appreciated by all who have stood in a similar relation to her, and felt the inspiration of her Christian sympathy, and witnessed the cheerful and intelligent co-operation of her active hand. Her life was characterized by fervent love to God and sympathetic love for humanity. Her thought and her effort were not confined by local lines, but embraced the vast masses of the heathen world. It is doubtless true that the missionary cause was nearest her heart. Herein we have the clew to her own vigorous spiritual life. Connection, interaction with the divine and human, means life; isolation means death. The wider the tree can spread its roots, the farther it can extend its boughs, the greater its life. This is the meaning of the Psalmist's beautiful image, "Like a tree planted by the rivers of water." The shrub in the desert is out of all relation to the vital forces of the world, and so must wither and die. But the same shrub planted by the rivers lives and grows from year to year. Its union with the living forces of nature is the cause of its growth. Its leaf, also, shall not wither; it shall have an enduring and beautiful life. Isolation from the great upper life of God and from the deep humanities, separated from the sunshine of the Divine Spirit, and from the richness of human interests, the character can not possess excellence and beauty. But the soul that is bound by gratitude to God, and by love and service to its kind, and looks upon the world from the elevation of the cross, lives a life of increasing strength and perennial freshness.

Sister Foster did not live unto herself. Her friends, her family, the church, the heathen, absorbed her sympathies and appropriated her toils. Kindness which never ceased, self-denial which never faltered, forgetfulness of self amid the manifold claims of life—these, with all the kindred virtues of a noble heart and a holy life, formed the staple of her experience, and the manifestations of her character.

Long ago one, writing by the inspiration of the Holy Ghost, said, "Mark the perfect man and behold the upright, for the end of that man is peace." To this devoted life, too, God gave the witness of a triumphant death. As the end approached, and she realized the presence and consolations of the Savior, her face was radiant "with the light that never was on land or sea." Blessed light of Christian joy, calm sunshine of gospel peace, a stricken household hails the symbol—type of a purified soul, and a world without a sorrow, tear, or change.

Now, how dark that home without the light of her countenance! How lonely the husband, blessed once with that gracious companionship! How bereaved are they, the parents of such a daughter? But they sorrow not as those without hope. "Thy dead shall live again." Out of the depth of their unspeakable loss, in the deep anguish that follows when the heart cries out, "What and where now are my departed ones"? there falls upon the listening ear of the heart this divine message: "They are before the throne of God, they serve him day and night in his temple, and he that sitteth upon the throne dwelleth among them, and the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

J. L. PIERCE.

RESOLUTIONS OF RESPECT.

The Home Mission Society of the Methodist Church of Magnolia, Miss., adopted the following resolutions in memory of Sister GERTIE M. VAUGHT. As we have looked around upon our sister workers in the meetings of our society, we have been sadly conscious of her absence from our ranks. Her pleasant voice and sweet face will be with us no more on earth. After a short, but beautiful life, filled with good work, the message came, "It is enough; come up higher."

Resolved, That we cherish the memory of her unselfish and consecrated life, her loving deeds of charity, scattered so profusely in the pathway of suffering humanity.

Resolved, That while we recognize the hand of the loving Father in this dispensation of His providence, and our hearts are made sad, we will endeavor to follow her Christ-like example, and bow in humble submission to His will, and have faith in "Him who doeth all things well."

Resolved, That in the death of our sister the society has lost one of its most devoted, zealous and consistent Christian members.

Resolved, That a copy of these resolutions be sent to the bereaved family as a token of love and condolence from our society, a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE and Magnolia Gazette for publication, and a copy spread upon the Minutes of this society.

MRS. A. H. GATLIN,
MRS. JEROME FORD,
MRS. J. E. NORWOOD,
Committee.

WELCH—ISAAC N. WELCH was born near Port Gibson, Sept. 10, 1819; became a member of the Methodist Church at the age of 16, and lived a true, devout Christian life till the time of his death, May 30, 1900. He was married twice, and was the father of nine children by his first wife; three of whom still live.

He was one of the earliest settlers of Redwood, and always took a prominent part in church and religious work in his neighborhood. All who knew him loved and honored him as a devout Christian. In the absence of the preacher he often read the burial ceremony over the dead of his community. So long as he was able, he was always found at his place in church. Sad to say, that when he died no one was near to conduct the funeral exercises over his body. He was a great lover of the Bible and Christian books, "Pilgrim's Progress" and 'Better Land' being special favorites.

A sainted patriot, who was for sixty-four years a consistent Christian, has gone to rest. May we live to meet him in glory!

H. P. LEWIS Jr., P. C.

COLIER—Mrs. LUCINDA C. COLIER (nee Smith) was born in Morgan county, Ga., Dec. 18, 1826, and died July 5, 1900, in great peace with her Lord and Savior. She united with the M. E. Church, South, in 1841; was married to Rev. T. S. Colier (a local preacher), Nov. 30, 1848

Sister Colier was the mother of seven children, only one of which remains to mourn her departure. In 1861 Rev. and Sister Colier moved to Winn parish, La., where they remained until death called them home. She was laid to rest by the side of her husband, who preceded her to the shining portals of heaven twenty years ago.

We extend to the bereaved daughter our heartfelt sympathies and prayers, and commend to her the gospel of comfort her father preached so long ago, which will sustain her now, and finally lead her where God shall wipe away all tears.

W. G. ROBERTS, P. C.

BULLOCK—FERDINAND J. L. BULLOCK, oldest son of Bro. LaFayette H. Bullock and Sister Lena J. Bullock, was born in Boyce, La., May 19, 1895, and died at Melville, La., July 29, 1900.

Little "Fernie" was an affectionate and dutiful child, very bright and full of promise, and was a favorite among us. He was very fond of church and Sunday-school, and loved his pastor very much. His presence will be sorely missed in the Sabbath-school and community. His last illness was a very painful one, and was protracted for fifteen days; abscess in the head being the cause of his death. Sad, indeed, are the hearts of his parents and grandmother in this great affliction! May the Lord, in mercy, comfort and sustain them until they meet dear little Fernie again among the angels in the city of God.

HIS PASTOR.

Melville, La., Aug. 1, 1900.

WELLBORN—CARROLL EUGENE, infant son of L. C. and Mollie Wellborn, born at Columbia, Miss., Dec. 29, 1898; died May 24, 1900.

Little Eugene was sick and suffered a long time. Everything was done for him that could be done. But it pleased God to chasten these parents who loved him so devotedly, and it just seemed that they couldn't give him up. Surely "God's ways are not our ways, nor God's thoughts our thoughts." God help those parents to trust him if they can't understand. We know "he doeth all things well."

W. M. WILLIAMS, P. C.

BARKET—IRA FORD, infant son of H. R. and Emma Barket. Born at Columbia, Miss., Dec. 20, 1898, and died July 27, 1900.

Little Ira was almost perfect in his physical features, and gave promise of being a strong and useful man. He was the joy of the home. The fond parents' hearts are bleeding for their dear, sweet babe. But God has taken him to himself, and you can meet him up there.

"Sweet little darling, light of the home,
Looking for some one, beckoning come;
Bright as a sunbeam, pure as the dew,
Anxiously looking, mother and father, for you."

W. M. WILLIAMS, P. C.

(Continued on Seventh Page.)

"Little Strokes Fell Great Oaks."

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THURSDAY, SEPTEMBER 20, 1900.

GOING OFF TO COLLEGE.

Vacation days now are o'er, and the reign of the schoolmaster has again begnn. On every hand may be witnessed the glad and inspiring sight of the opening of schools and colleges, which are being thronged by hopefnl yonth, eager for large dranghts at the Pierian spring, yet somewhat reluctant to pnt on the yoke of school rontine. Many a boy or girl who has never been away from home to school before now finds himself or herself amid strange ecenes and strange companions, oppressed by loneliness, anxiety, and homesickness. Going off to college for the first time is indeed an important event in the life of any young man or young woman, and, at best, is fraught with trying experiences. Fortnnately, hazing is almost entirely a thing of the past at American colleges, so that the new stndent is relieved from the fear he once had of fnrnishing sport for the older collegians. The new college boy or girl, just getting started in a new life, is eminently worthy of kindly attention and sympathy, and is nearly always keenly appreciative thereof.

Occasionally a new stndent gives himself np so completely to nostaigia and discontent as to render life away from home nnbearable, and so, in a week or two, beats a cowardly retreat. The long separation from parents and friends, ofttimes necessitated by attendance npon college, is trying indeed, but the yonng man or the yonng woman who has not pluck enough to endnre it for the sake of getting an education is made of poor stnff, and is scarcely likely to accomplish anything noteworthy. The best way to fight off homesickness and nnrest is to plunge boldly into one's tasks, and keep bnsy thereat.

Getting the right sort of start means no little to a college student, on account of its bearing npon his fntnre. The choice of one's companions is of the greatest importance. Many a college boy has wasted his opportnnities and come to dishonor largely because of his failnre to avoid companionship with the indolent and the vicions. Every stndent who wishes to make the most of life would do well to imitate the conrse John Wesley pnrsned when he became a fellow of Lincoln College, Oxford. Animated by a deep desire to improve himself intellectnally and spiritnally, he resolved to get rid of nnprofitable acquaintances, and "to choose such only as wonld help him on the way to heaven." Had he not acted thus wisely, it is scarcely conceivable that he could have become the illnstrious scholar and mighty revivalist that he did become. There are no trner, more lasting or ennobling friendships than many of those formed at college. In some instances they have been worth as much almost as the training received from the study of books. In fact, a college is one of the best places in the world to stndy hnman natnre, and it is no small advantage to an inexperienced, nnsophisticated boy or girl to be thrown daily with a nnmber of others, and thus get larger, truer views of life. Out of the inspiration of the consecrated friendship of three stndents at Williams College in 1806, namely: Samnel J. Mills, Gordon Hall, and James Richards, grew the modern missionary movement, which has affected every denomination in Christendom.

What a mighty debt Methodism owes to the association of godly collegians at Oxford, early in the eighteenth century, nicknamed the "Holy Club"!

The college stndent is fortunate in having his hours of stndy and recreation arranged for him. He is trained to work by the clock, and finds that in order to be successful in his stndies, he mnst be methodical in his habits. Though he may chafe nnder it, the rigid pnnctnality required of him is an invaluable discipline, and, if well learned, will serve him in good stead all through life.

The formation of the habit of thoroughness also is of prime importance to every stndent. The collegian who merely cons his lessons enough to recite fairly well, bnt who does not take the trouble to master what he goes over, though he may manage to scrape through college, will at last discover, when it is too late, that he has made a grievous mistake. The greater the effort required to overcome difficulties in one's stndies, the greater is the mental discipline. Every manly stndent ought to look npon shirking as unmanly and dishonest. One of the worst misfortnnes that can befall a college stndent is for him to fall into slipshod habits of stndy at the beginning of his career. It is always difficult to recover from a bad start.

It is matter for congratulation that physical culture is not now neglected in our institutions of learning, as once was the case. The policy of permitting the body, dnring one's school days, to become enfeebled through lack of proper exercise and recreation, is both foolish and hnrtful. Is not the mind all the more vigorous when the physical man is also vigorous? The stndent who engages in gymnastics and in athletic sports will be all the better for it, provided he does so in moderation.

In saying what we have, we are well aware that college stndents have no end of advice given them. Happy are they, however, who know how to profit thereby.

To the pupils in our several schools through the Southwest, and to the noble and faithful teachers who labor therein, we extend hearty greeting, and wish them all a year of large success.

A WORD TO THE WISE.

The failnre of some Methodist pastors to recognize the weighty importance and measnreless benefit of circulating religious periodical literatnre, particularly our own church papers, among the people, is to us a standing wonder. Not since the art of printing was invented has there been so great a demand as now for newspapers and magazines. These form the staple reading of the masses, whose opinions and convictions are moulded almost entirely by secular journals, which, far too often, put gain before godliness, sensationalism before sound sentiment, and policy before principle. The churches have not yet waked up to the nrgent need of utilizing the tremendous power of the periodical press in leavening society with the truth, and in building up the saints in righteousness.

Methodists claim to be "Christians in earnest," bnt not a few pastors in our Zion seem to be anything bnt earnest in the matter of putting our church papers into the homes of their flocks. No wonder so many of our sheep are lean and limp, and finally stray away from the fold. We are getting waked up over the cause of education, bnt we are afflicted with stupor and dimness of vision as regards the potency for good of the religious newspaper. If John Wesley were living in our day, we believe he would emphatically nrge and plead for the sowing down of every charge with religious periodicals. Never was there a more industrious distributor of books and tracts than he. Newspapers in his day were comparatively little circulated.

PEACE NEAR AT HAND.

There are many indications pointing to a speedy termination of the Boer war in South Africa, which has been in progress for nearly a year. Paul Kruger evidently recognizes that the situation is hopeless, for he has fled to Lorenzo Marques in Portuguese territory, with a view of sailing for Europe as soon as opportunity offers, and has formally resigned the Presidency of the South African Republic, thus severing his official connection with the Transvaal. Gen. Botha, on account of ill-health, has temporarily turned over his command to Gen. Viljoen. The Boer forces are now so scattered and weak that only irregular operations are attempted. Lord Roberts last week issued a proclamation to the Boers, in which, after mentioning that he has 15,000 prisoners, not one of which will be released until those under arms surrender unconditionally, he alludes to the fact that the war has degenerated into a mere guerrilla contest, and concludes with the following warning: "The means I am compelled to adopt are those which the customs of war prescribe as applicable to such cases. They are ruinous to the country, entail endless suffering to the burghers and their families, and the longer this guerrilla warfare continues the more vigorously they will be enforced."

Though the British are almost in sight of complete success, it is a triumph that has cost an immense sacrifice of blood and treasure, and has brought but little glory to British arms, for the enemy have been overcome simply because of the overwhelming numbers against which they had to fight. As the Boers, by their hastiness and obstinacy, precipitated the struggle by declaring war against England, the British were in honor bound to take up the gauntlet that had been thrown down. Under British rule the Transvaal will undoubtedly be wisely and beneficently governed, and the country will be rapidly developed. There is great cause for rejoicing that so deplorable a war is soon to be terminated.

EMPRESS DOWAGER COMING TO HER SENSES.

A special cable to the Times-Democrat from Shanghai, dated Sept. 16, says:

"There are indications that the influence of progressive Chinamen holding high offices is having greater effect on the Empress Dowager than ever before. Another edict, the second issued by the Empress Dowager since her flight from Peking before the advance of the allied forces, was issued at Homa on Sept. 9. In it Her Majesty denounces the Boxers, and blames them for all the present troubles. She orders that if they offer any opposition to the imperial troops, that they are to be destroyed, root and branch.

"This edict is in line with the demands made by Li Hung Chang, and Sheng, director of posts and telegraphs. It is now hoped by the progressives that a stronger edict will be issued commanding an absolute reform in the government before the negotiations begin. It is believed that such an edict would greatly simplify matters.

"It is the belief here among well-informed persons that if, when the negotiations begin, the United States propose a plan of settlement and forcefully urge its adoption, the other powers will accept it. It can be said without fear of contradiction that the United States is the only power which the Chinese trust."

FALL CAMPAIGN FOR REFORMS.

Congress is soon to meet at the crossing of the centuries. What celebration of this supreme centennial could be more fitting than such legislation as would protect native races in our own islands and elsewhere against intoxicants and opium, and so remove the greatest stain of previous Christian centuries? Three bills and a treaty looking to this consummation are pending in Congress, which ends March 4, 1901. One of these bills is the new anti-canteen law. Only such a snow-storm of letters and petitions as kept Brigham Roberts out of Congress can carry these measures through, and others pending and progressing that would restrain gambling, divorce, Sabbath-breaking and impurity. More influential than petitions are personal calls upon Congressmen while they are at home, and most influential of all are the calls of deputations appointed by societies, separately or unitedly.

1. Apply with stamp to The Reform Bureau, 210 Delaware avenue, for petition blanks and other ammunition.

2. See that this matter is presented to every conference and convention and every church. For the benefit of those who desire outside speakers we note that Miss Margaret W. Leitch, former missionary to Ceylon, a well-known speaker in young people's conventions and the W. C. T. U., has consented to aid the superintendent of The Reform Bureau, Dr. Wilbur F. Crafts, in conventions and mass meeting. They will speak separately in some cases and together in others. For further information write the Bureau at address given above.

THE DISASTER AT GALVESTON.

It is now apparent that the disaster at Galveston caused by the recent storm was not only of appalling magnitude, but in reality one of the worst that has occurred in modern times. The loss of life is now estimated to be not less than five thousand. The exact number who perished will, however, never be known. The condition of affairs in the ruined city for the first week after the storm was horrible beyond description. The greatest need of the city up to this time has been an abundant supply of disinfectants. On account of the large number of decaying corpses that lay unburied throughout the city, there was grave danger for a while of an outbreak of pestilence. The streets were also left covered with mud and rotting vegetation, and only the promptest measures could have averted the occurrence of additional horrors. The work of burying the dead, of ministering to the needy and suffering, and of bringing order out of chaos, has gone heroically forward in the face of fearful difficulties. Because of looting, the diabolical mutilation of human corpses and other forms of lawlessness indulged in by negroes and toughs, it was found necessary a day or two after the storm to place the city under martial law. The authorities have been sending the women and children out of the city as fast as possible to places of refuge.

On last Saturday a delegation representing one of the wealthiest grain and banking-houses in Galveston called on Adjutant-Gen. Sperry, who is at present in full charge of city affairs, and preferred a request for 150 men to repair a large grain elevator which had been unroofed, mentioning that $2,000,000 worth of wheat was at stake. Gen. Sperry, however, be it said to his lasting honor, promptly, but firmly denied the request, saying that every man in the city who could work was needed to help put the city in proper sanitary condition, so that "the life of the lowliest child in Galveston would be protected from sickness, disease and death." The General thus made it plain that dollars are not to be weighed in the same scale with life and health. His noble decision has awakened gratitude in the hearts of all, and shines out like a ray of heavenly light amid the gloom that overhangs the ill-fated city.

Despite the fact that the greater part of the city is literally in ruins, the survivors, with but few exceptions, talk cheerfully and confidently of rebuilding it. Though perplexed and cast down, they are not in despair, and are exhibiting a most heroic spirit.

A NEW BOOK.

LIFE OF MRS. M. L. KELLEY. By Rev. R. K. Brown, D. D. Added Extracts from Her Journal and Letters Found on an Unexplored Shelf by Her Son. With an Introduction by Bishop O. P. Fitzgerald. 106 pages. Price, 50 cents.

This little volume contains a well-written and charming biography of an elect lady of saintly and lovable character, of deep consecration, of sunny temper, and large usefulness. She was the mother of the distinguished Dr. D. C. Kelley, of our church. Whoever reads the life of this gifted and pious woman is sure to be entertained and greatly edified. A number of interesting facts are given bearing upon missions, particularly as regards the first attempts at foreign mission work by our church. There is also a chapter on slavery, which brings to light some true history that ought to be generally known. Says Bishop Fitzgerald of Mrs. Kelley in the introduction: "The blood of the Scotch Campbells coursed through her veins. . . . She was as strong and elastic as finest steel. She could bend to the needs and caprices of childhood, and she could carry the heavy burdens laid on her with a might born of true faith in God. She magnetized souls by the indefinable power that is given to some men and women above others. She was wise with the wisdom that is love, and she won many, first to herself and then to her Lord."

An excellent portrait of Sister Kelley is given as a frontispiece. The book may be obtained from the author at Nashville, Tenn.

CHURCH DEDICATION AND TWENTIETH CENTURY COLLECTIONS.

I had the pleasure on Sunday, the ninth instant, to dedicate the new and handsome church at Poplarville, Miss. The day was not propitious, rain falling and storms threatening, but the people came, and we had a profitable service. With rather remarkable liberality has that little flock carried to completion the splendid enterprise. United in heart and hand, the work moved steadily forward to the day of joyous dedication. At a cost of three thousand dollars a very excellent and commodious church has been erected—a credit to the congregation and the community.

The dedication sermon, Sunday morning, an address to the Epworth League in the afternoon, a discussion of Christian education and a Twentieth Century collection at night, and a talk to the large student-body of the Academy, Monday morning, quite filled up the hours of my delightful visit to Poplarville.

Seventeen years before, when that town was very young, and I was the young editor of the NEW ORLEANS CHRISTIAN ADVOCATE, I dedicated the first church in Poplarville. It is a small structure, and has recently been sold to the Presbyterians. Some of the noble and venerable representative Methodists present at that first dedication have crossed the river, but their places have been filled by others, young and vigorous, who are dominated by the same spirit. Bro. Rayner and his heroic flock are to be heartily congratulated.

At night, after a somewhat elaborate talk on Christian education, we had a good offering to the Twentieth Century Fund.

On Monday night a large congregation assembled in Lumberton, fourteen miles distant, to hear the same subject presented. The sympathetic attention given was an inspiration, and the offering worthy of that progressive, wide-awake community. The two meetings, in one pastoral charge, yielded in cash and subscriptions to the Twentieth Century Fund $406.50. No doubt other amounts will be contributed, thus placing that pastorate in the list of the most liberal.

Mississippi has vast treasure in that section of the State—lumber wealth scarcely equaled elsewhere in the entire nation. And when denuded of these magnificent forests, the lands, with proper fertilization, will some day support a large population. Though demanded by the exactions of modern commerce, it nevertheless makes one somewhat sad to see great trees falling so rapidly and ruthlessly. After awhile there will be a revival of conscience on the subject of preserving forests. Of course, the lumber market must be supplied, and buildings must be erected in this growing country, but one can not help thinking of the day when these "requiem singers of nature" will be gone, and decaying stumps mark the place where great monarchs stood.

After a never-to-be-forgotten visit to old friends and new, I left on Monday night for a short call that home and other engagements, which will command almost every hour until the morning of the new century.

CHAS. B. GALLOWAY.

Jackson, Miss.

One Hundred Years in the White House, opening the September Ladies' Home Journal, gives some social life of the century, and of the home life of our Presidents since the time the Adamses moved into the Executive Mansion as its first occupants, in November, 1800. The Romances of Some Southern Homes, in the same issue, pictures the most notable historic mansions of the South, and recalls the incidents which made them famous—their brave men and beautiful women. Some new anecdotes attract further interest to the beloved Phillips Brooks, as a man and as a preacher. They are characteristic, and exceedingly well told. Anticipating the rather radical change that fashion has decreed in women's attire, ten special articles are devoted to the Fall and Winter modes. The pictorial features of the September Journal include a page drawing of Loiterers at the Railroad Station, as A. B. Frost sees them; The Wonders of California Gardens, and the beauties of Yellowstone Park. There are numerous practical articles and much else that is helpful in the departments. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

TWENTIETH CENTURY COLLECTIONS.

Bishop Galloway was with us in Poplarville and Lumberton on Sunday and Monday, last, talking Twentieth Century Education to our people. In Poplarville the collection amounted to $81.05, and that in the face of the fact that all resources had just been strained in the building of a new church. In Lumberton the amount of cash and subscriptions summed up to $326.50. This is in accordance with Lumberton's record for liberality.

The Bishop's addresses were eloquent and thrilling, and we feel that we are stronger and better for having had him among us.

B. S. RAYNER.

Sept. 11, 1900.

AN EXAMPLE.

The great example is Christ Jesus. But the Scriptures teach us that, as under-shepherds, the ministry should be an example also. Do our pastors realize that? The best man in the community ought to be the minister. The most self-sacrificing ought to be the minister. And not least, yes, by all means not least, the hardest-working man in the community ought to be the minister. Many pastorates break down at that point; the minister does not work hard enough. He does not work in the parish enough; he does not wear out his boots enough from door to door. A minister should consecrate his legs as well as his brains to his vocation. It would lengthen the "average pastorate" if this were more absolutely done. Many pastorates break down because it is not done.—Central Advocate.

NOTES.

Presiding Elder Sawyer has appointed Rev. John C. Sligh "junior preacher" at Mansfield.

***

We trust that every pastor in North Mississippi will heed the request made in this week's issue by Bro. J. R. Bingham.

***

The pulpit at Carondelet Street Church was filled last Sunday morning by Rev. Henry Beach Carre, who is said to have preached a very fine sermon.

***

The Northern Presbyterian Church reports an increase in communicants during the year of 23,782. This is 15,752 in excess of the number reported for 1899.

***

Rev. R. J. Bigham, D. D., has been selected by the Bishops as a delegate from the North Georgia Conference to the Ecumenical Conference in London, September, 1901.

***

Rev. F. L. Crowson, of the Mississippi Conference, has given up his charge to enter Millsaps College. Rev. P. Howard has been appointed to fill the vacancy on East Covington circuit.

***

Dr. W. M. Leftwich, who has been in the local ranks for a few years, has applied for readmission into the traveling connection. His application is made to the Virginia Conference, and is provoking a slight controversy up that way.

***

A card from Presiding Elder W. S. Lagrone, of the Sardis district, says: "We have closed up the third round of Quarterly Conferences. There are many encouraging and hopeful things in the work. If the preachers and official members will bestir themselves for the next three months, this district will make the best report for years."

***

Rev. A. S. Lutz, of the Louisiana Conference, whose mother and sisters reside in the Crescent City, has been spending a few days with them prior to his departure this week for Vanderbilt, to which he goes to complete another year of his theological course. He preached for Pastor Atkinson at Parker Memorial last Sunday evening, his sermon being highly spoken of.

***

The meeting at Goldsboro, conducted for Pastor Fontaine by Rev. J. J. Smylie, closed last Sunday evening. We are glad to report that it was quite a success. There were a number of conversions and reclamations, and seventeen persons have applied for church membership. The spiritual condition of the church has been greatly improved. Bro. Smylie is an earnest, practical, and impressive preacher, and his efforts are generally attended with excellent results.

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JUNIUS HART, - 1001 CANAL.

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. T. W. Lewis has just closed a meeting in Carrollton, with eleven accessions to the church.

Rev. J. B. Stone has had good success on the Winona circuit during the protracted-meeting campaign.

Rev. T. G. Freeman has moved his family to Grenada for the benefit of the college.

Rev. Ben P. Jaco is recovering from a long and severe spell of sickness.

Revs. S. M. Thames and H. C. Morehead have returned from their Summer outings. Both have been sick, but we hope they will soon be fully restored to health.

This writer has not been idle during the heated season. I spent the second week in August with Rev. R. M. Davis in a meeting at Emory Church, Byhalia circuit, where we had spiritual refreshing, and some good was accomplished.

The third Sunday I was with Bro. Babb at Red Banks, where he was closing a successful meeting.

August 24-29 I participated in the camp meeting at South Union, Chester circuit, where there was a good work of grace in the church and in the conversion of sinners. Ten were received into church membership.

September 7-10 I was with Rev. R. S. Lawson and the people at Cascilla, doing special Sunday-school work and preaching. When I left the meeting was growing in interest, with prospects of good results. Rev. C. H. Pittman had arrived to assist the pastor.

I acknowledge my indebtedness for a copy of the "Third Year-Book of the Mississippi Conference Sunday-school Board," which I have read with pleasure and profit. Rev. D. Scarborough, secretary and editor, deserves much credit for this excellent publication.

The Canadian Epworth Era says: "Out of two thousand Methodist ministers in Canada, we have only about six hundred on our subscription list." To this the editor of our Epworth Era adds: 'Our experience with the pastors of Southern Methodism is only slightly better than this. What hope is there for our work when so many of the pastors of the church will not give the young people's course even the courtesy of a study?' This statement and question should provoke reflection on the part of those preachers who do not take and read the Epworth Era, Sunday-school Magazine and Children's Visitor. No one who would succeed in his work for and with the children and young people can afford to be without these excellent periodicals.

Grenada College has opened with more than eighty boarding pupils, and a goodly number more to follow. This is the best opening this institution has ever had, which is very gratifying to the president, faculty and friends of the school.

Mrs. Harrison, mother-in-law of Rev. J. S. Oakley, died at the Oakley home, in Chester, Miss., Aug. 24, and was buried in South Union cemetery on the next day, after funeral services conducted by Rev. W. L. Anderson, assisted by several preachers who were present at the camp meeting.

G. W. BACHMAN.

Winona, Miss., Sept. 15, 1900.

IN MEMORIAM.

Miss Cynthia Cade died at the residence of her brother, Charles Cade, near Jackson, Miss., Jan. 13, 1900. She was a dutiful daughter, an affectionate sister, and a kind neighbor. She had been for many years a member of the Methodist Church. She was a devout Christian. Her Bible was her daily companion. After the death of her mother she led the family devotions day by day. She had unbounded faith in the promises of God, and these were her stay and support amid the cares, toils and sorrows of life, and in the trying hour of nature's dissolution. She left a dying testimony to the power of Christ to save. May all her loved ones so live that they may meet her in that unbright clime where sickness and sorrow, pain and death, are felt and feared no more!

ANOTHER "BROTHERLY PROTEST."

I heartily protest against the implication contained in Bro. J. A. Bowen's "Brotherly Protest," of Sept. 13, that we, who signed a correction of some errors lately published by Sister G. H. Mathis, made thereby any sort of an "effort to prejudice the readers of the ADVOCATE against Sister Mathis." We all agree that Sister Mathis is, as Bro. Bowen says, "one of the wisest and most loyal Christian women in our church," and she is hardly "honored and loved by her church" in Columbus more than by ourselves. The fact that in making the program for the State League Conference, at Vicksburg, I allotted to her and her work more time and prominence than to any other department of the League work, is abundant proof that I certainly have a very high appreciation of Sister Mathis as a worker in the Epworth League. "The gifted president of a State League Conference," nor even "the most promising young men of the North Alabama Conference" whom she brought to Christ, nor the pastors and presiding elders he alludes to, have not shown any higher appreciation of the worth of this fine Christian woman than has this ex-president of a State League Conference and busy presiding elder.

But all of this and much more does in no wise alter the fact that Sister Mathis dropped into some very hurtful errors and gave dangerous publicity to them. Bro. Bowen will certainly agree with me that the church's first and highest duty is to heed the great commission and send the gospel to the heathen; and he will surely confess with me that our church falls shamefully below her duty in the foreign mission work. He also knows that the young life, to be trained in the Epworth League, is the hope of the church. Now, as we are striving to get these young Methodists to learn the one great lesson of Christianity and catch the spirit of their Lord, Sister Mathis tells them of the marasmus of a great missionary debt, when no such debt exists; urges them that they are devoting too much attention to missions when they are not giving half the attention they should, and discounts the State League Conference by suggesting that nobody was ready to invite its next session, when hospitality was eager to be extended. These were errors—there were others of minor import—they were dangerous errors, for if the Leaguers accepted them, the League cause and the missionary cause would be fearfully discounted in their estimate. Bro. Bowen knows that they were errors—why should we not correct them? Does Bro. Bowen wish truth suppressed and dangerous errors perpetuated? Would he have us, for love of Sister Mathis, refuse to correct her hurtful errors? I have the highest appreciation of Sister Mathis, and I love my Brother Bowen, but I love truth and the church and the Christ more.

H. WALTER FEATHERSTON.

NOTES FROM THE HOLLY SPRINGS DISTRICT.

MR. EDITOR: We have had some success on the district. About two hundred conversions and accessions; the church revived. The crop prospect here is the poorest it has been for fifty years. In one community one brother who usually makes one thousand bushels of corn will make only twenty-five. In another community one brother who runs thirteen plows on good land offers his whole crop for five bales of cotton. Another, the father of our Bro. J. H. Smith, who planted some fine bottom land, will not make one pound of cotton or an ear of corn. Thousands of acres here will not make anything; yet our collections are coming up as well as usual. Some, where they made good crops last year and are making very little this year, are paying more on the collections than they paid last year. "Where there is a will there is a way."

J. W. HONNOLL.

Holly Springs, Miss., Sept. 14, 1900.

TO WHOM IT MAY CONCERN.

So many calls have come to me to assist in meetings that I can not find time for them all. I have now all the work I can perform between now and Conference, and I beg that no brother to whom I have not already engaged myself will consider me in arranging for his meetings.

WALTER G. HARBIN.

Moorhead, Miss.

If your Brain is Tired
Use Horsford's Acid Phosphate.
Dr. T. D. CROTHERS, Supt Walnut Lodge Asylum Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

India Famine Relief Fund.

Previously reported	$274 80
Miss Lizzie Powe and Mother, Winchester, Miss.	2 00
W. H. M. Society, Halfway, La.	2 50
Mrs. H. A. Phillips, Opelousas, La.	1 00
Total	$280 10

Gratuitous Advertisement Again.

Some months ago I ran across an editorial in a prominent literary journal which stated that the very best advertisements a bad book got were the denunciations of it in the religious press and from the pulpit, and that it would liberally pay the authors of such volumes to generously compensate such agents, and keep as many of them in the field as possible. I was not much surprised at that, for I had frequently heard that foolish pulpiteers were largely responsible for the circulation of infidel works. But I was surprised beyond measure to find the unique advertisement of a New York liquor house in the NEW ORLEANS CHRISTIAN ADVOCATE, of Aug. 30, and that, too, from the pen of our beloved Bishop Galloway. The advertisement is complete in every detail. The name of the house and its location, even to the street and number, are given; the brands, ages and prices of the liquors are duly quoted; the guarantee is stated, and the Rev. Dr.'s testimonial is added. I am sure that if I were running such an establishment, and such a notice of it from such a source in such a paper should appear, I would consider a draft for a hundred dollars a small return for such unique and unintentional service rendered.

H. M. ELLIS.

We neither guess nor speculate about it, but state from a conviction of positive certainty, that if the Methodist ministers throughout the connection would devote themselves this Fall to an old-time canvass for increasing the circulation of our Methodist weeklies, more present and permanent good would come from it than from any other work which could possibly be done. The dropping of a Methodist paper week after week, into all our families, is the greatest need of the church.—Zion's Herald.

CHURCH DEDICATION AT POPLARVILLE, MISS.

Sunday, the ninth instant, was a great day for Methodism in Poplarville, Miss. Bishop Galloway, after an eloquent and appropriate sermon, dedicated our splendid new church. This building cost more than $3,000, and is a splendid monument to the liberality and fidelity of our good people there. For their strength they have indeed done nobly. The Building Committee, composed of S. E. Lance, W. J. Hunnicutt, A. L. Rawls, N. Batson, D. F. Archer and J. R. Talley, deserves great credit for this splendid piece of work.

The beautiful and comfortable new seats, at a cost of $725, were purchased by our Ladies' Aid. All honor to these good women! This church, the auditorium of which is splendidly arranged, would seat about 800. The building is an imposing one, and, as a community, we catch new inspiration and, in the name of our King, press onward for greater conquests still.

B. S. RAYNER, P. C.

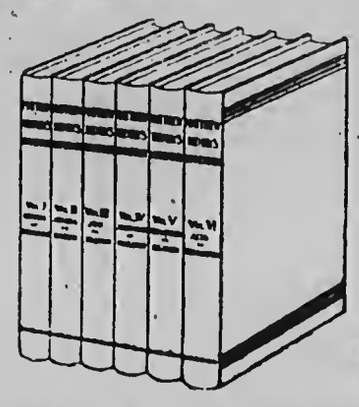
Sept. 10, 1900.

YOUR SON.

If your son is in doubt as to his future life-work, you may determine it for him. There is no more fascinating study than dentistry, and we know of no better equipped school where it is more thoroughly taught in all its branches than the Atlanta Dental College. Two hundred students are in attendance here at this leading Southern institute. Read their announcement in this issue.

Oberammergau: Its Play and Its People, by J. Leland Boogher, is given first place in The American Illustrated Methodist Magazine, for September. A realistic description of a recent performance of the Passion Play is strengthened by illustrations from photographs of the principal actors and scenes in this wonderful drama. S. M. Byrd contributes an interesting paper on Prince Murat as an American Citizen. Ancestral Worship in China is the title of a timely article contributed by the Rev. C. M. Wilcox, Ph.D., editor of The Chinese Christian Advocate, published at Foochow. The Era of the Camp Meeting is the subject treated in the nineteenth chapter of The Illustrated History of Methodism, published serially in the magazine. Bishop O. P. Fitzgerald contributes to this a highly interesting article on The Negro Preacher in the South Before the War. Published monthly by the Methodist Magazine Publishing Co., 223 North Second street, St. Louis, Mo. $1.50 a year.

Brodie's Liver Pills
FOR
Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
AND ALL
Disorders of the Liver.
TESTIMONY.
I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.
Sold By All Druggists.
Price, 25c. a Box.
I. L. LYONS & CO., Prop's,
NEW ORLEANS LA

Matthew Henry's Commentary
on the entire Bible, with all original illustrations and foot notes.
Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.
Whitfield: When asked where he studied theology, he replied "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

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3 Vols., complete, only $6.00 net.
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It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 43
Total paid to members, both living and dead	$487,748,910 07
And now holds for the security of its present members	277,517,325 20
Paid to and invested for its members	$765,266,235 43

THE POLICIES OF THIS COMPANY
are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.
Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.
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A SCHOOL OF DENTISTRY,
BY DENTISTS, FOR DENTISTS.
The Atlanta Dental College has a corps of ten experienced teachers. Largest School in the State and in the South. Owns and operates its Chemic, Pathologic, Bacteriologic, and Ceramic apparatus within the College Building—a self-contained school teaching Dentistry by Dentists. Located in the heart of the city. For further and fuller particulars, address
WM. CRENSHAW, D.D.S., Dean.
Prudential Building, Atlanta, Ga.

PASTORS AND SCHOOLS.

Says Dr. Lafferty, of the Richmond Advocate:

No one ought to be more interested in our schools than the pastors. They know the schools. The value of a diploma at this college or that is not a matter of guess to the preachers. The boys and girls of their parishioners ought to have the sound advice of these men of God. Education has great value. Unworthy, indeed, is the shepherd who is indifferent and unconcerned as to the mental training of the sons and daughters of his flock. And upon his conscience rests the counsel as to the best school.

Allow an illustration. A girl, won away to a Catholic college, became the propagandist of that church in a Virginia neighborhood. Proselytes followed. She exerted herself as a missionary among the young people. It was somebody's error.

The need of our ministry and people is a revival of the old loyalty to Methodism. The pastor who allows lads from his people to go to this or that school when a word would turn them to our academy or college, is hurting his church and himself. There is a great wastage.

Safety Appliances on the New Passenger Service of the Queen and Crescent Route.

All of the passenger equipment for the new fast train service of the Queen and Crescent Route between Meridian and Shreveport is now being equipped with safety gates and extension platforms, the same as are used with square vestibules, in order that passengers may pass to and from the Dining Car with absolute safety.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

When answering advertisements please mention the ADVOCATE.

Makes The Lawn Beautiful.

HARTMAN STEEL ROO LAWN FENCE
adds to the attractiveness and value of the home. Strong and durable; keeps out everything but the sunshine. Unequaled for School Lawns, Church Enclosures, Parks, Cemeteries, Private Lots, etc. Catalogue free.
HARTMAN M'F'G CO., BOX 105 ELLWOOD CITY, PA.
Or Room 121, 309 Broadway, New York City.

WHITWORTH FEMALE COLLEGE,
(ESTABLISHED 1859.)
BROOKHAVEN, MISS.
A. F. WATKINS, D. D., President. REV. M. L. BURTON, V. Pres. and Bus. Mgr.
The session will open Sept. 12, 1900. Unusual advantages are offered by this historic institution.
Campus large and beautiful. Buildings commodious, being thoroughly repaired.
Hot and cold water in the dormitories. Electric lights in every room.
Healthfulness unsurpassed. Course of study comprehensive and thorough.
Faculty carefully selected. Our facilities for doing work in the Departments of Music, Painting, and the Industrial Arts are very fine.
Our Motto: "Do Right."
Our Aim: The development of the highest type of Christian womanhood.
Our Charges are moderate. Write for a Catalogue.
A card addressed to WHITWORTH FEMALE COLLEGE, Brookhaven, Miss., will receive prompt attention

Grenada Female College
Conservatory of Music, Art and Elocution.
PROPERTY OF THE NORTH MISSISSIPPI CONFERENCE.
Rates reasonable. Attractive location. Perfect sanitation. Electric lights. Complete systems of water and sewerage. Session of 1900-01 opens Sept. 12th. Write for a Catalogue.
W. M. McINTOSH, A. B., President.

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Beautiful grounds and buildings, electric lights, pure artesian and cistern water. Home-life judiciously supervised. Bountiful fare and excellent health record.

Classical, Scientific and English Courses, Music, Art, Elocution, Phonography.

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Nineteenth year begins Sept. 4, 1900. Terms reasonable—advantages superior. Satisfaction guaranteed to all working pupils. Write for the handsomest catalogue of the season.

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Vanderbilt Training School,

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JOSHUA H. HARRISON, Principal.

Well located; well equipped; intelligent community; good health; good work. For information address the Principal, Elkton, Ky. Next session will begin Sept. 4.

OPIUM WHISKY and other drug habits cured in 30 days Sanatorium treatment. Book and particulars FREE. B. M. WOOLLEY, M. D., Atlanta, Ga.

FACTS ABOUT PAINT — When Your HOUSE, BARN or ROOF NEEDS PAINTING write SUTCLIFFE & CO., Louisville, Ky. Ask for Book No. 92. It tells how to buy and paint to best advantage. COSTS NOTHING. WILL SAVE MUCH

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

A RARE BARGAIN.

THE VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
2. Many Thoughts of Many Minds.—Klopsch.
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4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to Sept., 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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REV. W. C. BLACK,
512 Camp St., New Orleans

Home Circle.

THE COWBELLS.

BY ELIZABETH D. PRESTON.

Not because of their own music
As they tinkle down the lane,
But from memories interwoven
Would I hear the bells again,
With their jingle, jingle, jangle,
As up from the woodland tangle
Bess and Moll come home.

Melody I've heard that's sweeter
Swelling from the thrushes' throats;
But there's country peace and quiet
Mingled in the cowbells' notes,
With their jingle, jingle, jangle,
As up from the woodland tangle
Kate and Nell come home.

Possibly because I'm weary
Of the city's ceaseless strife,
That my heart swells out in longing
For the quiet, rural life,
Where with jingle, jangle, jingle
From lowland, dell and dingle
All the cows come home.

—Pittsburg Advocate.

BRAVE FELLOWS.

At a monastery in southern France, American and other visitors are promptly told the story of the exploit of a monk who was once one of the inmates of the convent. The monks belong to a mendicant order, and send out one of their members periodically on begging excursions. The hero of the story—it happened many years ago—had been out on one of these expeditions, and was coming back to the monastery, his purse well filled, when he was attacked in a corner of the wood by a highwayman, who pointed a pistol at his head.

The monk "came down" instantly, crying for help and tossing his purse to the thief, who put it in his coat.

"Ah," gasped the monk, "take it! take it! But what a wigging the prior will give me if he thinks I made no resistance! If you are a highwayman of the fine old school, you will do me a favor."

"Certainly," said the thief. He was anxious to deserve the compliment. "Anything you wish. What is it?"

"I want to prove to the prior that I defended myself heroically against your attack. Won't you please shoot a few holes through that coat?"

He pulled off his cloak and threw it down. The thief courteously pointed his pistol at it and pulled the trigger. There was no report.

"What's the matter?" asked the monk.

"I must own to you," said the highwayman, "that I possess no such commodity as gunpowder."

"Well, you're a queer highwayman. Then please slash the cloak a little with your dirk."

"I am also destitute of a knife," said the thief. "I have no weapon of any kind. I attack none but cowards and fools."

"You do, eh?" exclaimed the monk. "Then I guess I'm as good as you. Come on."

He fell upon the thief, and smote him hip and thigh. When he had made quite sure that he had beaten the wretch into unconsciousness, he repossessed himself of the purse and went on his way to the monastery.—Youths' Companion.

KEEP ONE IRON HOT.

I have in mind two girls, writes Marguerite Brooks, in Success for September, who, although not college-trained, had unusual opportunities for culture and home study. One of them had learned, or rather acquired, a superficial knowledge of shorthand, typewriting, bookkeeping, drawing, and painting on china, but had not really possessed herself, so to speak, of any one of those things. She is intelligent and widely read, and yet for nearly a year she has been trying in vain to get a position, even at six dollars a week, while she has the mortification of seeing others younger and less intelligent accepted in offices where she has been refused employment. They could say, with some measure of confidence, that they could do at least one thing well, while she, when questioned, gave timid, hesitating replies, and was obliged to confess that she was not master of any one of her crafts.

THE NEW CANCER CURE.

All forms of Malignant Growths Cured by Dr. Hathaway's Serum Treatment.

J. NEWTON HATHAWAY, M. D.

Dr. Hathaway's New Serum Treatment for the cure of Cancer and other malignant growths is as much of an advance in medical science as was vaccination for small-pox. Thousands of cases treated and cured by him have proved this. The method is entirely unlike any other.

T. T. Osby, of Tula Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

Full information, together with Dr. Hathaway's New Book on Cancer, will be mailed free.

J. NEWTON HATHAWAY, M. D.,
DR. HATHAWAY & CO.,
420 B Main St., Cleveland Block, MEMPHIS, TENN.

The other girl had studied telegraphy, penmanship, two or three foreign languages, had attended current literature classes and debating societies, and was broadly intelligent along general lines. But her penmanship was not good enough to recommend her as a copyist; her knowledge of telegraphy was not sufficiently thorough to get her work in an office; she could neither speak nor write any one of the three languages she had studied, nor could she conduct a debate or instruct a class in current literature.

You do not wonder, do you, that this young woman found no place among the world's busy, practical workers?

What I wish to impress upon you, girls, is not to go out in life with the idea that you have so many irons in the fire that one or more will surely succeed. You must be certain that at least one of your irons is at white heat, or your high hope and ambition will end in disappointment and failure.

A HEART-WINNING DEED.

The Christian Endeavor World brings to us an incident of the Rev. Russell H. Conwell, which again proves how much mightier the deed is than the word.

Two young men of the world attended Grace Church occasionally in company with their young lady friends. One evening the young folks fell to discussing Rev. Mr. Conwell. The young ladies declared that their pastor was animated by the best of motives, but the converts to the beer-keg declared, "Conwell is like all the rest of them—he is in it for the almighty dollar." It was of no use for two simple, Christian-hearted girls to argue with omniscience, and the question was dropped. One stormy Winter's night, as these two young men reeled out of a saloon at twelve o'clock, they heard a voice saying:

"My dear child, why did you not tell me before that you were in need? You know that I would not let you suffer."

"That's Conwell," said one of the young fellows.

"Nah! get out," replied his companion; "what's the matter with you?"

"I tell you that was Conwell's voice; let's follow him up."

Through the blinding snow they could distinguish the tall, masculine form of the pastor of Grace Church, with a large basket on one arm, and leading a little girl by the hand. Keeping a sufficient distance to avoid recognition, the young men followed to a home of need the man whose spoken word in the great Temple had failed to lead them to believe in him who "went about doing good," but whose ministry to a needy family at midnight brought the tears of sincere repentance and a cry for mercy. Those young men became consistent members of Grace Church, and vie with others in devotion to their pastor.

THE BOY WHO LEARNED THE WAY.

He was very young—about thirteen—this boy who spent most of his time in the studios watching the artists draw and paint, and wishing he could do the same.

"What kind of pencils do you use?" he said, one day; and they gave him one of the kind. That night he tried to make a figure he had seen one of the artists draw—it seemed so easy. But he could not do the same kind of work.

"Perhaps I haven't the right kind of paper," he reasoned. "I will get a piece to-morrow." Even the right kind of paper did not help him any.

"I need a studio and an easel," were his next conclusions. "I have the desire; surely, all I need now are the necessary surroundings."

A few years of impatient waiting passed before he secured the "necessary surroundings;" and, when he had them all, and still found it impossible to draw, the truth dawned upon him.

"I know now what is wrong," he cried, throwing down his pencil; "I know nothing of the principles of art. I must learn them first."

He was still young when his name as a great painter was known on two continents. He had learned the "principle." A bit of brown paper and a burnt match would then enable him to draw as easily as all the art essentials.—Anne Partlan, in Success.

AS TO BOYS.

The old Jesuits used to say: "Give us a boy until he is thirteen, and anybody else can have him afterward." It was a true saying, and their influence upon their pupils was found to last through life in almost every case. Early years are formative years. No boy or girl can afford to say: "When I grow up, I will give up this or that bad habit, or enter upon this or that right path." In the early years that make character, every day of delay or of wrong-doing counts, and its results may be everlasting.

A boy can be orderly as well as a girl. Upon the great men-of-war of our navy, with not a woman on board, there is an exquisite neatness and order that would do credit to the best housekeeper in the United States. If our sailors are trained to perfect orderliness, why can not our boys be, too?

It is very easy to believe that we know better what is good for us than our parents do. Perhaps we may study out of a more modern geography than they did, and know more about the higher mathematics. But a course of life often teaches more than geography or mathematics can teach; and in that course they are undoubtedly far ahead of us. We make a great mistake in undervaluing our parents' wisdom.

Every day is a new chance to begin a new record.—Selected.

THE COUNTRY GIRL IN THE CITY.

"When the question, 'Should the Country Girl Go to the City?' is asked, I take it for granted that the country girl is all right," writes Elizabeth Cady Stanton in August Success. "The vast majority of country girls are. I do not want to talk about the weak or the feeble, mentally, morally, or physically, but about the complete girl, the character fully armed and equipped for the battle of life. Considering the country girl in this light, I believe she should go to the city, or wherever her business or chosen profession or work leads her. The country boy should do the same; he will do the same. The girl has an equal right with the boy to choose her work or her profession, and if her choice makes it necessary for her to go to the city, she must go; there is no alternative. We are not like men on a chessboard, to be moved about by some power outside of ourselves. We are moved by our own thoughts, our own desires, and each girl must be guided in her choice of a life-work by the divine impulse from within."

EVERYBODY SHOULD KNOW THIS.

This recipe is an original and tested one from an old cook who made use of it for her own personal benefit. This peculiar odor, which permeates the flesh of lambs and sheep, the latter especially, is very offensive to most people, and many who would otherwise enjoy the meat can not eat it on account of this unpleasant attribute. Now, the remedy is simple and inexpensive, for all that is necessary is to take the juice of one lemon and beat it with sufficient butter to make a gravy, and pour this over the meat when boiling, or when putting it in to bake; it applies to frying also.

Another method which she gave and which may possibly be known to others, is to pour the gravy of the meat, when it is done, over some freshly gathered mint leaves, allowing it to remain long enough for the mint to thoroughly flavor it; then pour it back over the meat. This is known as mint gravy.—Christian World.

A WOMAN SHOULD DRESS HER BEST AT HOME.

At home a woman should be guided in her manner of dressing by an even greater desire to please than elsewhere. Her husband may be the most unobservant of men, but he will know when she looks neat and attractive, with hair newly dressed, and some pretty arrangement about the bodice of her gown. The practice of wearing soiled finery at home can not be too strongly deprecated—July Ladies' Home Journal.

Happy those who are able in truth to say: "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death. Here is what gives eternity itself its chief interest and joy.—William Forsythe.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Drug Gists. 50c and $1.00 bottles.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

Address

REV. W. C. BLACK.

HUSTLING YOUNG MAN

can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

Avoid imitations of **Pearline** The Automatic Cleanser

OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. R. Richardson, Holly Springs, Miss.

TULANE UNIVERSITY OF LOUISIANA,
NEW ORLEANS.

COLLEGE OF ARTS AND SCIENCES. Classical, Literary, Latin Scientific and Scientific Courses.

COLLEGE OF TECHNOLOGY. Mechanical, Electrical, Chemical Sugar, Civil and Architectural Engineering.

H. SOPHIE NEWCOMB MEMORIAL COLLEGE for Young Women, with Art and Boarding Departments. Fall Term of above opens October 1st.

MEDICAL DEPARTMENT opens October 15th.

LAW DEPARTMENT opens November 12th.

For catalogues, address

Secretary of University.

GROCERY MONEY SAVED

Is grocery money earned. And you save it when you buy here.

Hundreds of housewives are glad they sent for King's Price List. They're saving money every week. You might just as well be saving, too.

The Price List shows the littleness of prices: the goods speak most eloquently of the qualities.

The combination wins.

Send for Price List now.

I especially solicit out-of town trade.

KING'S, DRYADES ST., NEW ORLEANS.

T. J. MURRAY,
DEALER IN
STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,
Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for 2.25; a load of pine blocks for $1.50. Coal, coke and fine cordwood at same prices as wholesale dealers. Your patronage is solicited

MONEY SAVED

In the end by taking the

and going on a

SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Yazoo & Mississippi Valley RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 1ST.

Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives
Memphis and Local.....	6:00 p. m	10:30 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:30 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Cla-Mississippi Sugar Country, and the far-famed Yazoo Delta.

Ticket Office, Corner St. Charles and Common Sts.

W. A. KELLOND, Asst. Gen. Pass. Agt. A. H. HANSON, Gen. Pass. Agt.

JESSE FRENCH PIANOS

AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

OUR FACTORIES are among the LARGEST in the U.S.

CATALOGS FREE

Jesse French Piano & Organ Co.

HOME OFFICE ST. LOUIS, MISSOURI

Branches Agents & Representatives in all LARGE CITIES

Sherwood Music School

FINE ARTS BUILDING, 203 Michigan Av. CHICAGO.

William H. Sherwood and Walton Perkins, Directors.

Highest Standard of Art. Faculty of eminent teachers. Catalog free on application.

Fall Term Opens September 10.

WILLIAM R. PERKINS, Sec.

Mrs. J. D. Cordell,

MILK · DEPOT,

SWEET CREAM, BUTTERMILK.

CONFECTIONERIES.

DELIVERY FREE.

1733 Pytania St., Cor. Polymnia, New Orleans

S. A. MONTGOMERY,

ATTORNEY-AT-LAW,

Suite 303--New Orleans National Bank Building,

606 Common St., New Orleans, La

OBITUARIES.

(Continued from Third Page.)

MEMORIAM OF A. B. NICHOLSON.

Peace on thy brow, thy eyelids so calm;
Peace in thy heart, 'neath thy folded palm;
Farewell! the reaper summoned thee home;
Farewell! thy work on earth is done.
Victory was thine, thy crown is won;
Thou art among the heavenly throng;
God giveth thee rest at home with the blest,
Far beyond our feeble sight,
High in yonder realms of light;
Happy forever in Immanuel's love,
Safely anchored in the mansion above.
Unveil thy bosom, thou faithful tomb,
And give his body sacred room;
Take the new treasure to thy trust,
To slumber in the silent dust;
There no angry tempest blows,
While angels watch his soft repose.
So slept Jesus, God's dying Son;
He passed through and blest the bed;
So rest, blest saint, 'till from his throne
Break forth that illustrious morn,
And to earth give his sovereign Word;
Restore thy trust, then thy glorious form
Shall arise and meet the Lord.
Loved one, think of that beautiful home
Where your beloved one has gone;
Our Father hears the sad cry of the grieved hearts that call,
Friends, husbands, children; he loveth them all.
In that beautiful world our spirits all shall meet;
'Tis there our loved ones again we shall greet.

M. L. WHEELAN.

IN MEMORY OF MARY E. WADE.

There was once a lily which sprang up in this world as gentle as the evening dew; yet it was not a lily of the valley, but the lily of her home, which she loved and cherished as long as she remained in it. She was always the sunshine of her brothers' and sister's lives, because of her gentle disposition. At the tender age of seven years she was deprived of a mother's care, but was at once taken to the home of our grandparents, where she remained for five years. While under their care she united herself with the Methodist Church, of which she remained a member until her death. After our father's second marriage she was brought home, and lived with us until her own marriage Nov. 9, 1898, to Mr. I. B. Wade. She spent only a little over a year in her quiet little country home with her husband. In her latter days her sufferings were intense; but, alas! on the morning of the twenty-seventh of March, 1900 the death angel knocked at the door, and, lo! 'twas opened, and the sweet soul passed into another world, leaving a broken-hearted husband with only one consolation—that of meeting her on the other side of the river; and also a sweet baby boy, never to realize a mother's love. Alas! alas! she will answer to the sweet name no more. But, darling sister,

Here we will wreathe around your narrow tomb
A few flowers sweet and wild;
We've culled them for your lonely home;
You loved them when a child.

SISTER.

MEMORIAL OF MRS. SARAH A. HACKLER.

After more than eighty years upon earth, spent in the service of Him she delighted to honor, our sister has fallen on sleep. She was a valued member of our guild since its inception years ago, and her interest never knew any flagging.

The Ladies' Aid Society of the Fayette charge appreciate the privilege of laying this faint tribute upon Mrs. Hackler's grave. They do it with reverence, as in the presence of an angel; with satisfaction, as for an honored, useful fellow-laborer; and with grief, as they contemplate the void her absence makes in our ranks.

Resolved, That we inscribe upon a separate page these lines upon the records of our society, sacred to the memory of our sister.

Resolved, That a copy be sent the family of our sister; testimonial to them of the regard in which we held her.

Resolved, That our county paper, the Feyette Chronicle, be requested to print these resolutions according to our custom.

MRS. R. W. CAMPBELL, Pres.
MRS. W. H. H. LEWIS, Sec.

WILSON—Mrs. M. E. WILSON, wife of Mr. Henry Wilson, was born in Pike county, Miss., June 16, 1835, and on Tuesday, June 12, 1900, at her home in Union parish, La., passed quietly into eternity at the age of sixty five years. She and Mr. Wilson were married on Nov. 19, 1859, and since that time she has been a devoted wife, a loving mother, and also a kind and true friend to all who knew her. She was a member of the Methodist Protestant Church, and was always found serving the Lord. Hers was a model Christian life. She was ever found at her post of duty. When contributions were wanted to further the cause of Christianity, she was never found wanting. She seemed to be happiest when worshiping God, and she was always ready to bear testimony to the goodness of God. We thank God for the beautiful life she has lived; one without spot or wrinkle. Her influence will ever abide among her many friends. All her troubles she would take to the Lord, and there she would find comfort. She was ever ready to help the poor, needy, and distressed, and would direct them to a higher Power for comfort, and tell them what Jesus had done for her. She died a noble death; a death that none but a true Christian can die. She always said that a person must have a religion that will give them comfort in the hour of death, and in her case this was strikingly true. In her dying testimony she said that Jesus had called her, and she was ready to go; that she would soon be with the angels of heaven; that she wanted her husband, children, grandchildren and friends to meet her there, and that she was submissive to God's will. She requested them to sing at her grave the song, "Death is Only a Dream." It can well be said, "To know her was to love her." The great esteem in which she was held was manifested by the large crowd that assembled at her burial. The husband, children and grandchildren feel lonely indeed. No one can fill the vacant chair, but we may be made better by trying to imitate her example. May the bereaved be comforted by the mercy of the Lord on high, and may their hearts be healed by the balm of his gracious love!

The heartfelt sympathy of the entire community and of the writer are extended to the bereaved in this, their hour of deepest sorrow.

A FRIEND.

PHILLIPS—Little RUTH PHILLIPS, infant daughter of Robert L. and Lottie Phillips, was born Jan. 23, 1900, and died July 7.

Our heart-strings are broken; there is a vacancy in our home. Her short stay with us was like the visit of an angel. Her departure leaves lingering visions of golden smiles, bright eyes dancing with filial affection.

"Tender softness! infant mild!
Perfect, purest, brightest child!
Transient luster! beauteous clay!
Smiling wonder of a day!
Ere the last convulsive start
Rend thy unresisting heart;
Ere the long-enduring swoon
Weigh thy precious eyelids down;
Ah! regard a mother's moan,
Anguish deeper than thy own!
Fairest eyes! whose dawning light
Late with rapture blest my sight,
Ere your orbs extinguished be,
Bend their trembling beams on me!
Drooping sweetness! verdant flower!
Blooming, withering in an hour!
Ere thy gentle breast unstaine
Latest, fiercest, mortal pains,
Hear a suppliant; let me be
Partner in thy destiny."

Farewell, little Ruth, till we meet you in the resurrection morn.

PAPA.

Peden, Miss.

BUFFKIN—Mrs. ELIZABETH JANE BUFFKIN (nee Barlow) departed this life near Barlow, Miss., Feb. 2, 1900. The subject of this brief sketch was born Oct. 24, 1824, dying in her seventy-sixth year. She was married, Dec. 4, 1843, to Harmon F. Buffkin, who survives her, but in old age and great feebleness is only waiting near by the shores of time, fully prepared and ready for the summons.

Sister Buffkin was happily converted early in life, and was always an earnest, active Christian worker. She was an affectionate wife, devoted mother, and kind neighbor. Five sons and seven daughters were born, of whom three sons and two daughters preceded her to the better world. Two sons and five daughters remain to mourn the loss of dear old mother. Doubtless there was rejoicing in heaven among that blood-washed throng as her pure spirit passed into that realm of light and glory, though her earthly home was made dark and gloomy, and dear ones left deeply their great loss.

May our Father in heaven comfort and sustain the aged husband and all the loved ones left behind! The Lord bless and save all!

HER PASTOR.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

As we call our first language our mother tongue, so we may usually call our first tempers our mother tempers; and, perhaps, it may be found more easy to forge the language than to part entirely with those tempers we learned in the nursery.—Law.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The chief art of learning is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions.—Locke.

PIMPLES

on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with

HEISKELL'S OINTMENT

Price 50 Cents a Box.

HEISKELL'S BLOOD AND LIVER PILLS

Purify the blood and tone the system.

Price 25 Cents per Bottle.

JOHNSTON, HOLLOWAY & CO., Philadelphia.

WINE OF CARDUI

A LITTLE DOES MUCH.

BOONE, IOWA, Dec. '14.

No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.

MRS. GRACE LAMPHERE.

McELREE'S Wine of Cardui

Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

WINE OF CARDUI

W. W. Carre & Co

LUMBER,

NEW ORLEANS, LA.

JOB PRINTING

- - All Kinds - -

AT THIS OFFICE.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to September, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

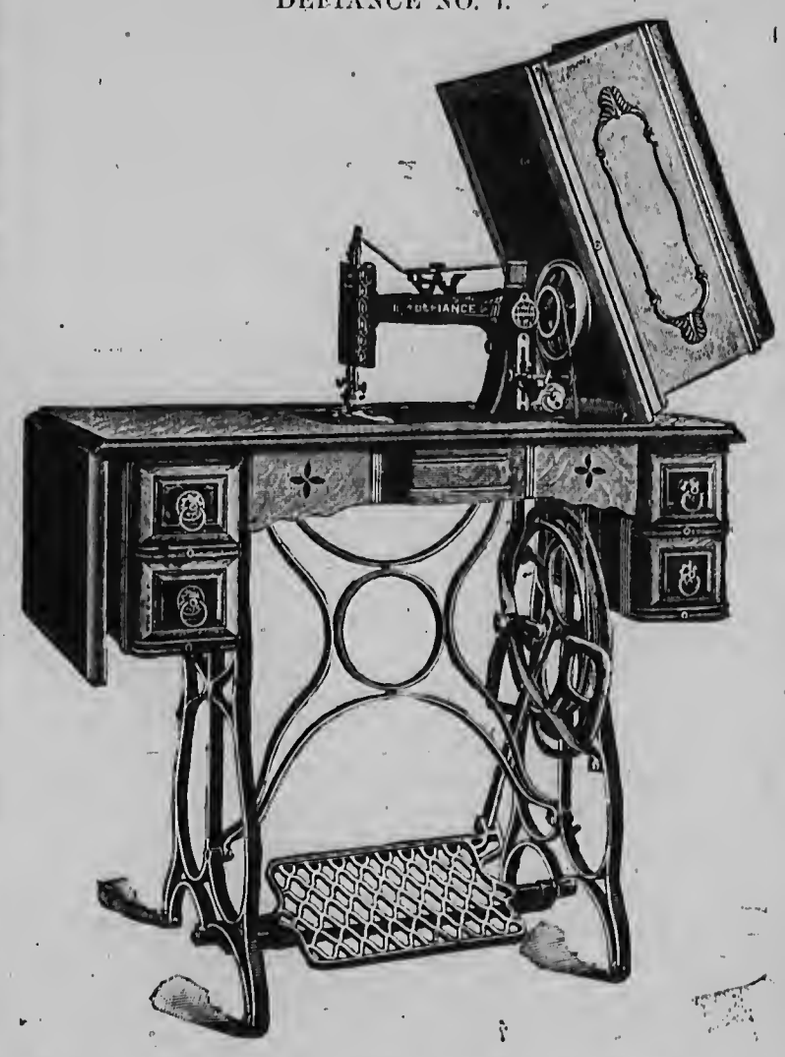
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine; 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
612 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

THROW AWAY YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and **builds up the system.** Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee, or money refunded.

FINLAY, DICKS & CO., Ltd., New Orleans.

A COMPROMISE PROBABLE.

The British authorities, in their reply to the Russian proposition for the evacuation of Pekin, decline to take that step prior to receiving satisfactory guarantees from the Chinese Government for the fulfillment of certain necessary conditions. It now seems highly probable that a compromise will soon be arranged providing for the withdrawal of the forces of all the powers from Pekin to Tien Tsin, on condition that a strong international guard be left there to protect the legations, which will be allowed to remain at the Chinese capital pending peace negotiations.

Li Hung Chang and Prince Ching were, a few days ago, invested by the Empress with full power to treat with the allies, and arrange for a settlement of the present troubles.

In an interview with a foreign correspondent at Shanghai, on the thirteenth instant, the influential Chinese statesman, Sheng, who is the director of railways and telegraphs, expressed the opinion that "the Chinese will not stand the present unsettled conditions much longer, and that if there is no reform in the government, a revolution is bound to come."

No isolated action by any European power is now anticipated.

NEWS OF THE WEEK.

The Galveston Cotton Exchange opened for business on Sept. 17.

The Henry Clay statue has been taken down and moved to Lafayette Square.

The placing of a German loan in the United States is generally condemned by the Berlin press.

Indications now point strongly to the withdrawal of all the powers from Peking to Tien Tsin.

The Emperor and Empress Dowager of China are said to be in Mongolia, guarded by 8000 imperial troops.

The Chinese outlook is considered unsatisfactory in Berlin, but no isolated action by any power is expected.

There is strong reason to believe that Gen. De Wet, who has caused the British so much trouble, was killed Sept. 7 near Potchefstroom.

Japan distrusts the outcome of the Chinese complications, and will resent anything like the humiliation forced upon her in 1895.

The Russians are said to be rapidly pushing troops into Manchuria, where all indications point to extensive operations before the coming of Winter.

A sharp engagement is reported to have taken place between a company of the Fourteenth United States Infantry and 2000 Boxers. The Chinese were routed.

Senator Jones, of Arkansas, chairman of the Democratic National Committee, says the Democrats all over the country are working harmoniously, and the outlook is good.

In a letter accepting the Republican nomination for Vice-President, Gov. Roosevelt confined his discussion almost entirely to the paramount issue of imperialism.

Mr. Bryan addressed a large crowd at St. Louis on Sept. 15. He denounced the trust evil, and showed that the Republicans have made no honest effort to suppress monopolies.

United States Engineer Riche says that the storm, so far from hurting the jetties at Galveston, improved them, by causing the water rail to compact, giving a better foundation for the continuation of the work.

President Krueger was welcomed coolly by the Portuguese officials at Delagoa Bay. They have been warned from Lisbon that he must not be allowed to carry on war against the territories recently annexed by Great Britain.

The total relief fund raised in New Orleans on Sept. 15 amounted to $24,495.50. Miss Clara Barton, president of the Red Cross Society, passed through the city on her way to Galveston with relief to the storm sufferers.

"HUNGER IS THE BEST SAUCE." Yet some people are never hungry, and they get weak and sick. Hood's Sarsaparilla helps such people. It creates a good appetite, gives digestive power, and makes the whole body strong.

Sick headache is cured by Hood's Pills. 25 cents.

England looks upon Kruger's flight as most fortunate. While he remained in the Transvaal free, his influence was great. His capture would have created grievous problems. His flight converts him into an irreducable minimum as a factor in the situation.

Electricity was used to light the streets of Galveston on Sept. 15, a mule car was put in operation on the street railway system, and the gutters were finished. Few, if any, bodies remain to be disposed of; the rigors of martial law is gradually being modified and people are looking for an early resumption of business relations with the outside world.

The contributions for the relief of the tempest blasted city of Galveston, from all parts of the United States and Great Britain, have passed the million-dollar mark, and the amount is still growing. This grand outpouring of charity and beneficence is one of the wonders of the age. It has, perhaps, never been surpassed in any relief work in the world.

The general committee at Galveston has decided to employ skilled and unskilled men for whatsoever work might be necessary in the reconstruction and rehabilitation of the city. The decision is the result of Gen. Scurry's firm stand in refusing to allow a single man to quit the necessary general work of cleaning up in order to work on the repairs to the elevators and other big private interests.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E. Church, South,
No. 28 Tetnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir.
R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL,
Clerk Superior Court, Randolph Co., Ga.

Club-Women and the City Fathers.

No longer do club-women sit around and wait for the city fathers to promote improvements only when the municipal spirit moves. They promptly appoint a committee, who put on their prettiest bonnets, and proceed to ask the masculine authorities for their soul's desire, and, presto! there is the desired change. In Atlanta, for instance, club-women who are housewives have for some time longed for a town market, but this domestic convenience was not forthcoming. The merchants were equally solicitous. Thereupon members of the Atlanta Woman's Club waited on the city council and made captivating little speeches. In consequence Atlanta is to have a town market "right off." —Bertha Damaris Knobe, in the September Woman's Home Companion.

MARRIAGES.

COPES—McMAHON.—At Rolling Fork, Miss., Aug. 29, 1900, by Rev. Geo. P. McKeown, Mr. Jas. W. Copes, of Chatawa, Miss., to Miss Maggie McMahon.

DEWESE—HENRY.—At Anguilla, Miss., Sept. 12, 1900, by Rev. Geo. P. McKeown, Mr. Miller Dewese to Miss Ora Henry, all of Sharkey county, Miss.

COOK—HARDIN.—At the residence of Mr. Geo. L. Crymes, Brooksville, Miss., Sept. 5, 1900, by Rev. E. S. Lewis, Mr. K. Wells Cook and Miss Rose Hardin, both of Noxubee county, Miss.

CARMICHAEL-PRICE. At the residence of Hon. W. H. McRee, on the Sabbath eve of Sept. 9, 1900, by Rev. J. C. Ellis, Mr. W. T. Carmichael and Miss Florence W. Price, both of Clark county, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept.	2, 3
Houston and Wesley, at Houston		8, 9
Tupelo station		10, 17
Okolona circuit, at Egypt		22, 23
Buena Vista cir., at Pleasant Grove		29, 30
Montpelier circuit, at Palestine	Oct.	6, 7
Prairie circuit, at Prairie		9
Shannon circuit, at Shannon		13, 14
Verona circuit, at Verona		15
Tremont circuit, at Hopewell		20, 21
Fulton and Smithville, at New Salem		27, 28
Nettleton circuit, at Carolina	Nov.	3, 4
Amory and Nettleton, at Nettleton		5
Aberdeen circuit, at Greenbriar		10, 11
Quincy circuit, at Sonic's Chapel		17, 18
Aberdeen station		25, 26

W. W. WOOLLARD, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept.	15, 16
Come		22, 23
Senatobia		20, 30
Arkabutla, at Brooks	Oct.	5
Cold Water		6, 7
Batesville		13, 14
Courtland, at Pepes		20, 21
Hurges, at Love Joy		26
Eureka, at Mt. Olivet		27, 28
Hernando	Nov.	3, 4
Longtown		8, 9
Pt. Grove		10, 11
Pt. Hill, at Baker's		17, 18
Wall Hill		23
Cockrum		24, 25
Tyro	Dec.	1, 2

W. S. LAGRONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept.	2, 3
Starkville station		9, 10
Macon		16, 17
Shuqualak, at Salem		22, 23
Winstonville, at Hickory Grove		26
Hebron, at Hebron		29, 30
Columbus circuit, at Piney Grove	Oct.	0, 7
Crawford, at Trinity		13, 14
Brooksville, at New Bethel		20, 21
Tibbee, at Mayhew		27, 28
Columbus station	Nov.	4, 5
Sturges, at Ebenezer		10, 11
Starkville circuit, at Steel's Mill		17, 18
Lagrange, at Double Springs		23
Cedar Bluff, at Cedar Bluff		24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ' 108, page 75) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept.	8, 9
Greenwood station		15, 16
Valden circuit, at Valden		22, 23
Carrollton and McAnerny, at McAnerny		29, 30
Wiluona circuit, at New Hope	Oct.	6, 7
Webb circuit, at Webb		13, 14
Black Hawk circuit, at Acona		20, 21
West circuit, at Bowling Green		27, 28
Itta Bena and Sidon, at Itta Bena	Nov.	3, 4
McNutt, at McNutt		10, 11
Carrollton, at Edon		17, 18
Moorhead, at Moorhead		24, 25
Indianola	Dec.	1, 2

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shaw	Sept.	16, 17
Boyle		23, 24
Shipman		29, 30
Shelby	Oct.	0, 7
Rulevilie		13, 14
Clarkadale		21, 22
Beleu		27, 28
Lula	Nov.	3, 4
Dubbs		10, 11
Tunica		12
Hillhouse		17 18
Friar's Point		18, 10
Gunnison		24, 25
Rosedale		25, 26
Bolivar	Dec.	1, 2
Greenville		3

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Connersville circuit, at Connersville	Sept.	15, 16
Waterford circuit, at Asbury		22, 23
Holly Springs circuit, at Early Grove		29, 30
Byhalia circuit, at Byhalia	Oct.	6, 7
Red Banks circuit, at Red Banks		13, 14
Mt Pleasant circuit, at New Salem		20, 21
Pontotoc circuit, at Pontotoc		27, 28
Potts Camp circuit, at Potts Camp	Nov.	3, 4
Olive Branch circuit, at Olive Branch		10, 11
Shawnee circuit, at Liberty		17, 18
Ashland circuit, at Ashland		20
Randolph mission, at Randolph		24 25
Abbeville circuit, at Abbeville	Dec.	1, 2
Holly Springs station		3

J. W. HONNOLL, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis, at Bethel	Sept.	15, 16
Tom Nolen, at Tom Nolen		22, 23
Eupora, at Eupora		29, 30
Cumberland, at Shady Grove		26
Ebenezer, at Liberty Chapel	Oct.	0, 7
Lexington, at Tchula		13, 14
Helzona, at Helzona		20, 21
Koschusko station	7 P. M.	28
Kosciusko circuit, at Smyrna		27, 28
Ethel, at Tabernacle	Nov.	1
Ackerman, at elem		3, 4
Poplar Creek, at Bethel		10, 11
Chester		17, 18
Louisville		24, 25
Rural Hill		27
Pickens	Dec.	1, 2
Durant	7 P. M.	2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept.	1, 2
Oxford station		8 9
Grenada station		15, 16
Grenada circuit		22, 23
Toccopola circuit		20, 30
Paris circuit	Oct.	6, 7
Pittsboro circuit		13, 14
Elzy circuit		15
Slate Springs circuit		20, 21
East Grenada circuit		22
Coffeeville circuit		27, 28
Minter City	Nov.	3, 4
Charleston		10, 11
Caseilia		12
Water Valley circuit		17, 18
Water Valley—Main Street		24, 25
Oxford circuit	Dec.	1, 2

R. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Flora, at Flora	Oct.	6, 7
Vicksburg—Crawford Street		14
South Vicksburg		14
Mayersville, at Beulah		20, 21
Bolton, at Bolton		27, 28
Rocky Springs, at Shiloh	Nov.	3, 4
Port Gibson		4, 5
South Warren, at Wesley Chapel		10, 11
Edwards, at Edwards		11, 12
Warren, at Wesley Chapel		17, 18
Utica, at Utica	Sat.	24
Hermanville, at Hermanville		25, 26
Boiling Fork, at ——	Dec.	1, 2
Anguilla, at ——		2, 3
Satartia, at ——		8, 9

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Sartins	Oct.	13 14
Bayou Pierre, at Pleasant Valley		20, 21
Magnolia and Osyka, at Magnolia		27, 28
Providence, at Georgetown	Nov.	3, 4
Adams, at Adams		10, 11
McComb City		11, 12
Fernwood, at Fernwood	11 a. m.	13
Gallman, at Gallman		17, 18
Beauregard, at North Wesson	11 a. m.	19
Wesson	7:30 p. m.	19
Mt. Carmel, at Mt. Zion		24, 25
Westville, at Magee		25, 20
Crystal Springs	7:30 p. m.	26
Tylertown, at China Grove	Dec.	1, 2
Pearl, at Tilton	10 a. m.	5
Lincoln, at Brookhaven	10 a. m.	7
Hazlehurst	7 30 p. m.	7
Caseyville, at Caseyville		8, 9
Summit, at Bogue Chitto	11 a. m.	10
Brookhaven	7:30 p. m.	11

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Gloster	Sept	15, 16
Centerville		23, 24
Fayette		29, 30
Mt. Carmel	Oct.	6, 7
Percy's Creek		10, 11
Woodville		13, 14
Meadville		21, 22
Cane Ridge		28, 29
Barlow	Nov.	3, 4
Wesley Chapel		10, 11
Jefferson Street		11, 12
Homochitto Chapel		17, 18
Washington		24, 25
Liberty	Dec.	1, 2
McNair		8, 9

Trustees will please have their reports according to the Discipline.

W. L. O. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton and Poplarville, at Poplarville	Sept.	10
Ellisville and Laurel, at Ellisville		15, 16
Biloxi, at Biloxi		29, 30
Coalville, at Palmer Camp Ground	Oct	6, 7
Americus, at Salem Camp Ground		13, 14
Williamsburg, at Williamsburg		20
East Covington, at Eminence		21
Vancleave, at New Prospect		27, 28
Nicholson, at Lacy	Nov.	2
Pearlington and Logtown, at Pearlington		3, 4
Gulf Port, at Gulf Port		11, 12
Ocean Springs and Scranton, at Ocean Springs		17, 18
Brooklyn, at Wiggins		24
Bay St Louis		25, 26
Moss Point	Dec.	1
Escatawpa, at Zion		2
Columbia, at Columbia		7
Purvis, at Purvis		8, 9
Hattiesburg		10

W. W. SIMMONS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian—Central	Sept.	15, 10
Meridian—West End		16, 17
Meridian—East End	Wed.	19
Lauderdale, at Bethel		23, 24
Meridian—South Side	Wed.	26
Wayne, at Spring Hill		29, 30
Porterville, at Porterville	Wed.	Oct. 3
Winchester, at Winchester		0, 7
Leaksville, at Breland's Chapel		13, 14
Wayneboro, at Wayneboro	Wed.	17
DeKalb, at New Hope		20, 21
North Kemper, at Melleu	Mon.	22
Enterprise, at Enterprise		27, 28
Pachuta, at DeSoto	Nov.	3, 4
Hinnsville, at Scooba		10, 11
Vimville, at Marion		17, 18
Mathersville, at Winfred		24, 25
Shubuta, at Shubuta	Mon.	26
Miudleton, at Manassa	Dec.	1, 2
Daleville, at ——		8, 9

G. A. GUICE, P. E.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

START right. In painting, the first or priming coat is important. It is the foundation. It is a mistake to think anything is good enough for it. If a mixture of Zinc, Barytes, etc., is used the paint will surely crack and peel.

The only safe paint for priming is Pure White Lead. It combines with the oil, forming a tough, elastic coat that penetrates and will adhere to the surface. The brands in the margin are genuine.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Money Is Made Operating Saw Mills on Southern Rivers!

BUT MALARIA, CHILLS AND FEVERS AND GENERAL BAD HEALTH AMONG THE WORKERS MUST BE OVERCOME, ESPECIALLY IN THE FALL MONTHS.

"I employed 100 hands on the Savannah River, and there was great loss of time on account of sickness. I procured Johnson's Chill and Fever Tonic, and put the men on it. In a short time everyone of the men were well, and reported for duty. Only once afterwards did we need a doctor, and that was to attend an injured man." J. B. LASSITER, Hardeeville, S. C.

Johnson's Chill and Fever Tonic Cures. Use No Other; It's All You Need.

A. B. GIRARDEAU, SOLE MANUFACTURER, SAVANNAH, GA

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct	6, 7
Sharon, at Sharon		13, 14
Canton		14, 15
First Church and Capitol Street		20, 21
Terry, at Byram		27, 28
Silver Creek	Nov.	3, 4
Lake City		4, 5
Vaughan's, at New Hope		10, 11
Benton, at Midway		11, 12
Tranquil		17, 18
Yazoo City		18, 19
Camden		24, 25
Fannin	Dec.	1, 2
Brandon station		2, 3
Brandon mission	Tues.	4
Steen's Creek		8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. H. HOLLOMAN, P. E

FOREST DIST.—FOURTH ROUND.

Mississonny Institute, at Pelahatchie, Tues. and Wed	Oct.	10 17
Hillsboro, at Hillsboro	Thurs.	18
Carthage, at Carthage	Sat and Sun	20, 21
Walnut Grove, at Scotland	Tues.	23
Nashoba, at Pine Grove	Thurs.	25
Indian Mission, at Tall Chulok	Sat and Sun	27, 28
Decatur, at ——	Tues.	30
Y. and Heidelberg, at Vossburg	Sat and Sun	Nov. 3, 4
Rose Hill, at Paulding	Sat. and Sun	10, 11
Montrose, at Montrose	Tues.	13
Raleigh, at Taylorsville	Sat. and Sun	17, 18
Trenton, at Trenton	Tues.	20
Shiloh, at Shiloh	Thurs.	22
N. and Hickory, at Newton	Sun. and Mon	25, 26
Chunkey, at Chunkey	Tues.	27
Lake, at Lawrence	Wed.	28
Morton, at Pelahatchie	Sun and Mon	Dec. 2, 3
Forest, at Forest	Sun and Mon	9 10

Registers and Records not presented at the third Quarterly Conference will be called for. The pastors will greatly oblige me by seeing that Ques. – is fully answered by the trustees, and that the committees appointed to inventory parsonage furniture, etc., present written reports. Let all co-operate to bring up full financial reports. Let there be no doleit Let every Sunday-school observe Missionary Rally Day And be sure to let the Twentieth Century Movement have full sway during this last quarter. On Thanksgiving Day remember our Orphans' Home.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	7:30 p. m.	Sept. 23
Felicity Street	11 a. m.	30
Werlein Mission	7:30 p. m.	30
Carrollton Avenue		Oct. 7
Louisiana Avenue		14
Dryades Street		21
Covington		28
Slidell		Nov. 4
Parker Memorial		11
Plaquemine		18
Rayne Memorial		25
White Castle		Dec. 2
Carondelet Street	11 a. m.	0
Burgundy Street	7:30 p. m.	9

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte and West Alexandria	Sept.	22, 23
Mellville, at Mellville		29, 30
Simsport, at Simsport	Oct.	1, 2
Olla and Pollock, at Summerville		5, 0
Jena, at French Fork		13, 14
Glenmora, at Camp Ground		20, 21
Boyce, at Boyce		23, 24
Columbia, at Boeuf River		28, 29
Natchitoches, at Natchitoches	Nov.	3, 4
Dry Creek		10, 11
Winfield, at Atlanta		15, 10
Montgomery, at Montgomery		17, 18
Pineville, at Nugent		24, 25
Bunkie	Dec.	1, 2
Alexandria		8, 9

J. D HARPER, P. E

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mooringsport	Sept	15, 16
North Bossier, at Emma		19
First Church, at 11 A M		20
Texas Avenue, at 8 P. M.		23
Benton, at Benton		27
Pleasant Hill, at Provencal		26
Logansport, at Logansport		29 30
Red River, at Campo Bello	Oct.	3
Caddo, at Greenwood		6 7
Wesley, at Campti		10
Florien, at Holly Grove		13 14
Coushatta, at Coushatta		20, 21
Grand Cane, at Grand Cane		24
Many, at Many		27, 28
Hamilton station	Nov.	3, 4
South Bossier, at Allentown		10, 11
Zwolle, at Zwolle		10, 11
Pelican, at Bethel		17, 18
Leesville		24 25
Mansfield	Dec	1

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Summerfield	Sept.	29, 30
Farmerville, at Marion	Oct.	6, 7
Downsville, at Downsville		8 9
Calhoun, at Indian Village		13, 14
Simsboro, at Salem		19
Gibsland, at Foster's Chapel		20, 21
Lauceville, at Pine Grove		27, 28
Vernon, at Wesley Chapel	Nov.	3, 4
Blenville, at Blenville		10, 11
Valley, at Pleasant Valley		17, 18
Minden		19
Haynesville		24
Homer, at Homer		24 25
Ruston	Dec.	1, 2
Gausville		7
Arcadia, at Arcadia		9 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. CREWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	Aug.	30
Baton Rouge—First Church	Sept.	2
Baton Rouge circuit		30-Sept. 2
Live Oak, at Palmetto		4, 5
Port Vincent, at Manrepas		7-9
Ponchatoula, at Springfield		10, 11
Franklinton, at Mt. Hermon		15, 16
Kentwood, at Tangipahoa		18, 19
St. Helena, at Day's Church		19, 20
Amite City		21-23
Wilson, at Pine Grove		28-30
Clinton	Oct.	2 3
Baker, at Brookstown		6
St. Francisville, at Tunica		6, 7
Bluff Creek Camp Meeting	Aug.	17-26

Let there be full written reports in answer to Ques. 13, 15 and 18. Wherever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank offering

F. S. PARKER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou, at Bethel	Sept.	1, 2
Prudhomme, at Long Point		8, 9
Plaquemine Brusle, at P. B.		15, 16
Crowley		22, 23
Lake Arthur		29, 30
Grand Cheniere	Oct.	6, 7
Lake Charles		13, 14
West Lake		20, 21

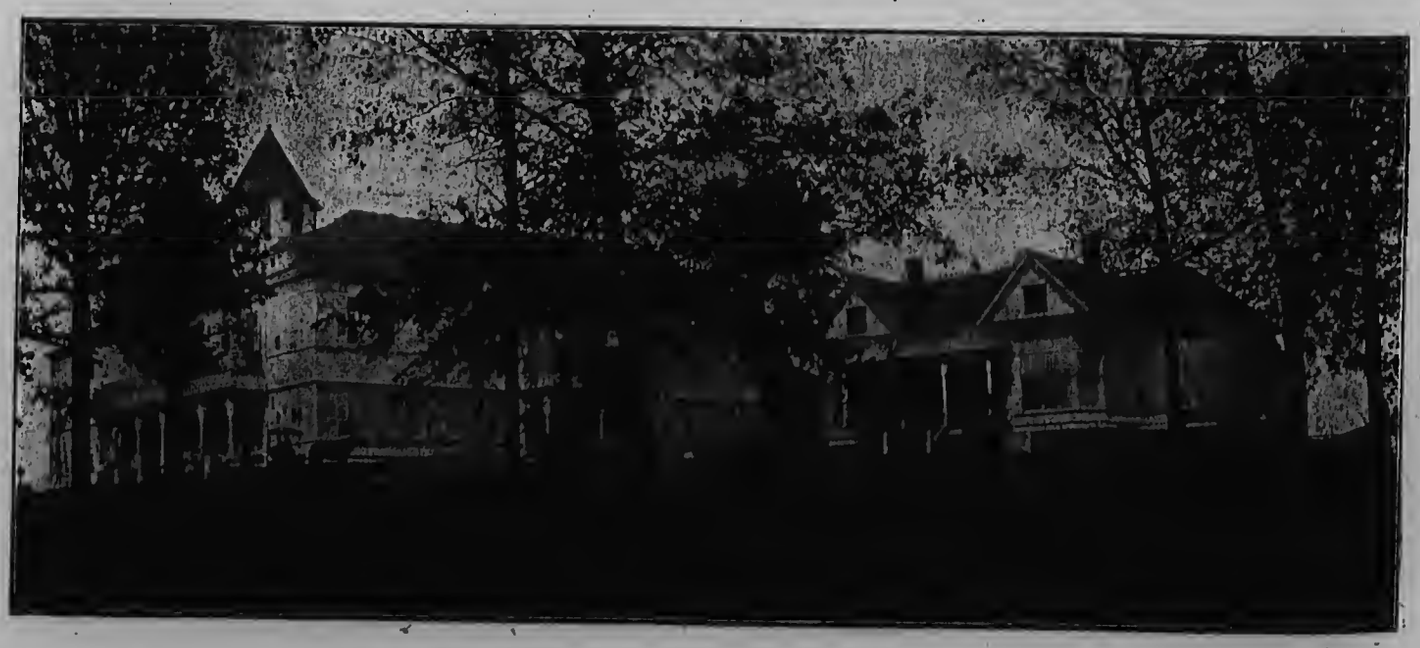
Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Waterproof, at Wesley	Sept.	1, 2
Bonita, at Jones		8, 9
Monroe		9, 10
Floyd, at Oak Grove		15, 16
Delhi		22, 23

J. M. HENRY, P. E.



BELHAVEN COLLEGE (For Young Ladies), JACKSON, MISS.

One of the most thoroughly equipped High Grade Schools in the South. Buildings new and modern, heated by steam and lighted with electricity. Bath rooms for hot and cold water on all floors. Beautiful campus of twelve acres of native forest trees. No school for girls in the South can show such a health record. During the past Winter, noted for epidemics of pneumonia, la grippe, measles and small-pox all over the State, there was not a single case of any of the above diseases or any serious case of sickness of any kind, in the college. The Faculty is composed of specialists in all departments. In Music, Elocution and Art the College offers exceptionally fine advantages. The authorities of the New England Conservatory of Music and Elocution say: "Of all our pupils from the South, those from Belhaven College stand out not only in the highest rank in their classes, but are regarded, without exception, as possessing those womanly traits of character and that degree of intellectual development which command instant respect and admiration." Next session begins October 1st, 1900. For our beautiful catalogue, address

L. T. FITZHUGH, A. M., President.

Christian Advocate.

VOL. 47.—NO. 39. NEW ORLEANS, THURSDAY, SEPTEMBER 27, 1900. WHOLE NO. 2301

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

TEMPTED AGAIN.

BY LEILA SOUTHARD FROST.

Tempted again! Is there no earthly height
The soul may reach above the realms of sin?
Beyond the mists which cloud the heavenly light,
And where temptation can not enter in?

Tempted again! Alas! how vain the thought
That mortal feet could tread a way so sure,
Where all the coming arts of evil wrought,
Fail in their power to charm with subtle lure.

Think not to tread a secret, chosen path,
And shut out sorrow, weakness, pain and sin;
Go face the tempter till he pales with wrath,
Seeing the victory that he may not win.

Tempted again! But, O how sweet the thought
Beyond thy strength temptations can not be;
He who was tempted knows how sin is wrought,
Beyond thy strength He will not suffer thee.

—New York Observer.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The President is again in Washington, but only for two or three days. While there are likely to be interesting developments in China at any time, it is officially stated that the President's return to Washington at this time was not caused by any information received from China. It is felt in official circles that the diplomacy connected with a settlement of the Chinese troubles will be as important and as far-reaching as any in which this government ever participated; that it involves the future of American influence in the far East, both commercially and religiously, and that great care will have to be exercised to head off the skillfully devised attempts that will be made to undermine and destroy our influence by those who are for the time our allies, but who have not ceased to be our strong commercial rivals. For those reasons an early settlement is not looked for. Each of the powers is likely to take time to consider well every move made both before and after the opening of negotiations with China. So far it is universally admitted that this government has succeeded in holding the most advantageous position, whether viewed from a military or diplomatic point of view. Its diplomatic attitude has been justified by events, and its army and navy officers have shown rare judgment in dealing with complicated situations, while its soldiers are almost the only ones that have not been charged with looting and other barbarous practices in China. In other words, the United States has lived up to the reputation it bears as a Christian nation.

This is Galveston Day in Washington, and nearly everybody is trying in some way to increase the relief fund. Present indications are that the money contributions of the national capital will exceed $10,000.

Dr. Wallace Radcliffe, who occupied his pulpit for the first time since his return from his vacation, Sunday, preached a most interesting sermon, in which he said: "We may congratulate each other upon the passing delights of the Summer. We forget sometimes that all things that pass are delights. The stormy winds fulfill His word. The clouds are His chariot. The pillar of darkness has within the glory of the Shekinah. Every day is a miracle of His goodness. Galveston from me would be an evil; from Him it is not an evil. Storm, destruction, pestilence, famine move in an all-comprehending, eternal purpose of love. It is much comfort that yonder disaster has summoned thoughtful sympathy the world over, millions of money, trainloads of clothing and provisions attesting so tenderly the kinship of humanity. The strike of the laboring man may be freighted with poverties and disappointments and disasters, but out of its noise and crash, out of the silence of its poverties and despairs, will emerge a wage condition better and more ennobling than the present, just as the present is better and higher than the old feudalism. We congratulate each other upon China. We may see the blessings as Isaiah saw them come trooping ages ago from the 'land of Simini.' The very conditions are a vindication of missions. I am, of course, not of those who heap the blame upon the church. We have a right to enter China with the gospel. It is not, as some contend, an intrusion upon a religion of a people. It can not be said that China has a religion. Three religions have successively entered and secured their influence. China is not, as is sometimes mistakenly supposed, wholly or exclusively Confucian. Christ has as much right there as any other teacher. His church is there by governmental permission, and its protection is assured by treaty rights. He is not there as a merchant, or a globe trotter, or a land grabber. But at the same time it is true that the very presence of Christianity is with attack and agitation. They that have turned the world upside down have come hither also; Christianity is revolutionary. It criticises principles, habits, purposes, and the whole life of man, and literature, and societies, and business, and government. The present conflict had to come. It is the impact of Christian upon heathen civilization. And the gospel is only a part of that civilization. The missionary is a revolutionist; so is the steam engine, and the telegraph, and the newspaper, and the schoolhouse, and the store, and the factory, and the laboratory. Already our Christian civilization has presented upon the stage of China the magnificent illustration of brotherhood, when, in the interests of humanity, the flags of Christendom allied, and their united arms burst open the gates of Pekin. Those gates will not be closed. Revolutions do not go backward. There is now an 'open door,' not for trade only, but for truth and grace and redeemed humanity. That door will not be shut. It is sealed back to the walls by the blood of martyrs."

It was officially announced this week that this government would accept no settlement from China that did not provide for the fullest protection, present and future, of Chinese Christians.

Washington, Sept. 19, 1900.

OUR CHOCTAWS.

To "the People Called Methodists" in the Bounds of the Mississippi Conference of the M. E. Church, South—

DEAR BRETHREN: During the year now rapidly drawing to a close God has greatly blessed our laborers and their labors among our Choctaws. Twenty-five have professed conversion and been received into our church this year. Two have died in the faith. Bro. Donnell is devoted to his work, and our Choctaw preachers, Rev. James Johnson, L. D., and the Rev. Simpson J. Tubby, have worked well. We need two new houses each, to serve the double purpose of church and school-house—neat, plain, comfortable, and comparatively inexpensive buildings. Our Choctaws are poor, very poor, but they will gladly contribute time and labor to help put up the buildings under the supervision of Bro. Douall, who is an experienced carpenter. We need some more lands. A very suitable tract has been bargained for in Neshoba county. One good brother has handed me $50 to help buy the land, but $450 more are needed.

I said we needed two new houses of worship—we need three; but the good people of Jasper county promise to provide that and the land whereon it is to be built. We want Cammack Church and School-house, on Cushtusa Creek, in Neshoba county, completed as speedily as possible.

Miss Florence Kern, of Natchez, a graduate of Whitworth College, with nine years' experience as a teacher and eleven years' experience as a Christian and a member of our church, feels called of God to devote herself to missionary work among the Choctaws, and desires to begin the labor of love Oct. 1. She is capable and well qualified by native and acquired talents and the grace of God to be very useful and successful in this promising missionary field.

Bro. A. D. Miller, Larmon, Miss., is the financial agent of the mission. The few responses to his appeals this year have discouraged him somewhat, but disappointed him more. Let him be made to rejoice by your prompt, numerous and liberal contributions to this holy cause.

The American Bible Society has recently made us a grant of about fifty copies of the New Testament and some of the books of the Old Testament in the Choctaw dialect. Dr. W. R. Lambuth has given us twenty copies of the Discipline, with which are bound hymns in Choctaw. The scarcity of these books make these donations especially grateful. The Lord bless the donors.

Please send your contributions to the Rev. A. D. Miller, Larmon, Miss., or to Rev. W. P. Donnell, Toles, Miss., or to the undersigned.

T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

Forest, Miss., Sept. 19, 1900.

AN ERROR CORRECTED.

MR. EDITOR: At the request of Chancellor J. H. Kirkland, of the Vanderbilt University, I want to make a correction through your paper. Some time in May, I wrote the secretary of the faculty of Vanderbilt University, enclosing the following letter from Dr. A. H. Tolman, dean of the faculty of the University of Chicago:

The University of Chicago,
Office of the Dean of the Senior Colleges.
Chicago, April 23, 1900.

President J. W. Beeson, Meridian, Miss.—

DEAR SIR: Your letter of the eighteenth to the Recorder has been handed to me in order that I may answer one of the points concerned. I enclose blank for advanced standing. Please have Miss ——— fill this out in full and return to me. There will be no doubt about receiving her without examination and with some advanced standing. Several of your graduates have entered here with some advanced standing, passing through my hands, and my memory is that the whole of them have been a credit to the work of your institution. It would be well for Miss ——— also to send catalog of the institution of the date of her graduation.

Hoping to hear from you soon,
I am, A. H. TOLMAN, Dean.

In my letter I asked that Vanderbilt accord us the same privilege that was given us by the University of Chicago, and the following is an extract, or extracts, from the reply received from the secretary of Vanderbilt:

Vanderbilt University, Chancellor's Office,
Nashville, Tenn., May 9, 1900.

Mr. J. W. Beeson, President, East Mississippi Female College, Meridian, Miss.—

DEAR SIR: I am very glad to hear from you concerning the matter of the entrance of your students into Vanderbilt. I have heard your institution favorably spoken of in many quarters, and in particular by our Prof. Daniels, who has spoken highly of you personally and of your work. The faculty seem to be well selected, and one with which you ought to do good work.

We would be very much pleased to consider the application of any of your young lady students for admission. We decide the application for admission to advanced standing on the merit of the individual cases. This, I think, is the same method of advanced standing employed by Chicago and other large universities of our country.

Yours respectfully,
F. W. MOORE.

This letter I construed to mean that Vanderbilt would admit our students on the merit of the individual cases in the same manner in which our students have been admitted into the University of Chicago with advanced standing. I thought it was a natural and legitimate inference or meaning of the letter, in view of the fact that I had enclosed a copy of the letter from the University of Chicago when I wrote the letter. Chancellor Kirkland writes me that his attention was called to the matter by other parties, and that I was in error in my conclusion.

I wish to leave out of all my advertisements any reference to admission to Vanderbilt University, and to beg pardon for my erroneous conclusion.

I wish to say, however, that our students will still be admitted to Wellesley on certificate from this institution without examination, and are also admitted to the University of Chicago as heretofore with advanced standing without examination, as can be attested by the letters published above.

Yours truly, J. W. BEESON,
Pres. East Mississippi Female College.

THE JUG TRADE.

"We had quite a number of emotions," as Aunt Samantha would say, when we read the letter from Bishop Galloway, in a recent issue of the ADVOCATE, telling how a New York dealer in "liquid fire" had had the temerity to make him a "special offer;" but the number and variety of our emotions increased when, a few days later, we received in our own family a similar offer from a firm nearer home. After taking "a walk in the garden to let our collar down," as Bill Arp has it, we decided to take the advice of Bro. J. W. Chambers, and "chunk the devil with Scripture." Using the "order sheet" the gentleman so kindly enclosed, we wrote in the space left for "remarks" the quotation from Habakkuk ii, 15: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and maketh him drunken also, that thou mayest look on his nakedness." This we enclosed in the "self-addressed envelope," and dropped it in the postoffice with a prayer that God would open his blinded eyes ere this woe should be his everlasting doom.

This same "jug trade" is a serious problem. Ruston has long since voted out the open saloon, as has many another town, when, lo! our depot and express office takes its place, and the devil's work goes on unhindered in spite of the wishes of our best citizens. Our State Chautauqua and Industrial College are both located here, and in advertising the same we take great pride in saying, "Strong prohibition sentiment prevails." But when visitors, pupils, and jugs are all unloaded from the same train, I guess they—the visitors and pupils—have a number of conflicting emotions, especially if they thought that clause in our ADVOCATE meant what it said. What are we going to do about it?

Now, Mr. Editor, if you, or "Gilderoy," or "Rex," or any of the other smart brethren or sisters, can tell us how this "lion" may be "bearded in his den," we shall be under many obligations. We are ready to "tackle him" if we only knew how to begin.

MRS. ALICE CARY MCKINNEY.

Ruston, La., Sept. 15, 1900.

A REPLY TO REV. H. S. JOHNS.

MR. EDITOR: In your issue, of Sept. 6, occurs an article from the pen of the Rev. Mr. H. S. Johns, of Montgomery, La., headed "Baptist Bluff." He appends the request that all Methodist papers copy the article. I trust your sense of fairness will dispose you to permit me to remind your readers that I have challenged Mr. Johns (had done so some weeks before he wrote above article) to secure a representative man, to meet a like man on the Baptist side, in a fair, open, amicable and exhaustive discussion (oral) of the "baptizo" matter; and he has never given assurance of his willingness to do so beyond stating that "probably," etc., it could be arranged. Of course, there is nothing binding Mr. Johns to such a discussion. He might consider it inexpedient to enter into such a procedure, and I do not blame him for exercising his liberty in the premises, but I do think his posing as having "bluffed" the Baptists is altogether inconsistent and ungracious under the existing circumstances.

I respectfully request that you publish this fact, and ask all Methodist papers to copy.

Truly yours, A. L. JOHNSTON.

Alexandria, La., Sept. 20, 1900.

The 20th Century Movement.

Mississippi Conference Notes on Twentieth Century Thank-Offering.

BY HENRY G. HAWKINS,
Conference Secretary of Education.

Rev. J. H. Foreman, of Rose Hill, was the first to send in the September report. As only one dollar had been added since the August report was made, he wrote: "My first impression was not to make any report at all for this month, but after reading your article in the ADVOCATE, I decided to make report anyway." Good!

Let all understand that the form for each succeeding month is to be filled out just as if none had been made before. Let each report give the "total amount from beginning of movement up to date;" not simply the amount raised during the month. Under heading, "Subscribed," write the total of cash and subscriptions, because, if a person pays the money at once, he is to be considered as a subscriber, though the amount opposite his name is to be marked "Paid" in the Roll Book. In other words, the first item in every report is "the total of everything from beginning of movement to date," and by this first item, under "Paid," is to be written that part of the total which has been collected or paid.

The Rally Day, to be held the third Sunday of October, or as near thereto as practicable, may be used to add to the Twentieth Century Fund of a charge. All Sunday-schools should be preparing to hold these exercises. Specific directions concerning this day have not been lodged in the Book of Discipline, as is the case with Children's Day, but pastors are finding it just as helpful. Programs are sent free. Apply to Walter R. Lambuth, Nashville, Tenn.

A card from Bro. B. S. Rayner, of Lumberton, gives the news that at Poplarville $81.50, and at Lumberton $336.50, have recently been raised on the Twentieth Century Fund. Let other lumber towns be heard from. Let the pastors thereof get Bishop Galloway, or some good substitute, to represent the cause; but, if that can not be, then let the pastors themselves represent the cause at once, and take the collection. At least, give the membership and people everywhere a good chance to give. The time is short. "The gift of a new century is about to be placed in our hands. Let there be a far-reaching advance."

The September report of Rev. M. L. White, pastor of Carthage charge, shows $12.95 raised since the August report. Rev. D. Scarborough writes concerning the report of the Forest charge, "I will try to swell this amount." Good!

Up to this writing no report has been received from some of the foremost pastors. We trust that it is not because they are careless concerning this interest. If so, we trust that they will decide and act as the indifferent judge did in the case of the importunate woman.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf...Mrs. J. F. Evans...Enpora, Miss
Miss. Conf....Mrs. E. D. Jones...Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

The following communications from the Auxiliaries will be read with interest by sister societies. The special object of our column is to offer a medium of exchange for news from the workers. We hail the receipt of these items as the beginning of work which we hope will bring the Auxiliaries in touch with each other during the long months between annual meetings. We repeat our urgent invitation for postal cards from every society, quarterly at least.

MRS. T. P. FULLILOVE.

Shreveport, La.

DEAR SISTER FULLILOVE: Our hearts are filled with sadness at the death of our dear corresponding secretary. I seem to hear her sweet voice yet on the Conference floor as she said: "I thank God that I did have faith to make the pledge; faith in you that you would do your part, and in him that he will quicken and inspire us to do more than ever before."

Our society is not dead. At the District Conference, Bro. Tucker gave us a fine address on missions, and Dr. LaPrade on Century Fund. We were encouraged and our hearts touched. Our pastor paid a beautiful tribute to dear Helen Johnston. We must go on with seed-sowing, for soon the King will gather in the harvest. Pray for us.

Yours in the work,

MRS. EMMA FOSTER.

Opelousas, La.

DEAR SISTER: I have nothing of much importance to report, but want you to know that our society is still alive. We meet regularly; attendance very good. Hope to get a liberal sum when Twentieth Century collection is taken. Membership diminished by removals.

Yours in the work,

MRS. WALTER SMITH,
Cor. Sec.

Crowley, La., Sept. 4, 1900.

The Shreveport Auxiliary of W. F. M. S. at the September meeting passed the following resolutions of respect to the memory of Mrs. J. F. Foster, requesting a notice of same in the city papers and in the missionary column of the NEW ORLEANS CHRISTIAN ADVOCATE:

Whereas, Our Father has called from our midst our beloved coworker, Mrs. Foster; therefore, be it

Resolved, That we shall ever cherish with affection the recollection of her untiring services in missionary work from her early girlhood to the last hour of her young life.

Resolved, That her wonderful success as lady manager of the juvenile society, and her zealous work in the adult society, fitted her for the higher and more difficult office of State corresponding secretary.

Resolved, That she lived for a purpose, and the world is better for her having lived. She died, leaving a memory laden with the perfume of a noble, young womanhood.

Resolved, That the grief and tenderness and shadow of the tomb are over and around us, and we stand perplexed before this strange dispensation of Providence, but we bow in submission to his will.

MRS. J. S. YOUNG,
Chair'n Shreveport Aux.

Is a College Education Good for a Business Man?

Harvey E. Fiske, the banker, in an article in The Outlook on "The Value of a College Education to a Business Man," says:

"I am a great believer in laying deep, broad, substantial foundations for all undertakings in life. . . . If a boy intends to become something more than an under-clerk or a small tradesman, he will need the best preliminary education that his parents can afford to give him.

"In the early stages of his career in business a young man will not appreciate what he has missed by not going to college. Assuming that he entered an office or a store at seventeen, and that his friend entered college at the same age, he will feel at twenty-one greatly the superior of his friend in business ability. But five or ten years later the one who had the college training will probably be found to be working more easily, with greater confidence, and with exactly as much success as the friend who had four years the start—if not greater. A college education will strengthen all your faculties, and, rightly used, will be a blessing all through life."

Items from the Field.

REVIVAL AT COURTLAND, MISS.

We have jnst closed a fine revival at Conrtland. Rev. W. L. Graves did the preaching for eleven days. The church was very mnch revived. Some conversions and additions to onr church. We have closed all of our meetings on this charge for 1900. Have had thirty additions to our church. The collections ordered by the Conference are well in hand.

O. L. SAVAGE, P. C.

Sept. 13, 1900.

GULFPORT, MISS.

Please announce in the ADVOCATE that we are now holding services in our lovely new church—one of the handsomest in our Conference. This has been a year of marvelous success in every respect. Eighty accessions to the church to date, and we are expecting many more before the close of the year. The Home Mission Society has just bought and paid for a very handsome organ for the church. We shall claim the Annual Conference in 1901, and also the snb-episcopal residence in the near future. We have also Epworth League and W. F. M. S.

J. S. PARKER, P. C.

Sept. 20, 1900.

MARIETTA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

I have just closed a glorious revival at Palestine. There were 25, or more, conversions; 10 accessions to the church, many reclaimed, and the whole church has been revived and inspired with fresh courage. The prospect for a good financial report is bright. We have also had good meetings at Hodge's Chapel and Wheeler's, with good results. Twenty-five converts and 20 accessions.

The carpenters are now putting up our large new church at Wheeler's. Four more meetings are yet to be held. Have had no ministerial aid; but the Lord and his people have helped.

H. C. PARROTT, P. C.

Sept. 17, 1900.

REVIVAL AT TYLERTOWN, MISS.

On the seventh we began revival meetings here in Tylertown. Bro. T. J. Norsworthy preached morning and night. Bros. I. L. Peebles and W. M. Williams were also with us. Bro. Peebles gave us two sermons, and Bro. Williams one. Great power attended the preaching throughout the meetings. I know of no minister who preaches with more earnestness than does Bro. Norsworthy. He has done us noble service, and any preacher who wants a revival in his church will do well to secure his assistance.

I am not able to say how many were converted, but I do know that very near all that attended the meeting were greatly blessed. May God bless these noble men for the good they have done us!

B. H. RAWLS, P. C.

Tylertown, Miss., Sept. 17, 1900.

REVIVALS ON THE EBENEZER CIRCUIT.

We have held four meetings up to date on the Ebenezer circuit. At Center Point we had a good meeting, with six additions. The meeting at Liberty Chapel resulted in the church being revived, with three added to her membership. At Bethany we were kindly assisted by Rev. W. J. O'Bryant, who did earnest and faithful preaching, which was much enjoyed. We had a profitable meeting, and much good was done; three joined our church. Bro. O'Bryant is an ex-pastor here, and his presence and association was a source of much pleasure to his old friends and the pastor. We began the first Sunday in September at Ebenezer. Rev. Luther A. McKeown did the preaching from Monday night to the close of the meeting, Friday night. We had a real good revival in the church, with fourteen additions. Bro. McKeown is a good, earnest laborer in the vineyard of the Lord—a man of rare gifts in preaching and revival work. He did us much good here, and rightly won a warm place in the hearts of our people, and they would hail in gladness his return on a like mission. We were hindered by sickness last month, and have two meetings yet to hold. Pray for us.

H. M. YOUNG, Pastor.

Ebenezer, Miss., Sept. 14, 1900.

REPORT FROM SLATE SPRINGS CHARGE.

I have just finished a six weeks' siege of revival work. The charge is much improved, spiritually. Quite a number of backsliders have been reclaimed. Several received by profession and baptism, a number of infants baptized, and the head, heart and hands of the preacher in charge filled to overflowing. I have preached twice a day most of the time. Bro. J. H. Holland, a superannuate from Gulfport, Mississippi Conference, was with me (to my great joy) one week. May God preserve and sustain the dear brother! Have been well during the year to date. I visited Bro. Mack L. Ward yesterday; late of the Quincy charge. He certainly has been sorely afflicted this year; but the refiner's fire is doing a great work in him by God's grace. God bless Bro. S. B. Myers for the very substantial assistance given Bro. Ward in the hour of his greatest need.

I am pressing all collections privately, personally and by committees. I do not take any collections publicly. I also put considerable stress on having the heart warmed and filled with divine love. The purse strings, then, are sure to be unloosed. I feel there is an upward tendency in the church in this section.

W. B. PINSON, M. D.

Slate Springs, Miss., Sept. 12, 1900.

REPORT FROM THE WEST CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

On the West circuit we have five appointments; have held meetings at four of them. I was assisted, first, by Rev. D. C. Foust at Hebron, later by W. G. Harbin, and at the last by the presiding elder, J. H. Mitchell. The preaching was effective. Eleven accessions.

At Midway, the first Sunday night in August, the meeting was begun by Bro. Mitchell, the presiding elder. He was happy in the selection of his subject, and in the treatment of the same, giving the meeting a good start. From that time until the following Saturday, W. G. Harbin did the preaching. Church was revived. Twenty-five additions.

Our third and fourth meetings at West and Bowling Green were conducted by W. D. Bass and his brother, who led the singing. These meetings were successes, resulting in 44 additions to our church and four candidates for membership in other churches.

Bro. Bass is good and efficient help. No one wishing help from the ranks of the evangelists need fear being served with a "milk-and-water" gospel. His preaching is good and sound. His methods are common sense and scriptural. He depends upon the Holy Spirit and the Word to do the work.

R. A. ELLIS.

Sept. 18, 1900.

REVIVAL MEETINGS.

I closed my meeting at Pleasant Valley, four miles west of Guntown, Friday night, the seventh. Rev. H. P. Crowe was with us from Monday morning, and preached with great power. Bro. Crowe, when only a boy preacher, served the Guntown charge, and after an absence of nine years the people who loved him so much when a boy preacher flocked to hear him by the hundreds. The Lord was with us in great power. Seventeen were added to the church, and the community was greatly strengthened by Bro. Crowe's preaching.

The last meeting on my charge was held at Saltillo, which closed this week. Saltillo has been cursed with blind tigers for two or three years, but a week or ten days prior to the meeting the citizens rose in their might and said the blind tigers must go, and they went. Saltillo is now free from blind tigers.

Our church was greatly strengthened at that place. With the exception of one sermon from Rev. W. D. Burroughs, the writer did the preaching. We had one addition to our church. I leave the work this week, and Bro. Burroughs takes charge again. He is improving in health, and hopes soon to be fully recovered. He is serving a good people, and is in great favor with his people.

ROBT. A. CLARK.

Guntown, Miss., Sept. 13, 1900.

REVIVALS ON THE NORTH KEMPER CIRCUIT.

We closed a five days' meeting at Union Ridge, Thursday, the thirteenth. The pastor had no ministerial help. At the close of the altar service, Monday, while a brother was leading in prayer, the Holy Ghost fell upon the people. In less than a minute the people were on their feet, men falling into each other's arms, weeping, laughing, and shouting for joy. For thirty minutes billows of glory seemed to roll over the people.

Bro. J. M. Morse, while visiting the old home at Spring Hill, preached several sermons in our meeting there.

Bro. John D. Crymes was mightily used of God at Mt. Pleasant, preaching with the Holy Ghost upon him.

Bro. P. H. Howse did noble service at Hopewell, the last service reminding one of Pentecost.

The other meetings were held by the pastor unassisted. There were large congregations throughout the season. Good order and good interest were manifest.

Quite a number have been reclaimed, converted, and a few strong characters entirely sanctified. Very few members have been received. The revival was in the church. We are holding Church Conferences, preaching on the General Rules, and taking subscriptions for the parsonage, mission and Twentieth Century Fund.

ROBERT L. PHILLIPS.

Peden, Miss., Sept. 15, 1900.

REPORT FROM THE RALEIGH CIRCUIT.

We have just finished our protracted meetings on this, the Raleigh circuit, Forest district, Mississippi Conference, and send you our statistics.

1. At Raleigh. Help—Rev. D. C. Langford. Preaching, fine; church helped; several conversions and one accession.

2. At Trinity. Help—Rev. R. A. Sibley, Sr. Many conversions and 12 accessions.

3. Bay Springs. Help—Rev. B. F. Lewis. Church greatly advanced; some conversions; 3 sanctified, 5 accessions.

4. At Cedar Grove. No advance.

5. At Pleasant Hill. Help—Pastor and assistant pastor. Twenty conversions, 15 accessions.

6. Mineral Springs. Help—Pastor and assistant pastor. Thirty conversions and 22 accessions.

7. Taylorsville. Help—Pastor and assistant. Church organized with 13 members.

8. Fair Mount. Help—Assistant pastor. Good meeting; 10 accessions.

We have had a good year. Seventy-six accessions since Conference—more to follow; 20 infants baptized; 60 per cent. of Conference collections in hand (cash); two churches organized, and hope to report two new buildings by Conference. We expect to make a good showing at Conference.

R. S. GALE, P. C.,
J. C. WILLIAMS, Ass't P. C.

REPORT FROM LANESVILLE (LA.) CHARGE.

It is with profound gratitude to God that I approach the close of my fourth Conference year on the Lanesville circuit. Many and varied have been our joys and sorrows during these four years; many and varied the causes for rejoicing in the dispensation of the gospel. When we came here the work was in some measure a new one and, consequently, undeveloped; but, in the providence of God, it has been our privilege to witness such growth and expansion that now the work, with slight additions, has been divided into two. Sickness and the monster, Death, have besieged us all along; our hardships and trials have been many, but we rejoice that through it all we have been honored of the Lord in being used by him as a humble instrument to spread his kingdom in these parts and lead hundreds of souls into the light of life.

During this Conference year we have at three of our four appointments had most successful meetings, with more to follow. The Spirit was present in power and demonstration in the conversion of thirty-five, many of whom are the brightest characters in our charge. The number of accessions for the year is thirty-eight. Surely this work bids fair to become a strong factor in this part of the Master's vineyard.

The cotton crop has by no means been marketed, but our Conference collections are two-thirds provided for already, and we have no expectation but that our report at Conference will measure up to the assessment.

During the year I was ably assisted by Bros. Purcell, Smith, and Phipps. One of the most gracious experiences of the year was with Bro. Purcell at his Concord Camp Meeting, on the North Bossier circuit, where, with other brethren, we helped to bring fifty souls into the acceptance of Christ as their Savior, and twenty others into the glorious realization of that perfect love.

August 20 wife and I were suddenly called upon to surrender our precious baby, which, since its birth, April 3, had been the embodiment of health, beauty, and innocence. This is the third sacrifice of our own flesh and blood that we have been called upon to make during our stay at Lanesville; and while the pangs grow keener, we feel that the power of God grows stronger. Our trust is in him, and him only.

We are looking forward with joy and hope to the closing of our fourth and last year here as our best. The people have all been kind, and many of them have bravely supported us in our days of gloom and misfortune. May the choicest of blessings rest upon them and all the people of our Conference!

C. F. STAPLES.

Lanesville, La., Sept. 17, 1900.

AROUND AND ABOUT.

On the morning of Aug. 30 we left home for a trip through Marion and Pike counties to meet engagements to hold revival meetings. Our first engagement being on the Columbia charge, we went via the city of that name, and had the honor of riding on the first train which ever ran into that splendid little town. Upon our arrival we found Pastor Williams (and everyone else who was aware of the coming of the train), I started to say at the depot, but will have to modify that statement by saying where, or near where, the depot will soon be erected. Our trip was attended with many humorous incidents, not experienced on older and better equipped roads. Ever and anon along the route we would encounter two or three flat cars on the main line left there by the construction train, which we would hitch on to and carry along with us until we could find a side track into which to place them. It was amusing to see the crowds of people congregated along the line to see the first train run through their country. You could tell by the way that the sheep and cattle went galloping off in an opposite direction from the train that they too realized that something new was on foot.

But, Mr. Editor, you can imagine our feelings when, as the train stopped, we put our heads out of the window of the car, and saw one of the train men letting down the bars. There was a smile upon every face as soon as the cause of the delay became generally known. However, we reached Columbia safe and sound, to find the citizens of that bustling little city jubilant over the completion of the road. The next morning, in company with Pastor Williams, we started for Hopewell, where we were to hold our first meeting on this trip.

Beginning at 11 o'clock, on Saturday, Sept. 1, we continued until the following Wednesday afternoon. Out of an appointment regarded by some as a hopeless opportunity Bro. Williams has developed a strong and promising congregation. The Holy Spirit was with us from the beginning, and a wonderful meeting was the result. No effort to ascertain the number of conversions was made. On the last day of the meeting thirty-eight persons were received into the church by the pastor. It was indeed a touching sight to me to see nearly a whole family brought into the church at once. All of these were received on profession of faith. Bro. Williams baptized about fifteen. The reception of these persons constituted one of the most solemn services I ever witnessed. Bro. Williams' address to the applicants for church membership was fine indeed. Not one of that class can ever in after years say that they did not fully understand what they were doing when they assumed the sacred vows of the church of God. Pastor Williams has his work well in hand, and enjoys the unbounded love and confidence of the people among whom he labors. He is also sustaining well his reputation for being able to stand more "pounding" than almost anybody. While being entertained at the parsonage at Columbia, we heard a muttering of voices, and on looking out to ascertain its meaning we saw arms filled with bundles and hands with buckets, etc., which were soon deposited on and around a table in the parlor, as tokens of the love and appreciation of the people for their pastor and his family. On the last day of the meeting at Hopewell, as this man of God was hitching "Mack" to the buggy to return to his home, I observed that the spirit of "pounding" had taken hold of the people there, too. Jars, bundles, chickens, barrels of corn were brought in such number that the parson had absolutely to engage the services of a wagon to assist in handling the "pounds!"

After many hearty handshakes, and earnest "God-bless-you's," we left this kind and appreciative people for Tylertown, our next appointment. On entering the town we saw that the indefatigable Rawls was superintending with his characteristic zeal the stretching of our tent, which we had shipped a few days ahead. On Friday night, Sept. 7, we began preaching in the tent. Though hindered considerably by wind and rain, the meeting was a decided success. While the meeting here did not result in a great ingathering, a deep work of grace in the church was wrought. A great many professed conversion, a number claimed to have been reclaimed from a backslidden state, and still others testify that they have been helped to a higher and sweeter Christian experience. Pastor Rawls was hindered considerably by sickness in his family, but stood by us faithfully. Rawls, too, has developed some power of endurance along the "pounding" line, his good people having tested him to the extent of about $25 worth during our meeting there. We have found the people eager for the Word of Life, and we rejoice that the Word has lost none of its old-time power to save.

We are at home now for a little rest.

T. J. NORSWORTHY.

Bay St. Louis, Miss., Sept. 17, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

We feel that our church has lost a faithful member, and our Home Mission Society a zealous friend, by the death of Mrs. Linna Parker, our first Conference secretary. Lovely in person and character we shall miss from our midst her sweet presence and Christian influence, realizing that earth is poorer, but heaven richer, by her going. We know that our loss is her eternal gain, but our hearts ache and our tears fall as one by one these dear friends leave us. We realize that the present only is ours; that, like the waves upon the seashore, we come and go, and that very soon our accustomed places shall know us no more. How wise, then, to redeem the time!—to strive for that "better part" which shall not be taken from us! Each one has a special work to do, and no one, in this life, can escape personal responsibility or delegate to another the performance of a duty designed for himself.

Ruskin says: "No one of my fellows can do that special work for me which I have come into this world to do: he may do a higher work, a greater work, but he can not do my work. I may do little or I may do much; that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am and more truly glorify his name."

What are we doing, not collectively, but as individuals, personally responsible to God for the use of time and talents? We know the time is short—even threescore years and ten; but we may be here to-day and gone to-morrow. Shall we not be more in earnest when we pray, "Thy kingdom come"? Shall we ask the Lord of the harvest to send forth "more laborers," and neglect the "harvest fields" about our very doors?

We believe in foreign missions and love to think of the glorious gospel of salvation being spread among the nations of the earth; but we also believe in home missions: the two are so united in the great work of bringing the world to Christ that one is only the natural outcome of the other. But "what doth it profit, my brethren, though a man say he hath faith, and have not works?" "If a brother or sister be naked and destitute of daily food, and you say, 'Depart in peace, be warmed and filled;' notwithstanding ye give them not those things needful for the body, what doth it profit?"

We must prove our faith by our works. We recognize that there is strength in organization; consequently Christians of different denominations have united themselves into various societies, each having for its object some special plan in this great work of bringing the glad tidings of salvation to all people.

Our Home Mission Society has grown out of the great need of the church for its special work, and God's blessing has rested upon it from the beginning. Its scope is broad enough for each one of us to bear a part, and its object worthy enough for each one to desire to do so.

Art. 2 of the Constitution reads: "The object of this society is to enlist and organize Christian women and children in securing homes for itinerant preachers, in providing religious instruction for the neglected and destitute, and in otherwise aiding the cause of Christ." If we believe the cause to be worthy, shall we not prove our faith by going to work? What are we doing in the Opelousas district, as members of this society, for the various departments of our work? Our mission schools, Twentieth Century Offering, department of supplies, circulation of Our Homes, reading course, systematic giving, etc. Your secretaries can not even hear from the Auxiliaries whether they are living or dead.

Dear friends, let us not be "weary in well doing," for "in due season we shall reap if we faint not." Please send reports. Let us keep in touch one with the other. Let each member of every Auxiliary in the district (not only in this, but in others as well) determine to be responsible for some one thing connected with the work of her society. For instance, one may take an interest in the circulation of Our Homes, another in placing names on the Baby Roll, some other in sending off boxes of supplies or collecting money for our mission schools, and last, but not least, seeing to it that her district secretary gets a report every quarter of everything done during the quarter. Our fiscal year begins March 1, so that reports should be sent from the Auxiliaries to the district secretaries as follows: March, June, September and December.

Opportunities for work are God-given, and every passing moment is laden with their neglect or improvement. Let not the "barren fig tree" be typical of our lives, but let us, in the strength of our God, exemplify in our daily walk the teachings of him we profess to follow. If the door is closed to active work by affliction, we can pray for those who are bearing the "heat and burden of the day." "Call upon me, and I will answer," saith the Lord. If our purse is scanty and opportunity narrow, we can offer our "cup of cold water," our love and sympathy and ourselves to service. "The servant is not greater than his Lord." O friends, there are suffering hearts to comfort, hungry souls to feed, young minds to educate, and erring ones to rescue. "Why stand we here all the day idle?" "The night cometh when no man can work."

ELIZABETH R. KENNEDY.

Lafayette, La.

Correspondence.

REV. J. C. MIMMS AT HOME AGAIN.

MR. EDITOR: I have just returned from an eight months' trip through Egypt, Turkey, Syria, Palestine, Greece and countries of Europe. My health was perfect, and the journey was beneficial to me in every sense. I return to my "loved employ" with renewed energy, and strong determination to vigorously prosecute the work of the ministry. I love my calling, and count it a joy to have an humble place in the ranks of itinerant Methodist preachers. Bro. Campbell, who has been filling my place, is in high favor with the people, and has done work well. He has just closed a fine meeting at Shelby; added fifteen to the church.

Success to the ADVOCATE.

Your brother in Christ,

J. C. MIMMS.

Shelby, Miss. Sept. 17, 1900.

LET THE FIRST BE FIRST.

The soul of man is so made that it can not be satisfied with anything lower than the highest, or less than the best. The soul may be drugged with false pleasures; it may be fascinated with the colors and reflections in the bubbles of the world. But it will waken. It will come to itself. And when that has once been done, it will never sleep again. There will be no anodyne for the worm in hell.—Central Advocate.

W. F. M. S.

Our branch of the Woman's Foreign Missionary Society has lost a member, than whom no one exerted a greater influence for good. Mrs. Ellen K. Burrnss, widow of onr beloved Bishop Linns Parker, died Sept. 3, 1900.

For years the presiding officer of this Anxiliary and nntil failing health prevented active service in the Master's vineyard, we shall miss her sweet connsel and gentle, winning manner in onr meetings. Always keenly alive to its best interests and the furtherance of the great cause of foreign missions, she inspired each one with increased zeal and devotion.

For years we have snpported in China a Bible woman, Nelly Parker, who is proving a faithful worker among her conntry women, and is thns perpetuating in a foreign land the name of our beloved friend, while the memory of her godly life will be enshrined within onr hearts for many years to come.

Mrs. Parker was known and loved by our entire church in New Orleans, where the greater part of her life was spent, having come to onr city as a bride in 1858. 'Annt Nelly," as she was lovingly called by the children and young people of the church, has gone before into the land of light, there to await the coming of her devoted sons and loving friends. A woman of strong convictionr, yet gentle in the expression of her opinions, her influence was felt by all who came in contact with her. A life well spent as an affectionate daughter, a devoted wife, a loving, careful mother, a kind and sympathetic friend, has passed away—gone from death into life in the presence of our Redeemer.

Oh, the bliss of life eternal,
Oh, the long nnbroken rest,
In the golden fields of pleasure,
In the mansions of the blest;
But to see onr dear Redeemer,
And before his feet to fall,
There to hear his blessed welcome,
Will be sweeter fer than all.

While, as a society, we monrn the death of this noble woman, we know that after years of suffering and darkness, patiently borne, she has passed into the snnlight of heaven, and the release of her spirit was a triumph over death. "May each one of us join her in the land where there is no more parting!"

To her bereaved sons, we wonld tender our sincere sympathy.

MRS. PHILIP WERLEIN,
MRS. W. H. LAPRADE,
MRS. S. A. MONTGOMERY,
For W. F. M. Society.

OBITUARIES.

RESOLUTIONS.

COCHRAN—Whereas, In the provldence of Almighty God the earthly labors and career of onr Bro. C. C. COCHRAN has come to an end, and we feel so deeply the absence of Bro. Cochran; therefore be it

Resolved, That while we deeply feel the loss and realize the absence so sensibly, yet we hnmbly bow to the will of God and offer him hnmble thanks for allowing ns the fellowship of Bro. Cochran.

Resolved, We extend to the bereaved widow and family onr sincere sympathy, and pray God's blessings upon and with them.

Resolved, That a copy of these resolutions be spread on our Quarterly Conference Minntes, and offered the county papers and N. O. ADVOCATE for publication.

W. H. ADAMS,
S. E. MOSS.
W. C. BUCK, Sec.,
Committee.

SLOCUM—Resolutions adopted Sunday, Jnly 15, 1900:

Whereas, It has pleased our Heavenly Father to take unto himself onr lamented sister, Mrs. ETTA SLOCUM; therefore, be it

Resolved, By the Methodist Snnday-school of Bunkie, La., of which she was a member, that we hereby express our nnfeigned sorrow; bnt we recognize the wisdom of God to be superior to our wishes, and with snbmission we say, "Thy will be done."

Resolved, That to the bereaved family we extend our heart-felt sympathy, and pray God to comfort their wonnded hearts and guide them to the place of glad reunion.

Resolved, That a copy of these resolutions be sent to the family of our departed sister; that a copy be sent to NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a page of our Minutes be dedicated to her memory.

MRS. MINNIE BUDENZER,
MISS ANNIE ROBERTS,
MISS FLORA WATSON,
Committee.

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Charles Barnes, of Lambert's Point, Va., writes: "Your tablets cured me. Send another box for my wife. I can recommend them."

JOYCE—Tribute of respect from the Methodist Snnday-school of Gulfport, Miss.:

Whereas, On Wednesday, Ang. 29, our Heavenly Father, by a mysterious providence, snddenly called from this world the soul of our beloved friend and comrade, FRANK JOYCE, a beloved member of this Snnday-school; And, whereas, We believe him to have been possessed of those qnalities which tend to develop a true and manly character; therefore, be it

Resolved, That in the death of Frank Joyce the Snnday-school has lost an earnest worker, his yonng associates a valued companion, and his family a loving son and brother.

Resolved, That we tender them our heartfelt sympathy.

Resolved, That we wonld remind the sorrowing mother that "those who die early fulfill their appointed mission" All are God's, and he gathers his own when it seemeth to him best. The hand that strips life's harvest field also garners in the skies, and death teaches ns that heaven is near at hand.

MRS. J. S. PARKER,
For the Snnday-school.

Passed by a standing vote of whole school.

SMITHWICK—Sister MAHULDA SMITHWICK was born in Habershaw connty, Ga., Feb. 8, 1833, and died at Mathiston, Miss., Ang. 1, 1900. She joined the M. E. Church, South, in 1881, and ever after proved herself true to her church vows. She died in the faith of the gospel. She did not live long after she was taken sick, bnt passed away rather unexpectedly to friends and relatives. She leaves an aged husband to monrn her loss, to whom she had proven herself true for many years. Her life had been mingled with much suffering and grief as well as seasons of joy. She was of that class of devoted wives who remained at home and cared for the comforts of husband and children, while her husband traveled the whole conntry over, administering medicine to the poor, sick and suffering. She is missed at home, bnt will soon be met again in the eternal home beyond.

J. F. EVANS.

Eupora, Miss., Ang. 24, 1900.

FELDER—Miss NETTIE B. FELDER, a danghter of Mr. and Mrs. J. S. Felder, was born Dec. 2, 1869, and took her departnre to "the land of pnre delight" Jnne 28, 1900. She was reared by devont Christian parents, who tanght the beautiful lesson and example given by our blessed Master: "Train np a child in the way he shonld go, and when he is old he will not depart from it." Therefore, it is not a matter of snrprise that at the early age of thirteen years she joined the church and consecrated her life to God. She had asthma from childhood, and never knew what it was to see a well day; bnt, notwithstanding all this, her life was characterized by a continued growth in grace and deep piety. She was loved most by those who knew her best. Her daily practice was to read her Bible and commnne with her Lord.

By her death Topicaw Church has lost one of its best members; bnt "she hath done what she could," and gone to her eternal reward—there to await the coming of her father and mother, brothers and sisters.

J. J. GOLDEN.

Quinns, Miss.

ANDERSON—Mrs. MALINDA ANDERSON (nee Pnllin) was born in Limestone connty, Ala., Aug. 10, 1833. She moved to DeSoto connty when a child. She was happily married to J. C. Anderson, Feb. 19, 1852. Their home was blessed with eleven children: three with their father preceded her to the better land. Eight live to monrn her loss. She quietly passed away April 5, 1900.

Sister Anderson was one of our best women. She had been a member of the M. E. Church, South, for about forty-three years, and been holding family prayers for twenty years. So it is not strange that her eight children are all members of the church of her choice, and are on the way to heaven, mother's home.

All who knew Sister Anderson join in saying that she was a vessel of honor, raising and training her children for God and heaven. She is gone, bnt her works do follow her. Bro. Anderson having died in 1873, she was left the responsibility of raising and training the family, which, nnder God, she did, as all who knew her will testify.

Farewell, sister, thon art sleeping in thy lone grave. Natnre's tnrmoil is all over, for thy gentle spirit has fled. Her pastor, R. P. GOAR.

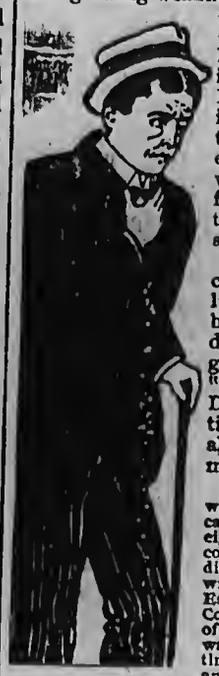
MONTGOMERY—On the morning of the sixteenth of June, 1900, the pnre spirit of Bro. SMYLIE E. MONTGOMERY, of Jefferson Street Methodist Church, Natchez, Miss., took its departnre for that home not made with hands in the heavens. Bro. Montgomery was born and reared in the city of Natchez, and was in the thirty-first year of his age. From his youth he was connected with the Democrat, of that city. Of a quiet, peaceful disposition, his friends were legion. All honored him for his genuine worth. His devotion to duty was an inspiration. Though his fatal disease was a lingering one he ceased at once almost to labor and to live.

Early in his life he connected himself with the Jefferson Street Methodist Church. He was a member of its Official Board. For years he filled the position of secretary of the Snnday-school, and the weather was never too hot or too inclement for him to be present. He loved to gather with the children of the church, and after the dread disease forced him to give np the position, he continued to come. Dnring a pastorate of two years the writer fonnd him always ready for every good work. In his office, where all honored him; in his thought for his aged mother and loving sister in the home, in his devotion to dnty in the church—everywhere it may truly be said of him, "Well done, good and faithful servant." T. B. HOLLOMAN.

(Continued on Seventh Page.)

A SORRY SIGHT

It is, to see a strong man shaken like a reed by a paroxysm of coughing, which leaves him gasping for breath. People have suffered with bronchial affections for years, with obstinate, stubborn cough, and growing weakness. They have tried



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THURSDAY, SEPTEMBER 27, 1900.

THE POLICE AGAIN SHAMEFULLY DERELICT IN DUTY.

For about a month and a half the Sunday law has been splendidly enforced in this city, which fact has been noted with deep satisfaction by the better class of citizens, who have been congratulating themselves that at last the police have had honor enough to perform a plain duty. Recent developments, however, seem to indicate that this was a mere "spasm of virtue," so to speak, due to the influence of the mayor, and that we might almost as well expect figs of thistles as to expect the police of themselves to continue faithful in the enforcement of the Sunday law. Notwithstanding the fact that on last Saturday the chief of police issued an order to the precinct commanders calling attention to a previous order relative to the enforcement of the Sunday law, and stating also that they would be held responsible for its enforcement, when Sunday came, nearly all the saloons in the city opened up, and, with but a few exceptions, plied their business all day without molestation. It has come to a pretty pass, indeed, when policemen thus flagrantly disregard explicit instructions from the head of the police department.

We heartily endorse the following strong editorial utterance which appeared in last Monday's Times-Democrat anent this matter:

"The question at issue quite transcends the merits of the statute itself, and relates to the ultimate sovereignty of law, which is the soul of a civilized community. To say that executive officials shall choose the laws which are to be enforced is to preach the gospel of anarchy, pure and simple.

"In the instant case the breach of discipline becomes all the more flagrant, from the fact that there has been no little gossip to the effect that keepers of saloons were promised immunity from the provisions of the Sunday law, in return for liberal contributions to the campaign funds of the Regulars. We do not profess to know whether such assertions have any solid basis in fact; but the present action of the police commanders leads one to infer that there is a good deal of fire beneath the smoke. It has also been asserted that a halt in the enforcement of the law has been called, lest the success of the Democratic ticket at the November election be placed in jeopardy. If that be true, the party is, indeed, in evil case. No political organization in all the world can ever be strong enough to stand in alliance with law-breakers. The conscience of all right-thinking men will revolt against a proposal so monstrous."

We sincerely hope that the mayor will again bring the pressure of his influence and authority upon the derelict policemen.

THE SALOON NO RESPECTER OF MISFORTUNE.

After the occurrence of the terrible catastrophe which recently overtook Galveston, the proprietors of several saloons that had escaped injury opened up for business as soon as the debris could be cleared away sufficiently from their doors. The sale of intoxicants at such a time of general demoralization was like touching a spark to tinder. Inflamed by liquor, the rough and lawless elements soon began to pillage and commit monstrous acts of violence, thus increasing the horror of the situation. Not only did the authorities recognize that the tolerence of the saloon amid such circumstances was madness, but they were deeply incensed at the heartless greed exhibited by these whisky sellers. Yea, the hearts of all the survivors of the storm, except the very scum of the city, revolted at the baseness displayed by the saloon men as well as at the thought of permitting so despicable a business to profit by their misfortune. Hence, as soon as the city was put under martial law, the owners of these dens of debauchery were ordered to close them and leave the island. Similar instructions were given also to the proprietors of gambling dens left intact.

Says the editor of the Texas Advocate in commenting upon the shameful action of these Galveston saloon keepers:

"Think of it! Death and destruction, wailing and lamentation, and the mangled bodies of the dead scattered promiscuously over the street and under the wrecks, placed no check upon some of these heartless wretches engaged in the liquor traffic! As soon as they could recover themselves from the shock of the night, they were ready to make every nickel possible out of the survivors who were so unfortunate as to have an appetite for strong drink. But the manhood of the remnant of the population rose up and expelled them and their business from this scene of human suffering and calamity. The fact is, we have always known that the liquor business was without heart or conscience; but this is the first instance where we have ever known it to defy the dead, mock the living, laugh at calamity, debauch the mangled and the maimed, and defy the awful visitations of Almighty God! We are glad that there was manhood enough left in the Island City, even in the midst of its ruins, to drive from its borders these despoilers of virtue, truth, and benevolence. And what a pity it is that the manhood of this great State and of this Nation does not rise up and hurl from every community this nefarious business that is wrecking more human life and character than all of the storms and waves that ever swept the shores of America! It stands to-day in the presence of the deepest agony of the human heart, and unblushingly grins at woe and misery."

MISSIONARY PROGRESS.

The remarkable progress of modern missionary enterprise in Uganda, in the South Seas, in Burmah, in India, and in many other foreign fields, is nothing short of miraculous, and the record thereof is more thrilling than any romance. When missionaries went out to the Fiji Islands in 1835, they found them inhabited by cannibals of the worst description. A darker region could not be imagined. After only forty years of missionary effort, these islands became thoroughly Christianized. In 1879, Sir Arthur Gordon, an ex-governor of the islands, testified that out of a population of 120,000, fully 102,000 were regular worshipers in the churches, and that in every family there was morning and evening worship. In all the annals of history there is scarcely anything more marvelous than the story of the transformation that has been wrought in the New Hebrides during the last fifty years through the efforts of the venerable Dr. John G. Paton, than whom there is not a greater hero in any army of any nation.

During the recent Ecumenical Missionary Conference, in New York, Dr. Harry Guinness told of the horrors once practiced along the banks of the Congo in Africa. He spoke of seeing a whole village burned and its peaceful inhabitants slain; of little boys beheaded; of women buried alive with their dead husbands; of poor slaves, whose bones had been broken with a club, tied to trees and left to die in mortal agony; of a quivering young girl buried alive to make a pillow for a chief's son. "All this was common ten years ago," said he, "but, thank God, to-day such scenes are an absolute impossibility. Groups of men and women everywhere have yielded to the missionaries, and have become God's servants."

Although the Presbyterian mission in Korea was established only about fourteen years ago, it now has over two thousand members. The celebrated skeptical scientist, Darwin, after extensive travel in foreign lands and close personal observation of the results of missionary enterprise, has left on record this testimony: "The lesson of the missionary is the enchanter's wand."

THE SECRET OF VICTORY.

Every man who endeavors to conquer sin and Satan in and through his own strength fights a losing battle, and comes to find his last state worse than the first. The only hope of victory is through reliance upon Christ, who will supply all of our need through the riches of his grace. Self-distrust is one of the first steps in salvation.

Whoever thou art that wouldest excuse thyself from following Christ because of weakness and self-distrust, remember thou that the Lord will not hold thee guiltless in the great Day of Accounts, for has he not offered thee strength for all thy need? Weak and unworthy though thou art, he came to save thee, and stands ready to cleanse thee from every stain and to enable thee to do his holy will. "The same Lord over all is rich unto all that call upon him." If thou art willing to yield thyself fully to the Savior, and canst say out of thine heart:

> "Other refuge have I none;
> Hangs my helpless soul on thee,"

then the Lord will lift thee up and cause thee to rejoice.

THE CAUSE OF FAINTNESS.

The secret of the feebleness, faintness, and pitiable failings of the average Christian of to-day is his lack of prayerfulness. Of how few can it be said that they are given to prayer! In this age characterized by rush and reckless push, church members, as a rule, are not taking the time they should for communion with God. The result of such neglect upon the spiritual life is nearly always disastrous.

> "Restraining prayer, we cease to fight;
> Prayer makes the Christian's armor bright;
> And Satan trembles when he sees
> The weakest saint upon his knees."

Dear Christian, ere you begin each day's labors, do you think to pray? Do you tarry awhile at a throne of God for strength for the day's trials and snares? There is no such thing as a victorious Christian life apart from earnest, daily communion with God.

THE SOUTHERN PRESBYTERIAN CHURCH.

The official statistics of the Southern Presbyterian Church indicate that there has been a healthy growth in many directions during the year. An increase of 40 churches and of 4,800 members is reported. The additions on confession of faith exceed those of last year by over 1,000. The contributions to foreign missions exceed those of last year by $30,000, and are larger than during any previous year. The congregational expenditures are the largest ever reported, and the same may be said of pastors' salaries, the average being about $800.

This denomination now has 79 Presbyteries, 1,461 ministers, 2,959 churches, and 225,890 members, of whom 9,705 were added during the year on confession of faith.

AN APPEAL FOR HELP.

MR. EDITOR: Will you not open a subscription list in the columns of your excellent paper, and call for contributions to aid our stricken Methodists in the great storm district, including Galveston and the coast country? We have sustained awful loss of life and property, the extent of which can not be estimated. In the Houston district our church property was damaged over $100,000, and other sections have suffered greatly. We are doing everything in Texas to aid our people in this extremity, but the fearful calamity goes beyond our ability. Therefore, we call upon the church to help us in this fearful desolation. Help us, for Christ's sake!

G. C. RANKIN.
[Editor Texas Advocate.]

Dallas, Texas, Sept. 21, 1900.

We most cheerfully accede to the foregoing request made by Editor Rankin in behalf of our distressed brethren in Galveston and other storm-swept portions of Texas, and shall take pleasure in acknowledging and promptly forwarding all contributions that may be sent to this office for the worthy cause mentioned. While a large sum has been contributed by people all over the country for the relief of the storm sufferers, this has gone into the general fund, and is being used by the general relief committee in rendering the immediate help necessary. Of course, it would be improper for any portion of this general fund to be used in aiding any denomination to re-establish itself. Hence, if our own church property that has been destroyed or injured is to be restored, our Methodist people must come to the rescue. Our brethren in the stricken districts are in sore straits, and are utterly unable to do anything to rehabilitate the church where losses have occurred.

Rev. O. T. Hotchkiss, presiding elder of the Houston district, the one that felt the full force of the storm, states that every charge in it has suffered, nine of our churches being destroyed, and seven more damaged. One parsonage also was lost, and three others were badly damaged. There is cause for deep gratitude that our Methodist pastors and their families who were in the path of the storm all escaped injury, their household and personal effects, however, being nearly all swept away. Our ministerial brethren in the desolated region, it is stated, are manifesting a most heroic spirit and faith, and are determined that no interest of the church shall suffer on their account.

As Dr. Rankin rightly says: "The time has now come when Methodists need to take steps toward raising a fund to help the afflicted of our church, and aid them in repairing and rebuilding our church property."

The Roman Catholics all over the country are busy raising funds for their work in Galveston, and other denominations are doing likewise. Can we afford to do nothing when so much is at stake; when the need of assistance is so urgent? The Methodists in Texas are responding nobly to the call for help from the stricken district, but the emergency is too great for them to be able to meet it adequately. Assistance from other parts of our Zion is much needed, and will be gratefully received. Let all help who can.

A TOUCHING INCIDENT.

Says the Texas Advocate, of Sept. 20:

The touching incidents connected with the great storm in Galveston will never all be written, but if such were possible, no series of books would be able to contain them. Many of them, however, will go into permanent record, and they will stand as mementos of courage, heroism, love and tenderness. Among them is one coming all the way from New York, and sent to us by Gov. Jos. D. Sayers, at Austin. The little amount sent to the suffering children, record of which is contained in the following correspondence, does not amount to much in actual cash, but it represents a thousand dollars worth of sympathy and good-will. And all over our broad land just such gifts and expressions from children and grown people have gone by the multiplied hundreds to the coast sufferers. But we here give place to the incident under consideration:

New York City, 469 Lenox Ave.,
Sept. 12, 1900.

Governor Joseph D. Sayers, Austin, Texas—

DEAR GOVERNOR: We send all we have in stamps, "eight stamps in the small envelope." We are two poor little children, and we don't have to go hungry, and we have a house to live in. Please, Mr. Governor, give this to some poor little one who is hungry in Galveston. Thanking you ever so much, we are, dear sir,

INEZ AND CHARLEY LOVEJOY.

Austin, Texas, Sept. 15, 1900.

Miss Ines and Master Charley Lovejoy, 469 Lenox Avenue, New York City, N. Y.—

MY YOUNG FRIENDS: I have just received your kind note of the twelfth instant, with the enclosure of eight postage stamps, to be given to some poor little one who is hungry in Galveston.

No contribution, however large, has impressed me more than the one of which I now acknowledge the receipt.

Instead of sending the stamps thus contributed by you, I shall keep your letter and the stamps for myself, as a souvenir of the great storm at Galveston. I will, however, in lieu of the stamps, put a like amount in the general fund, so that the value of your stamps may go to some little suffering child in Galveston, and your contribution be not lost to it.

Permit me to thank you most sincerely and gratefully for the contribution, and to express the hope that you both may live long and be prosperous and happy. You are beginning in the world in the right way, and I trust that in the future it may be with you to do as you have done on this occasion.

Your friend,
(Signed) JOSEPH D. SAYERS,
Governor of Texas.

A NEW BOOK.

LET THERE BE LIGHT. The Story of a Workingmen's Club. Its Search for the Causes of Poverty and Social Inequality. Its Discussions, and Its Plan for the Amelioration of Existing Evils. By David Lubin. 12 mo. 526 pages. Cloth. G. F. Putnam's Sons.

This volume discusses in dialogue form the great problems of labor and poverty, viewed from the standpoint of the wage-earner, and purports to be an earnest inquiry after truth and the best methods of harmonizing the antagonisms of modern society. Six workingmen, experiencing the evils and imperfections of the industrial and social conditions under which they labor, meet to discuss those conditions and to seek the causes of those evils. Their investigations lead them to the conclusion that the causes of the inequality of which they feel the burden are to be sought in the defects of religious systems. The outcome of their search is a new religion. This book follows somewhat the schemes of Sir Arthur Helps' "Friends in Council," and of Cicero's "Disputations." While it is an interesting and somewhat instructive work, we are far from being ready to accept the conclusions reached. The book is, in fact, a silly attempt to popularize Deism and Rationalism. The greatest need of all classes is not a "new (?) faith," but the old gospel faithfully applied in all the relations of life.

MILLSAPS COLLEGE.

The ninth session of Millsaps College will begin Wednesday, Oct. 3. The occasion will be celebrated by appropriate and attractive ceremonies. Distinguished speakers will deliver addresses in the College Chapel, and all students should be present to participate in the exercises. New students are expected to be on hand Tuesday, Oct. 2. All indications point to a large attendance.

W. B. MURRAH, President.

REASONS FOR LEAN CHRISTIANS.

They own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things he did to be wholly impractical now.—Christian Endeavor World.

NOTES.

The postoffice address of Rev. H. B. Trevilion has been changed from Fernwood, Miss., to Columbia, Miss.

***

Dr. W. H. LaPrade delivered an able address at Parker Memorial Church last Sunday morning on our Twentieth Century Educational Movement.

***

The new Methodist Church at Lake Charles, La., will be dedicated by Bishop Galloway next Sunday, the thirtieth instant. It is said to be a handsome edifice.

***

We are authorized by Bishop Galloway to give notice that the time of the holding of the Louisiana Conference has been changed from Dec. 12 to Dec. 13.

***

Says the Midland Methodist: "Bishop Fitzgerald, during his stay in Asheville, N. C., was so much strengthened that he accomplished a two-mile walk before breakfast."

***

On Sunday, the twenty-third, Bishop Galloway dedicated a church at Hamburg, Ark. While on this trip he spoke in behalf of the Twentieth Century Fund at Monticello, Ark., and also addressed the St. Louis Conference in the same interest.

***

On Thursday, the twentieth, at the residence of the bride's father in Jackson, Miss., we had the pleasure of celebrating the rites of matrimony between Mr. Sam. D. French and Miss Mary Etta Houston. May unalloyed felicity be their lot through life.

Bishop W. A. Candler passed through the city, on the nineteenth instant, en route to Galveston to look after the interests of our church in the storm-devastated region.

***

A card from Rev. G. S. Morehead, of the North Mississippi Conference, says: "We have had great revivals on the Lagrange circuit this year. Bro. J. W. Bell, of Houston, helped me at Lagrange, and did splendid work for us. We all love Bro. Bell."

***

The brethren present at the New Orleans Preachers' Meeting on last Monday morning had the pleasure of listening to a fine address by Rev. H. B. Carre on the subject of criticism of the Bible, including what is termed "higher criticism." Bro. Carre left the city on yesterday for Jackson, La., to enter upon his pedegogical duties at Centenary.

***

We desire to call the attention of the patrons of the ADVOCATE to the fact that only obituaries containing not more than two hundred words are published free. For all words in excess of that number there is a charge of one cent per word. As this information has accidentally been omitted from our obituary columns for two or three weeks, we give it here.

***

A charter has been granted for a railroad from Jackson, Miss., to Fulton, in the same State, via Carthage, Columbus, Aberdeen and Amory. The work of construction will begin as soon as the necessary preliminaries can be arranged. This will make Jackson even more of a railroad centre than it is. It has already sixteen passenger trains in and out every day.

***

We received a card, a few days ago, from Rev. Lyman F. Jackson, of the Western Virginia Conference, in which he says: "The last Conference (Western Virginia) was held in Ashland, Ky., the second in succession, during my pastorate there. I think I may say that it was the most successful in my ministry in many respects. My new appointment is Fairmont, W. Va., a prosperous and growing city on the Monongahela river—7,000 to 10,000 people."

***

We neither guess nor speculate about it, but state from a conviction of positive certainty, that if the Methodist ministers throughout the connection would devote themselves this Fall to an old-time canvass for increasing the circulation of our Methodist weeklies, more present and permanent good would come from it than from any other work which could possibly be done. The dropping of a Methodist paper week after week, into all our families, is the greatest need of the church.—Zion's Herald.

***

Rev. W. D. Bradfield, pastor of St. John's Methodist Church, Galveston, in a recent letter to the Texas Advocate says: "St. John's Church is a total ruin. St. John's parsonage stood. Forty of St. John's members are dead; one hundred of her constituency dead. We held a touching service yesterday at Rosenberg Hall, Y. M. C. A. Building. Two accessions on profession of faith. Our three parsonages are partially unroofed; many glasses broken out of the windows. St. James and West End Churches are badly damaged. Our people are stricken sore."

***

We are in receipt of an interesting announcement regarding the twenty-fifth anniversary of the opening of Vanderbilt University, the exercises of which will embrace Oct. 21, 22 and 23, 1900. The anniversary sermon will be preached on Sunday, Oct. 21, by Bishop E. R. Hendrix. On the same day an address will be made by Bishop Hargrove, president of the Board of Trust, on "The Founders and Organizers of the University." Addresses will be delivered on Monday by Prof. Barnard, of Yerkes Observatory, and by Senator Sullivan, of Mississippi, the first graduate of the Law School. The educational address on Tuesday, Oct. 23, will be delivered by President Arthur T. Hadley, of Yale University. On that day Kissam Hall, the gift of Mr. W. K. Vanderbilt, grandson of the founder, as a memorial to his mother, will be formally presented to the University by Mr. Vanderbilt. The forthcoming anniversary promises to be a grand occasion, and a large attendance thereupon is confidently expected.

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JUNIUS HART, - 1001 CANAL.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

MISSISSIPPI.

We are glad to note that so many of the Epworth Leagues are contributing to the support of our Orphans' Home at Water Valley. This is a very fitting service. Let still more of the Leagues take part in this great work of caring for the homeless.

The League is a mightier force to-day than it has ever been in its history before.

It is a deplorable fact that our general organ, the Epworth Era, must be published at a loss. It is a reproach to the young people of Southern Methodism, that we will not pay the running expenses of our own paper. Let Mississippi Leaguers see to it that we contribute our pro rata, at least, to make it self-sustaining.

We are delighted to note that the Columbus Epworth League is beginning the Fall and Winter work with renewed zeal, though it is no more than we must expect with a live pastor and other workers at the head.

All the colleges which have opened seem to promise a very successful year. We hope that each of them may have a live League. No other organization should take the place of an Epworth League in a Methodist college.

There are just a few more weeks in this Conference year. Let every pastor bestir himself, and have his charge in good condition for his successor.

INDIAN MISSION.

The Indian Mission in Mississippi is doing splendidly. Our missionary last year received ten members, and has up to date this year received twenty-five, making thirty-five for the two years. That is certainly doing well. God bless Bros. Mellen, Donnell, and their helpers. There were only two or three preaching-places two years ago. Now they have twelve. They only have one church-building up to date, but they are soon to have three, if the means can be secured. Now, I think that is a splendid showing—wonderful success. Bro. Donnell certainly deserves credit for the degree of success that has crowned his labors.

But the mission needs land and church-houses, also school buildings. How shall we get it, and then it takes money to buy land and building materia', and we have not got it. We need at least $500, and could use profitably $1,000 between now and Conference, if we had it. Where shall we get it? If we do not get at least $500, the work is bound to suffer. We could raise it so easy if all would help. I have appealed so often, and have not received the needed means. Will I receive it now? Or will the work continue to suffer?

Brethren and sisters, allow me to appeal to you again. In the name of Christ, in the name of humanity, allow me to appeal. And please do not turn a deaf ear, or allow me to appeal in vain. Where are the friends, my friends of former years? Where are the friends of the red men, the poor Choctaws? Who will extend a helping hand? Who will help to save them? Please send by money order, or registered letter, to me at Lorman, Jefferson county, Miss. Send at once and all you can spare for a worthy cause. Thanking you in advance, and praying a divine blessing upon all givers, I am, as ever,

Yours for the salvation of the Indians and all men,

A. D. MILLER.

Lorman, Miss.

OFF THE TRACK means great disaster when applied to a fast express train. It is just as bad when it refers to disordered blood or deranged stomach. Hood's Sarsaparilla puts the wheels back on the track by curing the troubles.

Indigestion, nausea are cured by Hood's Pills.

Storm Sufferers' Fund.

Mrs. R. A. Harris, Youngton, Warren county, Miss.....$2 00

Action of the Preachers' Meeting of the M. E. Church, South, New Orleans, La., Sept. 24, 1900.

Resolved, That we heartily approve the action of Mayor Capdevielle in enforcing the Sunday law in this city, and pledge to him our hearty support.

Resolved, That a copy of these resolutions be furnished Mayor Capdevielle, and be published in the city papers.

(Signed) S. S. Keener, W. H. LaPrade, F. N. Parker, M. M Black, H. B. Carre, R. H. Wynn, K. W. Dodson, G. D. Parker, P. O. Lowery, P. H. Fontaine, C. D. Atkinson, J. F. Foster.

REVIVAL AT BOLTON, MISS.

A very gracious meeting closed here Thursday night, having continued twelve days. Bro. D. P. Bradford, of Meridian, was with us ten days and preached twenty excellent sermons. The visible results were twenty-four accessions to the church, twenty-two of whom were on profession of faith. Others will probably join in the near future. An Epworth League will be organized to-morrow night. L. CARLEY.

Bolton, Miss., Sept 22, 1900.

DIED.

At 4.30 o'clock P. M., Sunday, Sept. 9, 1900, at her residence, No. 425 Natchez street, Mary McMorris, nee Mary Wilson, beloved wife of James, and mother of Arthur, Mary, James S., Clarence, Harvey and Jennie, aged 49 years 7 months and 12 days. Interment Monday, Sept. 10.

We are glad to learn that Bro. W. F. Rogers, of the Corinth (Miss.) circuit, is now convalescing after a long and serious spell of typhoid fever. Prayer is requested in behalf of several members of his family who are down with the same fever.

THE CAMP MEETING AT LAKE, MISS.

I am glad to be able to report that the camp meeting at Lake, which began the first of September, and closed the evening of the ninth, was a success in every particular, and the greatest spiritual feast we have had for many years. The good done during the meeting will never be fully known until our Father in heaven reveals it at the last great day. At almost every service there were souls born into the kingdom. I do not know the number, but it was indeed a rich harvest for the Master. It did my soul good to see the young converts, many of my Sunday-school, stand and testify to that vast congregation of the dear Savior's love. Many who were in a lukewarm condition were made to shout his praise. It was a general uplift to the church. There were 41 applicants for membership into the different churches. Of this number 31 belong to this pastoral charge. Rev. W. D Bass, of Corinth, Miss., did most of the preaching. He is a thoroughly consecrated minister of the gospel. He co-operates with the pastors, and teaches the people that their first duty is loyalty to their own preacher.

He preaches the plain, old Methodist doctrine, and stands by the Discipline from beginning to end The old-time religion that made our fathers and mothers happy and carried them home to glory is his theme. We can safely recommend him to any pastor desiring good help.

There were some visiting brethren, among whom was Bro. W. T. Griffin, the wide-awake agent for the Orphans' Home at Water Valley. He preached two excellent sermons and took up a collection amounting to $48. Bros. Jones, Miller, and Crossley rendered valuable service. Besides these there were other Christian workers.

Our circuit bids fair to tally well at Conference, and our aim is to bring up everything in full, despite the failure of crops.

Bro. Alford and wife have rendered us efficient service during their six months' stay. They leave for their home next week, to the regret of the entire circuit. They are Mississippians, and belong to this Conference by action of the Bishop. God bless the ADVOCATE.

Yours for Christ,

W. M. THORNTON.

PROGRAM.

Forest District Missionary Institute, Pelahatchie, Miss., Oct. 16, 17.

FIRST DAY.

9.00 a. m. Devotions.

How to Organize Our Sunday schools into Missionary Societies: and How to Secure Contributions Therein. W. M. Sullivan. Discussion led by P. H. Howse and C. S. Embree.

An Appeal in Behalf of Woman's Home Mission Work. Miss Addie Purnell.

11 a. m. Sermon—Our Debt to the Heathen World: How Incurred and How to Be Paid. M. L White.

2 30 p. m. Devotions.

2.45 p. m. Missionary Finances in the Forest District in 1899. W. L. Linfield.

Are We Improving on These Figures in 1900? If Not, Why? Discussion led by J. G. Galloway and R. S. Gale.

How Shall We Provide for Deficits Now Existing and Secure Full Collections This Year? Discussion led by L. J. Jones and J H. Foreman.

7 p. m. Devotions.

7.30 p. m. The Holy Ghost in Missions. (Acts xiii, 2) P. D. Hardin.

SECOND DAY.

8.30 a. m. Devotions.

9 a. m. The Present Condition of Our Work in China: and What Is Encouraging Therein? W. W. Morse. Discussion led by D. C. Langford and B. W. Lewis.

The Condition of Our Other Fields. E. L. Alford.

10 30 a. m. An Appeal to Pastors to Organize Woman's Foreign Missionary Societies. Miss Sallie Smylie.

11 a. m. Sermon. Our Duties as Pastors to the Work at Home and the Work Abroad.

2 30 p. m. Devotions.

2 45 p. m. Our Choctaw Neighbors. W. P. Donnell.

3.30 p. m. The Twentieth Century Movement in Its Bearing on the Missionary Work of the Church T. J. O. Neil. Discussion led by W. M. Sullivan and W. M. Stevens.

The Sacrament of the Lord's Supper.

Let complete preparations be made, not only for parts assigned, but also for intelligent discussion of various questions named. Remember that this second Missionary Institute was ordered without a dissenting vote by the District Conference. Let all the preachers come! T. L. MELLEN, P. E.

Forest, Miss., Sept. 20, 1900.

KEENER CHAPEL.

Last Sunday was a great day for Methodism at Ocean Springs, the occasion being the dedication of the church which has just been completed at this place. Although the day was one of the warmest we have experienced this Summer, an unusually large congregation assembled to participate in the services. The altar and chancel were decorated with rare flowers, whose fragrance, blending with the prayers and songs, rose to the Giver of all good as an incense of praise and thanksgiving. An appropriate anthem, "The Lord is in his holy temple," was beautifully rendered by the choir. This was followed by a solo, "Heavenly City," sung with rare pathos by Miss Lucy Shannon.

The services were conducted by Rev. H. W. Van Hook, pastor in charge, assisted by Rev. W. H. Lewis, who preached the dedicatory sermon. All present were edified by the discourse of this young man of God, who preached from Zech. iv, 6, a sermon of great strength, beauty, and appropriateness.

The building was presented for dedication by Rev. O. Switzer, president of Board of Trustees, and the sentence of dedication pronounced by Bishop Keener, whose venerable presence added much dignity to the occasion. The love and esteem in which he is held by the congregation at Ocean Springs was manifested by the unanimous desire to have their beautiful chapel called the "Keener Chapel."

It seemed almost impossible to erect a church of the size and construction of the one which was projected by Rev. W. H. Lewis, and has just been completed by Rev. H. W. Van Hook, but the enterprise was rendered successful by the liberal contributions that have been made.

First, a donation of a parsonage and two finely located lots—the Twentieth Century Offering of Bishop and Mrs. Keener to the M. E. Church, South, at a cost of not less than eleven hundred dollars. Three hundred dollars in lumber, ceiling and money were contributed by the following firms of Moss Point, Miss.: Messrs. Danzler, Denny Bros., Robinson, Moss Point Lumber Co., and Bonds. One hundred and thirty dollars was contributed by friends outside of Ocean Springs, and others in the town who were not members of the church. Credit will be given all who have aided in the enterprise in a published statement in the Democrat-Star, of Scranton.

H. W. VAN HOOK.

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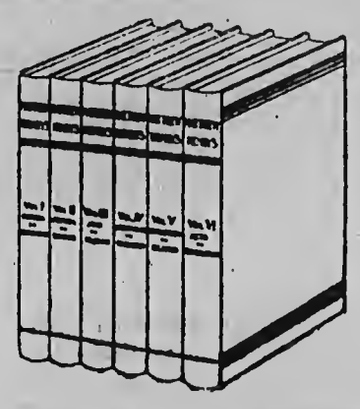

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Many a hard working young woman spends her noon hour in an endeavor to get a little rest to carry her through the remaining hours of the day. She is weak and weary, but she cannot give up the occupation which supports her. She must go back to the office and the typewriter, to the store and its duties, with tiresome customers to wait on and exacting employers to please.

For people who are weak and run down there is no medicine so valuable as Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. Many diseases in organs remote from the stomach have their origin in a diseased condition of the stomach and its allied organs. When the stomach is "weak" there is a failure to properly digest and assimilate the food which is eaten. Hence the whole body, and each organ of it, suffers from lack of nutrition, so that as a consequence of "weak" stomach, there may be "weak" lungs, "weak" heart, "weak" or torpid liver, "weak" nerves, etc. By curing diseases of the stomach and other organs of digestion and nutrition, "Golden Medical Discovery" enables the assimilation of the nutriment necessary for the requirements of a healthy body. It increases the activity of the blood-making glands, and so increases the supply of blood which is the vital fluid of the body.

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"I must again send a few lines to you to let you know how I am getting along since taking the wonderful medicine which cured me two years ago," writes Miss Bertha Ebeler, of 1416 Benton Street, St. Louis, Mo. "I still continue in very good health and think there is not a better medicine on earth than Dr. Pierce's Golden Medical Discovery. We would not be without it in the house, and also the little 'Pellets.'

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"My mother was also cured by it of a very bad state of stomach trouble about three years ago. I thank you a thousand times for what you have done for me and for your kind advice."

Wasted to a Skeleton.

"About six years ago my health failed," writes Miss Alethea E. Green, of Coopstown, Harford Co., Maryland. "I kept getting down lower and lower, until I could scarcely walk across the floor without struggling and gasping for breath. My home physician pronounced it general debility and catarrh of the throat, but although he did all he could, he failed to even relieve me. I tried various remedies, but all of no avail. I soon wasted away to a mere skeleton. Finally I was persuaded to write to Dr. R. V. Pierce, of Buffalo, N. Y., which I did immediately. And on receiving his very kind advice I commenced the use of his 'Golden Medical Discovery' and 'Favorite Prescription.' I took fourteen bottles of the 'Golden Medical Discovery' and nine of the 'Favorite Prescription' and to-day I am a well woman. I do heartily thank God and Dr. Pierce for my good health."

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"With faces like the morning,"
Would we waken, glad and strong;
Our sorrows left behind us,
A joy note in our song.

"With faces like the morning,"
Would we walk our pilgrim way;
Our faces bright and smiling,
"Through storm, or sunlit day."

"With faces like the morning,"
Would we close our eyes at last;
To open them in heaven,
Earth's toils and sorrows past
—Selected.

HOME MAKING.

There is no possible doubt that we often err in judgment and expression, and it is certain this misfortune will follow our path until the day darkens to its doom and the mistakes of this life are forever ended. But we have no fear that in the deliberate conclusion we propose now, we shall ever be convicted of error, which conclusion is that in no department of our civilization do we so greatly fail as in that of home making.

There is much of marrying and giving in marriage; much of furnishing, fitting and dwelling together, and no doubt many, very many places where there is a reasonable success in securing comparative peace and happiness in connection with the ordinary comforts of life. But that, as a people, we, in this respect, have kept pace with the great onward movement of society, we deny without hesitation, and, furthermore, we assert that the "former days" were better than these; and lacking many of the appliances of our present civilization, even much which we now consider as necessary to ordinary comfort, the homes of the past were far more numerous proportionately, and far superior in quality, considering all the circumstances, to those of the present. And the great cause is the imperfect preparation and training, or the utter want of training, of woman for her true position in society.

In the case of the wealthy, there is little expectation that the woman will give any special attention to household affairs; the butler and housekeeper will attend to everything connected with this department. In the lowest class of society where poverty is the rule, the woman is a mere drudge, while occupying the position of wife and mother; something of her burden naturally falls on her daughter. She learns to cook and attend to the details of the housekeeping because she must, but she will do no better than her mother, and the conditions will be such as to drive the husband and father to the saloon, the children to the street, and all to perdition. Too often the home of the very poor is little more than a kennel, the herding, feeding and sleeping-place of mere animal life, and while this continues, every effort of Christian civilization will be in vain. Any missionary effort that ignores the body will largely fail, for a debased body, born of the lowest conditions, is not apt to contain a sufficiency of mental power to struggle out of the depths, even with the assistance and inspiration of the occasional sermon, tent meeting, or missionary visit.

But to the world generally, the great middle class is far more important. This must furnish the brain and brawn which society needs in its conservation and direction, and to all intents this class is the true expression of our civilization; the others have little influence by vote or voice. And here the evil complained of is most apparent. The schoolmaster is abroad, the appeal for education is heard everywhere, and almost universally the effort is to prepare for a higher position in life; to awaken an ambition which is a practical discontent. The daughters of the land are anxious to prepare themselves for a future, and this future is to be separated, as far as possible, from the dull and plodding details of domestic life. If it is permitted or possible, she will leave her comfortable country home and dare the dangers and trials of the city in the effort to maintain herself and escape from the dullness of country life. And whether in the city or suburb, wherever she may be found, it is certain that she will never be found with an earnest ambition to be a finished housekeeper, and with a patient loyalty to her mother, which, operating together, might produce the highest type of woman. She desires to be independent of the man, if possible, that she may escape the burdens of married life, and if she determines, from affection or selfishness, to marry, there is rarely any idea of establishing a home, but rather to become an inmate of the boarding-house or cheap hotel, that she may give herself to a life of absolute idleness or uselessness. Or if it be necessary, in any sense, to help the husband, her idea is to go out into the same paths he treads and add to the income, instead of decreasing the expense by a careful and wise administration of household affairs.

If the average woman becomes a housekeeper, a home maker, it is a fortunate accident, and as rare as it is fortunate. No wonder so many men prefer the club or the resort of a still lower character. They have no real home, and they frequently pay a fearful price for the establishment which goes by that name, considering how little it is really worth to them. How could it be otherwise? We do not condemn or even criticise the woman, for we can not expect her to rise superior to her surroundings. She is the legitimate product of this civilization, and to condemn her were unjust. She is innocent, cultivated, charming; in a word, she is everything that woman can be except that which she ought, first of all, to be—a home maker. She knows something of art, science, and even philosophy. She has studied faithfully, and has been taught and has learned almost everything except that which is more important than all else. To this no finger has ever pointed, no exhortation ever warned, no teacher has ever labored. While no pains or expense is spared to prepare her for everything else, this is absolutely ignored.

In the ordinary business of life, where nothing is in question except money, we require the most careful training. Technical courses sometimes covering years of laborious endeavor are the legitimate and necessary forerunners of professional positions, and in almost any position, however humble, the novice must wait and work for years as beginner and journeyman before he is counted worthy or able for the place of master workman. But in our social relations we absolutely ignore the plainest laws of common sense, and send a girl—often a mere child—to meet life as a wife and mother, with absolutely no proper preparation for this most difficult of all positions; most difficult of all, and more honorable than all.

Oh! for a return of reason or for the awakening of a higher thought on this subject; for a little less of sentiment, and more of common sense; for less of classic music and books, and more of cradle songs and matronly endeavor. Housekeeping is a "fine" art, and in almost all its branches it is a "lost" art, and the day that shall restore it to its true position importance and dignity, will be the happiest day our civilization has ever witnessed.—St. Louis Advocate.

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Don't kiss your dog or let your dog kiss you. In such osculation there is danger of consumption, pneumonia, anthrax, fevers, ringworm, mange, disease of the teeth and rabies. There is equal danger in kissing cats and parrots. The death of a boy reported a few days ago was declared by the doctors to have been due to a disease of the liver, caused by the kiss of a dog, says the Philadelphia Express. The lad had been ill for a year with hydatids of the liver, a disease common in Iceland, where the people eat and sleep with their dogs. Physicians state that almost every disease may be transmitted by a dog, and that no doubt great numbers of persons die as a result of the kissing of pets. Dogs are inclined to acquire the germs of tuberculosis from the expectoration of consumptives. The doctors say dogs may easily give pneumonia, which is caused by the germs called pneumococci. The dog carries it in his nose, and during the process of kissing breathes it into the throat of the person kissing it. It is asserted as an authenticated fact that the common ringworm of children is often acquired from dogs.—New Orleans Picayune.

A SOMEWHAT NEGLECTED VIRTUE.

As a young man is leaving home to seek his fortune in the great metropolis, generally his mother weepingly beseeches him to avoid all places of temptation. His father, as a parting injunction, says, as he wrings his son's hand and looks earnestly into his eyes: "My boy, live within your income and study economy."

That is the most precious advice a parent ever gave to a child—"study economy."

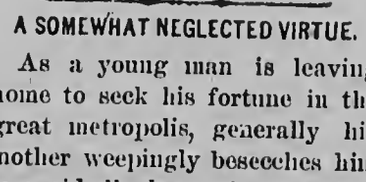
In its narrow sense, the word "economy" has a somberness which makes it disagreeable, because it is generally associated with painful self-denial of those things which we most desire—of those little things which we have set our hearts upon having.

But real economy is the most beautiful word in the dictionary. It is a broad term, and stands for a broad and beautiful science; and it should be understood and practiced in its broadest and most effective sense. In brief, it means getting the most good out of everything.

What is called false economy is often practiced by unthinking people in the matter of not properly feeding or clothing their bodies. That which impairs our capacity for effective work is bad; that which promotes it is good. It is a question whether a man should starve his stomach to cover his back, and it will remain a question until the end of time, each individual case being governed by the circumstances that surround it. If a young man were seeking a situation and had but ten cents in his pocket, it would perhaps be wise and economical for him to go without his breakfast and have his shoes polished.

Study this virtue. It enters into every phase of human affairs. It is as broad and deep as the sea. Practice it with cheerfulness and alacrity, as is its due. It contains the secret of the highest form of success.—Henry Clews in Success.

WHITES



and irregular menstrual periods are wearing on a woman. If you are a sufferer from these troubles,

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Every boy in the United States who really wants a college education can get one. Self-help is encouraged everywhere. In Adelbert College, of the Western Reserve University, we not only have provided many scholarships, but have secured work for scores of students.—Charles F. Thwing, President Western Reserve University, in Success.

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Vicksburg & Natchez Ex.....	7:00 a. m	5:50 p. m

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OBITUARIES.

(*Continued from Third Page.*)

WISE—After a protracted illness Mrs. LOUISA JANE WISE, a venerable mother in Israel, passed peacefully away in Shreveport, La., the eighth of May, 1900. Deceased was a daughter of Mr. William George, of Holmes county, Miss.; born April 15, 1820; was married to Dr. I. S. Wise, of Shreveport, April 9, 1840. Returning to Louisiana, the doctor settled in Greenwood, where they resided till his death, April 12, 1884, and where his widow continued to reside until recently. They had seven children, of whom six are living, viz.: Councellor W. H. Wise, of Shreveport; Drs. Geo. A. and Braxton Wise, M. D.'s, of Bossier parish, La.; Mrs. E. B. Herndon, of Shreveport; Mrs. Lou Flournoy, of Greenwood, and Mrs. Augusta V. Wolf, of Alto, Texas.

Sister Wise had been a member of the Methodist Church for forty years. Her life was a pattern of serene dignity, mingled with thoughtful tenderness, which in later years became that "crown of glory"—the luster of mature womanhood before which the thoughtful instinctively "rise up" to express feelings of admiration and reverential affection. She was cheerful without frivolity, self-possessed without vanity, and firm in principle without austerity. Christ was the rock on which, by simple faith, she built, and when near that most trying ordeal, the passage of the soul into the presence of its God, and the "shadows" seemed to be gathering over the "valley," in answer to a question she said, "Oh, yes; I believe in God my Savior." To her children she was the hand-maid of God, and without irreverence in their prayers, they may use David's words, "Give thy strength to thy servant, and save the son of thy handmaid." Fortunate are the sons and daughters to whom such a patrimony is transmitted.

The above are the condensed reflections of one acquainted with the deceased for a full half century, sharing often the hospitality of that home, which was a school of faith, wisdom and peace. REV. J. HARP.

Shreveport, La.

BUTLER—WALTER BUTLER was born Jan. 19, 1872, and died near McBride, Jefferson county, Miss., June 28, 1900, aged twenty-nine years six months and nine days.

It has been said truly, "Death loves a shining mark," so in the death of this truly noble young man this saying has been verified.

Bro. Walter was beloved and respected by all who knew him, because of the many excellent traits of character and eminent virtues which he possessed. He was especially distinguished for his unswerving Christian integrity. His old preceptor and friend, Dr. Grafton, and all who knew him from early boyhood, testify to his rectitude of life and purity of character. Like Timothy, "from a child he was taught the Scriptures." He studied and loved his Bible. From a child he also learned to render perfect obedience to his parents and to God, and from this rule he never turned aside. One intimately associated with him in business and otherwise says, "Walter's one aim and supreme wish was to live a useful life, and aid in building up society to a loftier and purer standard."

This young man's life and aims are eminently worthy of emulation. He joined the M. E. Church, South, at the age of fifteen, and ever lived a faithful Christian life. He was one of the most efficient Sunday-school superintendents and teachers of the "Bible class" this writer ever had in any charge. We shall miss his cheerful face, wise counsel, and the earnest, gentle spirit which gave such inspiration to us all. Besides a host of friends and relatives, he leaves a devoted father, brother and sister to mourn their great loss. They anticipate a joyful reunion in the great future. We pray that the grace and spirit of Christ may keep all unto life eternal.

PASTOR.

TANNER—Mrs. GRACE TANNER (nee Walker) was born on Pidgeon Creek, Clark county, Ala., Jan. 17, 1824, and peacefully passed away at her home in Jackson county, Miss., Aug. 18, 1900. At the age of thirteen she gave her heart to the Lord Jesus, and for sixty-three years she faithfully followed in his steps. In November, 1844, she was married to Madison Tanner. This union was blessed by seven sons and seven daughters, eleven of whom children survive the parents. For nearly twenty-two years past Sister Tanner had been a widow, and though called upon to bear many sorrows and suffer affliction, yet at all times she manifested the sweet spirit of Christian resignation, and with increasing age her faith grew stronger and brighter.

Nearly a year ago, at our last protracted meeting at Tanner's Chapel, Sister Tanner grasped my hand in the fervency of Christian fellowship, and said, "I don't expect to be able to be present at another protracted meeting on earth, but, thank God, I'll soon be at home over there, where meetings never break up and Sabbaths have no end."

I was at her bedside when the last hour came. It was an hour I shall always remember. One by one the children bid farewell to mother, and then, with eyes suffused with tears, they looked to one another and, with trembling voices, said, "Praise God for the religion of the Lord Jesus Christ."

May the Holy Spirit ever dwell within the hearts of these bereaved ones! May they ever prove as faithful as their now sainted mother, and at last receive the same glorious reward!

J. W. CAMPBELL, P. C.

BOTTOM—Another good mother gone to her reward, who served her generation well to the ripe age of eighty-five and a half years.

Mrs. SOPHIA T. BOTTOM (nee Grunsley) was born in Sumner county, Tenn., Dec. 23, 1814; moved to Cape Girardeau county, Mo., about 1833, and married to Rev. J. H. Bottom, April 5, 1838; moved to Mississippi in 1865; died at the home of her son, T. A. Bottom, July 27, 1900.

The subject of this sketch was converted in early life, and joined the Methodist Church, in which she lived an industrious Christian life. Few have read the Bible as did Mother Bottom. She read the Bible, in connection with Clark's Commentaries, through many times, which made her one of the ripest Bible students of her day. She lived on her feet almost to the last, being confined to her bed but two days before she fell on sleep. She died without a struggle or a groan. She leaves a rich heritage of golden deeds to her only son, who says, "One of the first things I remember of my mother was her kneeling in prayer—a thing uncommon with women of that day." She leaves a multitude of admiring friends, as well as an affectionate son, who was never too tired or sleepy to wait on his mother, and many other loved ones. Let us all meet her in the home of the soul. D. W. BABB.

GROUNDS—JESSE GROUNDS was born in Claiborne parish, Oct. 3, 1837, and died in Bossier City of heart failure, May 2, 1900. He was twice married: first to a daughter of Mr. R. A. Green, Dec. 26, 1859, and next to a daughter of Judge Baker, Aug. 29, 1879. The last companion and several children survive him.

Bro. Grounds was happily converted in early life, and united with the M. E. Church, South, and remained within her communion until death. He was not noisy in his Christian profession, yet his lamp gave a steady and uniformly brilliant light. His piety was of a cheerful type, and he scattered sunshine all around him. He was modest and unassuming, yet he prayed in public when called upon. He is sadly missed in his family, his neighborhood and parish, and the church of God. All miss him, yet they are separated by only one river. Uncle Jesse is not ready for the judgment, for although dead, he yet speaks, and his influence will live on and on, and accomplish good, as long as planets revolve in space. H. ARMSTRONG.

SMITH—Little MARY GOTTIG SMITH, infant daughter of Rev. Chas. F. Smith and wife, has been called to the arms of Him who said, "Suffer the little children to come unto me." She was born Dec. 1, 1899, and died July 22, 1900. She was buried in the cemetery at Timpson, Texas, just at sunrise. And the king of day driving away the night was a fitting symbol of the promise of God driving out life's shadows, that after life's sunset and death's darkness a eternal day shall break upon us. And with our brother and sister the sunlight of promise from the Sun of Righteousness shined into the little grave, and they looked away from the sorrow to the crowning day when God's work shall be complete. May the hand of the great Father lead and sustain them!

V. A. GODBEY,
P. E. Pal. Dist., East Texas Conf.

LINDSEY—LOUISA ANN LINDSEY (nee Dranghon) was born Dec. 4, 1810; was married to Joanna L. Lindsey, Nov. 15, 1832, and passed from earth to the "saints' rest," July 25, 1900, from her home near Woodville, Miss.

This aged saint was converted to God and joined the church at the early age of nine years, and for eighty years was a consistent member of the church; first in the M. E. Church, and after the division in the M. E. Church, South. She was devoted to her God, her church (though for a number of years she has been too feeble to attend its services), and to her family. She leaves one son and a granddaughter only of her family, and these mourn not as those without hope.

Her pastor, K. S. EDOCHS.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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He is worthy of honor who willeth the good of every man, and he is much unworthy thereof who aseketh his own profit and oppresseth others.—Cicero.

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LUMBER.

NEW ORLEANS, LA.

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No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $28. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

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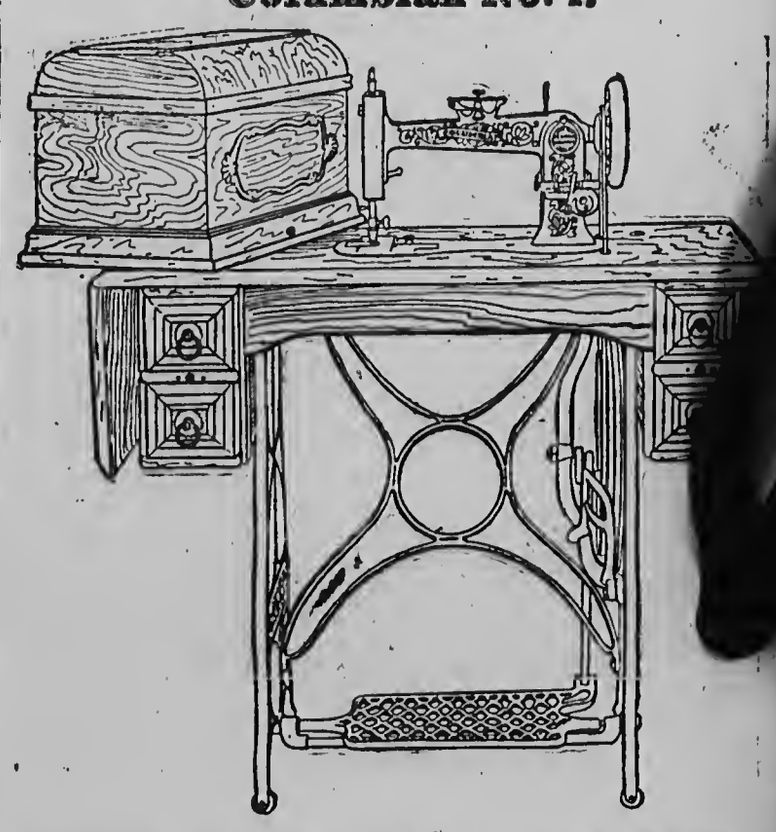

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NEWS OF THE WEEK.

The allies lost 120 men at the capture of the Pei Tang forts.

The naval force of the United States, on the Asiatic Station will be increased.

The several bureaus of the Chicago municipality are threatened with investigation.

New York's fund for the relief of the Galveston sufferers is only $4000 short of a quarter million.

France, Austria and Italy have agreed to the German note, and Great Britain and Japan will probably do likewise.

An Anglo-American expedition 1500 strong routed the Boxers at Lin Ko Chao, twelve miles from Peking, Sept. 16.

Twenty-five Russians and Germans were blown up by a mine during the advance of the allies on the Pei Tang forts.

The inauguration of General Porfirio Diaz as President of the Mexican Republic for his fifth term is soon to take place.

The presence of 3000 soldiers in the Pennsylvania strike region has put a stop to rioting. There are signs of wavering in the strikers' ranks.

Lieut. Hobson, of Merrimac fame, who has just returned from Japan, says he can not accompany the American fleet to China. He expects to visit his home in Alabama soon.

A proclamation has been issued that Boers who lay down their arms will not be deported, but merely detained in camps. It is believed this will encourage large defections from the patriot ranks.

The question of removing the capital of Florida from Tallahassee will be submitted to a vote of the people Nov. 6. If the capital city be changed, Alabama may annex the western portion of the State.

Gen. Joseph Wheeler, in his army report of the Department of the Lakes, recommends that each recruit intended for foreign service be trained in aiming and firing before being sent on the battle line.

Recent reports from the Philippines, including the statements of liberated prisoners, show that the morale and spirit of the insurgents are as high as they were at the beginning of the insurrection.

McKinley's present Chinese attitude is not popular in England. There is growing belief in Europe that Russia will break away from the concert and occupy Manchuria, whereupon Germany will take Shan Tung province.

In Beaufort county, in the heart of the black district of South Carolina, a negro who exterminated a white family is swaggering around with his friends. The negro sheriff has taken no action and the whites have appealed to the governor.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

After being closed for a fortnight, the saloons at Galveston were opened on Sept. 24 with the consent of the mayor. One murder resulted.

As the war in the Transvaal is to all intents and purposes at an end, and the hunting down of marauding bands is the only military work remaining, there is obviously no longer a reason to retain the Field Marshal in command. Accordingly it is expected that Lord Roberts will shortly return to England, leaving South Africa about the end of the month.

The answer of the United States to the German note, proposing the surrender of the ringleaders of the Peking outrages as a preliminary condition for entering upon peace negotiations, is an unqualified refusal. The United States will begin conferences immediately with Prince Ching and Li Hung Chang, but will insist on the intimate and proper punishment of the offenders.

A terrible catastrophe visited the town of Morristown, Minn., on Sept. 24. A cyclone swept through the thriving village, destroying much property and causing loss of life. A barn was picked up and dropped on top of a saloon, where sixteen people had congregated, killing seven and wounding four. Many fatalities are reported on farms in the surrounding country. Buildings were tossed about by the wind like paper balls.

The second week of the great anthracite coal miners' strike opened Sept. 24, and developments having an important bearing on the outcome of the struggle are looked for. An effort will be made to start the collieries located in Schuylkill county with the protection of three regiments of the State National Guard, numbering about 2000 men. The operators and mine owners claim that a sufficient number of hands to run many of the collieries are desirous of returning to work if they can be protected from assault from the disorderly element. The sheriff found himself unable to control this element, and hence his request for troops was complied with by the governor.

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Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure

For fever, chills, debility and kidney diseases, take Lemon Elixir.

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No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL,
Clerk Superior Court, Randolph Co., Ga.

Count von Waldersee reviewed 5000 foreign troops at Shanghai on Sept. 22.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Drug Stores. 50c and $1.00 bottles.

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can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co. 4th and Locust Sts., Philadelphia, Pa.

MARRIAGES.

McDONALD—SCROGGIN.—At the parsonage in Gansville, La., Sept. 19, by Rev. H. M. Banks, Mr. J. E. McDonald to Miss Julia Scroggin.

CHILDREE-DAVIS.—At the residence of the bride, in Smith county, Miss., Sept. 20, 1900, at 2 P. M., by Rev. R. A. Sibley, Sr., Mr. J. M. Childree, aged 76 years, and Mrs. N. M. Davis, aged 66 years, all of Smith county, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Booneville station.....Sept.	22, 23
Corinth station.....	29, 30
Inka circuit, at Burnsville.....Oct.	6, 7
Iuka station.....	8
Ripley and New Albany, at Ripley...	13, 14
Jonesboro circuit, at State Line.....	17
Ripley circuit, at Wier's Chapel.....	20, 21
New Albany circuit, at Union Hill...	27, 28
Bine Springs, at Bine Springs.....	30
Kossuth, at Bethel.....Nov.	3, 4
Corinth circuit, at Marvin.....	6
Gun Town and Baldwyn, at Saltillo..	10, 11
Mantachie, at Shiloh.....	14
Belmont, at Patterson's Chapel.....	17, 18
Burnt Mills, at Mt. Pleasant.....	20
Jacinto, at Hebron.....	22
Booneville circuit, at ——.....	24, 26
Marietta circuit, at Marietta.....Dec.	1, 2

W. M. YOUNG, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station.....Sept.	2, 3
Houston and Wesley, at Houston....	8, 9
Tupelo station.....	16, 17
Okolona circuit, at Egypt.....	22, 23
Buena Vista cir., at Pleasant Grove..	29, 30
Montpelier circuit, at Palestine.....Oct.	6, 7
Prairie circuit, at Prairie.....	9
Shannon circuit, at Shannon.....	13, 14
Verona circuit, at Verona.....	15
Tremont circuit, at Hopewell.....	20, 21
Fulton and Smithville, at New Salem.	27, 28
Nettleton circuit, at Carolina.....Nov.	3, 4
Amory and Nettleton, at Nettleton..	6
Aberdeen circuit, at Greenbriar.....	10, 11
Quincy circuit, at Sonis's Chapel.....	17, 18
Aberdeen station.....	25, 26

W. W. WOOLLARD, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis.....Sept.	15, 16
Como.....	22, 23
Senatobia.....	29, 30
Arkabutla, at Brooks.....Oct.	5
Cold Water.....	6, 7
Batesville.....	13, 14
Courtland, at Pepos.....	20, 21
Burges, at Love Joy.....	26
Eureka, at Mt. Olivet.....	27, 28
Hernando.....Nov.	3, 4
Longtown.....	8, 9
Pt. Grove.....	10, 11
Pt. Hill, at Baker's.....	17, 18
Wall Hill.....	23
Cockrum.....	24, 25
Tyro.....Dec.	1, 2

W. S. LAGRONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point.....Sept.	2, 3
Starkville station.....	9, 10
Macon.....	16, 17
Shuqualak, at Salem.....	22, 23
Winstonville, at Hickory Grove.....	26
Hebron, at Hebron.....	29, 30
Columbus circuit, at Piney Grove....Oct.	6, 7
Crawford, at Trinity.....	13, 14
Brooksville, at New Bethel.....	20, 21
Tibbee, at Mayhew.....	27, 28
Columbus station.....Nov.	4, 5
Sturgeo, at Ebenezer.....	10, 11
Starkville circuit, at Steel's Mill.....	17, 18
Lagrange, at Double Springs.....	23
Cedar Bluff, at Cedar Bluff.....	24, 25

Let all members of Quarterly Conference take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station.....Sept.	8, 9
Greenwood station.....	15, 16
Valden circuit, at Valden.....	22, 23
Carrollton and McCarroy, at McAnerny.....	29, 30
Winona circuit, at New Hope.....Oct.	6, 7
Webb circuit, at Webb.....	13, 14
Black Hawk circuit, at Acona.....	20, 21
West circuit, at Bowling Green.....	27, 28
Itta Bena and Sidon, at Itta Bena....Nov.	3, 4
McNutt, at McNutt.....	10, 11
Carrollton, at Eden.....	17, 18
Moorhead, at Moorhead.....	24, 25
Indianola.....Dec.	1, 2

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shaw.....Sept.	16, 17
Boyle.....	23, 24
Shipman.....	29, 30
Shelby.....Oct.	6, 7
Enlevilla.....	13, 14
Clarksdale.....	21, 22
Eslen.....	27, 28
Lula.....Nov.	3, 4
Dubbs.....	10, 11
Tunica.....	12
Hillhouse.....	17, 18
Friar's Point.....	18, 19
Gunnison.....	24, 25
Rosedale.....	25, 26
Bolivar.....Dec.	1, 2
Greenville.....	3

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Conneraville circuit, at Conneraville. Sept.	15, 16
Waterford circuit, at Ashury.....	22, 23
Holly Springs circuit, at Early Grove.	29, 30
Byhalia circuit, at Byhalia.....Oct.	5, 7
Red Banks circuit, at Red Banks.....	13, 14
Mt Pleasant circuit, at New Salem...	20, 21
Pontotoc circuit, at Pontotoc.....	27, 28
Potts Camp circuit, at Potts Camp....Nov.	3, 4
Olive Branch circuit, at Olive Branch.	10, 11
Shawnee circuit, at Liberty.....	17, 18
Ashland circuit, at Ashland.....	20
Randolph mission, at Randolph.....	24 25
Abbeville circuit, at Abbeville.....Dec.	1, 2
Holly Springs station.....	3

J. W. HONNOLL, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis, at Bethel.....Sept	15, 16
Tom Nolen, at Tom Nolen.....	22, 23
Enpora, at Eupora.....	29, 30
Cumberland, at Shady Grove.....	26
Ebenezer, at Liberty Chapel.....Oct.	6, 7
Lexington, at Tchula.....	13, 14
Belzone, at Belzona.....	20, 21
Kosciusko station.....7 P. M..	28
Kosciusko circuit, at Smyrna.....	27, 28
Ethel, at Tabernacle.....Nov.	1
Ackermann, et niom.....	3, 4
Poplar Creek, at Bethel.....	10, 11
Chester.....	17, 18
Louisville.....	24, 25
Koral Hill.....	27
Pickens.....Dec.	1, 2
Durant.....7 P. M..	2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street.....Sept.	1, 2
Oxford station.....	8 9
Grenada station.....	15, 16
Grenada circuit.....	22, 23
Tocopola circuit.....	29, 30
Paris circuit.....Oct.	6, 7
Pittsboro circuit.....	13, 14
Etzy circuit.....	15
Slate Springs circuit.....	20, 21
East Grenada circuit.....	22
Coffeeville circuit.....	27, 28
Minter City.....Nov.	3, 4
Charleston.....	10, 11
Cascilla.....	12
Water Valley circuit.....	17, 18
Water Valley—Main Street.....	24, 25
Oxford circuit.....Dec.	1, 2

R. G. POSTER, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Flora, at Flora.....Oct.	6, 7
Vicksburg—Crawford Street.....	14
South Vicksburg.....	14
Mayersville, at Beulah.....	20, 21
Bolton, at Bolton.....	27, 28
Rocky Springs, at Shiloh.....Nov.	3, 4
Port Gibson.....	4, 5
South Warren, at Wesley Chapel....	10, 11
Edwards, at Edwards.....	11, 12
Warren, at Wesley Chapel.....	17, 18
Utica, at Utica.....Sat..	24
Hermanville, at Hermanville.....	25, 26
Rolling Fork, at —.....Dec.	1, 2
Anguilla, at —.....	2, 3
Satartia, at —.....	8, 9

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Sartins.....Oct.	13, 14
Bayou Pierre, at Pleasant Valley....	20, 21
Magnolia and Osyka, at Magnolia....	27, 28
Providence, at Georgetown.....Nov.	3, 4
Adams, at Adams.....	10, 11
McComb City.....	11, 12
Fernwood, at Fernwood.....11 a. m..	13
Gallman, at Gallman.....	17, 18
Beauregard, at North Wesson....11 a. m.....	19
Wesson.....7:30 p. m..	19
Mt. Carmel, at Mt. Zion.....	24, 25
Westville, at Magee.....	25, 26
Crystal Springs.....7:30 p. m..	26
Tylertown, at China Grove.....Dec.	1, 2
Pearl, at Tilton.....10 a. m..	5
Lincoln, at Brookhaven.....10 a. m..	7
Hazlehurst.....7:30 p. m..	7
Caseyville, at Caseyville.....	8, 9
Summit at Bogue Chitto....11 a. m..	10
Brookhaven.....7:30 p. m..	11

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Gloster.....Sept	15, 16
Centerville.....	23, 24
Fayette.....	29, 30
Mt. Carmel.....Oct.	6, 7
Percy's Creek.....	10, 11
Woodville.....	13, 14
Meadville.....	27, 28
Cane Ridge.....	28, 29
Barlow.....Nov.	3, 4
Wesley Chapel.....	10, 11
Jefferson Street.....	11, 12
Homochitto Chapel.....	17, 18
Washington.....	24, 25
Liberty.....Dec.	1, 2
McNair.....	8, 9

Trustees will please have their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

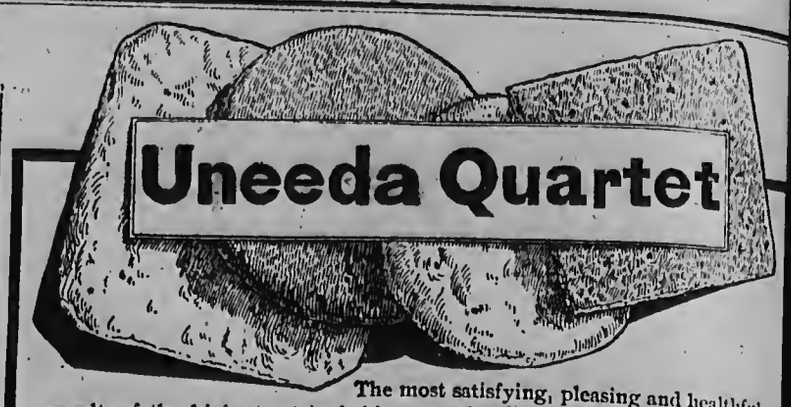
Lumberton and Poplarville, at Poplarville.....Sept.	10
Ellisville and Laurel, at Ellisville....	15, 16
Biloxi, at Biloxi.....	29, 30
Coalville, at Palmer Camp Ground...Oct	6, 7
Americus, at Salem Camp Ground...	13, 14
Williamsburg, at Williamsburg.....	20
East Covington, at Emmanee.....	21
Vancleave, at New Prospect.....	27, 28
Nicholson, at Lacy.....Nov.	2
Pearlington and Logtown, at Pearlington.....	3, 4
Gulf Port, at Gulf Port.....	11, 12
Ocean Springs and Scranton, at Ocean Springs.....	17, 18
Brooklyn, at Wiggins.....	24
Bay St Louis.....	25, 26
Moss Point.....Dec.	1
Escatawpa, at Zion.....	2
Columbia, at Columbia.....	7
Purvis, at Purvis.....	8, 9
Hattiesburg.....	10

W. W. SIMMONS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian—Central.....Sept.	15, 16
Meridian—West End.....	18, 17
Meridian—East End.....Wed..	19
Landerdale, at Bethel.....	23, 24
Meridian—South Side.....Wed..	26
Wayne, at Spring Hill.....	29, 30
Porterville, at Portersville.....Wed..Oct.	3
Winchester, at Winchester.....	6, 7
Leakesville, at Breland's Chapel.....	13, 14
Waynesboro, at Waynesboro..Wed..	17
DeKalb, at New Hope.....	20, 21
North Kemper, at Mallen .....Mon..	22
Enterprise, at Enterprise.....	27, 28
Pachuta, at DeSoto.....Nov.	3, 4
Binnaville, at Scooba.....	10, 11
Vimville, at Marion.....	17, 18
Marbersville, at Winifred.....	24, 25
Shuhuta, at Shuhuta.....Mon..	26
Middleton, at Manassa.....Dec.	1, 2
Dalsville, at —.....	8, 9

G. A. GUICK, P. E.



The most satisfying, pleasing and healthful results of the highest art in baking—the famous **Uneeda Biscuit,** the sweet **Uneeda Jinjer Wayfer,** the delicious **Uneeda Milk Biscuit,** the dainty **Uneeda Graham Wafer.** The two last have just come, but all the world's a-buying. All the **Uneeda** goodness is reflected in them. Packed in a wonderful airtight package that keeps them oven-fresh.

NATIONAL BISCUIT COMPANY.

Money Is Made Operating Saw Mills on Southern Rivers!

BUT MALARIA, CHILLS AND FEVERS AND GENERAL BAD HEALTH AMONG THE WORKERS MUST BE OVERCOME, ESPECIALLY IN THE FALL MONTHS.

"I employed 100 hands on the Savannah River, and there was great loss of time on account of sickness. I procured Johnson's Chill and Fever Tonic, and put the men on it. In a short time everyone of the men were well, and reported for duty. Only once afterwards did we need a doctor, and that was to attend an injured man." J. B. LASSITER, Hardeeville, S. C.

Johnson's Chill and Fever Tonic Cures. Use No Other; It's All You Need.

A. B. GIRARDEAU, SOLE MANUFACTURER, SAVANNAH, GA

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas.....Oct	6, 7
Sharon, at Sharon.....	13, 14
Canton.....	14, 15
First Church and Capitol Street.....	20, 21
Terry, at Byram.....	27, 28
Silver Creek.....Nov.	3, 4
Lake City.....	4, 5
Vaughan's, at New Hope.....	10, 11
Benton, at Midway.....	11, 12
Tranquil.....	17, 18
Yazoo City.....	18, 19
Camden.....	24, 25
Fannin.....Dec.	1, 2
Brandon station.....	2, 3
Brandon mission.....Tues..	4
Steen's Creek.....	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

FOREST DIST.—FOURTH ROUND.

Missionary Institute, at Pelahatchie, Tues. and Wed.....Oct.	16, 17
Hillsboro, at Hillsboro.....Thurs..	18
Carthage, at Carthage..Sat and Sun.	20, 21
Walnut Grove, et Scotland....Tues..	23
Neshoba, at Pine Grove.....Thurs..	25
Indian Mission, at Tali Chuick..Sat. and Sun.....	27, 28
Decatur, at —.....Tues..	30
V. and Heidelberg, at Vossburg. Sat and Sun.....Nov.	3, 4
Rose Hill, at Pauliding..Sat. and Sun	10, 11
Montrose, at Montrose.....Tues..	13
Raleigh, at Taylorsville..Sat. and Sun	17, 18
Trenton, at Trenton.....Tues..	20
Shiloh, at Shiloh.....Thurs..	22
N. and Hickory, at Newton..Sun. and Mon.....	25, 26
Chunkey, at Chunkey.....Tues..	27
Lake, at Lawrence.....Wed..	28
Morton, at Pelahatchie..Sun. and Mon.....Dec.	2, 3
Forest, at Forest.....Sun and Mon..	9 16

Registers and Records not presented at the third Quarterly Conference will be called for. The pastors will greatly oblige me by seeing that Ques. — is fully answered by the trustees, and that the committees appointed to inventory parsonage furniture, etc., present written reports. Let all co-operate to bring up full financial reports. Let there be no default. Let every Sunday-school observe Missionary Rally Day. And be sure to let the Twentieth Century Movement have full sway during this last quarter. On Thanksgiving Day remember our Orphans' Home.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers.....7:30 p. m..Sept.	23
Felicity Street.....11 a. m...	30
Werlein Mission.....7:30 p. m..	30
Carrollton Avenue.....Oct.	7
Louisiana Avenue.....	14
Dryades Street.....	21
Covington.....	28
Slidell.....Nov.	4
Parker Memorial.....	11
Plaquemine.....	18
Rayne Memorial.....	25
White Castle.....Dec.	2
Carondelet Street.....11 a. m...	9
Burgundy Street.....7:30 p. m..	9

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte and West Alexandria.....Sept.	22, 23
Mellville, at Mellville.....	29, 30
Simeport, at Simsport.....Oct.	1, 2
Olla and Pollock, at Summerville.....	6, 6
Jena, at French Fork.....	13, 14
Glenmora, at Camp Ground.....	20, 21
Boyce, at Boyce.....	23, 24
Columbia, at Boeuf River.....	28, 29
Natchitoches, at Natchitoches.....Nov.	3, 4
Dry Creek.....	10, 11
Winfield, at Atlanta.....	16, 18
Montgomery, at Montgomery.....	17, 18
Plaeville, at Nugent.....	24, 25
Bunkie.....Dec.	1, 2
Alexandria.....	8, 9

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mooringsport.....Sept	15, 16
North Bossier, at Emma.....	19
First Church, at 11 A M.....	19
Texas Avenue, at 8 P. M.....	23
Benton, at Benton.....	22
Pleasant Hill, at Provencal.....	26
Logansport, at Logansport.....Oct.	29, 30
Red River, at Campo Bello.....	3
Caddo, at Greenwood.....	6, 7
Wesley, at Campti.....	10
Florien, at Holly Grove.....	13, 14
Coushatta, at Coushatta.....	20, 21
Grand Cane, at Grand Cane.....	24
Many, at Many.....Nov.	27, 28
South Bossier, at Alleutown.....	3, 4
Zwolle, at Zwolle.....	10, 11
Pelican, at Bethel.....	17, 18
Leesville.....	24, 25
Manafield.....Dec.	2
	9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Summerfield.....Sept.	29, 30
Farmerville, at Marion.....Oct.	6, 7
Downsville, at Downsville.....	8
Calhoun, at Indian Village.....	9
Limboro, at Salem.....	13, 14
Gibsland, at Foster's Chapel.....	19
Lamesville, at Pine Grove.....	20, 21
Vernon, at Wesley Chapel.....Nov.	27, 28
Bienville, at Bienville.....	3, 4
Valley, at Pleasant Valley.....	10, 11
Minden.....	17, 18
Haynesville.....	19
Homer, at Homer.....	23
Ruston.....	24, 25
Ganaville.....Dec.	1, 2
Arcadia, at Arcadia.....	9, 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. OREWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson.....	Aug. 30
Baton Rouge—First Church.....31-Sept.	2
Baton Rouge circuit.....30-Sept.	2
Live Oak, at Palmetto.....	4, 5
Port Vincent, at Maurepas.....	5-9
Ponchatoula, at Springfield.....	10, 11
Franklinton, at Mt. Hermon.....	15, 16
Kentwood, at Tangipahoa.....	18, 19
St. Helena, at Day's Church.....	19, 20
Amite City.....	21-23
Wilson, at Pine Grove.....	28-30
Clinton.....Oct.	2, 3
Baker, at Brookstown.....	4
St. Francisville, at Tunica.....	6, 7
Bluff Creek Camp Meeting.....Aug.	17-20

Let there be full written reports in answer to Ques. 13, 16 and 18. Whenever possible, let the cause of the American Bible Society be presented during the quarter. In answer to Ques. 20, let all the Church Registers be produced, and ample time will be allowed for a thorough inspection of same. Let there be full reports upon the Twentieth Century Thank-offering.

F. S. PARKER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou, at Bethel.....Sept.	1, 2
Prudhomme, at Long Point.....	8, 9
Plaquemine Brusle, at P. B.....	15, 16
Crowley.....	22, 23
Lake Arthur.....	29, 30
Grand Chenieres.....Oct.	6, 7
Lake Charles.....	13, 14
West Lake.....	20, 21

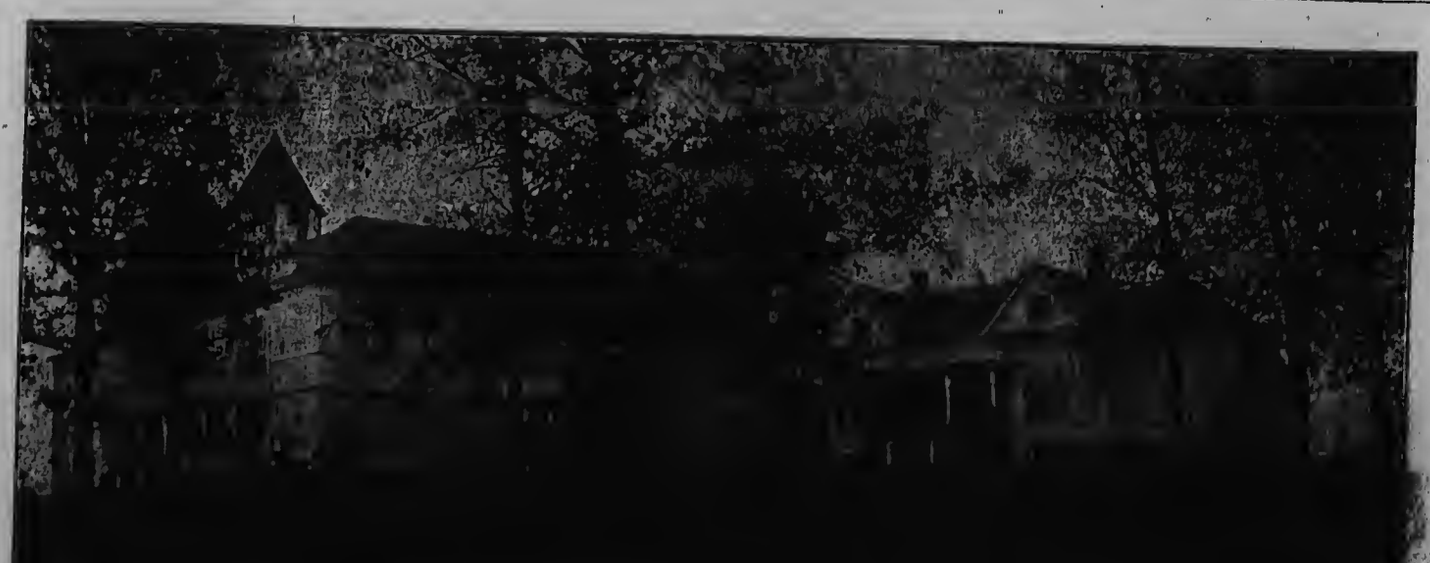
Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Waterproof, at Wesley.....Sept.	1, 2
Bonita at Jones.....	8, 9
Monroe.....	9, 10
Floyd, at Oak Grove.....	15, 16
Delhi.....	22, 23

J. M. HENRY, P. E.



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One of the most thoroughly equipped High Grade Schools in the South. Buildings new and modern, heated by steam and lighted with electricity. Bath rooms for hot and cold water on all floors. Beautiful campus of twelve acres of native forest trees. No school for girls in the South can show such a health record. During the past Winter, noted for epidemics of pneumonia, la grippe, measles and small-pox all over the State, there was not a single case of any of the above diseases or any serious case of sickness of any kind, in the college. The Faculty is composed of specialists in all departments. In Music, Elocution and Art the College offers exceptionally fine advantages. The authorities of the New England Conservatory of Music and Elocution say: "Of all our pupils from the South, those from Belhaven College stand not only in the highest rank in their classes, but are regarded, without exception, as possessing those womanly traits of character and that degree of intellectual development which command instant respect and admiration." Next session begins October 1st, 1900. For our beautiful catalogue, address

L. T. FITZHUGH, A. M., President.

Christian Advocate.

VOL. 47.—NO. 40. NEW ORLEANS, THURSDAY, OCTOBER 4, 1900. WHOLE NO. 2302

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Whatever the outcome may be, it is not the idea of our officials that the action of this government in directing the United States Minister to China to go ahead and arrange the preliminaries for conducting peace negotiations with the properly accredited representatives of the Chinese Government will lead to independent negotiations with China by this government, although it is acknowledged that it may do so. There is an expectation that when Minister Conger and the Chinese envoys have arranged the preliminaries, which will probably include the time and place for the negotiations, method of procedure, and general scope of the negotiations, they will be approved by the other powers. In short, the expectation is that, to a limited extent, this government will occupy the position of mediator between China and the other powers, for the purpose of getting negotiations started. Outside of official circles there is a disposition to wait until more is known of the attitude of the other powers before attempting to express an opinion of what the outcome will be. Meanwhile, all American troops, except a strong legation guard, have been ordered out of China.

Hon. John W. Foster, whose familiarity with Eastern diplomacy and character while Secretary of State, and later as adviser to Li Hung Chang during the peace negotiations which ended the war between China and Japan, has caused him to be regarded as an authority on Chinese matters, has been frequently mentioned as a probable participator in the coming negotiations with the Chinese, either as one of the American envoys, or as adviser to Li Hung Chang, will not go to China. He is now in Washington, and says that he has been asked to go to China by Li Hung Chang and assist in the negotions, but declined because he did not think that he could be of any special service under existing circumstances, and that he had no desire to visit the far East, especially when the inclement season was so near. Mr Foster is no longer a young man, and has to consider his health in all his undertakings.

It has been announced by the War Department that the Philippine Commission, at Manila, will consider all applications for teachers, positions in the Philippines sent directly to them, when accompanied by proper testimonials. The Commission would like to secure a number of capable American teachers for the Philippine schools.

Miss Estelle Reed, superintendent of Indian schools, who has spent seventeen of the twenty-six months she has held that position in the field, making personal observation of the condition and needs of the Indians and the service, traveling during that time 41,138 miles, 2,087 of which was by wagon, pack-horse, and on foot, has submitted her third annual report. She says therein that there is increased enrollment, better accommodations, greater facilities for industrial training, and gratifying improvements over previous years, and that the outlook for the Indian schools is, on the whole, very encouraging. But she thinks it would be still more so if a strict system of compulsory education was in force. In the report she says: "While we, who immediately supervise the schools, realize the magnitude of our work, we do not feel that the whole burden rests upon us. The gradual freeing of the Indian from the reservation system is throwing more and more of the responsibility on him. Our moral work within the educational is one of tremendous import, and our hope is in education, based on character and carried along industrial lines. There is a responsiveness to ethical training in the Indian's soul as well as in the white man's, and when we have taught the Indians the speech of civilization and the crafts required by his environment, he may safely pass from our hands to the saving power of self-support."

The tenth annual convention of the Epworth League of the District of Columbia was held at Foundry M. E. Church this week. The programme was divided into two evening sessions, the first being devoted to business and the second to devotional exercises; an address on "Literature and Life," by Rev. E. L. Watson, and the installation of officers for the coming year. The attendance was large and enthusiastic. The League is in a fairly flourishing condition, with every indication of becoming more so.

Dr. J. E. Gilbert was the principal speaker at a meeting held this week at the Waugh M. E. Church, under the auspices of the American Society of Religious Education, for the purpose of promoting improved study of the Bible and the training of Bible teachers. While the public was gladly welcomed, the meeting was held especially for pastors, teachers, and other church workers, to whom the address of Dr. Gilbert was particularly directed.

Washington, Sept. 26, 1900.

OUR CHURCHES IN THE TEXAS STORM.

Our Methodist Churches on the coast in the Texas Conference have suffered severely by the storm. The damage is mostly within the Houston district, of which Rev. O. T. Hotchkiss is the presiding elder, although there are five churches down in the Brenham district and one in the Huntsville district.

Before the storm there were in the Houston district thirty-five church-buildings. Of these fourteen are now total wrecks, and eleven are seriously injured. Of the remaining ten, most have suffered some damage, although of a character easily repaired.

The desolation in the Houston district, of which Galveston is a part, is simply appalling. The people have suffered so much they can not rebuild without aid from the church at large. They will have a heavy task to restore their own homes and maintain their preachers during the next twelve months.

Unless the churches outside of Galveston, in the intervening region between Houston and Galveston, are restored by Dec. 5, when the Texas Conference meets, the problem of appointments for the Houston district will be most perplexing, not to say impossible. These churches in the villages and rural settlements can be restored in sixty days if the money were in hand.

That it may be in hand, I trust our people everywhere will send contributions to Rev. O. T. Hotchkiss, presiding elder, at Houston. He, with the assistance of Rev. Seth Ward, D. D.; Rev. E. W. Solomon, D. D., and Rev. J. B. Cochran, will superintend the rebuilding of the churches as rapidly as possible. Already funds enough have reached him to begin the work. This money has come from appeals sent out by me from Galveston by telegraph. The case, for the reasons indicated, and for other imperative considerations, called for prompt action on the spot. It will require a longer time to raise sufficient funds to meet the need of our Galveston churches, and to build such a house as is required.

The loss of membership and property in Galveston has been so great it will be necessary to combine St. John's and St. James Churches. St. John's Church is in ruins, and St. James is badly damaged. The two properties will bring enough money to buy an admirable property about midway between their former locations, and leave something over for the building of the new Central Church. The survivors can and will pay something towards the erection of such a church as our people need; but they, too, will need much help from abroad. In this interest Rev. W. D. Bradfield, the former pastor of St. John's, will travel until the session of his Conference, visiting such Annual Conferences as he can reach, and other favorable points. The congregations of St. John's and St. James I have placed under the pastoral care of Rev. C. J. Oxley, who has been the preacher in charge of St. James. Bro. Bradfield was in the midst of the storm, and rendered heroic service in rescuing the living, feeding the hungry, and burying the dead. His appeal must move a heart of stone.

By the plans I have outlined the work of restoring our churches in the storm-swept district can be speedily accomplished, as I trust it will be. Some things we can never restore. Fathers, mothers, wives, children, and all the tender associations of homes which now exist only in sorrowing memory, we can not bring back. We can give our bereaved brethren houses of worship and the consolations of the gospel. That we will do, I am sure.

W. A. CANDLER.

A GRAVE EMERGENCY.

Houston, Texas, Sept. 18, 1900.

Rev. P. H. Whisner, D. D., Louisville, Ky.—

DEAR SIR AND BRO: You have, of course, heard of the fearful and calamitous storm that swept this coast country Sept. 8 and 9. My district is down, and must have help. Ten or twelve churches destroyed, and as many more injured. What can our Board of Church Extension do to help us? Our people in many places have lost everything, and will not be able to do anything to help rebuild for several years, and if we wait till then, we will lose beyond measure. If, in our great need, the Board can give us generous help, we can get back on our feet and resume our work; but, if not, then the interests of the Master's kingdom must suffer, and suffer greatly. The other denominations will get, and are getting, help, and if our Board can turn large appropriations this way, we will rise above what now seems desolation and defeat. We ought to have at least $15,000—more, if we could get it—for immediate use. Can't you get the Board together, and meet this emergency, and take steps to help us? Let me hear from you at once.

Yours in Christian love,

O. T. HOTCHKISS.

Our property loss to the church in this district will exceed $100,000.

Louisville, Ky., Sept. 25, 1900.

Rev. Dr. W. C. Black—

MY DEAR BRO: I send you a copy of letter received from Rev. O. T. Hotchkiss, presiding elder of the Houston district, Texas Conference. It shows the awful calamity that has fallen upon our churches in that region, and especially in his district. We must do all we can for their relief. Please, therefore, publish his letter, and ask our people to come quickly to their aid.

There are no funds now in the treasury of the Board of Church Extension that can be used for their benefit, nor will we be at liberty to use any part of the regular collections in that way; so we must depend exclusively on special collections made for that purpose. Our Board will meet Oct. 25, and will be glad to serve our suffering people as far as possible. Let all who will help please send their contributions as soon as possible, and, if possible, before Oct. 25, to this office. We have furnished Bro. Hotchkiss blanks on which to make regular applications to the Board, so that all moneys for our suffering churches may be judiciously and regularly distributed.

Let all who will help please send their money in postoffice orders, or in Eastern exchange, to the undersigned at 705 West Chestnut street, Louisville, Ky. Yours truly,

P. H. WHISNER,
Cor. Sec.

Communications.

LETTER FROM "GILDEROY."

In some sections of Mississippi "Martinism" is rife among our Baptist brethren. This 'ism" began with Rev. Mr. Martin, who is represented to have been a good man. His peculiar views on some points are thought to have been brand-new discoveries, or rather the rediscovery of old doctrines long lost to the view of men. Baptist Churches are dividing over these questions, and setting up opposing altars in the same neighborhoods. In some instances whole churches, pastors and members go over in a body to the "Martinites." In some places the contention among the brethren is sharp and even bitter. The "Martinites" claim to be the ancient, Simon-pure Baptists. They have and hold the truth as taught by Christ and the apostles, or they claim to have. I have not yet found any two "Martinites" who agreed perfectly as touching but one thing. They seem to agree that when one is justified by faith, all his sins, past, present and future, are fully and freely forgiven, and that he is never more guilty of sin, no matter what he does. I confess I am puzzled when apparently sane men look me in the eye and say: "I am eternally saved regardless of what I may do. I may tell lies, steal, kill men, and commit adultery, but I am not guilty, and can not be lost." This puzzles me. I do not know whether to set such a man down as a knave or a fool. This may not be a part of the creed of "Martinism," but it is the idea that every "Martinite" I have talked with gets out of it. In the section where I travel there are a number of "Martinite" Churches. They are a blight and blast to good order and to sound morals wherever they exist. This is not greatly to be wondered at. It is the natural and necessary result that always follows this kind of teaching. When men claiming to be sent of God teach that "sin is no more sin," we may look for a large crop of sinners. Sin is sin, whether the act be committed by a godless sinner or by a Christian sinner. To say that adultery is sin in the sinner and not sin in the professed Christian, is to give the lie to both common sense and to God's Holy Word.

This teaching is not a new doctrine, nor is it an old truth rediscovered. It is an old error revamped, a dead and damnable heresy revived. If Mr. Martin taught this doctrine, he was dealing out the old Antinomianism of several hundred years ago. This view and theory has neither the merit of being new nor true. The fact is, it is a falsehood in opposition to God's truth. Some men are glad to hear that "sin is not sin, and that sinners are just as sure of heaven as if they were already in the bosom of God." This kind of liberty, of freedom from sin, gives them license to indulge in sin to their hearts' content. If this be true, sin becomes a virtue when committed by saints. "It is no more I that do it, but sin that dwelleth in me." Sin is a separate, sentient and intelligent entity that dwells in me, but acts separate and apart from me. I am I, and not I, at one and the same time. This doctrine was largely preached when I was a boy. It was then called the "two-seed doctrine"—a seed of good and a seed of evil in the same individual. The seed of good was in the soul, and the seed of evil in the flesh. The soul might be right with God, while the flesh was given over to uncleanness and the works of the devil. This doctrine is old, and it is the doctrine of devils. I know it did not come from God, because it is contrary to every line of God's revealed will. It is a popular doctrine with a large class of loose-living men and women, who want a form of godliness without a particle of the power thereof. It is dominant in some communities in Mississippi, and where it is so it is death to piety, to sound morals, and to good order at church or anywhere else.

The few "Martinites" I have heard preach are strong and urgent on justification by faith, but insist that justification is the one-all for all sin, and the end-all of all moral responsibility in the matter of personal salvation. The excesses referred to in this paper are the logical outcome of this teaching. The preacher may not say so in so many words, but the hearer makes the legitimate and logical deduction. If I have eternal life, it is everlasting and inamissible, and I can not lose it nor destroy it, no matter what I do nor how I live. I have committed my salvation to God, and he is responsible for it, and not I.

GILDEROY.

Sept. 25, 1900.

Shall the General Conference Refer the Licensing of Preachers Back from the District Conference to the Quarterly Conference?

I have observed—specially in the work of this year as presiding elder—that our law of licensing preachers by the District Conference is materially in the way of the progress of the church, in that it diminishes the supply of preachers, both as local and as applicants for the itinerancy. I notice a reference to this fact by Dr. George G. Smith, of Georgia, in last week's issue of the Nashville Advocate, that I heartily endorse. This dearth of preachers, as it has occurred to me, comes largely in this way: First, the District Conferences usually are held in the early part of the year, before the revival season begins throughout our country charges, and here is where our preachers mainly come from. Now, in the revivals, young men are moved by the Holy Ghost to preach, as is often the case, and sometimes they indicate it by their zeal and gifts, or speak of it to the pastor; but the District Conference is now quite a year off, worldly pursuits are engaged in, the Winter season and the lapse of time conspire to help the evil spirit to persuade the young man that, after all, he is mistaken; or other things intervene, and he puts off this important matter till possibly he is driven to the conclusion that it is too late in life. It may be that a growing family, poverty, or debt, is now in the way. Secondly, the District Conference is often a long way off from such as are called to preach. Those who have just felt the call to preach usually need help and encouragement at this critical time. Unnecessary difficulties ought to be removed out of the way. But here, to begin with, forty or sixty miles lie between the applicant for license and the District Conference, which is held, perhaps, right in the midst of crop time. Frequently, the applicant is not able to hire a man in his place while he goes to Conference, or, as is often the case at such a time, there is none to hire. In the next place, we have raised a sort of barrier to entrance upon the ministry (one, however, that is more imaginary than real) by the cry for a better educated ministry. If I understand the matter rightly, our colleges are not to make preachers, but to educate them. In olden times the church had the school of the prophets—not to make prophets; so we need to refer the licensing of preachers back to the Quarterly Conference, that during the revival season, while there is "a refreshing from the presence of the Lord," and men are being moved by the Holy Ghost to preach, they may be encouraged by pastor and presiding elder, licensed to preach, and encouraged to enter Millsaps College at once; then we would double the attendance at college of young preachers in an incredibly short time, and thus supply the demand of our great church with a live, educated ministry.

W. M. YOUNG.

The 20th Century Movement.

Mississippi Conference Notes on Twentieth Century Thank-Offering.

BY HENRY G. HAWKINS

Conference Secretary of Education.

The Brookhaven pastor's report shows $838.75 as the total amount from his charge from the beginning of the movement to Sept. 25.

Rev. M. L. White's September report shows $12.95 added to the fund since the Carthage circuit was reported for August.

Let all cash be sent to Maj. R. W. Millsaps, treasurer, Jackson, Miss. Even if the donor gives special direction to what he pays, it should pass through our treasurer's hand, so that his books will correspond with the reports of pastors at the Annual Conference. For instance: If money be raised by the Woman's Home Mission Society for the Scarritt School, let it be sent to Maj. Millsaps, with direction that he forward it to the treasurer of that school. Or, if money be raised for the Soochow University, let it likewise go through our treasurer. So with all Twentieth Century funds.

The pastors should, in filling out blanks, remember that under heading, "Subscribed," is to be written not simply what has been promised and is yet unpaid, but the total of both the paid and unpaid, because even an amount that has been paid is a subscription, just as a man who has paid the price in advance is counted a subscriber to a newspaper.

A young member of the Madison charge who is attending college writes: "Enclosed you will find $1 on the Twentieth Century Movement. I intended in the Summer, at the time I spoke to you, to pay $2.50. I had money of my own then." This illustrates how that, amid the multitude of demands upon people for expenditures, personal and otherwise, a cause like this may suffer through the delay of those who are responsible for representing it.

Science Hall, at Millsaps College, has a splendid room specially adapted to a museum. Special attention was paid to this in designing the floor plans. But there has not been one cent spent by the college in putting up cases, so that the donations of friends can not be properly exhibited. One member of the Mississippi Conference found after the Spring floods several hundred Indian arrowheads. He has expressed a willingness to place these and other Indian relics at the college, if they could be properly protected and exhibited under glass. But the college can offer no guarantee for doing this, as it is without the glass cases. And this is only a sample of many attractions, small and great, that the school misses through lack of equipment. If some friend to the college would give one hundred dollars for the purpose, it would supply the present demand.

Oh, that all the pastors would send reports as promptly as those on the Forest district, so that the secretary could make a comprehensive statement each month to the General Board of Education! Every charge in the Forest district has been heard from except the Indian Mission. The September reports of several show improvement over those of August.

THE DELINQUENTS!

If eight pastoral charges in the Sardis district, six in the Grenada, thirteen in the Durant, ten in the Columbus, twelve in the Aberdeen, seventeen in the Corinth, nine in the Holly Springs, fifteen in the Greenville, will report to me, I will send to Dr. Hammond a full report on the Thank-offering for the North Mississippi Conference. If this information could be secured from any other source, I would not trouble the pastors. Please, dear brother, give me the report from your charge. Some of our most prominent stations, circuits and missions have not reported.

J. R. BINGHAM.

Carrollton, Miss., Oct. 1, 1900.

Communications.

EVIL OCCASIONED VS. EVIL CAUSED.

MR. EDITOR: In the NEW ORLEANS ADVOCATE, of Aug. 16, "Gilderoy" thus delivers himself anent the "isms" among the second-blessing people referred to by Rev. W. W. Hopper some weeks ago: "Bro. W. W. Hopper need not be at all surprised at the unfortunate state of affairs existing among some of the 'second-blessing' people." This we allow, since we need not be surprised at the unfortunate state of affairs existing among people of any blessing. Yet he asseverates, "It is the natural, legitimate and necessary result of their reasoning."

What, my brother; do you mean that this "is the natural, legitimate and necessary result" of preaching entire sanctification attainable by faith? See Wesley's Sermons, Vol. II, Ser. No. 43, pages 347-8: "I have continually testified, in private and in public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other."

There are two Latin maxims which paraphrase Scripture. "Veritas odium parit." Acts xiii, 8, "But Elymas, the sorcerer (for so is his name by interpretation), withstood them, seeking to turn away the deputy from the faith." I. Tim. iv, 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Brother, you are doubtless conscious of the divinely revealed truth, confirmed by church history, that quickened activities of spirits of Belial with doctrines of error have been coetaneous with the Holy Ghost's activity in doctrines of truth. Following the tracks of the Holy Ghost are prints of cloven feet. The Holy Ghost is the "occasion," but not the "cause," of cloven-feet impressions. The doctrine of entire sanctification is the occasion, but not the cause, of "isms." We need spiritual discernment just here. Shall the Holy Ghost cease operations because Satan counterfeits his work? Shall the apostles cease preaching because of Simon the sorcerer? Shall we cease preaching entire sanctification, the work of the Holy Ghost, because Satan is sowing tares in the same field? (Matt. xviii, 7.) Wesley said concerning the same troubles attending the revival in England: "Happy, I can not but call it, notwithstanding the tares which Satan found means of sowing among the wheat. And I can not but adopt the prayer of a pious man in Scotland upon a similar occasion, 'Lord, if it please thee, work the same work again "without the blemisher;" but if that can not be, though it be with all the blemishes, work the same work.'"—Arminian Magazine, 1780.

If we are true to God, this will be our prayer. We will not reject God's work because of Satan's, the wheat because of the tares, the Methodist doctrine of entire sanctification because of evil springing up behind it. I concede your sincerity in the statement, my brother, "I mean not the slightest reflection on the scriptural doctrine of sanctification." But why cavil over the term, "second blessing," since, if you get the experience of entire sanctification, it will be according to Methodist theology and the Scriptures—i. e., by faith, subsequent to regeneration, and consequently a "second" blessing to "you." Moreover, all propagators of entire sanctification are denominated "second blessingists," Wesley included.

Now, my brother, if this is a Methodist doctrine, let us defend those who preach it, leaving "isms," etc., with God. "If a hundred enthusiasts (fanatics) were set aside, we are still encompassed with a cloud of witnesses who have testified, and do testify, in life and in death, the perfection we have taught for forty years."—Wesley, Journal, August, 1768. "Veritas vincit." (II. Tim. ii, 19.)

ROBERT L. PHILLIPS.

Peden, Miss., Aug. 30, 1900.

"ONE GOSPEL."

MR. EDITOR: I have received and examined "One Gospel," by Rev. J. F. G. Finley, of San Bernardino, Cal. I am very much pleased with the book. The blending of the four Gospels into one is excellent. The chronological order and harmony of the Gospel is truly valuable to the Bible student. The outline life of Christ is concise. The division of the text into sections and paragraphs, I think, meets a want of long standing. I would recommend the book to every student of the Gospel.

I have read just this evening in the Methodist Review, of September and October, Article VII., "The Influence of Corporations on Morals and Religion." I wish it could have a wider reading than it will get in that most excellent periodical. It is so appropriate at this time, and so full of just the kind of truth the masses of the people should have.

H. O. WHITE.

Lake Providence, La., Sept. 21, 1900.

Items from the Field.

WEST POINT, MISS.

God has greatly blessed us this year. We have received into the church sixty-nine persons, twenty-five on profession of faith; thirteen of these at our regular Sunday services. Closed a meeting last Friday evening. Twelve received into the church yesterday. Bro. Theo. Copeland, of Attalla, Ala., was with us eleven days of our thirteen days' meeting. He did very effective work. He is a power for good.

J. M. WYATT.

Sept. 24, 1900.

REPORT FROM NEW ALBANY CIRCUIT.

We have just closed our fifth and last protracted meeting on New Albany circuit. We had a great revival of religion at Well's Chapel. There were 50 conversions and 40 accessions to the church there. The Lord has blessed us very greatly. There have been about 95 conversions that we know of, and 84 have joined our church since we came on this charge this year. We have most of our Conference collections secured.

J. B. RANDOLPH, P. C.

New Albany, Sept. 22, 1900.

REPORT FROM REV. W. G. HARBIN.

I have just closed a very fine meeting at Shelby. Visible results: 15 added to the church, backsliders reclaimed, Christians strengthened, $30 raised for Galveston sufferers. Of the 15 added to the church 11 were young men. Bro. W. McN. Campbell is supplying the Shelby charge while the pastor, Bro. Mimms, is in Europe. Bro. Campbell is a young man, but a man of strong convictions, with power to express them. He has a remarkable talent for winning young men, and is a man of tireless energy. His work during the meeting was remarkably owned and blessed of God.

I helped Bro. W. H. Sanders in a good meeting at Faisonia. Twelve were added to the church. Am engaged in the first revival services ever held in Sunflower City. Bro. H. W. Whitnell is helping me.

WALTER G. HARBIN.

Sunflower, Miss., Sept. 20, 1900.

REVIVAL AT SENATOBIA, MISS.

We have just closed an excellent "meeting" at this place. Began Sunday morning, the ninth instant; continued eight days, closing Sunday night, the sixteenth. Notwithstanding there was considerable sickness and some other hindrances, the interest was good and attendance large from the beginning, and increased with each service.

The church, as a whole, was greatly revived. Many publicly renewed their vows and earnestly promised a better and a higher life. A number were converted and openly confessed Christ. Sixteen were added to our church; one to a sister church.

Rev. Jas. B. Mitchell was with us from the beginning to the close. He was abundant and efficient in labors, preaching twice a day, leading the singing, and otherwise contributing to the success of the meeting. We are trying to foster all the interests of the church, and hope to have a good report at the close of the year.

Yours, etc.,

W. W. MITCHELL.

Senatobia, Miss., Sept. 20, 1900.

NOTES FROM THE KOSSUTH CIRCUIT.

This little village is within the bounds of the Kossuth circuit, Corinth district. The circuit to which it belongs has seven appointments and about seven hundred members. Our pastor, Bro. D. C. Foust, is fully alive to the interests of the church, and is doing a fine work along all lines. His people are much in love with him, and he is growing in favor with them all of the time, and we hope that Bishop Hargrove will return him to this work next year. He has just closed his round of protracted meetings. He did most of the preaching himself, and while there were but few conversions, we feel that much good has been accomplished. No man can accomplish the good he should when his work is scattered over so large a territory as this circuit embraces.

Our presiding elder, Bro. Young, is hard at work doing what he can to have his district come up with good reports at Conference. He is a man of God, and we all love him. He begins his fourth round to-day. We are very much in love with the ADVOCATE, and don't see how any Methodist can afford to do without it.

HARDY W. REES.

Rienzi, Miss., Sept. 22, 1900.

STORM AT JEANERETTE, LA.

This seems to be a month of storms. On Saturday evening, Sept. 22, the atmosphere was extremely close, and in order to get the benefit of any breeze that might come from any direction, I moved my chair on the front gallery, which was densely shaded. I was busily engaged in the study of my sermon for the Sabbath. My thoughts were so absorbed on my subject, I was unaware of the approaching storm; it came on so suddenly. I was awakened to the first danger by a cloud of dust, and a buggy containing a lady and her little girl was blown up to the parsonage gate. This was about half-past three in the afternoon. The storm increased in force until near six o'clock; blowing carriages, buggies, and pedestrians all to the parsonage. The force of the storm was composed chiefly of our Methodists, but other Protestants were represented in it. And after the fury of the storm had abated many substantial things were found in the larder.

We lift our hearts in gratitude to God, especially as it seemed to be enjoyed by all, and more especially so by the preacher's wife, who was handsomely remembered. May God bless these people!

C. T. MUNHOLLAND.

Jeanerette, La., Sept. 24, 1900.

MEETING AT WASHINGTON SCHOOL-HOUSE, MISS.

I wish to write you concerning our meeting at the Washington School-house, in the bounds of the Randolph mission. Bro. D. M. Floyd is the preacher in charge. It has been said that it is a "hard place," and so it is in one sense of the word. The people there have not had a protracted meeting in twelve years until this season. Some of the people never saw a Methodist preacher until we arrived. We began Sunday at eleven A. M.; continued until Thursday night following. At the close of the sermon a proposition was made for Christians who were willing to work for a revival to come forward and bow with us in prayer. Five came under these circumstances. We began, the writer doing the preaching. The people gave good attention, and God blessed our efforts. Twenty-one souls were converted, a number of backsliders were reclaimed, and the community was stirred from center to circumference. The result was that we organized a church with 23 members. Bro. Floyd is doing a noble work here. He surely is the man for the place. The Randolph field is white for the harvest, and the outlook is promising. The prime need of the people in this section is churches organized and supplied with regular preaching. We owe much to the school mistress at Washington for help rendered and interest taken. May God bless the good people at Washington!

T. R. STROUP, L. P.

Myrtle, Miss., Sept. 20, 1900.

FOREST CIRCUIT.

We have held four protracted meetings on the Forest circuit this Summer, and our last one will begin on the fifth Sunday in September. The meeting at Oak Grove began on the fifth Sunday in July, and lasted four days, the pastor doing all the preaching. The people listened to the Word patiently, and the Lord blessed us with his presence. We began at Homewood on the second Sunday in August, and ran five days. Rev. W. W. Morse did all the preaching, except one sermon by Rev. R. A. Sibley, Sr. There was no great move among the people, but the congregations were good and the preaching was splendid. One young man joined the church. Good was accomplished.

On the fourth Sunday in August we entered into a union meeting with the Congregational Methodist and Cumberland Presbyterian Churches at Harperville. Revs. H. G. Hawkins and J. C. Long did the preaching. It was with power, and not without effect. This was a glorious meeting. The churches were revived, and there were eight accessions on profession of faith, six of whom joined our church and two the Congregational Methodist Church. Rev. T. J. O'Neal rendered valuable help in this meeting, which lasted five days.

Our next effort was at Pisgah on the first Sunday in September, where we continued five days. Here I was assisted by Rev. B. F. Lewis, who preached the Word in demonstration of the Spirit. He hewed to the line regardless of where the chips fell. Much was accomplished in these five days. The whole community was stirred and the church greatly revived. There were twenty-four accessions on profession of faith and two by certificate. This meeting will be lasting in its results and long remembered by all who attended it.

We are planning and praying for a great meeting here in Forest, where I will be assisted by Bro. J. E. Schoolfield, of Danville, Va. Brethren, pray that we may have a revival. It is greatly needed.

D. SCARBOROUGH.

Sept. 22, 1900.

REPORT FROM VOSSBURG AND HEIDELBERG, MISS.

We have had a fairly good year, we think. The first Sunday in August I began my meeting at Vossburg. We expected to run five days, but continued ten days.

Bro. B. F. Lewis, of Ellisville, did the preaching, and it was of a high order, and my people appreciated it very much indeed. Bro. Lewis does not take it for granted that the Bible teaches certain things, but gives it direct from God's Word. He held our meetings at Vossburg, Enontta and Sandersville. I have never had better work by any man than he did. The number of conversions is not known, but to say there were 25 would place the estimate very low. The Christians were built up and pledged themselves to higher living in their religious lives.

Bro. Carley was ably assisted at Philadelphia by Rev. P. D. Hardin. He did fine work, and good results followed.

I have just closed an eight days' meeting at Heidelberg. Bro. J. W. Chambers, former president of Whitworth College, did all the preaching after the three first days. It was said to be the best at that place for a number of years. Bro. Chambers was in good shape for work. His six years of college work have not taken from him any of his power as a preacher, nor any of his love for the ministry. He was deeply spiritual. His sermons were clear, strong, and full of love to God, and sympathy for the human family. He was much appreciated by my people. He being a former pastor here, it goes without saying that the people were glad to have him. In fact, when any pastor secures the services of Lewis, Hardin and Chambers, he takes no risk. I do not need specialists to help me in revival work as long as we have such men in the regular work. As a result of Philadelphia meeting there were several conversions, some accessions to the church—in fact, they included about all that were left. At Heidelberg, 10 to 12 conversions, 10 accessions to the church, and some difficulties removed that have greatly hindered our progress at that place. The only objections I have heard to all the work was: Some folks do not see how we Methodist preachers can afford to preach; how it is possible for folks to live without sinning, or how it is possible to keep the Commandments. We have had up to date about 70 accessions to the church. We will pay everything in full.

W. M. SULLIVAN, P. C.

NOTES FROM ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE.

The presiding elder and pastors on the Aberdeen district have been wide awake and hard at work during the Summer, and we trust much good has been accomplished. Most of the time has been spent in protracted meetings. Many have been converted and a goodly number received into the church, with many reclamations and reconsecrations, and a large number of children baptized. Most of us have had more or less sickness in our homes.

Bro. Ward, supply on Quincy circuit, has had typhoid fever in his home since April, resulting in the death of his wife and two children. His wife and little daughter died the same night, and were buried in the same grave. He was forced, because of sickness, to give up his work, and Bro. Derrett will serve it until Conference. Bro. Ward has the sympathy and prayers of the brethren. May the gospel he preaches to others sustain him in these hours of great sorrow!

So far as we can learn, Bro. R. A. Tucker and Prairie circuit are ahead with the Twentieth Century Thankoffering.

Bro. W. A. Bowlin has had great success in revival work. Many have been added to the church on Okolona circuit through his ministry this year, and all of the interests of the church are well looked after by him. Bro. H. P. Crowe is a busy and successful preacher. He has kept his own work in fine condition, and found time to help several of his brethren with their meetings.

Bro. S. B. Myers and the good people at Tupelo rejoice over the completion of their new church and parsonage. This gives them one of the best parsonages in our Conference, and a real nice, up-to-date brick church valued at ten thousand dollars.

Bro. Richard Wilkinson, of Aberdeen station, is an all-round man in the full acceptation of the term. He can preach successfully in a revival, make educational addresses, preach missionary sermons, and is a success when it comes to taking a collection.

Bro. T. H. Porter, of Aberdeen circuit, is doing well, and is regarded as one of the best preachers in our district. He is a valuable man.

Bro. J. W. Ball is still in good favor with the people at Houston.

Bro. J. W. Anderson has been quite sick, but is up now, and busy holding meetings. Buena Vista is extremely fortunate in having such a preacher as Bro. Anderson.

We hear good reports of Bros. Harrison at Amory, Craddock at Smithville, E. A. Tucker at Nettleton circuit, and G. S. Sanders, supply on Tremont circuit, who comes up for admission on trial this year.

Bro. R. M. Evans has had a hard year, himself and family having been sick more or less all of the year. We have no better man than Bro. Evans. May the Lord sustain him in his afflictions!

Bro. Roper, preacher in charge at Montpelier (Bro. T. W. Lewis' ideal pastor), is closing up his fourth year on that charge, and will soon be ready to show what can be done at other places.

Our presiding elder, while young in years and in the work of a presiding elder, is, as we sometimes hear, efficient, proficient, and sufficient. He is giving us some up-to-date information on China and our mission work there.

Okolona station bids fair to make the best report that has gone from it for some years, though we have not built that new church which we hoped to do the first of the year. Neither have all of the sinners here been converted or backsliders been reclaimed; but I believe many have been blessed, some saved, and some made better. Our League and Sunday-school have accomplished much. The crops are not good, but nothing like as short as Bro. Honnoll represents them to be in the Holly Springs district.

J. A. LEECH.

Okolona, Miss., Sept. 22, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Now that the Summer season has gone, and the delightful days of Autumn are upon us, absentees are returning home, and life takes on a new aspect. We, too, must awake from our slumbers, and keep pace with the times. Our societies have been in "Summer-quarters," and very little has been accomplished during the heated term. October, with its cheery, crisp freshness, calls us to renewed activity, and the campaign opens very properly with the Week of Prayer. A good beginning; who will take advantage of it? If, for any reason, your auxiliary can not observe the specified time—Oct. 8-14—then decide on some other week, and work up to it. Let your Executive Committee apportion the work to the various leaders, and with the fine program furnished in September Our Homes, you can not fail to have an interesting time. We trust every auxiliary will feel bound to its observance.

Our new Conference treasurer will soon publish her report for the last quarter, and let us know just what has been done.

The Minutes of our last annual meeting, after considerable delay, have been distributed. They reflect much credit on the Committee on Publication. Delays are often unavoidable, and in this instance blame attaches to no one.

There being no applicant from our Conference Society for the Myra Smith Scholarship in the Scarritt Training-school, it has been given to Miss Mary Culler White, of Georgia. We had heard of several young ladies who proposed applying for it, but, for various reasons, all others had declined.

By this time we suppose our Conference secretary has returned from Monteagle, and is now to be found in her own home in Greenville.

Items of interest have been distressingly scarce. So you will please pardon this editor for long silence, and next time remember your part of the contract.

MRS J. B. STONE.

The Christian Life.

ONLY HALF A POINT.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said, sharply, to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah, half a point in many places might bring us directly on the rocks," he said.

So it is in life. "Half a point" from strict truthfulness stands us upon the rocks of falsehood. "Half a point" from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes one little step at a time. Many think lightly of what they call "small sins." These rocks do not look so fearful to them.—Southern Churchman.

FAITH AND WORKS.

A little girl told a friend who was visiting her father that her brothers set traps to catch the birds. He asked her what she did. She replied: "I prayed that the trap might not catch the birds." "Anything else?" "Yes," she said; "I then prayed that God would prevent the birds getting into the traps," and as if to illustrate the doctrine of faith and works, she continued, "I went and kicked the traps all to pieces."

This reminds us of the story of the boy who, when his father had prayed earnestly that God would feed the hungry, said: "Why don't you answer that prayer yourself? You've got enough wheat in the granary and potatoes in the cellar to feed all the poor people about here." Let us show our faith by our works.—Christian Leader.

No man who buries his talents can live a happy life. The most unhappy people one meets are those who have abundance, but refuse to use it in the way God intended. They are living for themselves, and know it is wrong, and are unspeakably miserable on that account, but can not bring themselves to live otherwise. The most happy people in the world are those who devote their talents, whether great or small, to some good use. This is an infallible receipt for happiness. Let any unhappy man begin at once to do all the good he can, in every way he can, to as many of his fellow-men as he can, and his heart will begin at once to sing for joy.—New York Advocate.

Love is the greatest thing that God can give us, for himself is love, and it is the greatest thing we can give to God, for it will give ourselves and carry with it all which is ours.—Jeremy Taylor.

OBITUARIES.

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RESOLUTIONS.

Whereas, Our sister, Mrs. LIZZIE PRESSLY, has been recently removed from our midst by death; And, whereas, She has for many years been a faithful, zealous and much loved member of the Woman's Foreign Missionary Society; therefore, be it

Resolved, That in the death of Sister Pressly our society has lost one of its best and most useful members, and though she will be greatly missed, yet we bow with submission to the divine will.

Resolved, That we will ever cherish her memory and strive to emulate her virtues.

Resolved, That a copy of these resolutions be spread upon the Minutes of the Society; that they be sent for publication to the NEW ORLEANS CHRISTIAN ADVOCATE, and the Woman's Missionary Advocate, and a copy also be sent to the bereaved husband, to whom we extend our sincere sympathy.

MRS. P. T. CALLICOTT,
MRS. C. P. WADLEY,
MRS. L. M. LIPSCOMB.

Coldwater, Miss.

TROTTER—Resolutions passed by the New Iberia Methodist Sunday-school, Sept. 16:

Whereas, It hath pleased our Heavenly Father, who doeth all things well, to remove from our midst by death our dear sister and co-laborer, Sister MATTIE TROTTER; therefore, be it

Resolved, That we deeply feel the loss of a faithful sympathizer and diligent worker in our Sunday-school endeavors.

Resolved, That, while we can not understand the Providence that hath removed Sister Trotter from our midst, we know that God knoweth best, and while we mourn her loss, we submit to his divine will, and rejoice that God hath called her up higher.

Resolved, That we tender our heartfelt sympathy to the bereaved husband, helpless children and sorrowing loved ones, and commend them to our Heavenly Father, who alone can comfort.

Resolved, That a copy of these resolutions be sent to the husband, spread upon the Minutes, and be published in the city papers, and that the N. O. ADVOCATE be requested to publish the same.

JOHN T. WHITE,
LOUISE TAYLOR,
ROBERT W. VAUGHAN,
Committee.

CARTER—Miss LENA V. CARTER was born near Aberdeen, Monroe county, Miss., on Dec. 4, 1879. These dates mark the earthly life—tell the beginning and the end of young life of brightness and promise—but can not tell the story of the virtues and graces of our loved one.

The life of Miss Lena was as a beam of sunshine in her circle of companions. Bright, vivacious, happy, she transmitted her geniality and brightness to all with whom she was associated. And this characteristic, added to her natural graces and personal charms, made her the center of a large circle of admiring friends. Miss Lena was a Christian. Converted in her youth, she became a member of the Methodist Church, and gave every evidence of her love for the church and her Lord. In the consciousness of Christ's love she lived, in the calm confidence of Christian faith she died, and in the exultant triumph of Christian hope she entered into heaven.

Here was a brief life—the flower in its blooming drooped and died—but its fragrance reaches to many who yet live, and her influence will abide. The youngest daughter of the household, a mother, a brother and two sisters mourn her loss, and a wide circle of affectionate friends miss her companionship. Let us all so live that we shall meet her in "the beyond."

"ONE WHO LOVED HER."

PARKER—At the session of the Board of City Mission Union of the Home Mission Society, held Sept. 11, 1900, at Burgundy Street Church, in full realization of the loss sustained by the local as well as the Conference Society in the death of Mrs. E. K. PARKER, a resolution was passed that an expression of sympathy be sent each of her sons and sisters, and a copy furnished the N. O. CHRISTIAN ADVOCATE and Our Homes for publication; therefore, as our Father, in infinite wisdom, has called home the spirit of our loved friend and co-worker, Mrs. Nellie Parker, our first Conference secretary, after the patient endurance of long illness, be it

Resolved, That while we mourn her "absence from the body," we may rejoice that "mortality has been swallowed up of life;" that she has reached the goal of her highest aspirations, to be present with the Lord.

Resolved, That as she "walked with God," giving evidence in her beautiful life, we more earnestly strive to emulate her example, "looking unto Jesus," that of each it can be said, "She hath done what she could."

Resolved, That we extend to the family of our sister our deepest sympathy, and pray the Comforter to be their guide through the sorrow.

MRS. W. H. LAPRADE,
MRS. A. A. BARTELS.

New Orleans.

EAST—Died, Mrs. ANN EAST, aged 81 years 11 months 5 days, on June 20, 1900. Sister East was born July 15, 1818. She was twice married: In 1833 to L. Kennedy, who lived only six months; second marriage, 1835, to Langdon East, of whom seven children were the issue, leaving her a widow on Sept. 1, 1870.

Sister Ann East was a native of East Feliciana parish, rearing her interesting family therein. When a young girl she joined the Methodist Church, and numbered among her personal friends Dr. Winans, Drake, and Bros. Fulton, Clinton, Godfrey of the old guard of itinerants. As far as we can ascertain, she leaves to mourn her loss 50 grand- and great-grand children. She passed away after much suffering and pain in body at the home of her daughter, Mrs. Willard Smith, in Wilson, where she had made her home since 1870.

She loved Methodist preachers, and in the days of prosperity and adversity none received them more kindly than this mother in Israel. The railroad men were devoted to "Grandma," and their big hearts devised everything possible to make her comfortable. She gave a clear testimony before she died, and was buried from the Methodist Church in Wilson in the presence of a large congregation, and interred in the family burying-ground at the old home-place. Passing fast away these aged veterans of the cross, may their places be filled.

H. W. RICKEY.

DILLON—Little MARY ETHEL DILLON, daughter of J. A. and Mollie E. Dillon, died at the home of her parents, four miles east of Vicksburg, on the twenty-sixth of August, 1900. She was born on the first of August, 1895, being 5 years and 25 days old.

It was not my pleasure to know this little girl, but it is said that she was a bright, amiable and sweet-natured little child. She had learned to be helpful in the home, and often insisted that she be allowed to share the tired steps of that one whom she loved.

The length of human life is not always an evidence of its fullness, nor its shortness an indication that its mission is ended. While this little one lived she gladdened the hearts of all in the home, but now that mission on earth is ended, and the hearts that were glad are now filled with sadness. But the memory of that little body and the sight of the mossy mound will open fountains of sympathy which nothing else can do. And the soul of that sweet little girl, which has gone into eternity, will attract the thoughts and affections of father and mother toward Him who doeth all things well.

May the Lord comfort the bereaved family in this hour of sorrow and sadness! May they be reconciled to this dispensation of God's providence, remembering that this pure and innocent little child has gone from the temptations of this wicked world to be raptured as a blessed babe in the Paradise of God!

J. R. JONES.

ALDRIDGE—JOSEPH WILLIAM ALDRIDGE, son of J. L. and Mrs. M. M. Aldridge, was born in DeSoto county, Miss., April 11, 1876. He was converted and joined the M. E. Church, South, in the Summer of 1888, under the preaching and pastorate of Rev. H. T. Gaines. This life upon earth was brief; a mere span. He had just passed the twenty-fourth mile-stone, and the young and vigorous manhood and heart gave splendid and cheering promise of a long, beautiful and useful career; but, alas! alas! for human hopes. While the keepers of the house were strong, and those that look out at the windows clear and undarkened, the doors were shut in the street, the silver cord was loosened, and the golden bowl was broken, and the dust returned to the earth as it was, and the spirit to the God who gave it.

"Willie," as he was familiarly called by father and mother and all his friends, was a noble and exemplary young man. He was reared in a home where the gentle, sweet light of religion and love pervaded all hearts, and made Christianity, not the gloomy cross it is sometimes seen to be, but a happy, free, glad, victorious, joyous life of progress and triumph.

He was happily married, on Jan. 1, 1899, to Miss Mittie Sue Ellis, who, with her sweet little babe, is left to cherish his memory.

After five weeks of suffering from typhoid fever, Willie passed from earth to heaven, Aug. 24, 1900. He loved his church, his pastor, and the Lord's people. He was always ready and willing to do his part in keeping up the church and cause of his Lord.

L. M. LIPSCOMB.

(Continued on Seventh Page.)

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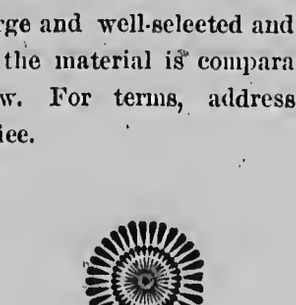

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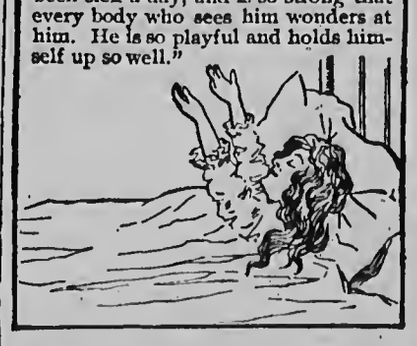

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THURSDAY, OCTOBER 4, 1900.

"GIVE THE BOYS A PROHIBITION CARPET."

It seems to us that the people of this country, especially the Christian element thereof, are in danger of putting undue dependence upon legislation for the full accomplishment of greatly needed moral and social reforms. Some go so far as to fancy that almost every social, industrial, and political ill can be cured by statutory enactment of some kind, the law being looked upon as a sort of "deus ex-machina," by whose magic power evils can be easily and speedily brushed away.

Reform laws have in certain instances accomplished wonders, but they can not do everything. There is no question of the fact that in all reform movements, whether social, political, or moral, the valuable agency of the law ought by all means to be invoked in furtherance thereof. To look for permanent results in these directions, unless public sentiment is crystallized into law, is hardly anything else than folly. As Mr. Gladstone has put it: "The aim of the law should be to make it as easy as possible to do right, and as hard as possible to do wrong."

We are a thorough believer in "legal suasion" as well as in "moral suasion," especially in temperance work; yet it should constantly be borne in mind that laws are not self-executive, and that, however excellent in themselves, they must be backed up by strong public sentiment in order to be truly and generally effective. It is not enough that the open saloon be voted out, that splendid temperance legislation be secured. This work must be accompanied and faithfully followed up by the indoctrination of all classes, particularly the young, in temperance principles. Unless the masses are educated to see the monstrous evils of intemperance and the baneful nature and effects of intoxicants, it is hardly to be expected that they will look upon prohibitory laws as anything else than a nuisance and an abridgment of their liberty. In our admiration of the advantages of legal enactment against liquor selling, let us not forget that the evil can be struck a deadly blow, as far as the individual is concerned, by means of proper mental and moral training. To look for temperance laws alone to put a stop to drinking and to beget sentiment in favor of temperance is to expect the impossible.

There is grave need among us of a revival of temperance instruction, and of the more general employment of moral restraint in our fight against the drink evil. In so tremendous a struggle we can not afford to slight or to discard any means at our command.

The September number of the Sunday-school Magazine contains the following strong and timely utterance form Dr. J. H. Carlisle anent the matter of which we have just spoken. He remarks: "The Persians have a fine proverb: 'To one who wears shoes it is as if the whole earth is carpeted with leather.' It would cost a great deal to spread leather all over our yards and the pavements in our city. This is not attempted. But parents can see to it that wherever the boy or girl puts a foot on the ground a piece of leather in shape and size just like that foot is under it. Each one of us carries a leather foot carpet along with us wherever we go. And to us it is really as if all the land around us had a broad leather carpet. It is not an easy task to put in effective working over a State or country laws prohibiting the sale of intoxicating liquors. There are many and very formidable agencies that will spend money liberally to oppose the passage of any such laws. And if these laws, theoretically perfect, should be passed, these agencies stand ready to oppose and evade them in all possible, ingenious ways. Even in church circles there are difficulties in the way of wise and efficient legislation on this subject.

"May not the homes and schools of our Christian land do something, do much to send out into life a generation of those who do not need prohibition laws to keep them sober and temperate? May they not train up a race of boys and young men who are not sober simply because there are no bar rooms, saloons, or dispensaries legalized around them? May not each young man carry his prohibition outfit with him? May he not carry the Maine law with him wherever he goes? The young may be taught to walk soberly and temperately even if liquors are offered to them for a low price or for no price. Let parents and teachers know their responsibility and privilege. Surely no class in our Sunday-schools will hear this lesson commented on by a teacher who visits the saloon of any kind, or whose breath bears painful witness against him and offends the young. A young man brought up in a drunkard's home may be sober and temperate. The object lesson forced on him so painfully day by day may make him recoil from the cup. A young man brought up in a Christian home where sobriety and temperance are well illustrated may go astray. But it will be some relief to the father in his agony if he can say: 'He did not learn it from me.' The drunken son of a dram-drinking father will find some satisfaction in saying by way of excuse: 'I am only carrying farther the tastes and habits associated with my father's table.'

"Give the boy a prohibition carpet to put his foot on wherever he walks in after life."

PROVIDENCE AND GALVESTON.

The century closes in bloodshed and catastrophe. After such fearful calamities as a Chicago fire, a Johnstown flood, a Russian or Indian famine, a yellow-fever scourge, a Western cyclone, preachers and theologians endeavor to answer the inevitable questions of the human heart concerning God and his relation to such dire disasters. The questions come up again in connection with the destruction of Galveston. In the presence of such an awful destruction of life and property, little peace is afforded our minds by speaking of natural laws. We all know that sea-coast towns are likely to be visited by hurricanes and tidal waves, and they who build on low islands invite great risks; that carelessness with lamps may make terrible conflagrations; that weak dams are liable to burst. But back of all laws and consequences stands God, who holds winds and waves in the hollow of his hands. Man may be directly responsible for a yellow-fever epidemic; but famine, earthquake, volcanic eruption, insect plagues, and ocean storms he can not control. He is as helpless before them as a babe.

Moralists may tell us that we are living under general laws, whose ordinary operation is benevolent. Diphtheria and typhoid fever demand better plumbing and purer water; railroad collisions less careless engineers, switchmen and telegraphers; hard times less previous extravagance. Much suffering is voluntarily inflicted and is preventable. Drunkenness, thriftlessness, licentiousness, undrained swamps, "fire-trap" public buildings with poor exits, cars with stoves and without automatic couplings—all of these are preventable causes of great evils. Man's sin and negligence are responsible, and no moral system of the universe can be conceived without the possibility of sin.

They may tell us that the death of thousands, though more dramatic than the death of individuals every day, under circumstances of distress, involves no other than the usual problem; that man is taught not to put too much emphasis on the material things of life, but to value the higher things of the Spirit; that "sorrows humanize the race," which would otherwise grow brutal, and the outflow of sympathy and beneficence is a great good; that, in every such horror, there are individual displays of courage and self-sacrifice that reveal the greatness of man's soul.

* * * * * * *

Though we may not be able to answer the question why development might not have been secured by methods more agreeable to our human flesh and frailty, practically, we can see that man, like the oak-tree, is made strong by struggling with tempests. God does not pamper us with dainties nor coddle us as infants. In the sweat of the brow and the agony of the soul—in strenuous endeavor, hard toil, mental struggle, heart tortures—lie progress, civilization, conquest, heroism, the measure of the stature of men in Christ Jesus, who was made perfect through suffering.

It is doubtful if we can get much further than this. The ultimate mysteries lie unresolved. The problem of Job is the problem of the race. It is easy to say with Job's friends, that, in material good or evil, the wicked are punished and the righteous are rewarded in this life. It was a handy, ready-made theory, but, upon reflection, it did not harmonize with experience. It was not the only time that a traditional orthodoxy was contradicted by life. There is no answer in the drama to the question of why the good man suffers. God appeals to the manifestation of his wisdom and power in the universe. Job is silenced. He feels that he must trust that wisdom, whether he can understand it or not. His word must be the word of the ages: "Though he slay me, yet will I trust in him." We can not find God out unto perfection. We can only say that we have a multitude of reasons for believing in his perfect wisdom and perfect goodness, and that those things which seem heedless, unnecessary, and cruel in nature, and which to us are mysteries beyond our comprehension, we believe are but in the seeming, and we stand with him

"Who trusted God was love indeed,
And love Creation's final law—
Tho' Nature, red in tooth and claw,
With ravin, shrieked against his creed."

"Clouds and darkness are around about him." "I was dumb because thou didst it." We walk by faith and not by sight. This is the very province and field of trust.—Western Christian Advocate.

THE ASSISTANT PASTOR.

The editor of the Central Advocate expresses our sentiments exactly when he says:

"The church paper is the assistant pastor. It keeps the work of the church before the people. It posts them on the benevolences. It inspires them by the general rivalry of good works in other churches. It organizes them into 'the Holy Catholic (or universal) Church.' It is our desire to be an assistant pastor; to help in the routine of the church work; to help collect the pastor's salary, increase the benevolent collections, care for the superannuates, build up the colleges, kindle the class meetings, open the way for lay workers, blend the people into unity, expound the doctrine of holiness and strengthen in the longing for it—in short, be an assistant pastor. Every official member in Methodism, every Sunday-school, Epworth League, missionary worker, ought to take the official church paper. The wide-awake pastor will bend every energy to get his assistant pastor an open door throughout his church. An assistant pastor is not a charity. He is a fellow-helper. A wise workman will have an eye to good tools and an earnest co-operation. No pastor who would really succeed, and who would have his success still evident when he is gone on his way to other fields, will fail to push his church paper."

THE METHODIST REVIEW.

The September-October number of the Bi-Monthly Methodist Review comes to our table laden with reading matter of the finest description, and contains several specially noteworthy articles. In the opening article, the gifted writer, Maurice Thompson, takes a comprehensive glance at "Literature and Life in the Old South." After depicting in living colors the glory of ante-bellum days in Dixie-land, he points out the cause of the scanty product of Southern writers before the War, and calls attention to the suddenness with which the hitherto feeble rivulet developed into a bold and noble stream after the abolition of slavery. Next follows a splendidly written and discriminating critique by Dr. John J. Tigert of James Lane Allen's recent novel, "The Reign of Law." "The Origin of Egyptian Civilization" is the title of an instructive and enjoyable paper by M. B. Chapman, D. D., who shows that according to recent archæological discovery, "human civilization had its origin in the valley of the Euphrates," the biblical record upon this point being thus strikingly confirmed. Prof. Edwin Wiley, M. A., of Vanderbilt University, has a very readable and attractive article on "George Inness: A Painter of the Inward Light." Edwin W. Bowen, Ph.D., Professor of Latin in Randolph-Macon College, ably and entertainingly discusses "Charles Lamb as Critic and Essayist." The well-known writer, Will T. Hale, contributes a charming article on "The Romantic Interest of the Tennessee Mountains."

In our opinion, the most timely, valuable, and thought-provoking article in this issue is one by Jos. W. Van Cleve, Esq., anent "The Influence of Corporations on Morals and Religion." It is a masterly presentation of the subject, and ought to be widely read. We regret that we have not space to reproduce it. In a carefully-prepared paper on "The Small College in the South," Prof. Andrew Sledd, M. A., of Emory College, brings out some startling facts regarding the status of the majority of the schools in the South claiming to be colleges, and makes it evident that a deplorably defective public sentiment prevails among us in respect to education. Prof. Sledd's article ought to be read by every college president and professor and by every member of the Board of Trustees of every college in the South. While some, no doubt, will wince under the facts here presented, the truth ought by all means to be known, and in making it known Prof. Sledd has done the public a real service. "Columbus as a Typical Hero" is the subject of a forceful and meritorious contribution by Prof. Frederick W. Moore, of Vanderbilt University.

The editorial departments are crowded with attractive and helpful matter. The Review is unquestionably a magnificent periodical. We do not see how a wide-awake preacher or layman can afford to be without it.

NEW BOOKS.

THE HEALING OF THE NATIONS. A TREATISE ON MEDICAL MISSIONS. STATEMENT AND APPEAL. By J. Ritter Williamson, Traveling Secretary Student Volunteer Movement. 95 pages. Cloth. Price, 40 cents. Published by Student Volunteer Movement for Foreign Missions, 3 West 29th street, New York.

As the author states in the Preface: "This little volume has been written primarily to provide an outline of medical missions, for the use of students and young people in Missionary Study Classes. There has also been kept in mind the far larger circle of Christian people whose interest in the work of missionary medicine has been limited by their scanty information on the subject. It is not such a book as would be read aloud, for instance, at a woman's sewing meeting, but it is rather intended for study and individual perusal. Its aim is to present facts that ought to be pondered in the hearts of Christian men and women in the church of Christ, and the subject makes a special claim upon the consideration of those who are members of the medical and nursing professions."

In this book the appalling need of medical mission work in heathen countries is graphically pictured, and much valuable information is given. We regard it as an admirable and highly useful little volume. It is of such a nature that it can hardly fail to prove of great interest to all earnest, truth-seeking Christians. The author, who is a medical graduate of Edinburgh University, has done his work well.

THE LIGHTS AND SHADOWS OF ITINERANT LIFE. An Autobiography of Rev. Simon Peter Richardson, D. D., of the North Georgia Conference. With an Introduction by Rev. John B. Robins, D. D. 12 mo. 288 pages. Cloth. Price, $1. Nashville, Tenn., Dallas, Texas: Publishing House M. E. Church, South; Barbee & Smith, Agents.

We question whether a more thrilling or edifying autobiography has been published during this century than this one just from the press. Dr. Richardson, whose itinerant ministry covered a period of nearly sixty eventful years, was a man of striking originality, splendid intellectual gifts, and great force of character; and in his day and generation accomplished a truly marvelous work in the kingdom of God. Few men in the church have equalled him, either in usefulness or in saintliness. Take him all in all, he was a wonderful man. The story of his life, written at the request of the North Georgia Conference, and which he was spared by a kind Providence to finish, reads like a romance. It is an autobiography that will delight and inspire old and young, saint and sinner, preacher and layman, and is certain to have an immense sale. We feel sure that it will be read with great interest and enjoyment by members of other denominations than our own, for it is a book entirely free from narrow sectarianism. The volume abounds with interesting facts and stirring incidents, the narrative being enlivened by frequent flashes of the author's characteristic humor.

NOTES.

A man may live without God and without hope in the world, but he does not like to die that way.—Exchange.

***

Bishop Galloway is one of the directors of the recently chartered Jackson, Columbus and Northeastern Railroad.

***

Prof. Chas. R. Forster, professor of Latin and Greek in the Wesleyan Female College, Macon, Ga., states that that school opened with 248 students.

***

On our fifth page will be found a report from Dr. W. H. LaPrade, to which it is desired that the brethren of the Louisiana Conference will give special attention.

***

It is greatly to be regretted that Miss Clara Barton's health failed her in the midst of her noble work at Galveston. She has been obliged to return to New York to seek restoration.

***

Raising money by suppers has had no part in the Holston missionary movement. To reach the pocket-book by way of the stomach is to miss the conscience entirely.—Midland Methodist.

***

The chair of elocution and oratory in the academic and biblical department of Vanderbilt University, which was made vacant by the death of Prof. Merrell, has been filled by the election of Prof. L. R. Hamberlin.

***

We are glad to note that the police of this city were unusually vigilant in enforcing the Sunday law last Sabbath. A number of saloon-keepers were arrested who have always heretofore kept open on the Sabbath.

***

A revival meeting is in progress at Capitol Street Church, Jackson. The pastor, Rev. C. F. Emery, is assisted by Rev. T. B. Clifford. The attendance is large and considerable interest is manifested. We hope to chronicle large results.

***

Mrs. S. C. Trueheart, the corresponding secretary, has favored us with a copy of the Twenty-second Annual Report of the Woman's Foreign Missionary Society, of the M. E. Church, South. It is a neat and carefully prepared document, and is replete with facts and statistics of great interest.

***

Mrs. L. M. N. Stevens, president of the National W. C. T. U., is quoted by the Chicago Times-Herald as making this very sensible statement: "I do not believe in endless chains, whether they are for prayer or for more worldly matters; and when I received such a petition recently, I consigned it to the waste-basket. The endless-chain idea was started by individual members, and they alone are responsible."

***

Says the Nashville correspondent of the St. Louis Advocate: "Vanderbilt University opened last Wednesday (Sept. 19) with a full attendance. The law department was double that of last year. Bishop Hargrove conducted the devotional services, and Chancellor Kirkland addressed the students, and paid a high and beautiful tribute to the character and work of Prof. A. H. Merrell. A reception was given the new students in the chapel of the university on Friday night."

In the religious census taken in Toronto, only four persons out of 143,000 wished to be enrolled as Free Thinkers, two as Infidels, five as Atheists, and one as a Universalist.—Zion's Outlook.

***

Rev. P. R. Knickerbocker, the progressive pastor at Crowley, sends us the following encouraging news: "Bishop C. B. Galloway was with us on Friday night, and delivered one of his masterful addresses on the Twentieth Century Thank-offering Movement. He secured in cash and subscription $408.45, with more to follow."

***

Rev. B. F. White, pastor of Dryades Street Church, who has been absent several weeks at Alexandria, on a vacation, returned to the city last week much improved. As he did not feel sufficiently strong to preach on last Sabbath, his pulpit was filled at eleven A. M. by Rev. John F. Foster, and at night by the assistant editor.

***

Prof. L. C. Glenn takes the place of Dr. J. M. Safford in the chair of geology in Vanderbilt University. Prof. Glenn is a native of North Carolina, received his bachelor's degree at the University of South Carolina, and Ph.D. at the Johns Hopkins University. He comes to Vanderbilt with the highest recommendations.—Nashville Advocate.

***

A few weeks ago, under the leadership of Pastor P. O. Lowrey, a new Methodist mission was opened on Ursuline avenue, in a center of great spiritual destitution. Services are held on Thursday night of each week, the attendance being gratifyingly large. A Sunday-school, as yet rather small, is conducted on Sunday afternoon. The mission promises well.

***

We trust that prompt and generous response will be made to the appeal by Bishop Candler (printed on our first page), in behalf of our churches in Texas that have suffered such heavy loss by the recent storm. He requests that contributions be sent at once to Presiding Elder O. T. Hotchkiss, Houston, Texas. We will gladly forward to their proper destination all funds sent to this office for the relief of the storm sufferers, or in aid of church rebuilding, and due acknowledgment will be made.

***

We are in receipt of an appreciated letter from Dr. J. B. Fearn, in which he says: "We had a most delightful stay in Chicago at the Moody Bible Institute, and God has blessed us with a more earnest desire to serve him in the winning of souls to his kingdom. We will sail on the 'Coptic,' Oct. 10, and will arrive in Shanghai, Nov. 5, where we will, perhaps, be detained for a while." Dr. Fearn asks us to say that as he will not have any use for them in China, he is desirous of selling the Chinese suits worn by himself and wife when they lectured in New Orleans and elsewhere in the interest of the foreign mission cause. The suits are complete in every respect, and will be sold at a considerable reduction from the cost price. Mrs. Fearn's suit, the Doctor thinks, is worth $25. His own he prices at $20. The two will be sold together for $40. The suits have been sent to Dr. Fearn's sister, Mrs. F. G. Hudson, Yazoo City, Miss., and all who may desire further information with reference to these Chinese costumes are requested to communicate with her.

***

The position of an editor is not enviable, if the matter of leisure to follow one's literary inclinations be considered. He must read much; but his reading is under constraint and of a kind which the necessities of this work indicate. Our people peruse the newspapers as a matter of pleasure, passing over what is not directly instructive or entertaining; the editor must go through his exchanges perforce of duty, and can not choose between paragraphs if he would do justice to his own journal. Between constant shifting of current literature and editing, writing and proof-reading, he finds little time for the study of books. Unless he makes himself an unusually busy man, he will either become a poor editor or a poor student; and he often becomes both. His position is not one to be coveted overmuch. These convictions were expressed years ago, and we find them gathering strength with time.—Editor Epworth Era.

[Our experience fully coincides with that of Editor Dubose.]

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss. EDITOR.

MISSISSIPPI.

Show your faith by your works. Some people are so much afraid that their left hand will find out what the right hand doeth, that they will not allow the right hand to do anything.

No Epworth League should allow its pastor to report a deficit on any of the collections. A band of young people can do great things when they make up their minds to do it.

Now is the time to press the battle. The Twentieth Century Thank-offering is to be raised; the collections ordered by the Annual Conference are to be raised, and, in many cases, more than half of the pastor's salary is yet unpaid. All coming at once, will have a tendency to discourage some, but let the Leaguers come to the front in force, and let us see to it that Mississippi Methodism makes the best report this year it has ever made in its history.

We learn that some of the State officers are resigning. This is to be very much regretted. Now is the time for every one to stay at his post.

It has been five months since the session of our State League Conference, and, so far as we are able to learn, practically nothing has been done. It is impossible to do a year's work in six or seven months. So we think that there has been talk enough; the matter has been discussed and "Protested," then rediscussed, then "Brotherly Protested," then "Brotherly Protested" again, till we have spent half of the year. Now, let us get to work. What do you say? Then all at it, at once.

Let all Leagues take up the new course of study on the first of October. If you haven't secured the books, order them from the Publishing House at once. Cost only $1.75.

LOUISIANA CONFERENCE.

TWENTIETH CENTURY FUND.

I have received reports from the following charges outside the city of New Orleans. I wish to make a statement through the ADVOCATE at an early date, and beg that all preachers in charge report to me at once: 1. Total amount subscribed from beginning; 2. Total amount paid on same.

Brethren, please report, however small the sum.

Charges reported by preachers to date:

Arcadia District—Ruston, Calhoun, Summerville, Homer.

Alexandria District—None.

Baton Rouge District—St. Helena.

Delhi District—None.

Opelousas District—Morgan City, Franklin, West Lake, Patterson, Gladhomme.

Shreveport District—South Bossier, Minton, Grand Cane.

WM H. LAPRADE.

1407 State St., New Orleans, La.

An Interesting Letter from Bro. W. M. Stevens.

The Summer Course of "The Moody Bible Institute" is over; was completed last Tuesday, the eighteenth instant. It was indeed a very profitable course, covering the Gospels, and Revelation, and the books of Psalms, Job, Amos, Hosea, Isaiah and Daniel; also a comprehensive course on the inspiration of the Bible. This course of lectures was delivered by Dr. J. M. Gray, of Boston. A careful examination was held on each subject, and a certificate of proficiency is given to each student who makes 75 per cent. in the examination. I will get my certificate to-day, and will return to my work in a few days, feeling better prepared, by God's help, through the agency of the Spirit, to lead men to Christ and "feed the flock of God."

"The Christian Worker's Convention" is now in session here; a great gathering of brainy, consecrated men and women, from far and near. When I came here, the first of April, I had the ADVOCATE sent to my address at 80 Institute Place, for six months. You will please stop the copy which comes to my address here, and continue to send paper to my address at Lake, Miss., and oblige. May God continue to bless the ADVOCATE, its editors and readers!

Yours truly, W. M. STEVENS.

Chicago, Ill., Sept. 24, 1900.

Storm Sufferers' Fund.

Previously reported	$ 2 00
Methodist congregation, Carrollton, Miss.	10 00
Total	$12 00

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The programmes for Week of Prayer have been distributed, and the corresponding secretary requests that each auxiliary observe the week faithfully. If not convenient for each society to meet at the time appointed by the Programme Committee, let some other week be selected. We quote from the Fourteenth Annual Report, as to the observance of the Week of Prayer last year, and hope it will be observed by more than ten auxiliaries this year.

"The Week of Prayer was faithfully observed by some Conferences, while others neglected it. This special week, with all the spiritual, intellectual, and financial interests that center about it, is of vital importance. It is the heart whose pulse beats register the strength of the invisible forces within. Conference and auxiliary societies whose interests are closely identified with that of the general society do not fail to observe the week. The Week of Prayer collections amounted to $1,771. Though in excess of last year, it is not equal to the collection of $2,000 raised in 1893-94, when the society was only one-third of its present membership. Plans and preparations for this week laid in the Summer or early Fall exceed in results those adopted in the week or ten days just preceding it. The adoption of a wise plan for the year's work would secure more satisfactory results. (Inestimable effects would follow if the first and second quarters of the year were utilized in bringing up the Conference pledge made at the board meeting, the third quarter to conserve the interests of the Week of Prayer, and the fourth to be improved in perfecting and completing the year's plans.) Is it loyal or disloyal for a Conference Society to say, because it contributes its collections to the general treasury: 'We are sending our money away from home?' All the land is home, and every one a sister! The golden-capped receptacle holds the orange juice at first in distinctly cleft portions, but when fevered hands press the yellow rind and fevered lips drink the sweet nectar, comes it not from all the divisions, a united flow? The seven prismatic colors of light, each distinct, beautiful, are not perfect or capable of highest usefulness until united into one. Each Conference is a whole, and yet each is a part of the whole, incomplete, until blended into perfect unity."

As the Conference secretary was not instructed to pledge any amount for the general work at the Board Meeting, she only promised to do her best (See pledges made on page 79, Fourteenth Annual Report); so she urges that each auxiliary make a special effort to make the Week of Prayer collection as large as possible, and also requests that the money go undirected and not for specials.

ANNA S. HARMON, Editor.

New Orleans Preachers' Meeting.

Present: S. S. Keener, W. H. LaPrade, R. H. Wynn, J. F. Foster, F. N. Parker, G. D. Parker, M. M. Black, P. H. Fontaine, C. D. Atkinson. Absent: K. W. Dodson, B. F. White.

Additions reported: Carrollton, 2; Werlein Mission, 18; Louisiana Avenue, 6; Rayne Memorial, 1; Parker Memorial, 6; Felicity, 1.

Increase was the note sounded.

Pastor Fontaine reported the Gouldsboro revival a success. Rev. G. D. Parker reported a nice collection taken for Galveston Methodism. Burgundy Street Church will be repaired.

The outlook for Sunday-school work in this city is good.

Presiding Elder Keener is well again.

The "True Mission of Protestantism" will be discussed at next meeting. Rev. M. M. Black will lead. C. D. ATKINSON, Sec.

India Famine Relief Fund.

Previously reported	$280 30
Dr. Henry Flowers, Auburn, Miss.	3 50
Total	$283 80

Grand Revival at Searcy, Ark.

I have just closed our Methodist Tent Meeting, conducted by Jno. B. Andrews. In many respects it is the most successful meeting I have ever had. The preaching was O. K. The entire city was moved. For over two weeks 1200 to 1500 people attended in sunshine or rain. All business was suspended at the hours for preaching. Over 250 made a public confession. About 225 have made application for church membership. Many were reclaimed and the church graciously revived. We expect to reap a rich harvest. Love to old friends of Louisiana and Mississippi Conferences.

H. R. SINGLETON.

Searcy, Ark.

The Opening at East Mississippi Female College.

The East Mississippi Female College had the greatest opening yesterday of any in its history. Before the college was opened there were 125 boarders in the building, and now the number runs to 150, and more coming in every day.

President Beeson was compelled to rush the erection of the new annex No. 2 that is now under contract, for he never turns any away, but says there is "always room for one more."

The town patronage was larger than ever before, which shows how much the local people are appreciating this excellent institution.

The conservatory of music is larger than at any opening before, the departments of vocal, violin and stringed instruments all being encouraging, as well as the piano department. The art department bids fair to be larger than ever before, and the stenography, typewriting and bookkeeping are filling up rapidly

The new department of fancy dressmaking and finishing is being encouraged by the dress goods merchants as well as by the ladies of the town who want fine work done at a low price, and also by those who want to study the art in an extensive manner, with the late points from a graduate of the McDowell School in New York.

The new chair of domestic science seems to be very popular, judging from the large number that are already enrolled both from town and in the college.

The college looks beautiful in its new coat of paint, which is the color of Milwaukee brick, with green blinds, making a pretty contrast. Everything about the college looks clean and fresh and in fine sanitary condition, that it must be necessarily very healthy to those who live there.

This institution is not only an ornament to the town but is one of the finest and most thoroughly equipped colleges for young ladies in all the South.—Meridian Daily Star.

Report from the Wilkinson Circuit, Mississippi Conference.

I have just held three meetings with very gratifying results. First, a five days' meeting at Macedonia, embracing the fourth Sunday in August. Results: Twenty-five accessions to the church, a number of conversions, and the church generally revived. The preaching was done by Rev. B. H. Rawls, of Tylertown, Miss. The next meeting was held at Hopewell, and resulted in five accessions to the church. Number of conversions not known. The membership was aroused to renewed zeal and consecration. The meeting was conducted by the pastor, assisted by Rev. C. H. Hastings. The third meeting, held at Mt. Carmel, lasted five days, and resulted in the addition of twelve members to the church. Rev. J. W. McLaurin, of Gloster, Miss., who kindly came out to assist me, did most of the preaching. C. C. GRIFFIN, P. C.

Hiram P. O., Miss.

To Coddle Dirt use soap. To clean clothes quickly use Pearline

Do You Know?
That when your bowels are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
CURES
DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.
TESTIMONIAL.
July 25, 1899.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried.
Yours, most respectfully, MRS. A. W. MOORE.
Price: 50 cts. and $1 a Bottle.
I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

THE AMERICAN BIBLE SOCIETY AND THE BIBLE HOUSE.

The recent statements in certain papers concerning the financial condition of the American Bible Society and its reasons for offering the Bible House for sale are wholly false and without foundation. The Society's work is enlarging rather than contracting. It has but recently opened agencies in Cuba, Puerto Rico, and Manila. Its agencies in Siam and Central America have been opened within the last ten years. It circulated last year nearly half a million copies of the Bible, or portions of the Bible, in China alone. The average issues for the last twenty years have been about 1,500,000 a year. There have been fluctuations from year to year. Last year the issues were 1,406,801 copies.

Its receipts vary from year to year owing to the uncertainty of the amount received from legacies.

The Society is not in financial straits, and its appropriations for foreign work have never exceeded those of the last few years.

Its domestic circulation has been contracted because the domestic need has been very largely diminished in the settled communities of this country.

The work of the Society will undoubtedly continue, as in the past, to merit and receive the liberal support of the churches. Its only reasons for considering the possible sale of the Bible House are business reasons connected with the value of the property and the desirability of its location for commercial purposes. As the Society does not make any profit on its publications it is not in any way in the competitive trade; its sole object is benevolent. It gives to peoples of all nations correct, well-made, and inexpensive copies of the Bible at the mere cost of production. It also makes large free grants to the poor and needy in this and many lands.

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

The Mutual Life Insurance Com'y
OF NEW YORK.
RICHARD A. McCURDY, PRESIDENT.
Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.
SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,283 48
Total paid to members, both living and dead	$487,748,911 02
And now holds for the security of its present members	277,517,325 36
Paid to and invested for its members	$765,266,236 38

THE POLICIES OF THIS COMPANY
are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.
Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.
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A Slave Holder's Daughter.
BY BELLE KEARNEY.
Cloth, 12 Mo, Fully Illustrated. $1.
This is a book which photographs the new South in contrast with the old. It deals especially with the evolution of Southern women—their surprising energy in leaping from the lap of the old, fendal, luxurious life to meet the stern realities of to-day. The author herself belongs by birthright to the old regime, while in full sympathy with the new condition. She writes from the inside, and pictures in her vivid and throbbing pages the situation down in Dixie as it relates to the people, education, the woman question, temperance, the economist, etc. All those who would have an inside knowledge of Dixie's Land as it is to-day should read it.
THE ABBEY PRESS, 114 Fifth Avenue, New York City.

W. W. Carre & Co.
LUMBER,
NEW ORLEANS, LA.

Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

Free to Inventors.

The experience of C. A. Snow & Co. in obtaining more than 20,000 patents for inventors has enabled them to helpfully answer many questions relating to the protection of intellectual property. This they have done in a pamphlet treating briefly of United States and foreign patents, with cost of same, and how to procure them; trade marks, designs, caveats, infringements, decisions in leading patent cases, etc., etc.

This pamphlet will be sent free to anyone writing to C. A. Snow & Co., Washington, D. C.

When answering advertisements please mention the ADVOCATE.

EUGENE FIELD'S POEMS: A $7.00 BOOK
THE Book of the Century. Handsomely illustrated by thirty-two of the World's Greatest Artists.
Given Free
to each person interested in subscribing to the Eugene Field Monument Souvenir Fund. Subscribe any amount desired. Subscriptions as low as $1 will entitle donor to his choice of this beautiful volume,
"FIELD FLOWERS"
(cloth bound, 8x11), as a certificate of subscription to fund. Book contains a selection of Field's best and most representative works and is ready for delivery.
But for the noble contribution of the world's greatest artists this book could not have been manufactured for less than $7.
The Fund created is divided equally between the family of the late Eugene Field and the Fund for the building of a monument to the memory of the beloved poet of childhood. Address
Eugene Field Monument Souvenir Fund,
(Also at Book Stores.) 180 Monroe St., Chicago.
If you also wish to send postage, enclose 10 cts.
Mention this Journal, as Adv. is our Contribution.

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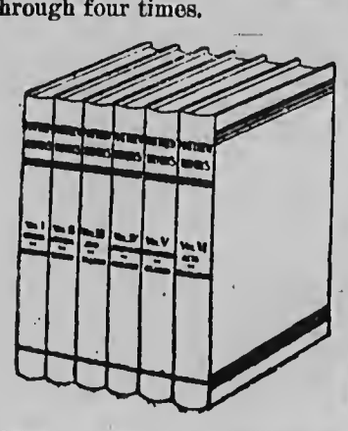

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Home Circle.

YOUR WORK.

BY JEANNETTE M'MILLAN.

Just do the daily round of work,
And do it with your might;
Don't fret because it seems so small,
You're fighting the "good fight."

You serve as truly when you stay
At home, and do your part
With loving tact, and watchful zeal;
The Lord knows all your heart.

Don't get discouraged if you "faint,"
And often have to rest;
When we are weak, then he is strong;
Then he can do his best.

It's an honor that he lets us
Do e'en a little thing,
And though we have to wait and rest,
We still may serve our King.

—Christian Intelligencer.

A DINNER PAIL STORY.

BY CHARLES H. DORRIS.

Bessie Jones and Sallie Wattles lived so far from the school-house that every day they took their dinners with them. And such nice dinners, too—snowy bread spread with sweet, golden butter; toothsome chicken, or beef, or hard-boiled eggs; great pieces of pie or cake, sometimes both; a big apple or two, or peaches, plums or pears; sometimes grapes, and sometimes strawberries; and pickles! Certainly the little girls never lacked for enough to eat, and almost always they ate together.

"I wonder why it is," asked Sallie Wattles one noon, "that Kittie Burns always goes off by herself all alone to eat her dinner?"

"It is funny," answered Bessie. "Only yesterday I asked her to eat with us, but she blushed red as a peony, said something I could not understand, and then went off alone, and I thought she was crying after she left me."

"Perhaps she hasn't much to eat," exclaimed Sallie, "and is ashamed."

"Oh! And that makes me remember," said Bessie. "Once last week I saw her stub her toe, and all the dinner fell out of her pail. But there were only a couple of slices of bread, with no butter on them that I could see!"

"That's just it!" said Sallie.

For a moment the little girls lunched away, and then they both spoke at once:

"I say, Bessie!"

"I say, Sallie!"

Then they laughed, and Bessie said: "I know, Sallie, that you were going to say just what I was, that we'd take some of our fruit to poor Kittie Burns. There she is now by the big elm tree, and eating alone as usual."

After hastily brushing up the crumbs and putting away their pails, they ran over by the big tree.

"O Kittie," Sallie exclaimed, "here's a red apple, more'n we could eat, and you must help us out with it. And can't you come over Saturday afternoon and go with me to Bessie's? We'll have such a nice time."

Just then the teacher unexpectedly passed by; and whether she did it purposely or not I can not say, but she was humming loud enough for the little girls to hear:

"Little deeds of kindness,
Little words of love,
Makes this world an Eden,
Like the heaven above."

That noon hour was the beginning of a new life for Kittie, and wonderfully did she develop under its happy influence. And the widowed mother sang many a song when by herself alone because of what Sallie and Bessie had done for her little fatherless girl.—Zion's Herald.

GO TO COLLEGE.

Many young men and women are considering the college question just now. They are counting the cost, and are wondering whether the benefits to be secured from a college course will compensate them for the time and effort involved. But there is really no room for debate. The arguments are all on one side. Young people should attend college:

1. That they may be better prepared for life. Young people are eager to begin early. They should be more eager to begin well prepared. Too many come into active life like Ephraim—"a cake not turned," or a cake half-baked.

2. Because it increases their efficiency. An untrained mind is a dull tool. "If the iron be blunt, and he do not whet the edge, then must he put to more strength."

3. To acquire mental control. The mental faculties will either be an army or a mob. It takes drill to create an army.

4. To widen their horizon. "No perspective, no ambition." The "college outlook" is worth all the "practical experience" that could be obtained in many times four years.

5. For the benefit of the college associations. Contact with teachers and with fellow-students under the happiest circumstances is most valuable. Self-respect, humility, and sympathy are all developed by it.

6. To get a correct philosophy of life. Right views of God, his word, his plan, and his kingdom are fundamental. Right attitudes are essential. "The inquiring love of truth and the devoted love of goodness" are about the best results of a true college training.

7. Because a college education pays. The facts prove that a liberal education adds ten years to a man's life. He is prepared to do at thirty what he would not be able to do until forty without such training.

Not all young people who go through college succeed. Some fail utterly. But the chances of success are multiplied many fold. The world is full of examples of this fact.

Go to college, my boy, or girl. Never mind about the obstacles which may be in your way. Face them resolutely. Conquer them. Go to college even if you have almost no money to pay the bills. Thousands of the best men and women among college graduates worked their way through. What they did you can do.—Epworth Herald.

FROM A BUSHEL OF CORN.

Here is the analysis given by a Kentucky newspaper:

From a bushel of corn the distiller gets four gallons of whisky, which retails at..... $16 80

The farmer gets.....	.25
The U. S Government gets	4 40
The railroad company gets	1 00
The manufacturer gets....	4.00
The drayman gets.....	.15
The retailer gets.....	7.00
The customer gets.....	Drunk
The wife gets.....	Hunger
The children get.....	Rags
The politician gets.....	Office

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T. T. Osby, of Tnia Rosa, N. M., stated: "For several years I had what was supposed to be a pipe sore on the lip. It finally developed into a Cancer. In Oct. 1898, I consulted Dr. Hathaway & Co., and then applied their Serum Treatment. One injection cured me."

Mrs. I. N. Rogers, 133 N. Rozborn St., Memphis, Tenn., states: "I had a Cancer in the corner of my eye that extended down on my cheek and nose. Several so-called Cancer doctors and their burning treatments failed; but Dr. Hathaway's new Serum Treatment cured me in six weeks without pain."

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HOW TO SAVE SCHOOL CHILDREN.

In the Ladies' Home Journal Edward Bok takes up the cudgel again against the cramming methods inflicted on school children, and urges as a step toward a reform of the abuse "that every parent who has a child at school will send a note to the teacher that, under no circumstances whatever, will the father and mother permit any home-study by the child.

"This may seem to be a very simple thing to do," he contends, "but often the simplest things are the most effective. If the teachers of this country should, within the next month, receive thousands of notes from parents to the effect pointed out, which they could—and I can speak for hundreds of teachers when I say that they would gladly do so—hand to the heads of their schools, it would practically mean a readjustment of the entire system of study. This may be better understood when it is realized that the entire system of study during school hours in many of the schools is so arranged as to allow for some of the work to be done by the pupils at home. Let this taken-for-granted home study be stopped, and a change would at once have to be made. The studies at school can not be increased in number, for already there are too many. The school hours can not be lengthened, because the tide has set in to shorten them. Hence some studies would have to be thrown out, if home study were eliminated. And this is the result desired."

HIS HEAVY BASKET.

Passing along a busy street the other day, says one, I saw a boy carrying a basket full to the brim, which seemed to tax his strength to its utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it in spite of his plucky determination. I observed to him:

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes, sir," he replied. Then an even more determined expression came into his bright young face, as he added, "But I'd rather carry it than that my mother should have to do it."

Brave boy! He had the right idea of life, although his clothes were shabby and old.—Selected.

"Mrs. Bryan is a woman of action—a successful woman," says Harper's Bazar. "She has been admitted to the bar—a full-fledged lawyer. She is interested in the reforms in which her sex take to-day the initiative; she is a club woman; she is a student whose mind is a storehouse of information on all subjects that pertain to her husband's duties and ambitions. It was said that the speech in Congress which first brought Mr. Bryan into national prominence was written by his wife. She is eminently able to have done so, and the rumor doubtless arose from the fact that she does assist her husband in his work. Yet, with all the rest, Mrs. Bryan is versed in domestic arts and sciences—a good housekeeper and a good mother. She is a rare instance of the logically impossible woman who accomplishes a man's success at no expense to her own."

A patient was arguing with his doctor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant; I'm cold, and it warms me." "Precisely," came the doctor's crusty answer. "See here; this stick is cold"—taking up a piece of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied, "Of course not; it is burning." "And so you are when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—Hurlbut.

A FABLE.

There was once a little toy engine that saw a magnificent locomotive speed along the shining track of the railroad, and the foolish little stationary engine said, "Why can not I be big and go like that?" So it puffed itself up with pride and put on more steam than it ever carried before. It did not move so much as a line, and it was mightily disappointed. "But I can do it!" said the little thing, and put on more steam. Still it did not move. Again it doubled its pressure until it trembled with excitement and could not produce a jot more steam under any circumstances. Still it did not move, and still it was not convinced. Then it did the only thing there was left for it to do—it exploded.

Its likeness is in many men. Instead of doing faithfully the work to which they are adapted and that God has given them to do, they desire to do as some one else is doing, and to occupy a more conspicuous position. Their end is similar to the fate of the little toy engine. After repeated efforts, in which they only appear ridiculous and demonstrate their own foolishness, they utterly collapse.

God has no use for imitations. When you are no longer content to be yourself, your ultimate end is fixed.—Zion's Herald.

IMPERIALISM.

Statesmen are crying out against the dangers of imperialism, and lift their hands in protest against war's destruction of money and men; but the most crushing, pitiless, autocratic, merciless imperialism of all ages is the liquor traffic with its 200,000 saloons, its $1,200,000,000 of capital, and its defiant boast that it controls 2,000,000 voters, and with imperious spirit declares it will destroy the political ambition of any man who dares to offend it. The politicians stand ready to do the bidding of this monster, though temperance and righteousness perish from the earth.—Western Christian Advocate.

DELICIOUS TEA PUNCH.

Put one tablespoonful of Ceylon or India tea into a large pitcher, and pour over one quart of boiling water; cover the pitcher, and stand it aside for ten minutes; strain and add a pound of sugar, the juice of six lemons and two oranges. Stand this aside until very cold. When ready to serve add ice and Apollinaris.—Ladies' Home Journal.

Father—"You seem to look at things in a different light since your marriage." His Newly-married Daughter—"Well, I ought to after receiving fourteen lamps and nine candelabras for wedding presents."—Harlem Life.

"Mama," cried little Willie from the bath-room, "please give me another sponge." "Why, what's the matter with the one you have?" asked the mother. "It's full of holes and leaks awfully," was the reply.—Exchange.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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OBITUARIES.

(Continued from Third Page.)

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

NORWOOD—MARY BALDWIN BAIRD was born in Wilkinson county, Miss., April 20, 1825; was married to Z. G. Norwood, March 23, 1843, and died at the home of her daughter, Mrs. Sallie Ross, at Martel, Fla., July 16, 1900. In her early married life she came to St. Helena parish, La. It was here from my early childhood that I knew intimately the family. My step-father, Rev. B. Pipkin, who was an intimate friend and near neighbor, baptized every child that came into the home. In 1866 the family moved to East Feliciana parish, La., where, in 1868, the husband and father died, leaving her with a large family, the youngest of which was about a year old. Thus, for thirty-two years, she has lived a widowhood. Mother of ten children in the home at the death of her husband, she leaves only four, the others having preceded her to the other life, nearly all of the six dying in manhood and womanhood.

The last time I saw her she was on a visit to her son, Rev. Noel B. Norwood, then of the Louisiana Conference. Together with her son she met at the old Darlington Church, in St. Helena parish, on the third Sunday in April, 1868. Here, at the old altar hallowed by many sacred memories, we worshiped and wept together for the last time in this life. Soon after with her son, of whom I have spoken, was married in the Mississippi river. This was a severe stroke to her. Having married into the family in 1806, I kept up a correspondence with her, and amid all her afflictions and declining years she would ever speak hopefully of her future home. In 1876 she moved to Fort Worth, Texas, and a few years later to Dallas. Here she made her home. A short time before her death she spent a few months in Chicago with her daughter, Mrs. Fred H. Bowo. From there she went to visit a sister in Texas, returning home a short while before her death. Mrs. Ross and Lemuel, her youngest son, were at her bedside, and ministered to her to her last days. And when she fell asleep in the arms of her Lord her body was laid to rest in her adopted State, in St. John's cemetery.

Her son-in-law,
D. P. SHAUFORD.

BANKS—Whereas, On the twenty-fourth of June, 1900, God, in his own providence, saw fit to call to his heavenly home BRUCE BANKS, a member of this Sunday-school; therefore, be it Resolved, That in the death of this dear little boy his Sunday-school teacher and classmates feel that one of the brightest and most consecrated of their members has been taken from them to "make up his jewels."

Resolved, That while we are bowed in grief at the loss of one of our most loved members; we rejoice in the assurance that his pure little heart had been given to God, and although the summons "to come up higher" came "like a thief in the night," he was found ready "with his lamp trimmed and burning."

Resolved, That in the death of Bruce Banks, Crawford Street Sunday-school bows in humble submission to the decree of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," for we feel our loss is his gain.

Resolved, To the sorrowing family we extend our heartfelt sympathies, although they sorrow not without hope, as they can feel the assurance that he is safe in the arms of Jesus.

Resolved, That a copy of these resolutions be spread before the school, sent to his parents, and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Committee: Teacher—Mrs. Scott Phillips; Classmates—Edwin Hopper, Tom Hughes Peck, Albert Richardson, Arthur Lea, Willie Braden.

PITTMAN—Little SUE MABEL ELMINA PITTMAN, of Jones county, Miss., died on the eighteenth day of July, about 6 o'clock A. M., aged two months and nineteen days.

After a few weeks of suffering this sweet little babe, redeemed by the blood of Christ, was called to her heavenly rest, God having provided something better in store for her than even parental love. Her sufferings are all ended now, and she rests in the arms of Jesus. The Lord gave, and the Lord hath taken away. Blessed comfort the parents.

Farewell, our darling Mabel,
You are gone, and gone to stay;
Delight yourself in glory,
For we are on the way.

GRANDPA.

PRICE—Mrs. REBECCA PRICE, whose maiden name was Kilpatrick, was born in Winston county in 1832, and died at her home near Sims, Miss., April 3, 1900. At the age of eighteen she was happily converted, and joined the Methodist Church. On Oct. 7, 1852, she was united in marriage to Mr. Geo. W. Price, from which union have sprung noble sons and daughters, three daughters preceding her to heaven, seven children (four boys and three girls) of whom, with her beloved husband, remain to mourn their loss.

Such is a brief summary of a noble, godly Christian life—a life whose perfect consistency and transparent beauty won the respect and confidence of all who came within the radius of its influence. She was an affectionate mother, gentle with her children. As a wife, she was of the noblest type, loving, kind, and true.

Mrs. Price was a modest, unassuming Christian. Her religion gave expression to itself in the highest forms of faith and in deeds of purest love. In all the relations of life she was faithful to duty. She had led an active, energetic life, and was engaged in home duties when stricken with paralysis. Her death was calm and serene, beautiful as the going down of the sun. Her name is embalmed in loving, grateful hearts, and her memory is like ointment poured forth. In the resurrection morning many will rise up and call her blessed.

M. E. D.

Sims, Miss.

BRANNAN—BENJAMIN WADE BRANNAN was born in the Cold Springs neighborhood, Wilkinson county, Miss., May 5, 1862, and died at the home of his birth, Aug. 20, 1900.

A noble, useful man has gone to the grave, and a pure, devoted spirit has entered into eternal rest. Beloved by all who knew him, he was almost idolized by the colored people, with whom he had large dealings as owner and manager of several extensive plantations. The central figure in all the country in which he lived; the oracle of council and the arbitrator of differences between neighbors; a most devoted and indulgent husband and father.

Bro. Brannan had very few educational advantages in early life, but being a great reader, he had acquired a large store of information, which he used to good account. He was truly a self-made man. Several times he had held offices of trust in the county, and it was his own election that he was not holding office at the time of his death. He died in the faith, with the full assurance that all was well with his soul. It was the verdict of all that his place could never be filled in the community, and that his memory will ever be green in the hearts of his countrymen. Marvelous were his works and many his deeds of charity, which are left as enduring monuments to his worth and goodness. What a heritage to his little children! Weep not, wife, children, sisters, for you can meet him again in the "house not made with hands, eternal in the heavens."

A FRIEND.

FORDERER—JAS. NORMAN FORDERER was born Jan. 14, 1894, and died July 23, 1900.

Little Norman, being the only boy in the home, was specially loved by his parents and sister, whom he leaves to mourn his departure. While a tender bud the Lord comes to receive him to his own precious abode; not left to the struggles of life and of disease, but suddenly taken while apparently in perfect health. While in company with his father and sister, as they were crossing the maddened stream, he fell from the log on which they were walking, and was soon borne from view. The father, in attempting to rescue his son, was brought nigh unto death. When the body of the son was found, it was cold and lifeless. He had gone to his eternal abode.

Grieve not, loved ones; the Savior hath said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Does death end all? The white and perfect peace
That kiss es down the lids and calms the brow,
Is it the silence of the dreamless dust?

Ah, no, my friends; we'll meet our loved ones in a fairer world, where storms come no more.

His pastor, J. T. ARNEY.

Roxie, Miss.

WOODY—Among the pleasant memories of last year, spent in the parsonage at Mt. Pleasant, Miss., is a bright little boy, ROBERT OLIVAN WOODY, who lived near by, and who endeared himself to us by his winning ways and welcome visits. A preacher and his family never had better friends than those in little Oliver's home, and young as he was, it was his delight to carry something to the parsonage. He was the son of John W. and Luella Ivy Woody; born April 3, 1897, and after a brief illness went to heaven, Aug. 21, 1900. Only a short while ago these parents had to give up the little baby boy, Albert Ivy.

May the parents and brothers, who have been left here for awhile, think of these dear little ones as safe at home in our Father's house, waiting to welcome them to the haven of rest! May this trial help to draw them heavenward, and while our hearts are sad at much-loved little Oliver can no more cheer our home, we sorrow with a sweet hope.

One who loved him,
CARRIE E. COONALL.

Louisville, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL.) A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists; 75c.

Hall's Family Pills are the best.

A great deal of time is contracted in opportunity, which is the flower of time.—Whichcoot

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa Twenty-five cents a bottle.

Observed duties maintain our credit, but secret duties maintain our life.—Flavel.

Her Face
His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.

WINE OF CARDUI

A SURE MEDICINE.

HANDSOM, VA., Dec. 31.

I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Black-Draught have done more for me than anything else.

MRS. CAROLINE EVANS.

McELREE'S Wine of Cardui

It is a mistake to take any and every kind of medicine when you are sick. There is danger in it. Most of the so-called cures for "female weakness" do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the feminine organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

WINE OF CARDUI

JOB PRINTING

- - All Kinds - -

AT THIS OFFICE.

The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to October, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

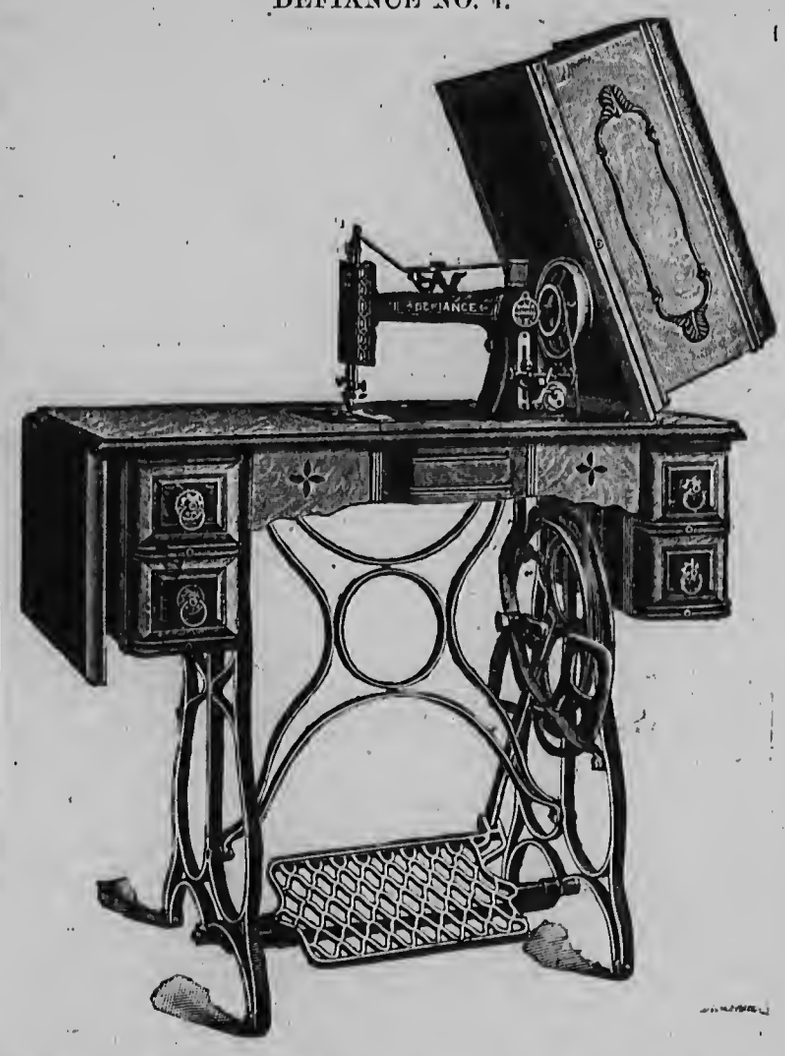
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

P. S.—The machine will be shipped direct from the factory in the North.

THROW AWAY

YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee, or money refunded.

FINLAY, DICKS & CO., Ltd., New Orleans.

PATENTS

promptly procured. OR NOTEE. Send model, sketch, or photo for free report on patentability. Book "How to Obtain U. S. and Foreign Patents and Trade-Marks," FREE. Fairest terms ever offered to inventors. PATENT LAWYERS OF 26 YEARS' PRACTICE. 20,000 PATENTS PROCURED THROUGH THEM. All business confidential. Sound advice. Faithful service. Moderate charges. Write to C. A. SNOW & CO. PATENT LAWYERS, Opp. U. S. Patent Office, WASHINGTON, D. C.

STOP POUNDING YOUR DOUGH.

Every housewife should secure one of De MUTH'S DOUGH KNEADERS. Makes finest biscuits, whitest and lightest bread. Write for our booklet, "Beaten Biscuit," giving full particulars—FREE.

No work
No worry
No trouble
No pounding

J. A. De MUTH, St. Joseph, Mo.

MISSOURI MILITARY ACADEMY.

New buildings. Campus 100 acres. Model school home. Faculty of MEN—not boys—specialists from best schools of America and Europe.

YANCEY & FONVILLE, Mexico, Mo.

NEWS OF THE WEEK.

It is thonght that on Jan. 1 there will still he 100,000 British troops in South Africa.

It is officially announced that Lord Roberts has been appointed commander-in-chief of the British army.

Stock subscriptions to the amount of $30,000 have been made to a new wagon factory company at Winona, Miss.

Mail reports from Tien Tsin confirm the cabled stories of the wreck and ruin attendant upon the military operations there.

It has been announced that a new steamship line would begin running from New Orleans to Puerto Rico on Oct. 20.

A company will be organized to develop extensive anthracite coal deposits in the Cascade Mountain district of Washington State.

Gen. Miles, in his annual report to the Secretary of War, will renew his recommendation for the further use of the automobile in the army.

It is estimated that Queen Victoria's investments in America amount to $15,000,000. She is also said to own large tracts of land in Illinois and Texas.

The Manchu assassin of Baron von Ketteler has been tried by a court-martial. No sentence was pronounced, but the prisoner will be held awaiting further evidence.

An immense crowd attended the meeting of the Anti-Imperialist League of New York at Cooper Union Hall. Carl Schnrz, the principal speaker, was roundly applauded.

The steamship "American" caught fire at her deck in this city, and $30,000 worth of cotton and wheat destroyed. Many firemen, while fighting the flames, were temporarily suffocated.

The striking miners in Pennsylvania have refused the proffered 10 per cent. advance in wages made by the mine operators, and declare they will remain out rather than desert the Union.

Democrats at Victor, Col., at which place Gov. Roosevelt was attacked by a mob, have passed resolutions deploring the violence and discourtesy shown the Republican vice presidential nominee.

The British Government is reported to have warned the Dutch that if Mr. Krueger is allowed to carry bullion or State archives on board the Dutch warship which is to take him to Europe, it will be regarded as a breach of neutrality.

It is reported from Washington via Berlin that Secretary Hay will return to the active discharge of his official duties next week, having made it conditional that President McKinley should give him an absolutely free hand in foreign affairs.

The legality of the "first cousins bill," passed by the Louisiana Legislature, and which prohibits marriage between first cousins, may be tested in the courts, the allegation being made that the law as promulgated differs from the measure adopted by the Legislature.

On Saturday, the first returns of the British parliamentary elections were made. These elections were in the uncontested districts, numbering considerably more than a hundred. These uncontested returns included the re-election of most of the present members of the Ministry and many of the leading Conservatives and Unionist members of the House of Commons.

United States Consul McWade, at Canton, reports the issuance of an imperial edict ordering Tuan, Kang Yi and other officials degraded and punished by imperial courts. The Emperor blames the ministers for the whole trouble, but holds Tuan and others responsible for the bloodshed.

James Howard was yesterday sentenced to be hanged Dec. 7 for the assassination of Gov. Goebel. In passing sentence Judge Cantrill expressed serious doubt as to the validity of the Appellate Court decision under which he was compelled to admit certain strong State evidence.

It seems that a demand for re enforcement has been made not only by General Young, but by every other brigadier in Luzon. With 63,000 soldiers under his command, General MacArthur must remain on the tenterhook until large additions to his army enable him to resume the offensive.

On the German proposition to make the punishment of the Chinese ringleaders a condition precedent to peace negotiations, the powers stand as follows: Great Britain, Russia and France now stand with the United States, regarding this proposition as inexpedient; Japan occupies a middle attitude; Austria and Italy are with Germany.

Within the past few days there has been a change in the situation with respect to China, as far as the foreign powers are concerned. Germany is less persistent in pushing her uncompromising policy of insisting upon the punishment of the Chinese officials as a preliminary to the opening of peace negotiations. Despite claims to the contrary, Austria and Italy are the only powers which have accepted Germany's proposition without qualification.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Eld. M. E. Church, South, No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO, 206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL, Clerk Superior Court, Randolph Co., Ga.

HUSTLING YOUNG MAN

can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co, 4th and Locust Sts., Philadelphia, Pa.

PREDICTED GALVESTON STORM.

LADIES' BIRTHDAY ALMANAC PRINTED PROGNOSTICATION OF GREAT GULF CYCLONE MONTHS AGO.

Chattanooga, Oct. 1: The Galveston Cyclone, which startled the world with horror September 9th, was predicted nearly eighteen months ago by Prof. Andrew Jackson DeVoe, the meteorologist who prepares the weather forecasts used by the Chattanooga Medicine Company in its Ladies' Birthday Almanacs and Cardui Weather Chart and Calendar. Over 15,000,000 of these almanacs and 1,000,000 of the calendars are issued each year, and every copy printed for 1900 showed this prediction. Prof. DeVoe has been making these weather forecasts for years, and has made some truly wonderful prognostications in the past. He foretold the coming of the St. Louis Cyclone four years ago with the same accuracy as the recent cyclone at Galveston when he gave the location and day. In his forecasts for the month of September, 1900, DeVoe says: "On the 9th a great cyclone will form over the Gulf of Mexico and move up the Atlantic Coast. At this season cyclones are likely to form over the Atlantic Ocean and travel westward, causing heavy rains in the Gulf States."

The Chattanooga Medicine Company states that the Ladies' Birthday Almanac for 1901 will be in the hands of the druggists for free distribution in October.

MARRIAGES.

SKINNER—OUICE.—In the Methodist Church at Waterproof, La., by Rev. R. A. Davis, Mr. Charles C. Skinner, of St. Joseph, La., to Miss Sara O. Guice, of Waterproof, La.

PITTS—CARTER.—At the residence of the bride's brother, Mr. James Carter, at Big Cane, La., Sept. 23, 1900, at 10:30 A. M., by Rev. J. W. Lee, Mr. L. Shelby Pitts, of Davilla, Texas, to Miss Carrie C. Carter.

LITERARY NOTES.

No magazine of the day has made greater and more varied improvements in its appearance, contents, and general attractiveness, than Modern Culture, formerly Self-Culture Magazine. Every American reader must feel grateful for the critical and thoughtful paper on American Art at the Paris Exposition, by the wife of Charles C. Curran, an Ohio artist of world-wide reputation. Homer K. Underwood gives an account of Monte Carlo. In the guise of romance the late Sidney Lanier presents the essential spirit of Shakespeare's time in fascinating and instructive form. On the Banks of the James is a spirited colonial story by Wm. McLeod Raine. Scholarship, sympathy with Nature, and fine literary instinct, are the hallmarks of Martha Boekce Flint's paper on the Flora of Chaucer's Poems. The House Behind the Cedars reaches a dramatic climax in this installment, and from this point the reader's interest will never flag. Persuasiveness and breadth of view distinguish G. Mercer Adam's timely paper on Democracy and Empire. The True Story of Stephen Crane is something we all want to know. The University of Michigan is interestingly described by the daughter of Prof B. A. Hinsdale, the eminent historian. A graphic account of the Campaign against Pekin, by Waldon Fawcett, with new and original illustrations, can not fail to attract the reader. The Cuban Teachers at Harvard are faithfully described by one of their chaperones. The 500th anniversary of Chaucer's death is commemorated in the editorials and the Reading Club, while Alice E. Hanscom spins graceful cobwebs to lure the reader to her Quiet Corner. Noteworthy book reviews and departments add to the permanent value of this high-class magazine.

A very notable and timely project is begun in the October number of Scribner's Magazine. There is no factor in the Far East of greater importance than Russia, and just at this time the series of seven papers on Russia of To-day, by Henry Norman, will attract the widest attention. Mr. Norman is well known by his books on international politics and travel. He has traveled all over the world, and is acquainted with its most important political personages. Richard Harding Davis closes his series of vivid descriptions of the Boer War with an account of The Last Days of Pretoria, showing the final steps in the Boer retreat. Mr. Davis concludes by asserting that this has been a holy war, and that the Boer's motives are "as fine as any that have called a 'minute-man' from his farm or sent a Knight of the Cross to die for it in Palestine." Walter A. Wyckoff, author of The Workers, concludes his experiences in the Arctic, giving an account of the life of the interesting Aretic Highlanders, and describing Lieutenant Peary's Winter-quarters and his preparations for a dash to the Pole. John R. Spears' papers, The Slave-trade in America, are concluded with an account of the final suppression of the horrible traffic. Walter Appleton Clark continues his remarkable illustrations to the series. The fiction of the number includes a story of a convict settlement by Lloyd Osbourne, the step-son of Stevenson; a New England story by Arthur Colton, and the last installment but one of Tommy and Grizel. Poems, the Point of View, and a discussion on Architectural Style conclude the number. The brilliant colored cover of the October number is from a design by Maxfield Parrish. Charles Scribner's Sons, New York.

This year the Bay View Reading Circle offers a popular reading journey through England, Ireland and Scotland, when their history, literature and institutions will be studied in a thoroughly systematic and most delightful way. The circulars and illustrated Bay View Magazine and helps in organizing local circles can always be obtained by addressing Mr. J. M. Hall, Flint, Mich. The organization now enrolls nearly 8,000 members, and the popularity of its courses with other literary clubs is indicated by the hundreds of woman's and other clubs that have adopted it. This course differs from the Chautauqua course in requiring much less work, is more systematic and less expensive.

Conference Board of Missions of Louisiana Annual Conference.

REPORT OF TREASURER FOR QUARTER ENDING SEPT. 20, 1900

Received for Foreign Missions from

Port Vincent, Rev. S. S. Bogan	$ 37 00
Franklin, Rev. W. W. Drake	10 50
Carondelet St., Rev. F. N. Parker	180 00
Gibsland, Rev. W. E. Akin	17 80
Grand Cane, Rev. H. J. Bolts	13 00
Burgundy St., Rev. P. O. Lowery	16 00
Tchoupitoulas St., Rev. P. H. Fontaine	5 00
Louisiana Ave., Rev. R. H. Wynn	14 68
Louisiana Ave. Sunday-school	22 64
Carondelet St., Rev. F. N. Parker	79 00
Port Vincent, Rev. S. S. Bogan	23 00
Parker Memorial, Rev. C. D. Atkinson	20 00
Farmerville, Epworth League	10 00
Franklinton, Rev. R. Randle	20 00
Pleasant Hill, Rev. J. F. Patterson	10 00
East Feliciana, Rev. J. F. Wynn	17 45
Total	$445 57

DOMESTIC MISSIONS.

Tchoupitoulas St., Rev. P. H. Fontaine	$ 2 00
Carondelet St., Rev. F. N. Parker	5 00
	$ 7 00
Grand Total	$452 57

W. B. THOMSON, Treas.
231 S. Rampart St., New Orleans, La.
Sept. 29, 1900.

Report of Treasurer, North Mississippi Conference, W. H. M. S.

FOR QUARTER ENDING SEPT. 1, 1900

June 15—Balance from first quarter	$ 37 80
Dues for second quarter	20 35
Twentieth Century Fund	75 75
Baby Roll	3 25
Contingent Fund	10 50
Key West School	46 85
Minutes	60
Adult Mite Boxes	3 40
Baby Mite Boxes	1 50
	$300 00

DISBURSEMENTS.

July 1 Paid Conference Secretary	$ 2 00
Postage for Treasurer	1 50
Secretary's Book	50
Minutes	38 00
Dues for second quarter	120 35
Baby Roll	3 25
Key West School	46 85
Mite Boxes	4 90
Twentieth Century Fund	75 75
Total	$293 00
Balance on hand	7 00
	$300 00

MRS. CLARA SHORT, Treas.

Trouble Overcome.

Roanoke, La., Sept. 25, 1900.—Etta Crumpacker, of this place, says she was weak and miserable, and had no appetite. She has been restored to health and strength by taking Hood's Sarsaparilla. She strongly recommends it as a blood purifier and building-up medicine.

New Prospect Camp Meeting.

New Prospect Camp Meeting will begin Wednesday night before the fourth Sunday in October, and continue four or five days. Persons coming by rail to Ocean Springs can get conveyance out to the camp grounds. Will use Standard Methodist Hymn Book and Young People's Hymnal. All the preachers of the Seashore district are cordially invited to attend.

H. B. VANDENBURG, P. C.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit, at Burnsville	Oct. 6, 7
Iuka station	8
Ripley and New Albany, at Ripley	13, 14
Jonesboro circuit, at State Line	17
Ripley circuit, at Wier's Chapel	20, 21
New Albany circuit, at Union Hill	27, 28
Blue Springs, at Blue Springs	30
Kossuth, at Bethel	Nov. 3, 4
Corinth circuit, at Marvin	6
Gun Town and Baldwyn, at Saltillo	10, 11
Mantachie, at Shiloh	14
Belmont, at Patterson's Chapel	17, 18
Burnt Mills, at Mt. Pleasant	20
Jacinto, at Hebron	22
Booneville circuit, at ——	24, 25
Marietta circuit, at Marietta	Dec. 1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shelby	Oct. 6, 7
Rulevilie	13, 14
Clarksdale	21, 22
Belen	27, 28
Lula	Nov. 3, 4
Dubba	10, 11
Tunica	12
Hillhouse	17, 18
Friar's Point	18, 19
Gunnison	24, 26
Rosedale	25, 26
Bolivar	Dec. 1, 2
Greenville	3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla, at Brooks	Oct. 5
Cold Water	6, 7
Batesville	13 14
Courtland, at Pepsa	20, 21
Burges, at Love Joy	26
Eureka, at Mt. Olivet	27, 28
Hernando	Nov. 3, 4
Longtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

DURANT DIST.—FOURTH ROUND.

Ebenezer, at Liberty Chapel	Oct. 6, 7
Lexington, at Tchula	13, 14
Belzona, at Belzona	20, 21
Kosciusko station	7 P. M.. 28
Kosciusko circuit, at Smyrna	27, 28
Ethel, at Tabernacle	Nov. 1
Ackerman, at Salem	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Louisville	24, 25
Burnt Hill	27
Pickens	Dec. 1, 2
Durant	7 P. M.. 2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Elzy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov. 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G. PORTER, P. E.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

PRACTICAL painters say that when they come to repaint a house which has been painted with ready mixed paint or combination White Lead (so-called), it costs more to prepare the surface than to apply the paint.

The moral is to use only **Pure White Lead,** because it is not only more durable but is always in good condition for repainting. These brands are genuine.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. if it Cures; Not One Cent if it Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU, SAVANNAH, GA.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Piney Grove	Oct. 6, 7
Crawford, at Trinity	13, 14
Brooksville, at New Bethel	20, 21
Tibbee, at Mayhew	27, 28
Columbus station	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Flora, at Flora	Oct. 6, 7
Vicksburg—Crawford Street	14
South Vicksburg	14
Mayersville, at Beulah	20, 21
Bolton, at Bolton	27, 28
Rocky Springs, at Shiloh	Nov. 3, 4
Port Gibson	4, 5
South Warren, at Wesley Chapel	10, 11
Edwards, at Edwards	11, 13
Warren, at Wesley Chapel	17, 18
Utica, at Utica	Sat., 24
Hermanville, at Hermanville	25, 26
Rolling Fork, at ——	Dec. 1, 2
Anguilla, at ——	2, 3
Satartia, at ——	8, 9

E. H. MOUNGER, P. E.

FOREST DIST.—FOURTH ROUND.

Missionary Institute, at Pelahatchie	
Tues. and Wed.	Oct. 16 17
Hillsboro, at Hillsboro	Thurs., 18
Carthage, at Carthage	Sat. and Sun. 20, 21
Walnut Grove, at Scotland	Tues., 23
Neshoba, at Pine Grove	Thurs., 25
Indian Mission, at Tall-Chulok	Sat. and Sun. 27, 28
Decatur, at ——	Tues., 30
Vend Heidelberg, at Vossburg	Sat. and Sun. Nov. 3, 4
Rose Hill, at Paulding	Sat. and Sun. 10, 11
Montrose, at Montrose	Tues., 13
Raleigh, at Taylorsville	Sat. and Sun. 17, 18
Trenton, at Trenton	Tues., 20
Shiloh, at Shiloh	Thurs., 22
N. and Hickory, at Newton	Sun. and Mon. 25, 26
Chunkey, at Chunkey	Tues., 27
Lake, at Lawrence	Wed., 28
Morton, at Pelahatchie	Sun. and Mon. Dec. 2, 3
Forest, at Forest	Sun and Mon., 9, 10

Registers and Records not presented at the third Quarterly Conference will be called for. The pastors will greatly oblige me by seeing that Ques. — is fully answered by the trustees, and that the committees appointed to inventory parsonage furniture, etc., present written reports. Let all co-operate to bring up full financial reports. Let there be no deficit. Let every Sunday-school observe Missionary Rally Day. And be sure to let the Twentieth Century Movement have full sway during this last quarter. On Thanksgiving Day remember our Orphans' Home.

T. L. MELLEN, P. E.

SEASHORE DIST.—FOURTH ROUND.

Coalville, at Palmer Camp Ground	Oct. 6, 7
Amerions, at Salem Camp Ground	13, 14
Williamsburg, at Williamsburg	20
East Covington, at Eminence	21
Vancleave, at New Prospect	27, 28
Nicholson, at Lacy	Nov. 2
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	11, 12
Ocean Springs and Scranton, at Ocean Springs	17, 18
Brooklyn, at Wiggins	24
Bay St. Louis	25, 26
Moss Point	Dec. 1
Escatawpa, at Zion	2
Columbia, at Columbia	7
Purvis, at Purvis	8, 9
Hattiesburg	10

W. W. SIMMONS, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Mt. Carmel	Oct. 6, 7
Percy's Creek	10, 11
Woodville	13, 14
Meadville	21, 22
Cane Ridge	28, 29
Barlow	Nov. 3, 4
Wesley Chapel	10, 11
Jefferson Street	11, 12
Homochitto Chapel	17, 18
Washington	24, 25
Liberty	Dec. 1, 2
McNair	8, 9

Trustees will please have their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Sartine	Oct. 13, 14
Bayou Pierre, at Pleasant Valley	20, 21
Magnolia and Osyka, at Magnolia	27, 28
Providence, at Georgetown	Nov. 3, 4
Adams, at Adams	10, 11
McComb City	11, 12
Fernwood, at Fernwood	11 a. m.. 13
Gallman, at Gallman	17, 18
Beauregard, at North Wesson	11 a. m. 19
Wesson	7:30 p. m.. 19
Mt. Carmel, at Mt. Zion	24, 25
Westville, at Magee	25, 26
Crystal Springs	7:30 p. m.. 26
Tylertown, at China Grove	Dec. 1, 2
Pearl, at Tilton	10 a. m.. 5
Lincoln, at Brookhaven	10 a. m.. 7
Hazlehurst	7:30 p. m.. 7
Caseyville, at Caseyville	8, 9
Summit, at Bogue Chitto	11 a. m.. 10
Brookhaven	7:30 p. m.. 11

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct. 6, 7
Sharon, at Sharon	13, 14
Canton	14, 15
First Church and Capitol Street	20, 21
Terry, at Byram	21, 22
Silver Creek	27, 28
Lake City	Nov. 3, 4
Vaughan's, at New Hope	4
Benton, at Midway	10, 11
Cranquil	11, 12
Yazoo City	17, 18
Camden	18, 19
Faunin	24, 25
Brandon station	Dec. 1, 2
Brandon mission	2
Steen's Creek	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Winchester, at Winchester	Oct. 6, 7
Leakesville, at Breland's Church	13, 14
Waynesboro, at Waynesboro	Wed., 17
DeKalb, at New Hope	20, 21
North Kemper, at Mellen	Mon., 22
Enterprise, at Enterprise	27, 28
Pachuta, at Debosto	Nov. 3, 4
Binnsville, at Scooba	10, 11
Vimville at Marion	17, 18
Mathersville, at Winifred	24, 25
Shubuta, at Shubuta	Mon., 26
Middleton, at Manassa	Dec. 1, 2
Daleville, at ——	8, 9

G. A. GUEST, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	Oct. 7
Louisiana Avenue	14
Dryades street	21
Covington	28
Slidell	Nov. 4
Parker Memorial	10
Plaquemine	17
Rayne Memorial	22
White Castle	Dec. 1
Carondelet Street	11 a. m.. 5
Burgundy Street	7:30 p. m.. 8

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Olla and Pollock, at Summerville	Oct. 5, 6
Jena, at French Fork	13, 14
Glenmora, at Camp Ground	20, 21
Boyce, at Boyce	23, 24
Columbia, at Boeuf River	28, 29
Natchitoches, at Natchitoches	Nov. 3, 4
Dry Creek	10, 11
Winfield, at Atlanta	15, 16
Montgomery, at Montgomery	17, 18
Pineville, at Nugent	24, 25
Bunkie	Dec. 1, 2
Alexandria	8, 9

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River, at Campo Bello	Oct. 6, 7
Caddo, at Greenwood	10
Wesley, at Campti	13, 14
Florien, at Holly Grove	20, 21
Coushatta, at Coushatta	24
Grand Cane, at Grand Cane	27, 28
Many, at Many	Nov. 3, 4
Logansport, at Logansport	7
South Bossier, at Allentown	10, 11
Zwolle, at Zwolle	17, 18
Pelican, at Bethel	24, 25
Leesville	Dec. 2
Mansfield	9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Marion	Oct. 6, 7
Downsville, at Downsville	9
Calhoun, at Indian Village	13, 14
Simsboro, at Salem	19
Gibsland, at Foster's Chapel	20, 21
Lancaville, at Pine Grove	27, 28
Vernon, at Wesley Chapel	Nov. 3, 4
Bienville, at Bienville	10, 11
Valley, at Pleasant Valley	17, 18
Minden	19
Haynesville	23
Homer, at Homer	24, 25
Ruston	Dec. 1, 2
Gansville	7
Arcadia, at Arcadia	9, 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Pine Hill	Oct. 20, 21
Oak Ridge, at Collinston	27, 28
Winnsboro, at Winnsboro	28, 29
Gilbert and Vidalia, at V	Nov. 3, 4
Bastrop	10, 11
Rayville	11, 12
Lake Providence	17, 18
Floyd	19-21
Waterproof	24, 25
Delhi and Tallulah, at T	Dec. 1, 2
Bonita, at Bonita	8, 9
Monroe	9, 10

J. M. HENRY, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Grand Chenlare	Oct. 6, 7
Lake Charles	13, 14
West Lake	20, 21

Special attention is called to questions to be called at these third Conferences.

C. W. CARTER, P. E.

Is your Brain Tired?

Take Horsford's Acid Phosphate.

DR. Y. S. TROYER, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

Christian Advocate.

VOL. 47.—NO. 41. NEW ORLEANS, THURSDAY, OCTOBER 11, 1900. WHOLE NO. 2303

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SHINE!

BY EMMA C. DOWD.

Where you are God bids you shine,
Part of his supreme design;
His wise purpose do not mar!
God has placed you where you are.

What tho' clouds beset your way,
Shades that hold no cheering ray!
Seek not pleasure's lamps afar!
God has placed you where you are.

Through the daytime be a sun,
Light and warmth for every one!
God has placed you where you are,
When 'tis night there, be a star!

—Central Advocate.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Official confirmation of the news that the Chinese Government was pushing proceedings for the punishment of the influential officials who were responsible for the Boxer troubles was received with much satisfaction by our officials. They consider that this action on the part of China will aid materially in hastening the opening of peace negotiations, and in enabling the powers to act in concert therein. A report received by the Department of State from the United States Consul General at Shanghai tells of the murder of two American missionaries, Miss Hattie J. Rice and Miss Mary E. Huston, who were connected with the China Inland Mission, and stationed at Luch'eng, in Shansi province. Miss Rice had a sister residing in Hartford, Conn., Mrs. J. Lewis, and Miss Huston's mother lives at Mobile, Ala. The report, which came by mail, is dated Aug. 25. The news of the murder of these two missionaries was cabled at that time, and the above-mentioned relatives notified by the Department.

There isn't the slightest doubt that the War Department is seeking to popularize the army canteen. The following letter from Surgeon-General Sternberg to Adjutant-General Corbin, made public this week, reads as though it might have been written to order: "My attention has been called to a published statement, attributed to me, opposing the army canteen. I presume this statement, as published, is practically what I said some years since when interviewed upon the subject, although I do not at present remember to whom it was given. I did not at first look with favor upon the proposition to sell beer to soldiers at army canteens, but that opinion was not based upon personal observation, as I had not been stationed at a military post since the canteen was established. Owing to the general consensus of opinion among line officers and medical officers of the army who have ample opportunity to observe the effect of the army canteen upon the habits of our soldiers, I am obliged to admit that, from a practical point of view, it seems to have accomplished very desirable results in reducing the amount of drunkenness in the army, and the disposition on the part of soldiers to leave their stations for the purpose of obtaining spirituous liquors."

Mrs. Ellen Spencer Mussey, of the American Red Cross, who has just returned from Galveston, described some of her personal experiences in a public address this week. She says that cash, above all things, is still needed for the relief of the sufferers; that the people have damaged stocks of almost all kinds of goods on hand, but no money.

Dr. Charles A. Stakely, who will assume the pastorate of the First Baptist Church of Montgomery, Ala., next Sunday, preached his farewell sermon to the congregation of the First Baptist Church, of which he was pastor for more than thirteen years, Sunday morning, from the text, "Ye are the salt of the earth," and at its close the entire congregation remained to shake hands, tell him good-bye, and wish him God-speed in his new field, or rather his home field, as he was baptized in the Montgomery Church.

Wesley Chapel M. E. Church was filled Sunday morning by pupils and those who had been pupils of its Sunday-school, gathered to do honor to the memory of the late William Rediu Woodward, who was superintendent of the school for fifteen years. After interesting exercises a handsome stained glass memorial window, presented by the pupils, was unveiled. Jesus is depicted holding in his arms a child, and just above his head is the inscription, "Suffer little children to come unto me," and at the bottom, "To the memory of William Redin Woodward."

Rev. F. D. Power celebrated the silver jubilee of his pastorate of the Vermont Avenue Christian Church by preaching a retrospective sermon, covering the growth of the nation, the city, and his church, during those twenty-five years. After dealing with national and municipal events, he said: "If our retrospect of the nation and of the city be full of encouragement, not less so has been our history as a church. The nation, then, had a population of 45,000,000—it has not doubled; the city had 130,000—it has not doubled. We assembled in our little frame meeting-house, scarcely 150 people. We have four times that strength to-day in this congregation, and have increased twelvefold in the city. From one church we have grown to four, and from 150 to a membership of 1,800. To this church 1,346 have been added, and $200,000 have been contributed to the Lord's work; 7,500 services have been held; the pastor has preached 4,000 sermons, and made 35,000 visits."

It is difficult, if not impossible, to say anything new on the subject of courtship and marriage; but as new hearers are always growing up, sermons thereon never lack interested hearers. Rev. H. J. Stevens preached on "The Morality of Courtship and Marriage," saying among other true and interesting things: "Some people think this is not a proper subject to be handled in the pulpit, but I think it is, because it is a subject that is handled in the Word of God. As to courtship, I have only to say that young people should be just as honest when courting as they are in other relations of life. As a general thing, this is not true. There are more falsehoods told and more deceptions practiced among courting people than there is even among politicians."

Washington, Oct. 3, 1900.

FIRST M. E. CHURCH, SOUTH, LAKE CHARLES, LA.
DEDICATED SEPT. 30, 1900.

DEDICATION OF THE NEW METHODIST CHURCH AT LAKE CHARLES, LA.

The Lake Charles Daily American, of Oct. 1, contained a lengthy and interesting description of the dedication of the new First Methodist Church at that place, coupled with a full history of the charge. We copy below, in part, the American's account of that important event.

Yesterday (Sept 30) was a red-letter day in church circles in Lake Charles, occasioned by the dedication of the new First M. E. Church, South. Early the congregation began coming in, and by the time the service began the seating capacity was taxed; also the additional 185 chairs that had been placed in the primary room, and vacant spaces in the aisles.

The selections by the choir were all well rendered, Mrs. F. B. Reams deserving much praise for their good work.

Bishop Charles B Galloway, D. D., announced the hymn:

"Great is the Lord our God,
And let his praise be great"

After the singing, in which the congregation joined very heartily, Rev. Robt. J. Harp led in a most earnest, fervent prayer.

Rev. C. W. Carter, D D., presiding elder, then read the Scripture lessons from Gen. xxviii, 10-22, and Heb. x, 19 25.

The pastor here gave out the hymn:

"Behold thy temple, God of grace;
The house that we have reared for thee."

The Bishop then arose and announced his text to the largest congregation ever assembled in any church in Lake Charles; Psalms xxvi, 8, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth," and in his own original way entertained and edified the waiting throng.

There remained a balance of three hundred and fifty dollars due upon the church-building, which was very soon and generously contributed by the audience, and the Bishop then asked the trustees to present the building, which was formally done by Dr. T. H. Watkins, president of the Board. Then the Bishop pronounced the formal and simple dedication sentence.

The evening service was a great treat, and enjoyed by a crowded house.

The Bishop was "at home" upon his theme, "The Twentieth Century Movement."

Much credit is due to the earnest, faithful and efficient services of the present pastor, Rev. R. W. Tucker, for through him is very largely due the success that has crowned this effort. Although here but a short time, he has endeared himself not only to his society, but also to many citizens and friends. Here also we would express our high appreciation of the assistance rendered us by friends and citizens. It has been generously given, and through it we have been enabled to build our commodious new church home.

The gothic-shaped windows, with opaque glass and marginal lights of cathedral lights, are very handsome. Incline floor; lit with electric lights. All the fixtures are uniform, finished in oxidized copper. The center chandelier is Frink's silver-plated, corrugated glass reflectolier, with twelve electric lamps and stalactite on bottom, trimmed with cut glass prisms, finished with crown border and ornamental top, and four electric lamps on top.

In the cathedral-like tower hangs one of the famous "Blymyer" bells, 42 inches in diameter, which is the gift of the Sunday-school to the church.

REV. R. W. TUCKER, Pastor at Lake Charles.

TWENTY-FIFTH ANNIVERSARY OF THE OPENING OF VANDERBILT UNIVERSITY,

OCT. 21, 22, AND 23, 1900.

Like some of the oldest and most famous of American educational institutions, Vanderbilt University, which this month will celebrate its quarter centenary with elaborate exercises, originated within the pale of influence of a great religious denomination, and has grown up under its auspices. Before the war, even, there was a movement started to found a great Central University by the General Conference of the Methodist Church, South, and a charter was taken out. Early in the seventies the movement was renewed; but the efforts to secure the desired large endowment yielded somewhat disappointing results.

Mr. Vanderbilt had his attention called to the opportunity for bestowing an educational endowment in the South through Bishop McTyeire, of the Southern Methodist Church. These men were first brought together by a marriage connection, and mutual esteem and warm personal friendship made them intimates for many years and to the end of Mr. Vanderbilt's life.

Bishop McTyeire, on the occasion of a visit to New York, in 1873, told to Mr. Vanderbilt, as to a friend, the struggle which the church was then making to found a university. The offer of assistance came promptly and unsolicited. Thus the institution was started on a firm financial basis. Bishop McTyeire was made president of the Board of Trust, and was the man who organized the University. Chancellor Landon C. Garland, a Virginian by birth and education, and prominent in educational circles in Alabama and Mississippi, and for many years chancellor of the State University of Alabama, was selected for the first chancellor.

The University was located at Nashville, Tenn., and the citizens of that city contributed $28,000 toward the purchase of grounds. The site selected was a tract of well-elevated rolling-ground, seventy-six acres in extent, two miles west of the public square, and one mile beyond the western limit of the city.

The first building erected was the great University Hall, with a fine basement and three stories of brick and stone, containing a large chapel, library, and thirty other rooms for recitations, laboratories, debating, society halls, and offices. Including this building and several smaller ones and funds for an endowment, Commodore Vanderbilt's gifts amounted to one million dollars. He died in 1877.

In 1879 Mr. W. H. Vanderbilt, son of the founder, erected Wesley Hall, containing lecture halls and dormitories for the Biblical School, the gymnasium and its outfit, and Science Hall; and, in addition, added $300,000 to the endowment. In 1888 Mr. Cornelius Vanderbilt, grandson of the founder, erected Mechanical Engineering Hall, and by his will added $50,000 to the endowment, which now, including gifts and appreciation of investments, amounts to $1,500,000 safely invested at fair rates.

The last building to be added to the campus is Klassm Hall, a dormitory which will accommodate 200 students, which Mr. W. K. Vanderbilt, a grandson of the founder, has just erected at a cost of over $130,000, and which has been named in memory of his mother. There are also on the campus ten brick residences for professors, an observatory, and six eight-room cottages and a dining-room, the "home of the people," as it is familiarly called—the old dormitory system for the academic students. Last Spring the University received by will from the Furman family, of Nashville, a gift of $100,000 to erect a laboratory building, but the will is involved in litigation, and the funds are not yet available.

In value of buildings and grounds, and in productive endowment, Vanderbilt University surpasses any institution, public or private, in the South; so much so that it has actually suffered from the reputation of being a rich college. In fact, its work has been laid out on a scale commensurate with its resources, and it is as much hampered for lack of funds as any other institution. It has outgrown its present facilities, and needs more buildings and more instructors. The attendance is constantly growing, now reaching 800.

The University includes seven departments: Academic, Engineering, Biblical, and Pharmacy, on the campus, and Law, Medical, and Dental, in the city.

The Biblical Department is the only theological school under the auspices of the Southern Methodist Church, though all of the local Conference colleges give some special attention to the education of ministerial students. The standard of admission to this department has been intentionally placed high. None are admitted who have not had at least two years of training in some college of good standing, and none are recommended for a degree in theology who have not a baccalaureate degree in arts or science. The others receive certificates of graduation. Its graduates are taking high rank in the ministry and the councils of the church.

The standard of the Academic Department is also high, and in the enforcement of this standard, which has resulted in raising the grade of collegiate instruction on the one hand and of preparatory school work on the other, Vanderbilt has accomplished something of permanent benefit to the South, and lasting honor to herself.

In its internal affairs the University has had a very happy career. It has had but two presidents of the Board of Trust and two chancellors in twenty-five years. Bishop McTyeire died in 1888, and was succeeded as president of the Board by Bishop Hargrove. Chancellor Garland died in 1894, at the age of 84, having been chancellor emeritus since June, 1893. His successor is James Hampton Kirkland, Ph.D., who, since 1887, has been professor of Latin. Chancellor Kirkland was born in 1859, and was educated in Wofford College, S. C., and in Leipzig. As chancellor, he has been efficient and successful in matters of financial as well as those of pedagogical character, and has become widely known and honored throughout the South.

In October of 1875 the University was opened with dedicatory exercises extending over two days. This year, on the twenty-fifth anniversary of that occasion, commemorative exercises will be held, concluding with an educational address by President Arthur T. Hadley, of Yale University, and a report by Chancellor Kirkland on "Twenty-five Years of University Work, and a Statement of Plans for the Future."

Vanderbilt University, Oct 2, 1900.

HOW TO GIVE.

So far as we know, Jesus gave no money. He did not have it to give. Yet there never was in this world another such dispenser of true alms as he was. He gave encouragement, instruction, love. He told people of higher things.

None of us are too poor to give help in the same way. We may not have silver and gold to bestow, but out of a warm heart we can give coins of love which will mean far more than money, and make us a blessing to many.—Exchange.

BLESSINGS IN DISGUISE.

BY T. T. LYNCH.

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife;
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is indeed the boon,
Though strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

We toil as in a field,
Wherein, to us unknown,
A treasure lies concealed,
Which may be all our own;
And shall we of the toil complain
That speedily will bring such gain?

We dig the wells of life,
And God the water gives;
We win our way by strife,
Then he within us lives;
And only war could make us meet
For peace so sacred and so sweet.

—New York Advocate.

Communications.

TWO STRANGE DOCTRINES.

I have recently heard two strange doctrines proclaimed from Methodist pulpits by Methodist preachers (local), under the apparent sanction of Methodist pastors. I esteem those contentions damaging, else I would have nothing to say.

First contention: Man must turn to God "heart foremost," and not "head foremost." I suppose by this is meant that the intellect must be dispensed with, and the will and emotions alone called into exercise. But giving them the benefit of the doubt, I will allow that the moral nature be added to the will and emotions—giving them the whole of man—the intellect excepted. Where do they get their doctrine? Surely not from the Bible. Whatever definition may be given to faith, it must embrace the exercise of the intellect. Faith is the key-note of Christianity.

"He that believeth on the Son hath everlasting life." (John iii, 36.)

"He that believeth on the Son of God hath the witness in himself." (I. John v, 10.)

"He that believeth on me shall never thirst." (John vi, 35)

"He that believeth on me hath everlasting life." (John vi, 47)

"He that believeth on him is not condemned." (John iii, 18.)

"He that believeth not is condemned already." (John iii, 18.)

"How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. x, 14.)

"He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned." (Mark xvi, 16)

I know some one will smile that I have treated this contention with seriousness, but if you had seen the sincere souls acting upon it and jeopardizing their spiritual interests, as I have seen, you would excuse my seriousness.

Second contention: That a sinner surrenders, but does not consecrate to God when converted. I quote from memory almost the exact language of one preacher, "The sinner is wicked, and vile, and filthy, and has nothing to give to God." Has nothing to give God? I think all will grant that no new powers are given to an individual when converted or sanctified. These works of grace correct the powers which every individual possesses. Then the sinner has every power that the converted man has; therefore, the sinner has everything to consecrate that the Christian has. Does not repentance imply turning from sin and turning to God? Turning what to God? Surely the life. "Ye can not serve two masters." "He that is not with me is against me." Then, if the converted man is not with (consecrated to) God, he is fighting against God, and is serving the devil. When the disciples left all and followed Christ, had they not consecrated? The rich young ruler lacked only one thing—i. e., leaving all and following Christ; but he went away sorrowful.

I mention these contentions because they are sanctioned in certain high ecclesiastical circles, and because they have borne pernicious fruit wherever preached.

When an individual suspends his intellect and goes "heart foremost" after God, he has somersaulted into an abyss of mysticism, from which come all kinds of vain and wicked imaginations.

When a preacher teaches that consecration is not essential to a Christian life, he openly encourages the laxness found in church life against which all good people are contending. Let us insist that consecration is the "sine qua non" of salvation.

GEO. H. THOMPSON.

Benton, Miss.

CAN WE APOSTATIZE, OR NOT?

Long years ago my attention was called to a system of theology proposing a footing on which to unite the doctrine of decrees, meaning a fixed salvation and fixed damnation from all eternity for God's creatures with what Arminians call a free salvation. I have never seen any distinct bearings that would lead me to the point so authoritatively made by one class of theologians as actually existing. It has ever been a North Pole search to me in my theological navigation. But I have ever been ready to join forces with any preacher who offered a full and present salvation to all the world. But in these union services occasionally a position was taken that I could not find warrant for in my search for truth.

Recently I listened to a preacher of decided ability who warned every sinner to repent, and invited all to Christ. So far, so good. He was holding a series of services. I am sure I felt an "Amen" to all he said up to the point where he made the assertion that he had a right to his opinion, and that others had a right to theirs, after which he clearly stated the doctrine, "Once in grace always in grace." He made himself understood as believing that it was impossible for a man once converted ever to be lost. Without Scripture he illustrated his argument thus: If a boy or man is once your son, he is your son forever. His son was his own son always, everywhere and under all circumstances; if in the penitentiary in chains and in stripes, he was his son and could be nothing else. If under sentence of death under the gallows, with the rope around his neck, he was still unquestionably his son. I understood him to mean by this that one becoming the son of God, in the midst of theft, burglary, and murder, he was still the son of God.

The following counter illustration occurs to me: That boy, that man is your son, has been your son ever since he has had a being, and ever will be your son. That boy, that man—I mean another boy or man—never was your son, and never can be to all eternity. If the preacher's illustration is true, this that came so forcibly to my mind is equally true. But it requires only a little logic to understand that a thing may illustrate and not prove.

Let the reader turn to Matt. xviii, 23-35: The servant lost the forgiveness he once had. Read II. Peter i, 9: He had "forgotten that he was purged from his old sins." Again read II. Peter ii, 20, 21.

J. D. NEWSOM.

Cedar Bluff, Miss.

Correspondence.

REJOINDER TO REV. A. L. JOHNSTON.

In the ADVOCATE, of Sept. 27, Rev. A. L. Johnston, the State missionary of the Baptist Church, makes a feeble response to my article of Sept. 6, but he does not mention about the $1,000 offered for a passage where "baptizo" means sprinkle or pour. I simply took up his and Rev. T. T. Eaton's offer, and produced what was wanted, and they backed down, etc., as stated in my article, "Baptist Bluff."

The facts about the debate he speaks of are as follows: He challenged me to produce a man for joint debate. I offered myself, and this is what he said in the Baptist Chronicle, in one of the issues of June: "As to debate, he wouldn't be afraid to discuss with me. Well, he 'needn't' fear. When debate is in order the call is for representative men, and Johns needn't be afraid of being included under this head."

Of course, after this printed insult I could not have any further correspondence with the gentleman concerning a debate. Perhaps he wrote hastily, and forgot the maxim, "Hard arguments, but soft words."

Let all Methodists take notice that $1,000 was offered for the production of a single passage where "baptizo" meant sprinkle or pour. I produced the passage (several of them), and Dr. Eaton shifted his original proposition to one where "baptizo" had to be translated sprinkle or pour. In other words, he wanted me to do a thing the translators for a thousand years back did not do. I do not think "baptizo," in the ordinance of baptism, has ever been translated, except, perhaps, in one or two minor languages. But in the Latin and English it has been transferred. And where "baptizo" has been translated—Mark vii, 4; Luke xi, 38; Heb. ix, 10—it is translated "wash" or "washings," but never "dip," in all the New Testament.

I have the correspondence to show my willingness to submit the terms to the courts of Louisiana upon the putting up of the money and Rev. Dr. T. T. Eaton's refusal. Let no one suppose the writer to be bitter against the Baptists. I love the great denomination, and would willingly worship side by side with them; but when a church organized not 300 years ago by brag and bluff tries to unchurch everything in creation, it is time to call a halt. Dr. W. A. Whitsitt and Rev. Geo. A. Lofton have both shown the history of the present Baptist Church to date from 1641, and as Dr. Lofton says, it is only a question of time till Baptists will drop their pretentious claim of a succession unbroken back to John the Baptist. The result of this will be to knock the starch out of the good old church and place them on a level with other sister churches. We often hear Baptist preachers call the Methodist Church a "society," when their origin does not come up to the dignity of a decently organized society. But all the world knows the Methodist Church was organized by ordained ministers of the Church of England. But Baptists set themselves up in 1641! Let those interested in church history send to Barbee & Smith, Dallas, Texas, or Nashville, Tenn., for Whitsitt's "A Question in Baptist History," and Lofton's "English Baptist Reformation."

As Methodists, we have known these facts all the time, but these gentlemen are Baptists, brave and true enough to renounce this succession business, which is on a par with Romanism. Dr. Whitsitt was president of the Southern Baptist Theological Seminary of Louisville, Ky., and Dr. Lofton wrote the book, "Character Sketches," so well known, and is, I think, pastor of one of the leading Baptist Churches in Nashville, Tenn. H. S. JOHNS.

THE BROOKHAVEN DISTRICT.

No presiding elder, I am sure, ever had a more faithful or efficient set of preachers as his co-workers than has the presiding elder of the Brookhaven district. Advance has been manifest on almost every charge. Many gracious revivals have been held; Sunday-schools, Epworth Leagues and Woman's Missionary Societies have been organized where there were none, and the finances of the charges have been generally toned up. Without intending any invidious distinctions—I have not time nor space here to mention all—I wish to speak of three who have very materially increased the value of the church property on their respective charges.

1. Rev. F. M. Keen, of Magnolia and Osyka, found his Osyka congregation without a house of worship, but with a little money in hand to aid in securing one. When I went to Osyka to his third quarterly meeting, I preached in a neat little church beautifully located, just bought from the Baptists, the deed for which had just been secured. The little flock were greatly enheartened; and the first services in their pretty little church were occasions of special gladness to presiding elder, pastor and people. Bro. Keen wrought very wisely in securing this building at Osyka.

2. Rev. J. P. Drake went into a hired house when he removed to Summit last January. He began a movement for a new parsonage, as the old one had become uninhabitable. Many thought his task a hopeless one, but Drake has as much determination as wisdom and consecration; and so, two weeks ago, I took breakfast with the pastor's happy family in a handsome new parsonage, one of the neatest, best arranged and most comfortable in the Mississippi Conference. Under his guidance and the leadership of his energetic and gifted wife, the ladies of the church wrought nobly, giving large assistance. Who but Drake and his wife could have gotten us such a parsonage at Summit?

3. Rev. L. E. Alford, whose title is Preacher in Charge of Westville circuit, is really general missionary of Simpson county, through which the Gulf and Ship Island railroad has just been built. With a wisdom and foresight unusual to one of his years, he has secured a well-located church lot in every new town planned to be built on this new railroad in the county; and wherever the town has begun to materialize he has opened services and started movements looking to the building of churches. Already in the growing town of Magee he has a church nearly completed, the handsomest of any denomination in the county. Alford is a Millsaps boy, the first preacher boy ever graduated from his alma mater. He has wrought wondrously well in old Simpson.

One other deserves to be classed with these. Rev. Geo. W. Hively, a young local preacher looking to the itinerancy, was placed in charge of Lincoln circuit, one of the churches of which was about rotted down. I held a quarterly meeting there last Saturday and Sunday, and found a neat new church almost ready for use. I held his second quarterly meeting at one of his churches which had just been called. He starts well, and will carry up to the Annual Conference, where he hopes to be admitted on trial, a good recommendation. Hively is a worker.

H. WALTER FEATHERSTUN, P. E.

TO THE PREACHERS IN CHARGE IN THE BROOKHAVEN DISTRICT.

DEAR BRETHREN: At your District Conference, in April, you passed the following resolutions:

"Resolved, That each preacher in charge is hereby requested to see that a week of prayer and self-denial be held at each church in his charge, beginning with the first Sunday in November; and that every member of the church be urged to take part in this service, and to deny himself until he feels it, and convert the savings of this self-denial into missionary contributions.

"Resolved, That each member be made to understand that the assessment laid upon his charge is but the minimum expected from it, that there may be a determined effort on the part of each to pay more than the assessment.

"Resolved, That our presiding elder be requested to pursue such a course as he may see proper to secure the deficit on any missionary assessment, if there be such on any charge after the week of self-denial."

These are your own resolutions. I heartily approve them. They were passed by you without a dissenting voice and with much enthusiasm. Now let us carry them out as enthusiastically as you passed them.

1. Read the resolutions to each of your congregations, explaining and exhorting.

2. Plan for the week of prayer and self-denial. It would be well to arrange for missionary mass meetings to be held during this week. Please read Discipline, Par. 357; then Par. 356. If you need assistance for your mass meetings, notify me at once, and I will endeavor to secure aid for you. If you think it better that the mass meetings be held earlier than the first week in November, do so. Be sure that the meetings are held. Let the law be heartily obeyed.

3. Let me know at the end of the week of self-denial the result of your efforts. Be sure to answer at that time these questions:

1st. Will your charge pay its missionary assessment in full?

2nd. If not, what will be the deficit?

3rd. If so, how much in excess can your charge pay to offset deficits on weaker charges?

Please cut out this and preserve it. Give every detail careful attention. Answer the questions carefully and at the right time.

Your brother,

H. WALTER FEATHERSTUN, P. E.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Enpora, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

"Reports come in slowly." Thus writes your Conference corresponding secretary. These words hold a meaning. They make bare a condition far from encouraging, and that in a band of missionary workers should not exist. Again: A district secretary asks help to arouse her slumbering auxiliaries. With such facts before us we can but ask, "Why is it thus?"

One sister suggests the oppressively warm weather as a probable cause for inaction, and, as a consequence, there is, in cases of failure to do so, nothing to report. Well, not much. So much greater reason to send reports of what has been done. Each one encourages the hearts of your secretaries, even though it can not show a long list of members, increase in dues, contingent and special funds, with regular and enjoyable meetings, and many subscribers to Woman's Missionary Advocate.

Dear sisters, report promptly and clearly the work of your auxiliary, giving statistics in plain figures, that your district secretary may know what to report to Conference secretary, who, in turn, may be able to make a full and prompt report to the corresponding secretary of the Board.

In addition to heat and its attendant lassitude, affecting the action of mind as well as body, another cause for inaction comes into view: An inadequate conception, by a large number of persons, of the magnitude of this work engaging our attention, and the dire need of those for whose sake it was projected. Those who have all their lives basked in the sunlight of friendship, home, and happiness, can not, without an effort, imagine a state of being directly contrary. But get the mind fully aroused to the importance of a movement, the heart enlisted for the alleviation of pain or sorrow in others; then see that almost with one accord men, women and little children rush to the rescue. Witness the prompt and munificent responses to calls of distress in temporal disasters—fearful famine, widespread pestilence, awful storm-horrors such as recently visited Galveston and adjacent cities. See how help in divers forms poured from swiftly opening purses. Such acts are right, are commendable. "Bear ye one another's burdens," are words of Holy Writ. The world has many phases of suffering that call loudly for relief. Are our ears open to the cry of victims of spiritual famine? Do our eyes watch eagerly for opportunities to rescue victims of a flood of superstition, destructive alike to body and soul? The heathen need is a fact of hoary age, that millions starve for lack of the Bread of Life committed for distribution (in a certain sense) to the followers of Christ. He has said, "Give ye them to eat," and he can so bless the offerings that all shall be fed. All that we have is his. The Scripture declares, "Ye are not your own, for ye are bought with a price." No less a price than the life, the blood of the sinless Son of God. For every soul that blood was shed, and through its application by faith every human creature may become a child of God.

To those who have learned of Christ the Savior is given the charge of leading others to the light. Has this duty been well performed? Again: How can Christians hope to see the fulfillment of the promise recorded in the Psalms, "I will give thee the heathen for an inheritance," if we fail to use our best endeavors to help to bring it to pass? The "commission" of our blessed Lord is not conditional. It does not read, 'Go into all the world and preach my gospel, if circumstances are favorable, if there is no resistance to meet, if no obstacles arise." The command is, "Go" in Jesus' name, to meet any conditions, to rescue the perishing, and bring benighted ones into gospel light. We must go or send to foreign fields, that many sheaves of precious souls may be gathered for the Master.

The trouble in China might be used as an argument against a further occupancy of that country as missionary ground (as some careless people vainly contend), if antagonism to Christianity had never before existed. But what is really the case? Search far back as we may, there can be found times of persecution of the righteous by the wicked. Did the approach of suffering for right so affright the early Christians as to cause them to cease their warfare against sin, to give over their struggles to plant gospel truth in every place? No such fact is recorded. Contrariwise, we read often, after better persecution, even unto imprisonment, torture and death, that those who were scattered abroad gladly preached, and that "the Word of God grew and multiplied." No failure in service there; no faltering. Jesus had said, "I am with you alway," and those, his followers, believed it, and each stood in his place ready for any duty or emergency.

Sisters of the North Mississippi W. F. M. Society, let us also believe that promise, and, in the strength of that faith, heed our Captain's "Go!" The cloud which hangs over our beloved work and workers in China is dark and threatening; yet, after all, the Lord will triumph gloriously. Our duty is plain, our diligence must be redoubled, that a knowledge of the truth may be spread through all the earth, believing, as our dear Miss Gary expressed it, that whether, after this reign of terror, China shall remain as a whole, or, torn asunder, shall be divided among other nations, still she shall yet be presented as Christian China, a gift to our Lord.

That China is in turmoil exempts us no whit from duty to other fields which claim our care and co-operation. Read of each in the Annual Report of our last Board meeting. Read that most excellent periodical, the Woman's Missionary Advocate, replete with gems of missionary intelligence, and bright with stories to impress what one there reads. See the charming Little Worker laden with matter suiting old as well as young. Pray fervently as you read, that the Holy Spirit may enlighten and instruct. If, then, the soul is not stirred to its inmost depths with love to missions and missionaries, and with enthusiasm for their success, I know not what remedy to suggest for the apparent apathy that enshrouds some auxiliaries through listless members. Careful heart-searching, renewed consecration, earnest, prevailing prayer, constitute our ground of hope.

May God guide us into ways of wisdom and unswerving loyalty in this work we have undertaken in his name! MRS. J. F. EVANS.

Enpora, Miss.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

ADDITIONAL ITEMS.

Only one auxiliary has been organized during the quarter—Aberdeen, but there are indications that several others will soon be organized. Several district secretaries have been in bad health during the Summer, and unable to work actively.

Our new treasurer, Mrs. Short, sends in a very good report for the quarter, showing the auxiliaries are keeping up their dues. We are now ready to pay the $75 promised to Boyle for their parsonage. This is always a pleasing incident in our work, and makes us feel that we are accomplishing some good. To the treasurer comes the great pleasure of fulfilling the promises made by the society.

The superintendent of supplies, Mrs. Wall, is succeeding well with her department. Maben and Sardis have each sent a box to one of our North Mississippi preachers. He has a wife and three little girls; has three churches on his circuit, fifteen miles apart, and receives $165 for a whole year's work, and has paid out $135 for drugs and doctor's bills. We are sure his family was happy over the contents of the boxes. Starkville has been so greatly blest recently that she wishes to "pass it on," and help some needy brother, and will soon have a box ready. Are there not others who will go and do likewise? Surely, as it is "more blessed to give than to receive," more of us desire this blessing. Let those who will furnish boxes of supplies correspond with Mrs. W. H. Wall, Sardis, and ascertain where help is most needed.

Our Conference secretary has sent a copy of the last General Report to each auxiliary, and hopes extracts from it will be read at the meetings.

Next quarter we hope to give a fuller account of the work.

MRS. J. B. STONE.

DO A LITTLE.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he can not do some great thing he will not do anything. He must sit in the highest seat or nowhere. Now, no one is fit to do great things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the interest of a meeting, a Sunday-school, or to the strength and influence of the church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter, anything that will serve Christ in the house of God.—Northwestern Advocate.

Items from the Field.

REPORT FROM THE PRUDHOMME CHARGE.

I am winding up my fourth year on the Prudhomme charge. My first protracted meeting began in Prudhomme City the second Sunday in July, and after protracting at four other places—Eunice, Long Point, Iota, and Church Point—I wonnd np at Prudhomme City with another seven days' meeting on the eighteenth instant. During these meetings the Holy Ghost was with us in convicting, converting, and sanctifying power.

The following brethren rendered valuable service: Nelson and Lestie Hoffpauir, Moreland, Shepardson, Baruet, Manley, Cheny, Hayes, and Martin and Willie Hebert.

We received only twenty-one members into the church, as there is bnt little material ontside of the churches. This is a difficult field in which to labor. I expect to organize a church at Iota at my next appointment. In sight of this place is a magnificent Catholic Church, which was completed last year. In it was held a two days' fair for the liquidation of the church debt. They used a carload of beer, and wound up on Snnday with a free fight. Pray for us.

W. J. PORTER.

REPORT FROM CORNERSVILLE CIRCUIT.

We have just closed our meetings for the Summer on Cornersville circuit. The Lord has been with us in power. We have had more than one hundred and fifty professed conversions on the work. Our meeting at Cornersville has just closed with about sixty conversions. We held on eleven days at Cornersville. We are glad to say that the cruel hatchets that have been for so long a time ruining the Lord's tender vines are buried so deep that they will, we believe, never be resurrected. Grey-haired sires who had for many a day refused to speak confessed to God and to each other their sins, and in the sacred altar grasped each others' hand in Christian love. We can not but think that the rejoicing of friends must have even vied with the rejoicing of the angels of God. To God be all the praise, for none other could have wrought the great and lasting good. Many altars have been established both in homes of those who are far along the journey of life and those just launching ont.

It has not been my privilege in life to experience more gracious revivals. God has blessed us more than we can express, for which we, as a circuit and humble servants of God, are exceedingly thankful.

J. H. HOLDER, P. C.

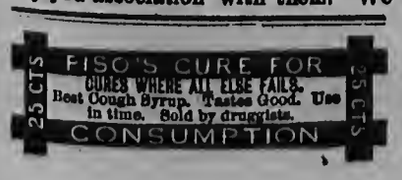
REPORT FROM COUSHATTA (LA.) CIRCUIT.

The Coushatta circuit is still alive "and looking up." The year is fast closing, and we are rounding up for Conference. We expect to be able to say, "Everything in full, Bishop." God has been good to us, and has blessed the efforts of the year in the conversion of 20 souls. We have finished the parsonage—that is, the carpenter work. The people are planning to paint and paper as soon as possible. There is some indebtedness yet that they are trying to pay, and then completion inside and ont will be the order of the day. We have a loyal people that have responded to every call made up to the present. Congregations are good, and the members are seemingly interested in the welfare of the church. The pastors that have preceded the present one have left their tracks behind them. They are not forgotten by this people. They have wrought well, and we "have entered into the field to reap that which they have sowed." May God help us to sow the seed, that others may reap, and we will all sing the song of the harvest home!

We have the collections ordered by the Conference well in hand. The stewards say that everything in their hands will be paid. As to the Twentieth Century Fund, we can not say for certain. We have done nothing for it up to the present. We will be able to tell more about it at Conference. We have met and been associated with some of the brethren, and we can say we have enjoyed association with them. We are at home among the preachers that we have met. In fact, it does not take a great while for a preacher to be at home anywhere. Soon we will meet, and then scatter to our various fields, where we trust that God's hand will lead to victory.

H. W. BOWMAN.

Coushatta, La., Oct. 1, 1900.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REVIVAL MEETINGS ATTENDED BY REV. IRVIN MILLER.

It was my privilege, a few weeks ago, to help Bro. White in a protracted meeting at Conway, ten miles north of Carthage. The meeting increased in interest from the beginning, and congregations were good—very large at night. The services were held in a large vacant store fixed up hurriedly for the occasion, but it proved to be a very pleasant place to worship. The result of the meeting was eleven accessions to the church, and the Christian people who attended were very greatly revived and blessed. Bro. White has measures on foot (and I have no doubt he will succeed) in building a good church at this place, if he is returned to the work again, and I see no reason why he should not be, for he is doing a fine work on the Carthage circuit, and his people want him back.

After helping Bro. White, I went to Decatur to help Bro. L. J. Jones in his meeting at that point. The meeting commenced on Saturday and closed the next Friday night. Bro. Paul Hardin was with us from Sunday until Thursday, and did some very earnest and effective preaching, and was gladly welcomed by the people whom he had served a few years ago so acceptably. This was one of the most remarkable revival meetings in many respects I have attended in a good while. The congregations were exceedingly large both day and night, and continued so up to the very last service, and a more orderly, well-behaved, and attentive audience I have not had the pleasure of preaching to anywhere. Our friends of other denominations attended, took part with us, and seemed to enjoy the meeting, for which we feel grateful. "Behold how good and how pleasant it is for brethren to dwell together in unity." We had here very excellent singing by the choir, which added very much to the service. There were twelve accessions to the church on profession of faith (and some will join other churches). Christians were wonderfully blessed. The presence of the Holy Spirit was manifest, and God's children were permitted to "sit together in heavenly places in Christ Jesus." To God be all the glory.

From Decatur I went down to Lake Camp Meeting, arriving there Saturday evening in time for the opening service Saturday night, where I remained until Wednesday evening. The services were conducted by Bro. Bass, from Corinth, Miss. We had up to the time I left the best camp meeting I have attended there in many years, and I have been attending with but few exceptions ever since the camp ground was built, twenty-seven years ago. I learn that the meeting increased in interest to the close.

From the camp ground I went by home, and on to Union, where I assisted Bro. Jones in his meeting there. We had Bro. Howse with us several days. We had fine congregations and a good meeting, bnt only two additions to the church. Bro. Jones is still succeeding well on the Decatur circuit. I leave in a day or two to help him in his last protracted meeting, which will be held with Good Hope Church, eight miles east of Decatur, commencing next Saturday.

IRVIN MILLER.

Walnut Grove, Miss., Sept. 25, 1900.

LOVE WITHOUT SERVICE.

Love without service is like a sunbeam without light. The mother must minister to her child. A friend must seek to be helpful to his friend. The first recorded word of Christ was: "Wist ye not that I must be about my Father's business?" and his last, "It is finished." What lies between these words? Constant ministry. When he said, "Let him that is chiefest among you be the servant of all," he outlined the form the Christ-life must take. "Ah, but," you say, "that was all very well for him who came for the accomplishment of a special work, bnt it has no meaning to us." No meaning for us? Are there not as great evils today as when he came? Do not millions bend beneath indescribable sorrow? Have all men even yet the truth? Do all know that they are the children of God? Have the doors between this and the spirit life been thrown open? The very work which faced the Master still remains. He began that which his followers must complete.—Amory H. Bradford, D. D.

"DIDN'T START SOON ENOUGH."

"You didn't run fast enough," said a bystander to a belated Irishman, who had been left behind by a railway train which glided away as he came puffing to the station.

"Yes," said he, "I ran fast enough, but I did not start soon enough."

There are many persons who, by a similar delay, fail to accomplish that which they desire. Some great undertaking is before them. They are sensible of its importance. They talk, discuss, argue, plan, and finally begin to work, and at last put forth herculean efforts, only to find in the end that their time is lost and their labor wasted, and that they have missed the end they sought because they did not start soon enough.—Selected.

We hear the term "brother" used a great deal, and yet we see and hear many unbrotherly things done and said by those who use the term, and toward those to whom they apply it. Does this expression mean anything, or is it only a sham? "Better is a neighbor that is near than a brother far off."—Wesleyan Advocate.

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Hands delicately moulded and daintily white are among the chief of woman's charms. When such hands are marred by eruptions, their very beauty draws attention to the repulsive disease. Humors which break out on the body begin in the blood. Soaps and salves may cover up a humor but they can't cure it. There is a cure for salt-rheum and other eruptive diseases, caused by a corrupt condition of the blood. Dr. Pierce's Golden Medical Discovery cures these diseases perfectly and permanently. It carries off the poisons which cause disease. It makes the blood pure and rich. It increases the quantity of the blood supply by increasing the action of the blood making glands. It makes the skin white and clear by making the blood pure.

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THURSDAY, OCTOBER 11, 1900.

"HIGHER CRITICISM."

A certain class of professing Christians evidently entertain the erroneous notion that all "higher criticism" of the Bible is of the devil, and that to admit any of the conclusions of the higher critics which involve a departure from the traditional view regarding the age and authorship of certain portions of the Scriptures, is to undermine the very foundations of Christianity. Such an attitude toward biblical criticism is both unwise and unfortunate, for it forbids inquiry, it being thereby assumed that all we need to know about the origin of the Bible is already known. Furthermore, the impression is produced in the minds of some that the Word of God can not stand the search-light of investigation.

Christianity, however, has nothing to fear from honest inquiry. It is falsehood that fears the light and shuns the test of evidence. If the Bible be a true book, it will not suffer by even the closest investigation of its origin and authenticity. To fancy that the Word of God ought not to be subjected to the rigid tests of historical and literary criticism, is to regard it with superstitious awe. We hope the day has forever passed when it can be said of religious faith, as it used to be said in the Middle Ages, that "ignorance is the mother of devotion."

It is a mistake to suppose that those engaged in what is known as "higher criticism," as applied to the Bible, have arrogated the term "higher critic," to themselves because of any claim of superior wisdom. The word "higher" has been used by them simply to distinguish what is known as textual, or "lower criticism," from the study of the internal evidence furnished by the various books of the Bible as to their origin and authenticity. We do these men an injustice, then, when we imagine that they are engaged in a disreputable or an unimportant work. The truth, unadulterated by mere tradition or supposition, is what we ought to desire above all things.

There is no question of the fact that, as a result of "higher criticism," the views of most theologians have undergone a radical change as regards the manner of inspiration. The commonly accepted opinion respecting the date and authorship of certain portions of the Bible has also been called in question, and in some instances the higher critics have reached well-defined and well-supported conclusions. But it should be remembered that upon many points they are far from being agreed among themselves, and that the more radical of their conclusions are too far-fetched to be worthy of general acceptance.

Notwithstanding all the smoke and din that have been raised by the critics in their investigations, it is clearly apparent that the traditional opinion regarding the origin of the majority of the books of the Bible has been reconfirmed and strengthened, and that the fundamental truths and doctrines of Christianity are still thoroughly intact.

Says Rev. R. S. MacArthur, D. D., of New York City, in his recent volume, "The Old Book and the Old Faith": "It is certain that a return toward the older view of biblical interpretation is perceptible among great scholars. Prof. Sayce has recently affirmed that the spade is to demolish many of the conclusions of philology; that the tablets tend to establish the traditional view of the historical trustworthiness of the Old Testament; that the literary analysis of the Bible is an unsafe method of reaching results. Prof. Harnack has also uttered his protest against many of the results of modern biblical criticism, and in favor of the older view."

As Dr. Herrick Johnson significantly says, "The most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness." The personality of Jesus stands forth in the gospels in matchless grandeur; nor can he rationally be accounted for on any other supposition than that he was the Son of God.

Even if it should be fully established that more than one writer had a hand in composing and compiling the Pentateuch, Isaiah, the Book of Daniel, and other portions of the Bible, this would by no means invalidate their trustworthiness. The truths stated are truths, by whomsoever written. In biblical criticism it is of vital importance to remember that "we should make a distinction between what a book claims for itself, and what others reading it claim for it by way of inference from what it says."

We are much gratified to learn from our esteemed friend, Dr. Henry B. Carre, of Centenary College, who has recently returned from Germany, the home of "higher criticism," where he spent two years doing post-graduate work in theology, that very few, if any, of the modern German higher critics are infidels, bent upon overturning the Bible and Christianity. Nearly all of them, he states, are, in reality, devout, God-fearing men, earnestly inquiring after the truth. This news is certainly encouraging, for the general belief in this country is that a large per cent. of them are bitter enemies to Christianity. Their attitude toward the Christian religion stands out in bright contrast to that manifested by the biblical critics of the eighteenth century, not a few of whom were blatant skeptics and atheists.

While we have scant tolerance for critics of the rationalistic wing, whose chief aim seems to be to eliminate, as far as possible, the supernatural element from the Bible, we feel sure that "higher criticism," despite its extravagancies, has not been devoid of good results. As the editor of the Pittsburg Advocate forcefully expresses it, "In reverent modern biblical criticism is found the strongest man-made bulwark of our faith."

For a minister of the gospel who has done no personal, original investigation along this line to pose as a "higher critic," is, to say the least of it, nauseating and contemptible. Every now and then, however, some preacher who has more brass than brains is silly enough to cast sinrs in the presence of his congregation upon the Pentateuch, the Book of Jonah, or some other portion of the Bible that has been the battle-ground of the critics, merely because he has chanced to read at second- or third-hand the unproved conclusions and theories of some extremist. Thus rashly to discredit the Word of God is to be guilty of a most serious offense.

COMMENDABLE FAITHFULNESS.

If every sheriff were to be as steadfast in the performance of duty as the sheriff of Calcasieu parish proved himself to be recently in the presence of a surging mob, lynch law would soon be at an end. A determined effort was made by a mob at Lake Charles, about a couple of weeks ago, to capture a negro who had been jailed on a charge of criminal assault upon an aged lady, but it soon became evident that the sheriff and his deputies were not to be bulldozed, and the mob had finally to disperse without accomplishing its object. It is much to be regretted, however, that one of the deputies who bravely assisted the sheriff in protecting the prisoner, lost his life in the struggle.

Sheriff Perkins and his deputies merit the thanks of all law-abiding citizens for their fearless fidelity to duty, and we trust that their example will serve as a stimulus to officers elsewhere to be similarly faithful and courageous. Judge Miller also is deserving of praise for remonstrating so vigorously with the mob, which temporarily was turned aside from its purpose.

The outbreaks of mobism that are becoming so common all over the country are indeed an ominous sign. The lynching of a criminal is deplorable and scarcely justifiable under any circumstances, but when it is accompanied by the horrible barbarities that have characterized the doings of the mob in one or two late instances, language is inadequate to express our abhorrence of such monstrous brutality. The perpetrators thereof demonstrate to the world that they are hardly less base and savage than the brute whom they put out of the way. The tolerance of mobism is fraught with more danger than playing with dynamite.

TO SUBSCRIBERS.

Many of our subscribers are in arrears. Each, perhaps, thinks that as the amount of his indebtedness is small, his failure to pay up will make very little difference. This is a great mistake. Two dollars is not much, but two dollars multiplied by two or three thousand makes a considerable sum. Moreover, many owe us much more than two dollars. We need money to pay for paper, ink, and work. We will esteem it a great favor if delinquents will promptly remit the amount of their indebtedness. To those who will do so we have something to say on our fifth page. See offer headed, "A New Testament Given Away."

THE C. L. S. C.

The Chautauqua Literary and Scientific Circle was organized at the Chautauqua Summer Assembly in 1878. Its purpose is to provide a systematic course of reading in history, literature, science, and art. It secures to those who have been denied college opportunities the college student's general outlook upon the world and life. It also gives college graduates an opportunity to review the studies of earlier years. The Circle is not a college, either in its course of study or its method; but its influence in thousands of homes has been to awaken an interest and enthusiasm in the higher education among young and old.

A regular four years' course is provided, each year being distinct from the rest. The member does not bind himself by any pledge. The individual reader may pursue the entire course alone, but circles of three, or more, are recommended. These circles, or clubs, hold weekly meetings, and pursue regular programs of reading, discussions, papers, etc. Over forty supplementary courses are provided for special students. A monthly magazine called The Chautauquan is published with readings, notes, programs, and announcements. The Chautauquan is considered by many to be unsurpassed for contents of current interest, and for permanent literary, educational, and historic value. Special review outlines are given in the books and required readings. Twenty minutes a day will cover the required reading, and the total expense entailed amounts to $5 a year—less than fifteen cents a week for a period of nine months. A diploma is awarded at the end of the four years' course, and seals are bestowed for written review work and for extra reading. The advantage of a systematic plan of study is apparent to anyone who has had occasion to compare the results of a year of desultory reading with the outcome of a twelve-month, in which the books and magazine articles are read whether few or many have been chosen with a definite aim in view.

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The C. L. S. C. course for the coming Winter will be of unusual interest. The four required books, newly edited and illustrated and just issued, are:

The French Revolution. Shailer Mathews, University of Chicago.

Grecian History (fully illustrated). James Richard Joy.

From Homer to Theocritus. Edward Capps, University of Chicago.

The Human Nature Club. E. L. Thorndike, Columbia University.

THEY GOT THE COTTON.

MR. EDITOR: Two or three stewards of Hopewell Church, on Wilkinson circuit, finding that cotton was more plentiful than money in their neighborhood, concluded to try to collect cotton for quarterage. They took a wagon, and spent several days going around among the people collecting cotton. They got enough to make a bale, had it ginned, sold it, and brought fifty-two dollars to place on the table at Quarterly Conference—more than that church had ever paid at once before. This was an extraordinary achievement to the eye of even an experienced presiding elder. What these stewards did others can do. If stewards can not collect in one way, they can in another, if their minds are set on doing it.

Would that stewards everywhere would undertake to do their work with the inventive diligence of these brethren. W. L. C. HUNNICUTT.

NOTICE.

If all our preachers would notify us of Methodist boys attending the State University from the bounds of their several charges, they would confer a great favor, and insure early pastoral attention to such students. All local pastors have free access to the student body of the university.

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CHURCH ATTENDANCE.

It is better for the children to be door keepers in the house of the Lord than to dwell in the tents of the Sunday-school. This means that there is a higher obligation upon the children than even Sunday-school going. It is to go to church, to hear the pastor preach, to sit with father and mother, and to form early the habit of church-going. The church, with its stated preaching, is always first in time, in power over the heart and conscience, in divine appointment as a means of grace and knowledge. Some of us, with due and full appreciation of the Sunday-school, go farther than this and believe that the preaching service, if put a little more in range of the children, is first even educationally.—Prof. H. M. Hamill, in Central Advocate.

The October number of The American Illustrated Methodist Magazine presents a varied and interesting table of contents. The Story of Our New Island Possessions, as Told by Pen and Camera, is given first place, and recites some of the adventures of Jose de Olivares, author, and Walter B. Townsend, artist, in gathering material and views for their recently published book, Our Island Possessions. The story is illustrated from photographs of characteristic scenes in Cuba, Porto Rico, Isle of Pines, the Hawaiian Islands, and the Philippines. The Game of Golf, by "An Old Old St. Andrews Man," is a timely and instructive article on the fascinating game which has, within the past few years, become so popular in America. Illustrations show the proper attitudes in the various plays. Bishop Charles B. Galloway contributes a valuable historical article, Aaron Burr in Mississippi. The career of the fascinating Burr, traitor though he was, is interesting to all readers of American history. His extraordinary genius must always deny him oblivion, but he will never be remembered to be emulated. The twentieth chapter of The Illustrated History of Methodism, Asbury's Helpers and Successors, deals with an interesting and important period in the history of the Methodist Church in the United States. Into the Heart of Old Spain, by James Main Dixon, carries the reader into a country, once the wealthiest and most powerful of nations, but whose progress and civilization were arrested three hundred years ago. Other articles are: The Happy Lifetime of Catherine Gladstone, In the Forefront of the Fire, etc.

NOTES.

The pupils of the Chicago schools contributed $4,330 to aid in relieving the Galveston sufferers.

***

Senator Hoar attributes his good health to the fact that nearly every day for several years he has taken a two-mile walk before breakfast.

***

It is well to remember that some professing Christians are better than their creed. This is far from being the case with the majority, however.

***

Dr. J. W. Thomason, of Huntsville, Texas, has established a medical missionary scholarship in Vanderbilt University. It yields $150 per annum.

***

Rev. John F. Foster, the popular pastor of Felicity Street Church, is at Woodville, Miss., this week, assisting Rev. John W. Crisler in a meeting.

***

Millsaps College had by far the best opening in its history. The enrollment up to Saturday was 180. It will probably reach 200 during the present week.

***

Isn't it strange that so many people should have such poor memories as regards their debts, and such unfailing memories in respect to slights and fancied wrongs?

***

The cuts which appear on our first page were kindly forwarded to us by Bro. A. M. Mayo, the wide-awake and efficient superintendent of the Lake Charles Sunday-school.

***

One of the most generous and touching contributions received by the Galveston sufferers was $40, given from the savings of a poor convict of the Texas State Prison.

***

Of the striking miners, 91,000 work underground, and 52,000 are top men. The larger part of these people are of foreign birth, and many of them are comparatively recent immigrants.

***

In the Century Fund, thus far, the North Carolina Conference leads the way, having subscribed $102,726; St. Louis follows with $97,190, and Holston holds the third place with $64,477.

***

Rev. T. B. Clifford passed through the city one day last week, en route home from Jackson, Miss., where he had been assisting in a meeting, and paid the ADVOCATE office an appreciated call.

***

Bishop Galloway preached the opening sermon, last Sunday, at the Woman's College, Baltimore. En route home, he will address the Holston Conference at Chattanooga in the interest of the Twentieth Century Fund.

***

Our Epworth Leagues contribute twenty thousand dollars annually to foreign missions, and our noble women give to home and foreign missions fully one hundred and fifty thousand dollars a year.—Bishop Hendrix.

***

Dr. W. R. Lambuth says of our work in China: "The increase in membership during the last three years exceeded the ingathering of the last twenty-five, while the growth of the native church during the last decade has been greater than that of the forty years preceding."

***

Our beloved Bishop Keener and his saintly wife returned to the city on last Friday from Ocean Springs, where they spent the Summer. We are glad to be able to report that they are both in fairly good health. May Heaven's richest benedictions rest upon these noble followers of the Master in this, the evening of their lives!

***

Postmaster Van Cott has notified promoters of certain endless chains that such appeals for raising money can not be sent through the New York postoffice in future. The law against the transmission of lottery schemes through the mails is said to be applicable to some of these endless chains, which recently have aroused the suspicions of the authorities.

Trinity College, Durham, N. C., has received an additional gift of $100,000 from Washington Duke, the cigarette manufacturer.

***

Bishop Thoburn, of the M. E. Church, thinks that there are signs of a great spiritual awakening throughout the denomination.

***

Revs. C. T. Munholland and John A. Miller, of the Louisiana Conference, spent last Tuesday in the Crescent City, and favored the ADVOCATE office with a call.

***

The Catholic and Protestant clergy in the anthracite region deserve much credit in their endeavors to prevent the strike. Most of the workmen are of their flocks. The Protestant Ministerial Association of Hazelton has striven for arbitration.—Western Advocate.

***

Rev. R. D. Norsworthy, the cultured and beloved pastor at Bay St. Louis, Miss., in a recent letter to the editor says: "We are getting along nicely in our Gulf-coast home. Our congregations are fairly good. There are signs of improvement in several directions. We have had about 25 additions this year, and finances are fairly well up."

***

The St. Louis Advocate reports that Centenary Church, St. Louis, had 396 additions last year, and 496 during the last two years. Wagoner Place has had 151 additions this year, and 313 during the last two years. Cook Avenue Church has gained 138 new members this year. Evidently, Southern Methodism in St. Louis is growing vigorously.

***

Rev. J. M. Henry, the energetic presiding elder of the Delhi district, sends us the following brief note, which was received too late for insertion in last week's issue: "I am just closing my third round. We have had some good meetings. Preachers hopeful. I think we will make as good report at Conference as was made last year. Much sickness has lessened church and Sunday-school attendance."

***

On yesterday (Oct. 10), at three o'clock P. M., at the residence of the bride's mother, No. 3502 Camp St., Mr. Walter Eugene Barkman, of Arkadelphia, Ark., and Miss Florence Russ were united in the holy bonds of wedlock, the ceremony being performed by Dr. W. H. LaPrade. The bride is the bright and accomplished daughter of Mrs. Florence E. Russ, an elect Methodist lady of this city. An elegant wedding reception followed the ceremony. The happy couple expect to reside in Arkadelphia. May sunshine and happiness ever be their lot in life.

***

The Pope has addressed a letter to the cardinal vicar, in which he sets forth the danger of the free propaganda of Protestantism in Italy, especially in Rome. He observes that this propaganda is permissible by law, but goes on to show how painful to him is the situation resulting from it since he can not oppose the propaganda. The Pope recommends that the cardinal vicar strengthen the work of preserving the faith, and he exhorts Catholics to unite in an effort to minimize as far as possible the damage caused by sectarian propaganda.—Northwestern Advocate.

***

The Episcopal Church is experiencing, both in England and America, an embarrassment in the lack of candidates for the ministry. Especially in England is there serious concern over the increasing population and the decreasing number of candidates for ordination. This is attributed by the church authorities chiefly to lack of proper financial support, but in part also to a feeling that the church lays too much stress on the purely formal functions of the ministry, while it requires and makes possible too little influence on matters vitally related to the moral and spiritual welfare of the people.

***

Some time ago we were favored with a copy of a thesis, in pamphlet form, submitted last June by Prof. J. Magruder Sullivan, of Centenary College, to the faculty of Vanderbilt University, with an application for the Degree of Doctor of Philosophy. The thesis, the subject of which is, "Coal Tar Pitch, and Its High-Boiling Fractions, and Residue," gives evidence of much labor, and of no little technical skill in scientific investigation. It goes without saying that Prof. Sullivan was successful in obtaining the coveted Doctor's degree. We owe him an apology for having overlooked his pamphlet so long.

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Blanche Thibodaux, St. Patrick P. O., La.	1 00
Total	$15 70

NOTES FROM THE DISTRICT.

Evidently, Mr. Editor, the pastors on the Jackson district do not appreciate their privileges of sending you postal card reports, or you find them more suited to the waste basket—which? Well, I do not intend to picture them nor to censure you, as I suppose all parties know how to attend to their own business, though most of us think we know how to run a newspaper; neither do I intend to write a communication as long as seventeen postal cards.

At this writing I have just closed the third round of appointments, and the notes run thus in brief: Plenty of preaching, lots of dust, and melting weather. The presiding elder has not been off the district during the year, although he laid plans for two or three outings. There has been a great deal of sickness on the district, which has reached into some of the homes of the preachers. Bro. Ware has been very ill, but at last reports was on the road to recovery. Several of the brethren have done fine service in holding their own and assisting others in protracted meetings. There have been some gracious revivals on the district. Bro. Mifford has just closed a most delightful meeting at Capitol Street.

The third round shows an increase in the finances of more than a thousand dollars over the same time last year. With the exception of three works, all are in advance and several have increased from 25 to 50 per cent. Those charges which are behind made the mistake of postponing until the Fall, and now we fear, because of exceeding short crops, that they will not catch up. Those farthest up began with the year, so showing the wisdom of taking time by the forelock. The crops in the district vary from 25 to 75 per cent. according to section. Corn crops is lamentably short everywhere. Hay has been gathered in greater quantities than ever before; really the crop was never so abundant.

Since my last letter the Gulf and Ship Island road has come into Jackson. Penetrating the country between this place and Hattiesburg, it runs via Steen's Creek and near Prentiss, thus bisecting those two works, and two more wide-awake towns than Alford and Hull I have never seen. They have caught the industrialism of the people along the road and are almost ready to fix up a new district out of the new towns that are springing up along the new line. Methodism is in good hands there.

We dropped down to Hattiesburg for one day recently. While there we met Elder Simmons who had just returned from an enforced (?) vacation of three weeks. We really pitied the fellow. I said, "Yes, the school children had three months, Simmons had three weeks, and I got three days." Pastor Jones we found in high favor with his people. Bro. Harwell was prostrate. My heart moved within me as I looked upon his emaciated form and thought of his younger, stronger days—yea, of those days when we romped together on the old school-ground. We were glad to find him cheerful and patient, resting the will of the Master.

Hattiesburg is no longer a country town. It aspires to the dignity of a city with its water-works, electric lights and ice factory. In fact, it is a great, busy center.

Now we enter upon the home run, the fourth quarter, praying God's blessings of health and success upon all the brethren.

Fraternally,

T. B. HOLLOMAN.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss. EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

To the League Presidents.

At our State Conference in April, at Arcadia, La., it was decided to assess each Leaguer five cents apiece to help defray the expenses of the State work. Please have the amount collected and forwarded to Miss Emma McNeese, treasurer, Lake Charles, La. We need the money, and it is such a small sum—only 5 cents per capita—surely all of the Leagues in the State can respond at once.

Your prompt attention will be very much appreciated, and may God bless you all, is the sincere prayer of,

Yours "All for Christ,"

GUSSIE B. TOOKE, State Sec'y.

Arcadia, La., Sept. 25, 1900.

To the Pastors of the Louisiana Conference.

I am doing my very best to get the data for the League Directory, as soon as possible, in order to have it completed by Dec. 1, 1900. On Aug. 25 I sent a letter to every preacher in the State—over one hundred—requesting that they answer the questions asked and return letter to me at once. It was a small request, but I have only heard from about one-fourth of the number. What is the matter? Again, let me ask, if convenient, that you please reply, and assure you that the favor will be greatly appreciated by,

Yours in earnest,

GUSSIE B. TOOKE, State Sec'y.

Arcadia, La., Sept. 25, 1900.

Virginia College.

EVERY ROOM IN THE POPULAR COLLEGE FILLED.

Virginia College, the educational pride of Roanoke, the college which has both the best location and faculty in Virginia, is on a boom.

The enrollment of students so far is largely in excess of that of any preceding year, and the management have received applications sufficient to fill every room in the big building.

Good for Virginia College, an institution founded by the greatest educator of young women who ever lived in Virginia, and carried on to the top-notch of excellence by his talented daughters.

Fortunate indeed is the father or mother who has a daughter at Virginia College.

The 20th Century Movement.

Mississippi Conference Notes on Twentieth Century Thank-Offering.

BY HENRY G. HAWKINS, Conference Secretary of Education.

D. Hammond writes that he would like to receive by the twentieth of October a fuller report than I have yet been able to send him. He says: "I trust that the pastors will respond to the pressure you are putting on them. We must have complete and regular reports from all the charges."

By the eighteenth of October I wish to make to D. Hammond for the Mississippi Conference a report that will be comprehensive. I earnestly entreat that by the fifteenth each pastor fill out and mail to me "Form C."

Every Methodist man and woman in Mississippi will die. The rich and poor will rest together in the clods of the valley, whether they provide schools that will insure the training of their children amid religious surroundings or no'. The laws of the State of Mississippi are such as prevent anyone on the death-bed from willing property to Christian institutions; therefore, those who mean to help these institutions must do so while they live. Who will listen? There are scholarships, and fellowships, and lectureships, and professors' chairs to be endowed.

A New Testament Given Away.

To every subscriber now in arrears who will pay up his arrearage to date, and pay two dollars additional for his renewal for one year—to October, 1901—we will send, free of charge, a beautiful, morocco-bound, gilt-edged copy of Holman's Self-Pronouncing Testament, pocket size. This offer is made only to those who pay full price. Look at the label on your paper, count the months to October, 1900, and send 16⅔ cents for each month. This will pay your arrearage. Then add $2 for your renewal. Under this offer we can not give commissions to agents. This offer will last until Nov. 1. Don't delay.

W. C. BLACK, 512 Camp St., - New Orleans.

MINISTERIAL AID ASSOCIATION.

DEAR BRETHREN: The death of our treasurer, Dr. C. G. Andrews, makes it doubly necessary that we should have a full meeting at the session of our approaching Conference. Sister Andrews has sent to me notes held by him. As a mark of appreciation of benefit received, I hereby appeal to everyone who has received aid from this association to come prepared to make some payment.

Brother, you ought to do so, though it may cost some sacrifice. Others are appealing to us for aid, and we are dependent on your payments to do for them what we cheerfully did for you. If convenient to make payments soon, send to Rev. W. T. Griffin, at Summit, Miss., or to me at Jackson, Miss.

Yours fraternally,

T. B. HOLLOMAN, Pres.

NOTES BY W. L. ANDERSON.

Rev. J. S. Oakley has just returned from Carrollton, Winona, and Durant, where he has been visiting friends. His health is improving, so that he was able to preach Sunday, Sept. 30, to his old parishioners at Carrollton.

Rev. G. W. Gordon is being assisted in a revival meeting at Ackerman this week by the inimitable "Wild Irishman" of Prohibition fame in Grenada county, Rev. W. J. O'Bryant. A good work is being done.

Rev. J. H. Mitchell is reported in fine spirits as to the outcome on his district (the Winona). The faith and cheerful spirit of such a leader as he are unconquerable. May his most sanguine hopes be realized!

I have discovered that slight curtailment of farm products will have but slight effect on the collections on Chester charge, and I presume others also. The fact is, our staunchest supporters have laid by something for a rainy day. They realize that they are called upon to come up even a little better than common because of the failure of others less fortunate.

Oct. 4, 1900.

Encouraging Report from the Pastor at Biloxi.

We have just closed a meeting of eleven days, with very gratifying results, in the spiritual uplifting of our people. Bro. Chambers was with us, and did all the preaching, except one sermon on last Sunday by Bro. Simmons, our presiding elder—that being the time set for our fourth quarterly meeting. While the collections are not up as well as we would like, yet we hope to make a good report at Conference. We have had a reasonably good year, with much to be thankful for. Only those who have had experience in this coast work can appreciate how great are the difficulties and hindrances met within our work. We have had twenty-seven accessions to the church, seventeen on profession of faith. The Epworth League has raised and applied to the parsonage about $125. The elect ladies of the Aid Society have raised and applied on parsonage debt $185. This amount is large for the few engaged in the work. Through their faith and undaunted effort we have one of the best parsonages in the Mississippi Conference. Our Sunday-school is one of the best in attendance and faithful study of the lessons that I have any knowledge of. V. V. BOONE.

Biloxi, Miss., Oct. 5, 1900.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully, MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Good News for Our Readers

Who have scrofula taints in their blood, and who has not? Scrofula in all its forms is cured by Hood's Sarsaparilla, which thoroughly purifies the blood. This disease, which frequently appears in children, is greatly to be dreaded. It is most likely to affect the glands of neck, which become enlarged, eruptions appear on the head and face, and the eyes are frequently affected. Upon its first appearance, perhaps in slight eruptions or pimples, scrofula should be entirely eradicated from the system by a thorough course of Hood's Sarsaparilla, to prevent all the painful and sickening consequences of running scrofula sores, which drain the system, sap the strength, and make existence utterly wretched.

WHITE CASTLE, LA.

The White Castle charge is about as usual; some are here, and some are away. For two reasons congregations are small. First, there are only a few who regularly attend church; again, a number of our regular attendants are away for the Summer. The cool breezes of October may remind some of them of the season to return. We are still working at the parsonage debt, and hope soon to report, "No debt." We have two representatives at college, Herman Wilkinson, at Centenary, and Miss Flossie Shaw, at Mansfield. These are from our little Sunday-school. The town in which I live is largely made up of liberal-hearted people—willing to respond to any worthy object. If they were all Christians, what a power they would be! They have sent more than $100 to famine-stricken India, and over $200 to the sufferers at Galveston. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." May God bless those who have thus contributed! I. T. REAMES.

Oct. 6, 1900.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

In this issue will be found the advertisement of Iuka Normal Institute, the pioneer normal of the South, manipulated by Pres. H. A. Dean, who is widely known as one of the foremost, common-sense educators in the land. Read his advertisement and see what he has to say.

When answering advertisements please mention the ADVOCATE.

The Mutual Life Insurance Com'y

OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.

SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,627 64
To beneficiaries of deceased members	204,591,282 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,226 90
Paid to and invested for its members	$765,266,136 96

THE POLICIES OF THIS COMPANY

are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.

Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.

Post & Bowles, New Orleans, La

Managers for Louisiana and Mississippi.

A Slave Holder's Daughter.

BY BELLE KEARNEY.

Cloth, 12 Mo, Fully Illustrated. $1.

This is a book which photographs the new South in contrast with the old. It deals especially with the evolution of Southern women—their surprising energy in leaping from the lap of the old, feudal, luxurious life to meet the stern realities of to-day. The author herself belongs by birthright to the old regime, while in full sympathy with the new condition. She writes from the inside, and pictures in her vivid and throbbing pages the situation down in Dixie as it relates to the people, education, the woman question, temperance, the economist, etc. All those who would have an inside knowledge of Dixie's Land as it is to-day should read it.

THE ABBEY PRESS, 114 Fifth Avenue, New York City.

MARRIAGES.

PITTS—EASTER.—JONES—EASTER.—At New Hope Church, in Monroe county, Miss., Sept. 30, 1900, at seven o'clock P. M., by Rev. T. H. Porter, Mr. Palmer Pitts to Miss Ludie Easter, and Mr. H. C. Jones to Miss Jaule Easter.

GAMBELL-FOSTER.—At the residence of the bride's brother-in-law, Mr. Williams, Bay St. Louis, Miss., Oct. 2, 1900, by Rev. R. D. Norsworthy, Mr. Harry Cone Gambell to Miss Minnie Pearl Foster, daughter of Rev. W. R. Foster, of the White River Conference.

Arkansas Methodist please copy.

MCLEMORE—BARR.—At the home of the bride, Clay county, Miss., July 29, 1900, by Rev. J. W. Raper, Mr. M. S. McLemore and Miss Ada Barr, all of Clay county, Miss.

WINGFIELD—CRISLER.—In the Methodist Church, Edwards, Miss., Oct. 4, 1900, by the Revs. John W. and Chas. W. Crisler, brothers of the bride, Miss Josephine Crisler, of Edwards, to Rev. Oscar H. Wingfield, of Burnside, Ky.

CROWSON—POPE.—At the residence of the bride's parents, Mt. Carmel, Miss., Sept. 13, 1900, by Rev. R. L. Webb, Rev. F. L. Crowson, of the Mississippi Conference, and Miss Elizabeth Pope.

HUSTLING YOUNG MAN

can make $60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co, 4th and Locust Sts., Philadelphia, Pa.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

T. J. MURRAY,

DEALER IN

STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,

Rampart and St. Andrew Sts.

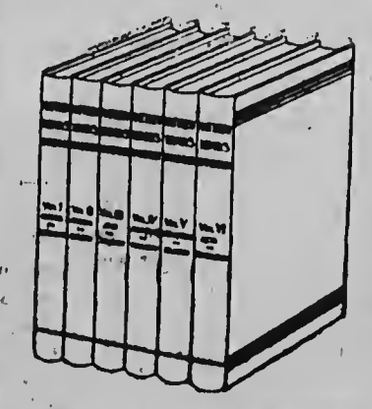
Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

Matthew Henry's Commentary

on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.



Bickersteth: No subsequent commentary has rendered it less valuable or less disirable in every Christian library.

3 Vols., complete, only $6.00 net.
6 Vols., complete, only $7.20 net.

Prefatory notes by Rev. John A. Broadus, D. D., LL.D.
Cheapest and Best Commentary
Best cloth binding—good type.

Write to

Rev. W. C. BLACK, 512 Camp Street, - New Orleans

IUKA NORMAL INSTITUTE

Iuka, Miss.

Nineteenth year begins Sept. 4, 1900. Terms reasonable—advantages superior. Satisfaction guaranteed to all working pupils. Write for the handsomest catalogue of the season.

H. A. DEAN, Pres.

OPIUM WHISKY and other drug habits cured in 30 days Sanatorium treatment. Book and particulars FREE. B. M. WOOLLEY, M. D., Atlanta, Ga.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

Grenada Female College

Conservatory of Music, Art and Elocution.

PROPERTY OF THE NORTH MISSISSIPPI CONFERENCE.

Rates reasonable. Attractive location. Perfect sanitation. Electric lights. Complete systems of water and sewerage. Session of 1900-01 opens Sept. 12th. Write for a Catalogue.

W. M. McINTOSH, A. B., President.

WHEN BABY COMES.

"Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes let in.

Where did you get that little tear?
I found it waiting when I got here."

The fact is as sad as it is true that the baby finds the tear waiting to dull its blue eyes, and stain its soft cheeks. At the first it "has no language but a cry." Its one necessity is but to give expression to its suffering, and for that a tear suffices.

The mother who stoops in anguish over the wailing child would do anything to ease its suffering. But she is helpless. The time when she could have done so much for her child is past. She did not realize that in those anxious nervous days when she shrank from the ordeal of motherhood she was preparing suffering for the baby.

The path of motherhood is soothed and made easy for those who use Dr. Pierce's Favorite Prescription. It gives physical buoyancy and mental brightness. It tranquilizes the nerves, encourages a healthy appetite and induces refreshing sleep. It gives the mother strength for her hour of trial, and the confidence and content which come from strength. It makes the birth hour practically painless, and by increasing the natural, food secretions, it enables the healthy mother to enjoy the happiness of nursing her child.

"Favorite Prescription" contains no alcohol, neither opium, cocaine, or any other narcotic.

A Mother's Gratitude.

"I would like to express my gratitude to you for the benefit I have received from your wonderful medicine, 'Favorite Prescription,'" writes Mrs. H. C. Anderson, of South Britain, New Haven Co., Conn., (Box 33). "During the first month of expectancy I could not keep anything on my stomach. Was so sick that I had to go to bed and stay for weeks. I tried different doctors, but with little benefit. I read about many being helped by using your medicine, so I thought I would give it a trial. I began to take your 'Favorite Prescription' in November and I had a nice little girl baby in February following. My baby weighed over eight pounds. I was only sick about one hour, and got along nicely afterward; was up and dressed on the eighth day. I never had the doctor with me at all; just the nurse and one or two friends. My friends thought that I was sick a very short time. I think Dr. Pierce's Favorite Prescription is indeed a *true* 'mother's friend,' for it helped me wonderfully. This makes my second child; with the first one I did not take 'Favorite Prescription.' The little one lived just about two months and she was sick all the time. This last baby is as plump and healthy as any mother could wish."

Much Better Health.

Mrs. Annie Blacker, 629 Catherine Street, Syracuse, N. Y., writes: "Your medicines have done wonders for me. For years my health was very poor; I had four mishaps, but since taking Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' I have much better health, and now I have a fine healthy baby. I have recommended your medicines to several of my friends and they have been benefited by them."

Dr. Pierce's Common Sense Medical Adviser in paper covers is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

A RARE BARGAIN.

THE VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
2. Many Thoughts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Talks.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to October, 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address

REV. W. C. BLACK,
512 Camp St., New Orleans

Home Circle.

DON'T HUNT TROUBLE.

BY COBA AMANDA LEWIS.

Honey, ef you looks fo' Tronble.
You kin fin' him, sho'!
Ef you hunts, you'll fin' him double
Sneakin' 'roun yo' do'.

He so glad tow hab you know him
Up he'll hang his hat—
Stay forebeh - less you show him
You'll hab none o' dat!

Now I gwine tow tell you—enttin—
(Larnt it ye'rs ago)
Ef you drap yore winnow enttin,
An' shet tight yore do'—

Ho suns tire of payin' 'tention
Whar he am despised;
He's jest Tronble—year me mention
When he's recon'lzed!

—Success.

THE JUDGE'S MOTHER.

Mrs. Smith had a paper to write for her club. The subject she had chosen was: "How can women uplift the coming generation?"

She was puzzled to choose the best of the many ways which suggested themselves to her. Should it be through art, lecturing, literature or general reform?

She confided her difficulty to old Judge Adams, who was sitting with her husband on the veranda.

"I can only give you my experience," he said. "I was one of five brothers. All were men who exercised a strong influence in the world, and each one of us owed his bent and force of character to our mother.

"Our father died when we were children. Mother made us what we were. Until we were gray-haired men we went to her whenever we were in perplexity. 'Mother,' we would say, 'what is the right thing to do in this case?' She knew nothing of law or politics, but she always knew the right. I think," said the judge, gravely, "that my mother influenced the next generation to her own more strongly than any other human being I ever have known."

"She no doubt had a powerful mind and a broad education?" asked Mrs. Smith.

"No." The judge smiled. "She got her hold on us in very simple ways. I remember one of them. When we came home from school on cold days, mother was sure to be waiting beside a big fire. Off came our wet shoes and stockings; she rubbed the cold feet warm with her own hands. Then there was always a huge brown jug waiting before the fire with roasted apples and sugar and hot water in it, and each one had his mug of the delicious stuff; and we sat and grew warm, and joked and laughed, and no doubt opened our little hearts to the dear, wise woman.

"All day long she was our comrade. We carried to her all our secrets and miseries when we were men, as we had done when we were boys. Two of us were ministers, two legislators who helped to form the laws of new States, but I doubt if one of us ever took an important step in life without being influenced by the opinion of that one good woman."

Mrs. Smith looked uncertainly at her paper on which she had scribbled "artists, lecturers, civil and political reformers."

"You think, then," she said, "that woman's strongest hold upon the world is at home, through love and a Christian life?"

The judge's eyes twinkled. "I can tell you only what I know. I can not decide for the world," he said.—Youth's Companion.

GOOD EVIDENCE.

While a number of young men in the waiting-room of an English railway were discussing the merits of total abstinence, a policeman came in with a handcuffed prisoner, and listened to the dispute, but gave no opinion.

A minister of the gospel, who was present also, stepped up to the policeman, and politely said:

"Pray, sir, what have you to say about temperance?"

"Well," replied the guardian of the law, "all I have to say is that I never took a teetotaler to prison in my life."—Ram's Horn.

WHAT GIRLS CAN DO.

I know a large family of sisters—eight of them—who used to live in the country, years ago, when they were girls. It was so much in the country that servants were hard to get; and, as the mother was an invalid, the eight girls all learned to help with household work. It ended in each one's taking a specialty, and learning to do it very well. One could iron the daintiest laces and ruffles; another cooked as well as an expert; another was an excellent laundress, and so on. It was delightful to see what thorough work they made of it, and what real "accomplishments" these household arts became in their eyes. They were proud of doing these things well; and when they had servants they trained them so successfully that to have been in their kitchen for a year or two was like having a diploma. "Miss Eleanor H—— taught me how to iron," or "Miss Mary H—— showed me how to wash flannels," was often heard from such servants when seeking another place, and it was always a recommendation in their favor.

All of the eight sisters now, except one, have gone to homes of their own, and the old house in the country is vacant. But I always remember it as the place where I first realized, as a girl myself, what a beautiful thing it was to be able to do household work exquisitely well. I have wished a great many times since that I was able, as Eleanor H—— was able then, to iron some especially dainty bit of a lace and insertion for myself, instead of putting it into the hands of a careless ironer. But I can not, and so I have to see it poorly done, and perhaps torn in the process. And I often have to see good food spoiled in the cooking because I can not direct the cook myself, as Emily H—— would have done.—Priscilla Leonard.

BE GREATER THAN YOUR POSITION.

A distinguished theological professor once said: "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible."

Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam.

Never mind your position, young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

The young man who applies himself to internal growth, as it were, is bound in time to find a place where he will be able to use every power he possesses.

At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun?—Burton M. Balch, in Success.

TELL ALL YOUR SUFFERING FRIENDS WHAT G. F. P. HAS DONE FOR YOU.

Mrs. Alice Chambers, Newberry, S. C.—It affords me great pleasure to state that G. F. P. (Gerstle's Female Panacea) has cured me of Whites and Falling of the Womb.

Mrs. Delsenie Barden, Tampa, Fla.—G. F. P. (Gerstle's Female Panacea) has cured me of Ulcerated Womb and Whites.

Mrs. S. J. Stewart, Atkelson, Ala.—I am being carried safely through the disturbances attendant on Change of Life by G. F. P. (Gerstle's Female Panacea.)

Mr. Jake Howard, Monterey, Texas.—For seven months my wife was unable to sit up or handle her baby. Six bottles of G. F. P. (Gerstle's Female Panacea) has restored her to health.

Mrs. Julia Andrus, Climax, Ga.—I have been entirely relieved by G. F. P. (Gerstle's Female Panacea) of the most intense suffering, produced by a complication of Womb troubles.

If complications arise in your case which you do not understand, write in confidance for free advice to the LADIES' HEALTH CLUB, care of L. Gerstle & Co., Chattanooga, Tenn.

A MINISTER'S WIFE'S DUTIES.

"The duty of a minister's wife, it might properly be considered is to keep herself informed concerning the work of the Mission Boards of her denomination," writes "A Minister's Wife," in the September Ladies', Home Journal. "The wife of the minister may be a valuable and yet not an overburdened member of the missionary societies if she quietly hold her societies in league with denominational work. No one else can do this so well, because the minister will supply the needed information. On occasions where it is necessary for the church to be represented in the women's councils it is fitting that the minister's wife should go, if she feels inclined. If she is timid and shrinking, such publicity is torture, and there is no reason why she should force herself to submit to it. She can, in the society, suggest, and, if need be, insist upon delegates to do this work. If she has a wise head and a kind heart, she will not do more than is right, and she will do whatever is necessary; but the parish must realize that there are many demands socially, and that her life is to be planned out in accordance with her own ideas of right. She needs her strength, her brightness, her reposeful home. She should give to the church only such service as every other Christian woman ought to give, and no more, for we are saying to-day, with a new and sensible emphasis: "The church engaged my husband—not me!"

SLEEPING HYGIENE.

Physicians declare one-half the diseases flesh is heir to are contracted by sleeping two in a bed. It is only too true. There is a poison constantly arising from each body, which the other inhales. Two single beds placed side by side will do away with much of the bad effect, and yet one need not feel that they are really alone.

Away with heavy hangings, either above or below the bed.

Keep the head cool while sleeping, but not by a draught of cold air falling upon it.

If a folding-bed must be used, contrive some way to keep it aired and wholesome.

Let the pillow be high enough to bring the head in a natural position—no more or less.

Thoroughly air the sleeping-room every day. Air the beds and bedding as often as possible.

A dark, out-of-the-way, unwholesome corner is no more fitted for a sleeping-room than a parlor.

Beware of a dusty, musty carpet; better sweetness and a bare floor.

Do not fail to provide some means of ventilation during the night.

A feather-bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.—The Inland.

Rev. Dr. Wilbur F. Crafts thus answers the latest canteen fallacy: "Numerous papers are arguing that the Administration has done a beneficent work in nullifying the anti-canteen law on the ground that the beer-selling canteen keeps soldiers from whisky-selling 'dives' outside. No proof is given that at any specific place outside saloons has been displaced: in fact, they have increased. But the sufficient and crushing answer is that where most of our soldiers have been through all this anti-canteen controversy, in Manila, Cuba, and Porto Rico, the President and War Department have had full control of saloons on the outside as well as inside."—Exchange.

Among the minor virtues probably the habit of self-control in speech holds the most important place in the life of a woman. The acquirement of this habit must begin early, or it will never be attained save with great difficulty. It must be formed in girlhood if it is not well started in childhood. I have seen the happiness of many a fair life ruined by the want of power to suppress the word of bitterness, contempt and anger, even under what might be called "reasonable provocation." There are times when one's only duty is to keep from talking. There are times when keeping still is wisdom, love, Christianity. —Ada C. Sweet, in the Woman's Home Companion.

OH, FOR THE HONESTY OF THE OLD DAYS!

"Put that back!" exclaimed President John Quincy Adams, when his son took a sheet of paper from a pigeonhole to write a letter. "That belongs to the government. Here is my own stationery, at the other end of the desk. I always use it for letters on private business."

This conscientiousness in regard to what many would consider a mere trifle may appear excessive. But the dividing line between vice and virtue is so fine that the boundary is often unconsciously crossed, and it is just as dangerous for a young person to dally with conscience as it is for a child to toy with a dagger, or to play with fire. He who is honest in small things can always be trusted in great.

There is truth not to be ignored in the old-fashioned rhyme:

It is a sin to steal a pin,
Much more to steal a greater thing.

No matter how little value the thing we appropriate from another may possess, the fact that it does not belong to us should make it sacred.—October Success.

DRINK, CRIME, AND PAUPERISM.

The statistics obtained from the replies of over 1,000 prison governors in the United States to a circular letter addressed to them, and a summary shows that the general average of 909 replies received from the license States gives the proportion of crime due to drink at no less than 72 per cent.; the average from 108 officials in prohibition States gives the percentage as 37. A considerable number of the latter were "boot-leggers," in jail for selling whisky. Out of the 1,017 jailers, only 181 placed their estimate below 25 per cent., and 55 of these were from empty jails in prohibition territory. The relation of drink to panperism is much the same as that of drink to crime. Of 73,045 panpers in all the almshouses of the country, 37,254 are there through drink.—Temperance Advocate.

PERFECT FOODS ARE VERY FEW.

There are very few single foods containing the proper amount of nitrogen and carbon. It is intended that we shall mix our foods to get a perfect diet. The whole wheat grain is very nearly a typical food; it may lack a little fat. Milk and eggs are also nearly perfect. The pulse or chick peas of the East are quite perfect food.—Ladies' Home Journal.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

NOBLIN—Mrs. SARAH WATKINS NOBLIN was born near Livingston, Ala., on the fifteenth of May, 1839, and fell asleep in Jesus, June 18, 1900. Her father, Needham Watkins, first moved from North Carolina to Alabama, but when our friend was about nine years of age he settled permanently in Mississippi. She joined the church in the bloom of early womanhood. A few years later, on the fifth of January, 1863, she was married to Mr. Robert H. Noblin. This was an ideal marriage—a union of hearts as well as hands—and for twenty-nine years they walked life's checkered path together with mutual helpfulness and devotion. God gave them seven children, but three were early taken to the upper fold.

In 1897, when the yellow fever wrought such sad changes in the homes of Edwards, Mr. R. E. Noblin was one of those fatally stricken. His devoted wife bore her bereavement with Christian fortitude and submission, but the shadow of his parting never left her heart during the two years of her sad widowhood. At the time of her husband's death all of the children were married, and settled in homes of their own, save a daughter who watched over the widowed mother with untiring tenderness. Her presence and constant ministrations of this loved one lifted all the burdens of the home life from her shoulders, and was a constant solace to her aching heart.

Serious symptoms developed several months before her death, but she was so serene and cheerful that her children, though anxious, did not realize the end was so near. She seemed, however, to anticipate and quietly to await the summons to "come up higher." The last day of her earthly life was a blessed Sabbath. She appeared to be in her usual health, and with more than her usual strength. She spent nearly all the day in reading her Bible, and returned to its gracious messages again and again before retiring at night; then fell into a peaceful slumber, from which, without a struggle, she awoke in the heavenly home. In death her eyes were closed as in sleep, and an expression of perfect peace was stamped upon her features.

"Asleep in Jesus! O how sweet
To be for such a slumber meet!"

Rev. Charles Ormler conducted the funeral services. His tender prayer and comforting words on the fourteenth chapter of John's Gospel—that chapter so full of solace to stricken hearts—will not be forgotten. The mortal part of our friend was reverently laid away in the old Liberty Cemetery by the sacred dust of loved ones gone before. Her immortal spirit is with those loved ones in the heavenly mansion prepared for them by the Savior's loving hands.

If I were asked to name the most prominent traits in the admirable character of this noble woman, I would say, honesty and sincerity. She was the soul of candor, incapable of falsehood and conventional deceits. To her simple, strong, transparent nature, pretense and parade were alike impossible. She was true and loyal in her friendships, and unstinted in her hearty hospitality. One felt welcome and at home under her roof. For many years she was an invalid, unable to make social visits, and rarely enjoying the privileges of God's house; but no one enjoyed entertaining friends more than she, nor appreciated more sincerely the presence and prayers of the pastor in her home.

Mrs. Noblin was a woman of fine sense and judgment, capable of managing large business interests as well as the affairs of her household. In her religious life she was simple and very unpretentious. She did her duty as she saw it; was humble and sincere. Long years of suffering she bore with cheerful patience, and in sorrow she was submissive. When trials came she did not tell them to the world, but took them to the Burden-bearer. Thus grief and trouble wrought the finished work of grace in her soul. When I saw her a few weeks before her death her heart was full of love to her children, and kindly feeling towards all men. No ungentle, unforgiving thought towards anyone dwelt in her chastened soul.—Well might she have sung:

"The pity I for others feel,
That pity show to me."

Dear, true-hearted friend, we shall meet again in our Father's house.

CLARA B. DRAKE.

CLANTON—On June 2, 1900, "the chariot of God swung low and caught up Col. JEROME CLANTON to the city whose builder is God." Col. Clanton was born July 28, 1828, near Warrenton, N. C., and died June 2, 1900, at his residence near Fairfield, Pickens county, Ala. He was the son of Dr. G. L. Clanton, who moved from North Carolina to Sumter county, Ala., when the subject of this sketch was a boy of five or six years of age. His collegiate and legal education was received in Knoxville, Tenn.

Col. Clanton was a lawyer of considerable ability. He practiced law for a number of years in Eutaw, Ala., where he won much distinction by his brilliancy and eloquence. He entered politics when quite a young man, and filled many positions of trust and honor. He was married three times: first to Miss Frances Jones, daughter of Mr. Jas. Jones, of Hale county, Ala.; second to Mrs. Baldwin, of Pickens county, Ala., and third to Mrs. Farmer, of Pickens county, Ala., Sept. 6, 1894, who lives to mourn the death of this great and good man.

Col. Clanton was a member of Hebron Church, of the M. E. Church, South. His life was so consistent, so humble, so earnest, and yet so intelligent, that he won the absolute confidence and respect of all who knew him.

Col. Clanton died triumphantly. His last illness was of long duration, but his sun set without a cloud. S. L. POPE.

AGNEW—LEWIS BRYANT AGNEW, Sr., was born in Alabama, May 12, 1838, and died at his home near Morton, Miss., on the fifteenth of June, 1900. On the twenty-second of October, 1865, he was married to Miss S. A. Greer, and with her he lived happily till his death. To them were born ten children, nine of whom remain, and with their mother mourn their loss. He was of Methodist parentage; was converted and joined the M. E. Church, South, in Alabama in 1866. This same year he moved to Rankin county, Miss., where he remained till 1869, when he moved on to Texas. For six years he made his home there, and then returned to Mississippi, where he remained ever since. He has made the vicinity of Morton his home for eighteen years.

Bro. Agnew was kind-hearted, generous, and a hard-working man, blacksmithing being his trade. Though struggling against peculiar temptations, it was ever his purpose to do right and maintain his hold upon God. During his last illness he expressed himself to his pastor as being prepared for whatever the Lord might see best for him; that he was not afraid to die, his preparation having been made before. He was laid to rest in the place of his choice at the Gravel Pit Graveyard, the funeral service at the house being conducted by his pastor, and at the grave by his Masonic Lodge. HIS PASTOR.

LEA—On Sunday, June 3, 1900 as the sun was sinking in the west, the death angel crossed the threshold and bore away the spirit of Mrs. LUCY LEA. To her death came in a beautiful form. She was one of earth's noblest, and God took her to adorn his home, while we are left desolate. She was ever ready to help the sick and suffering, and her words of consolation to the mourner were as the balm of Gilead. Truly she went about doing good. How sorely she is missed in the home, church, and community! Husband, weep not; sons and daughters, follow her noble example and sweet counsel, and one sweet day you shall all be an unbroken family in God's home. Remember, dear ones, you have a stronger tie that binds you closer to heaven. Another dear one is waiting to welcome you when you cross the silent river of death to an eternal home in heaven.

Some sweet day,
Clothed with celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face.

A FRIEND.

OWEN—Mrs. MARY W. OWEN, wife of Orson Owen, and daughter of Isham and Elizabeth Harris, was born in North Carolina, Nov. 2, 1809, and died at her daughter's home, Mrs. S. A. Lambeth, near Aberdeen, Miss., Sept. 10, 1900. She spent the greater part of her long and useful life in Monroe county, Miss. She was a consistent member of the Methodist Church for more than fifty years. She was a very quiet, modest woman; a good wife, mother, neighbor, and friend. None knew her but to love her. Though she lived to a ripe old age, and longed to join her loved ones who had preceded her to the "beautiful beyond," yet her family were loath to give her up. May they emulate her example, be sustained by the same power that sustained her, and reach the same heaven to which she has gone! Is the prayer of her pastor, T. H. POSTAR.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

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Heart-work is hard work indeed. To shuffle over religious duties with a loose and heedless spirit will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him—this will cost thee something. Flavel.

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No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.
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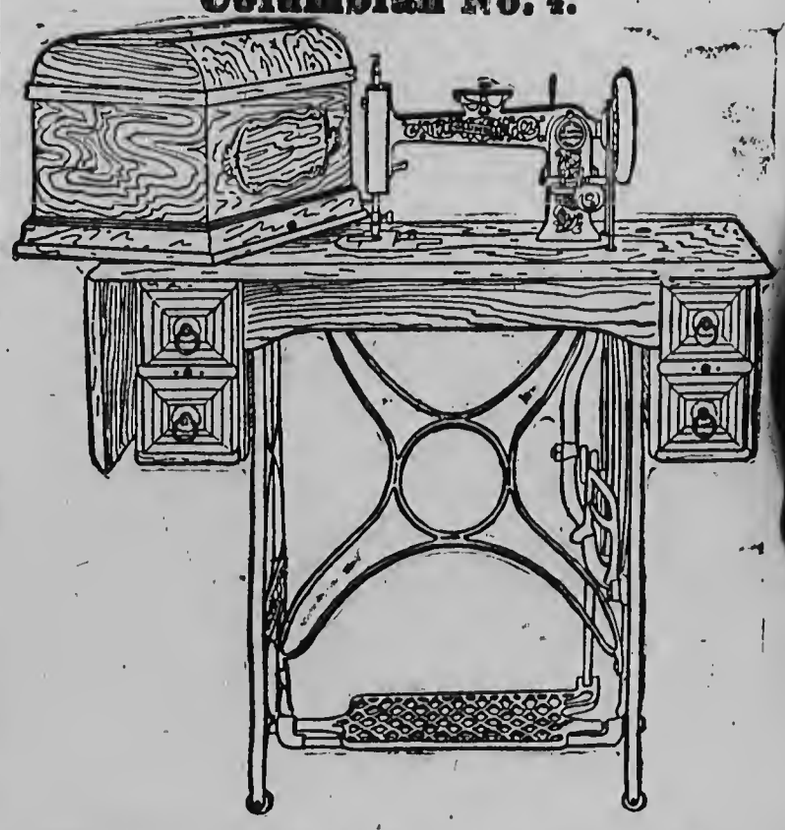

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THE HORRORS OF A STRICKEN CITY

By Murat Halstead.

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Author and Journalist.

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Not since the Johnstown Flood has such a dreadful calamity befallen any city in the world. The sale of the Johnstown Flood books reached the high-water mark in the subscription book business of the country. The demand was so enormous that they simply could not be manufactured fast enough. In the Galveston horror we have a larger loss of life, the destruction more widespread. The whole nation and the world are aroused, and pouring out sustenance and succor to the starving and the dying. The excitement is intense; the demand is enormous; the sale will be unparalleled. Fortunes will be made on this book; and its sale will sweep the country from end to end. Drop everything, and push this with might and force for the next 30 or 60 days, and then reap the harvest.

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NEWS OF THE WEEK.

The Prohibition party in Texas has completed its State ticket.

One thousand rebels attacked the market town of Sal Wan on Saturday, and were beaten off.

After repeated promises to pay, Turkey has made no progress in settling the claims of the United States.

The twentieth century thank-offering fund of the Methodist Episcopal Church amounts to nearly $13,000,000.

The contract for the Pacific cable was awarded to the Telegraph Construction and Maintenance Company for $9,430,000.

The American troops that are to be withdrawn from Peking to Manila are expected to be out of China within two weeks.

A board of survey is to determine whether the battleship "Texas" is too nearly obsolete in type to justify large repair expenditures.

Charges of mismanagement in the distribution of the Galveston relief contributions are denied by Miss Clara Barton, of the Red Cross Society.

A bequest of $100,000 by the late James Gibbes for the establishment of an art school in Charleston, S. C., will be contested in court at New York.

The public school teachers at Galveston have volunteered one month's service to the School Board without pay. This ensures a five months' session.

Prince Ching says he can do nothing in regard to Count von Waldersee's demand for the punishment of Boxer leaders until Li Hung Chang arrives in Peking.

The War Department issued an order stating that absentees from volunteer regiments were discharged from service on the date their organization was mustered out.

Gen. Andre, the French Minister of War, introduced a reform bill abolishing the obligatory dowry of 20,000 francs for officers brides observed since 1845.

Eight thousand Chinese troops, supposed to be Li Hung Chang's veterans, prevented the march of a German force last Friday, compelling them to retire to Tien Tsin.

The allies are storing supplies for six months in Peking. Count von Waldersee will occupy the buildings in the imperial pleasure grounds outside the Purple City as his headquarters.

The American answer to the French note respecting the opening of peace negotiations with China may show an unwillingness on the part of the United States to fully concur in its terms.

A better feeling prevails in the Pennsylvania strike district and a settlement of the trouble is thought to be near. The miners will meet in Scranton, Friday, to decide what course to pursue.

President Mitchell of the United Mine Workers will call a joint convention of the anthracite mine workers, so that the strikers themselves may decide whether the proffered 10 per cent. net advance in wages is enough.

A Chinese edict just issued orders Kung Kang, the Grand Councillor, to prostrate himself before the coffin of Baron von Kettelor, and to offer obeisances and sacrifices. The minister at Berlin is instructed to apologize for the murder.

The accidental explosion of 7500 pounds of dynamite in the powder house of the Spruce mine, Minnesota, injured about 200 persons and broke every piece of glass within a radius of two miles. All bottled goods in the adjacent town were demolished.

One of the most important questions to be considered by the American archbishops at their meeting in Washington next week, it is said, will be the advisability of convening a general council of the Catholic Church in this country at an early date.

Archbishop Chappelle's vigorous protest to the Philippine commissioners against the continued holding by the government of the college of San Jose, in Manila, has been made public. The college was seized during General Otis' administration, and Archbishop Chappelle contends that the property should be restored to the Catholic Church, to which, he declares, it belonged.

The British Government has followed in the footsteps of the United States in the Chinese negotiations. It has authorized Sir Claude MacDonald, the British minister at Pekin, to enter into relations with the Chinese officials, just as our government did in the case of Minister Conger. It has left to its minister discretionary power to pass upon the sufficiency of the credentials of Li Hung Chang, Prince Ching and the other Chinese envoys. Although the formal response to the last German proposition has not been returned by Lord Salisbury the United States Government has been informed that, though such an answer may not be made at all, being unnecessary, in the light of recent developments, yet Sir Claude MacDonald will be instructed to make the same inquiries relative to the punishment of the Chinese ringleaders that have been committed to Mr. Conger.

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For biliousness, constipation and malaria.

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A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Eld. M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir.
R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL,
Clerk Superior Court, Randolph Co., Ga.

LITERARY NOTES.

A score of writers and artists contribute to the October Ladies' Home Journal, and the issue is one of commanding excellence. The number opens with The Story of a Young Man, which, portraying Jesus as a man, and viewing him in the light of his humanity, fills a unique and unoccupied place in current literature. The first of A Story of Beautiful Women tells of the romance of an American girl who married a Bonaparte, and a series of stirring adventures are narrated in the first of the Blue River Bear Stories, by the author of When Knighthood Was in Flower. Mrs. Elizabeth Stuart Phelps' new novel, The Successors of Mary the First, which has to do with domestic and suburban life, and is exceedingly funny, is begun in the October Journal. Edward Bok arraigns the Pullman Palace Car Company for teaching false standards of decorative art. Of the special features of interest are: The Longings of a Secluded Girl, A Minister among the Cowboys, Romances of Some Southern Homes, How We Can Lead a Simple Life, and Criticising the Clothes of the Minister's Family. A Georgian House for $7000 and A Farmhouse for $3500 are given, with building plans and details, and A Successful Country Home pictures the exterior and interior of a house of log construction. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

Among the special features of the Woman's Home Companion, for October, are: The Recollections of a Midget, by the Countess Magri, formerly the wife of General Tom Thumb; the first part of an essay on Heroes and Heroines, by Robert Grant; the first of a series of travel articles by Lilian Bell; a description by Edgar Fawcett of the famous pleasure-grounds about London; the presentation of Pope Leo XIII. in the light of a housekeeper, by Edward Page Gaston, and an article entitled The American Girl Musician Abroad, by Edward A. Steiner. These, together with the short stories, several articles on Hallowe'en, and the usual number of articles devoted to the household, make this number one of especial interest. Published by the Crowell & Kirkpatrick Co., Springfield, Ohio. One dollar a year; ten cents a copy; sample copy free.

The October number of McClure's opens with an article on The Strategy of National Campaigns, attractively illustrated by Jay Hambidge. The frontispiece shows Governor Roosevelt and Senator Hanna in conference at Republican National Headquarters, and the strikingly original portraits of Cleveland, Blaine, Quay, Croker, Bryan, and others. Dr. A. Conan Doyle is a contributor to this issue. His Some Lessons of the War is a critique of the bearing of the British troops in the South African campaign. In addition to these articles on campaign tactics and the South African war, there are others on Casting a Great Lens, by R. S. Baker, describing the manufacture of the famous Jena lenses, and on The Ancestry of the Horse, by F. A. Lucas, with diagrams illustrating the family record of the horse during the past two million years. The fiction of the number includes stories by Anita Fitch, Gelett Burgess, E. Hough, Edith Wyatt, Annie Webster, Myra W. Jarrell, and Josiah Flynt and Francis Walton. The Horse-Thief, by E. Hough, is a Western story, told with remarkable bravado and with rollicking humor of style. The Rev. John Watson and the Rev. Cyrus Townsend Brady are also contributors to the October McClure's.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit, at Burnsville	Oct.	6, 7
Iuka station		8
Ripley and New Albany, at Ripley		13, 14
Jonesboro circuit, at State Line		17
Ripley circuit, at Wier's Chapel		20, 21
New Albany circuit, at Union Hill		27, 28
Blue Springs, at Blue Springs		30
Kossuth, at Bethel	Nov.	3, 4
Corinth circuit, at Marvin		6
Gun Town and Baldwyn, at Saltillo		10, 11
Mantachie, at Shiloh		14
Belmont, at Patterson's Chapel		17, 18
Burnt Mills, at Mt. Pleasant		20
Jacinto, at Hebron		22
Booneville circuit, at —		24, 25
Marietta circuit, at Marietta	Dec.	1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shelby	Oct.	6, 7
Rulerville		13, 14
Clarksdale		21, 22
Belen		27, 28
Lula	Nov.	3, 4
Dubbs		10, 11
Tecica		12
Hillhouse		17 18
Friar's Point		18, 19
Gunnison		24 25
Rosedale		25, 26
Bolivar	Dec.	1, 2
Greenville		3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla, at Brooks	Oct.	5
Cold Water		6, 7
Batesville		13 14
Courtland, at Pepes		20, 21
Burgess, at Love Joy		26
Eureka, at Mt Olivet		27, 28
Hernando	Nov.	3, 4
Lougtown		8, 9
Pt. Grove		10, 11
Pt. Hill, at Baker's		17, 18
Wall Hill		23
Cockrum		24, 25
Tyro	Dec.	1, 2

W. S. LAGRONE, P. E.

DURANT DIST.—FOURTH ROUND.

Ebenezer, at Liberty Chapel	Oct.	6, 7
Lexington, at Tchula		13, 14
Belzona, at Belzona		20 21
Kosciesko station	7 P. M.	28
Kosciesko circuit, at Smyrna		27, 28
Bethel, at Tabernacle	Nov.	1
Ackerman, at Salem		3, 4
Poplar Creek, at Bethel		10, 11
Chester		17, 18
Louisville		24, 25
Rural Hill		27
Pickens	Dec.	1, 2
Durant	7 P. M.	2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Paris circuit	Oct.	6, 7
Pittsboro circuit		13, 14
Eizy circuit		15
Slate Springs circuit		20, 21
East Grenada circuit		22
Coffeeville circuit		27, 28
Minter City	Nov.	3, 4
Charleston		10, 11
Cascilla		12
Water Valley circuit		17, 18
Water Valley—Main Street		24, 25
Oxford circuit	Dec.	1, 2

R. G PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Montpeller circuit, at Palestine	Oct.	6, 7
Prairie circuit, at Prairie		9
Shannon circuit, at Shannon		13, 14
Verona circuit, at Verona		15
Tremont circuit, at Honewell		20, 21
Fulton and Smithville, at New Salem		27, 28
Nettleton circuit, at Carolina	Nov.	3, 4
Amory and Nettleton, at Nettleton		5
Aberdeen circuit, at Greenbrjar		10, 11
Quincy circuit, at Soule's Chapel		17, 18
Aberdeen station		25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Winona circuit, at New Hope	Oct.	6, 7
Webb circuit, at Webb		13, 14
Black Hawk circuit, at Acona		20, 21
West circuit, at Bowling Green		27, 28
Itta Bena and Sidon, at Itta Bena	Nov.	3, 4
McNutt, at McNutt		10, 11
Carrollton, at Eden		17, 18
Moorhead, at Moorhead		24, 25
Indianola	Dec.	1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia circuit, at Byhalia	Oct.	6, 7
Red Banks circuit, at Red Banks		13, 14
Mt Pleasant circuit, at New Salem		20, 21
Pontotoc circuit, at Pontotoc		27, 28
Potts Camp circuit, at Potts Camp	Nov.	3, 4
Olive Branch circuit, at Olive Branch		10, 11
Shawnee circuit, at Liberty		17, 18
Ashland circuit, at Ashland		20
Randolph mission, at Randolph		24 25
Abbeville circuit, at Abbeville	Dec.	1, 2
Holly Springs station		3

J. W. HONNOLL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Piney Grove	Oct.	6, 7
Crawford, at Trinity		13, 14
Brooksville, at New Bethel		20, 21
Tibbee, at Mayhew		27, 28
Columbus station	Nov.	4, 5
Sturgeo, at Ebenezer		10, 11
Starkville circuit, at Steel's Mill		17 18
Lagrange, at Double Springs		23
Cedar Bluff, at Cedar Bluff		24, 25

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Mt. Carmel	Oct.	6, 7
Percy's Creek		10, 11
Woodville		13, 14
Meadville		20, 21
Cane Ridge		27, 28
Barlow	Nov.	3, 4
Wesley Chapel		10, 11
Jefferson Street		11, 12
Homochitto Chapel		17, 18
Washington		24, 25
Liberty	Dec.	1, 2
Mehair		8, 9

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Flora, at Flora	Oct.	6, 7
Vicksburg, Crawford Street		14
South Vicksburg		14
Mayersville, at Beulah		20, 21
Bolton, at Bolton		27, 28
Rocky Springs at Shiloh	Nov.	3, 4
Port Gibson		4, 5
South Warren, at Wesley Chapel		10, 11
Edwards, at Edwards		11, 12
Warren, at Wesley Chapel		17, 18
Utica at Utica .... West night		21
Hermanville, at Hermanville		24, 25
Rolling Fork, at Rolling Fork	Dec.	1, 2
Anguilla, at Anguilla		2, 3
Satartia, at Mt. Olivet		8, 9

E. H. MORNER, P. E.

FOREST DIST.—FOURTH ROUND.

Missionary Institute, at Pelahatchie, Tues. and Wed	Oct.	16, 17
Hillsboro, at Hillsboro	Thurs.	18
Carthage, at Carthage, Sat and Sun		20, 21
Walnut Grove, at Scotland	Tues.	23
Neshoba, at Pine Grove	Thurs.	25
Indian Mission, at Tail-Chulok	Sat and Sun	27, 28
Decatur, at —	Tues.	30
Vaiden, at Vossburg Sat and Sun	Nov.	3, 4
Rose Hill, at Paulding	Sat. and Sun	10, 11
Montrose, at Montrose	Tues.	13
Raleigh, at Taylorsville	Sat. and Sun	17, 18
Trenton, at Trenton	Tues.	20
Shiloh, at Shiloh	Thurs.	22
New and Hickory, at Newton	Sun. and Mon	25, 26
Chunky, at Chunky	Tues.	27
Lake, at Lawrence	Wed.	28
Morton, at Pelahatchie	Sun. and Mon	
Forest, at Forest	Sun and Mon	Dec. 2, 3 / 9 10

Registers and Records not presented at the third Quarterly Conference will be called for. The pastors will greatly oblige me by seeing that Ques — is fully answered by the trustees, and that the committees appointed to inventory parsonage furniture, etc., present written reports. Let all co-operate to bring up full financial reports. Let there be no default L t every Sunday-school observe Missionary Rally Day And be sure to let the Twentieth Century Movement have full sway during this last quarter. On Thanksgiving Day remember our Orphans' Home.

T. L. MELLEN, P. E.

SEASHORE DIST.—FOURTH ROUND.

Coalville, at Palmer Camp Ground	Oct	6, 7
Americus, at Salem Camp Ground		13, 14
Williamsburg, at Williamsburg		20
East Covington, at Eminence		21
Vancleave, at New Prospect		27, 28
Nicholson, at Lacy	Nov.	2
Pearlington and Logtown, at Pearlington		3, 4
Gulf Port, at Gulf Port		11, 12
Ocean Springs and Scranton, at Ocean Springs		17, 18
Brooklyn, at Wiggins		24
Bay St Louis		25, 26
Moss Point	Dec.	1
Escatawpa, at Zion		2
Columbia, at Columbia		7
Purvis, at Purvis		8, 9
Hattiesburg		10

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Sartins	Oct.	13, 14
Bayou Pierre, at Pleasant Valley		20, 21
Magnolia and Osyka, at Magnolia		27, 28
Providence, at Georgetown	Nov.	6, 4
Adams, at Adams		10, 11
McComb City		11, 12
Fernwood, at Fernwood	11 a. m.	13
Gallman, at Gallman		17, 18
Beauregard, at North Wesson	11 a. m.	19
Wesson	7:30 p. m.	19
Mt. Carmel, at Mt. Zion		24, 25
Westville, at Mugee		25, 26
Crystal Springs	7:30 p. m.	26
Tylertown, at China Grove	Dec.	1, 2
Pearl, at Tilton	10 a. m.	5
Lincoln, at Brookhaven	10 a. m.	7
Hazlehurst	7:30 p. m.	7
Caseyville, at Caseyville		8, 9
Summit, at Bogue Chitto	11 a. m.	10
Brookhaven	7:30 p. m.	11

H. WALTER FEATHERSTON, P. E.
Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Winchester, at Winchester	Oct.	6, 7
Leakaville, at Breland's Chapel		13, 14
Waynesboro, at Waynesboro	Wed.	17
DeKalb, at New Hope		20, 21
North Kemper, at Mellen	Mon.	22
Enterprise, at Enterprise		27, 28
Pachuta, at DeSoto	Nov.	3, 4
Binnsville, at Scooba		10, 11
Vimville, at Marion		17, 18
Marthersville, at Winifred		24, 25
Shubuta, at Shubuta	Mon.	26
Middleton, at Manassa	Dec.	1, 2
Daleville, at —		8, 9

G. A. QUICK, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct	6, 7
Sharon, at Sharon		13, 14
Canton		14, 15
First Church and Capitol Street		20, 21
Terry, at Byram		27, 28
Silver Creek	Nov.	3, 4
Lake City		4, 5
Vaughan's, at New Hope		10, 11
Banton, at Midway		11, 12
Tranquil		17, 18
Yazoo City		18, 19
Camden		24, 25
Fannin	Dec.	1, 2
Brandon station		2, 3
Brandon mission	Tues.	4
Steen's Creek		8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved) taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers Acts on the liver, tones up the system. Better than Quinine Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

LOUISIANA CONFERENCE

OPELOUSAS DIST.—FOURTH ROUND.

Morgan and Berwick, at B	Oct.	2
Patterson		3
Franklin		6
Jeanerette		9
New Iberia		13, 14
Washington and Chicot, at C	Nov.	3, 4
Opelousas		5
Lafayette		6
Abbeville		10, 11
Indian Bayou		12
Plaquemine Brusley, at Rayne		17, 18
Prudhomme, at P		19
Lake Arthur		24, 25
Grand Chenière		26
West Lake		30
Lake Charles	Dec.	1, 2
Gueydan		3
Crowley		8, 9

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Slaughter	Oct.	19-21
Zachery		22
Baton Rouge First Church		24, 25
Baton Rouge circuit, at Antioch		27, 28
Port Vincent, at Bayou Barbary		30
Live Oak, at Friendship	Nov.	1
Pine Grove		3, 4
Pensbatoula, at Hammond		6
Amite City		7
Kentwood and Tangipahoa		10 11
Franklinton		14
St. Helena, at Greensburg		16-18
East Feliciana, at Independence		24, 25
Wilson, at Gayden		28
Clinton		30-Dec. 2
Baker, at Blackwater		4
St. Francisville, at Star Hill		6
Jackson		7-9

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	Oct.	
Louisiana Avenue		14
Dryades street		21
Covington		28
Slidell	Nov.	
Parker Memorial		12
Pisqueuline		18
Rayne Memorial		25
White Castle	Dec.	2
Carondelet Street	11 a m	9
Burgundy Street	7:30 p m	9

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Olla and Pollock, at Summerville	Oct.	5, 6
Jena, at French Fork		13, 14
Glenmora, at Camp Ground		20, 21
Boyce, at Boyce		22, 24
Columbia, at Boeuf River		26, 27
Natchitoches, at Natchitoches	Nov.	3, 4
Dry Creek		10, 11
Winfield, at Atlanta		15, 16
Montgomery, at Montgomery		17, 18
Pineville, at Nugent		24, 25
Bunkie	Dec.	1, 2
Alexandria		8, 9

J. D HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River, at Campo Bello	Oct.	6, 7
Caddo, at Greenwood		10
Wesley, at Campti		13, 14
Florien, at Holly Grove		20, 21
Coushatta, at Coushatta		24
Grand Cane, at Grand Cane		27, 28
Many, at Many	Nov.	3, 4
Logansport, at Logansport		7
South Bossier, at Allentown		10, 11
Zwolle, at Zwolle		17, 18
Pelican, at Bethel		24, 25
Leesville	Dec.	1
Mansfield		9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Marion	Oct.	6, 7
Downsville, at Downsville		9
Calhoun, at Indian Village		13, 14
Simsboro, at Salem		19
Gibsland, at Foster's Chapel		20, 21
Lansville, at Pine Grove		27, 28
Vernon, at Wesley Chapel	Nov.	3, 4
Bienville, at Bienville		10, 11
Valley, at Pleasant Valley		17, 18
Minden		19
Haynesville		23
Homer, at Homer		24, 25
Ruston	Dec.	1, 2
Ganesville		7
Arcadia, at Arcadia		9, 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Pine Hill	Oct	20, 21
Oak Ridge, at Collinston		27, 28
Winnsboro, at Winnsboro		28, 29
Gilbert and Vidalia, at V	Nov.	3, 4
Bastrop		10, 11
Rayville		11, 12
Lake Providence		17, 18
Floyd		19-21
Waterproof		24, 25
Delhi and Tallulah, at T	Dec.	1, 2
Bonita at Bonita		8, 9
Monroe		9, 10

J. M. HENRY, P. E.

RICH, WARM, HEALTHY blood is given by Hood's Sarsaparilla, and thus it protects the system from colds, fevers, pneumonia, and other diseases that quickly overcome a weak and debilitated system.

The favorite cathartic is Hood's Pills. 25 cents.

Christian Advocate.

VOL. 47.—NO. 42. NEW ORLEANS, THURSDAY, OCTOBER 18, 1900. WHOLE NO. 2304

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH,

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

UNCANONIZED SAINTS.

Not all the saints are canonised;
There's lots of them close by;
There's some of them in my own ward,
Some in my family;
They're thick here in my neighborhood,
They throng here in my street;
My sidewalk has been badly worn
By their promiscuous feet.

Not all the heroes of the world
Are apotheosized;
Their names make our directories
Of very ample size.
And almost every family
Whose number is complete,
Has one, or more, about the board
When they sit down to eat.

Not all the martyrs of the world
Are in the Martyrology;
Not all their tribe became extinct
In some remote chronology.
Why weep for saints long dead and gone?
There's plenty still to meet;
Put on your wraps and call upon
The saints upon your street.

—Advance.

MEMOIR OF REV. A. E. CLAY.

REV. A. E. CLAY.

September 1, 1900, at nine o'clock P. M., Rev. A. E. Clay finished his course and entered into his reward. He was abundant in labors, and left a clear testimony in his last hours to his greatest anxiety for his work—the care of the waifs who had been on his heart so long and unremittingly.

Rev. Alfred Elihu Clay was born in Chester, England, June 29, 1852. He was educated in one of the church schools for the ministry in the Church of England, but for some doctrinal reason refused to be ordained, and entered immediately upon the work of rescuing and teaching poor children. His first labors in this work were among the little ones and the outcasts of Manchester, and for three years he devoted to them all of his time and means. Then he joined the Wesleyan Church and entered the ministry. Hearing of the need for ministers in the Southern Methodist Church, he came as a volunteer to fill some vacant appointment. In 1873 he embarked with several others, who landed in New Orleans; some going to the North Mississippi Conference, others to the Mississippi, he alone remaining in the Louisiana Conference. He was appointed in 1874 as assistant pastor with Rev. W. P. Owens to Evergreen and Big Cane circuit, where he did first-class work in the opening of his itinerant service. In 1875 he was sent to Morgan City and Patterson. Here he stayed four years. During this term he built the Morgan City Church. 1880 and 1881 he was stationed at New Iberia; 1882 at Waterproof; in 1883 at St. Joseph and Vidalia; in 1884 appointed to Abbeville, where, under the most adverse conditions, he was enabled, by his enthusiastic energy, to build a church. The next year he was returned to Morgan City and Pattersonville; then, in 1886, he having built a parsonage at Morgan City, it was made a station; he was retained till 1887. 1887, 1888 and 1889 he was at Franklin; in 1890 he was appointed to Dryades Street, New Orleans. In each and all of these appointments he did a good work for the church, looking after the spiritual and material interests. After three years of successful work at Dryades Street, in 1893 he was located at his own request, to enter into the old work of his young manhood on a much more extended scale—that of the rescue of children from abandoned mothers or inhuman parents, who cared not for invalid children; or those who were literally cast upon the sea of human society to float anywhere—the literal strays and floating spars from broken-up families.

As pastor, he was an excellent Sunday-school man, attaching the children to him, delighting in talking to the children and superintending the schools under his charge. As a preacher, he was far above the average, with good analytical powers, a pleasant and forceful delivery, clear, strong voice, a fine singer, with good working knowledge of instrumental music, often leading his own music, presiding at the organ when his musician failed him; delighting in music and song at all his services. His parishioners were deeply attached to him, and his sermons highly praised wherever he had been pastor. All those who heard him, whether they were especial admirers or not, praised his preaching. Always fresh, and sometimes quite brilliant in his sermons, they were entertaining, and held the attention of the audience throughout their delivery.

His crowning life-work was the establishment of the Louisiana Society for the Prevention of Cruelty to Children. It was in the face of many doubters among his ministerial brethren, the members of his church, and the general public, that in 1891 he began to organize for this work. He first got some very pronounced cases of inhuman treatment to children—waifs. From that he organized a society, a mere name at first, but he breathed power and life into it, and with enthusiasm and hope he worked on till it became a great force for good. Like the Salvage Corps on the Atlantic coast, it began, under his able management, to gather in shipwrecked and stranded humanity; to hover and provide for them by putting the orphans into asylums, and those ineligible to enter these havens of protection to be cared for by the society. For two years, with the most arduous labors, he carried on this work in connection with his pastorate without remuneration. In 1893 the society had so aroused the generous-hearted of our city that it became self-supporting, and Bro. Clay was forced to locate, as there was no provision in our law for him to undertake this work and remain an itinerant minister. In 1894 he bought the Waifs' Home on Clio street, and then the year following the Industrial Home at Beauvoir, in Mississippi. He had to possess the most fearless qualities, in conjunction with great tact, to enter a household and take from vicious surroundings the child who was about to be led into the way of the abandoned woman, or to take from a brutal father a boy being treated inhumanly. What courage, and yet what discretion, were needed! But not only did this find in him a readiness of resourceful character; there was also need for one who could push his work before the law-makers at Baton Rouge. He went there in 1893, and had some very salutary laws passed for the safeguarding of young girls against the libertine, and a law which gave him the right to take from improper homes and surroundings children, and put them in the custody of his society; laws which are to live to the memory of his work in the interests and for the welfare of the young of our State. His own enthusiasm and hope were at last instilled into the public heart of our two States as he went into every village and city declaring his cause, and preaching far and near his philanthropic cause, taking collections, and calling for every child who was oppressed or cast off by false parents; or, like spars cast on the shore, with open arms he invited to his haven. He just wanted to know their whereabouts to take them into his arms, and bring them to his Lord and Savior. Into this work entered his brilliant work as a writer, his reports being filled with his own indignation against the human debauchery and the lust of men that produced so many wrecks in the young life of our city. His deep sympathy and yearning for their rescue was there. His tenderness for their isolated position, and that they might be brought back to society, and, above all, his hope and assurance that they might be developed into useful, virtuous, and productive members of society, carried the public mind with him. They rallied to his aid, and by their generosity expressed their confidence in him. His power as a writer thus carried the public mind with him, and his very forceful speeches far and near brought the cities of Mississippi and a few of Alabama, with those of our own State, into sympathy with him, and they gave liberally to his cause. At one of his anniversary meetings the facts and strong presentation of his cause so moved the large heart of a benevolent citizen of a distant State who was passing through the city that he became a very liberal contributor to the great work, and many a time have his gifts come in when the wolf was at the door.

Bro. Clay's huge labors and intense anxiety began to tell on his health in the year 1897 at New Iberia, where he went to deliver a sermon on this work. When he started to go to the church, he found he was partially paralyzed; he had to deliver his message sitting. He recovered from this attack, but in the latter part of 1899 he again was warned of his physical breaking up.

In the first of this year his symptoms became very alarming. Another partial stroke of paralysis came on, and his heart became involved. Ever since July his friends knew his work was finished; he had done the work his Lord had given him to do. His work bore so heavily on his heart there was no stopping. Then, where was the man to take up his work? One of the highest encominms to be passed on a man is that question coming involuntarily, "Who can take his place?" So, from mouth to mouth it went, "Where is the one to take up his work?" There will be none, but the Lord will assuredly raise up some one to carry forward the work he has begun. There will be brought out to carry forward this work, there will be progress with improvement, but the founder's place of the rescue of waifs in New Orleans shall not be taken. He will wear his own crown, for his life-work is before the Father of the fatherless.

This crowning work of our itinerant has given Southern Methodism a place and credit in this city it would never have had without this one who has poured out his life for the lost children of our State. The monument of Napoleon is made out of cannon taken in his wars. Everyone, no doubt, represents a regiment on both sides. What a monument of carnage! This man's monument is built of the rescued from that more awful death of soul; a monument of life; lives snatched from ruinous sin in human society. Sixty now at the Industrial Home will live as his enduring monument of a life fighting against sin and rescuing the outcasts. On the other shore some have hailed him home; those little infants who were tenderly cared for in their disease, and only lingered here long enough to give him an opportunity to lovingly nurse them for a few short weeks, and with a prayer see them depart to be immediately around the Savior's throne. May the comfort of the Holy Spirit be with his widow and family, and the Lord raise up some one to carry forward the great work he has established! "They that turn many to righteousness shall shine as the stars forever and ever." In that day many shall rise up and call him blessed.

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And then art crowned at last.

S. S. KEENER.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss., EDITOR.

We give our entire space this week to Mrs. Mathis' reply to some criticisms made on her former article, "The Epworth League: Some Plain Facts."

MRS. MATHIS' REPLY TO THE CRITICISMS.

We have found, since our return home, that our little writing in the League column of the ADVOCATE created a breeze of discussion. We don't object to that. It is fair to every subject to view it from all sides, and, perhaps, if the freedom of discussion had been permitted at the League Conference—where it should have occurred—it need not have come through this channel. We do not understand why the entire discussion was not conducted through our League column. We have an editor, and he merits that courtesy, but this may be another sample of the consideration of "the management." We do not receive these criticisms in the spirit of prejudice. Our friends are above that, we trust. They are only trying to defend their management of the affairs of that Conference, and of those higher officers whom they represent. We spoke of things from our point of view, and we have sufficient company to be entitled to a hearing. If we are mistaken, we are glad to discover the mistake, and an intelligent discussion of plans and purposes should not be denied those who are in the work, and are solicitous of accomplishing as much good as possible. We believe the Leaguers have sufficient intelligence to discuss the advisability and expediency of any plan which they have adopted by vote, especially when they adopted it without understanding its merits, and which they find to be a disappointment and a burden. There are evidently those, especially "the management," who do not think so; hence all business discussion at the Conference was crowded out completely, and a plan of work forced upon the League that is distasteful to very many, notwithstanding the fact that some of the officers did not agree with "the management" as to the course pursued. A spirit of intolerance certainly characterized that management, as many ministers who were present can testify. We have attended many League Conferences, but never one like that. Our critics use the word "missions" in a double sense in their articles, making it include all work at home and abroad for the salvation of the world; yet, when they reduced it to practice at the Conference, it was strictly foreign, and no mention was ever made of work for the unsaved at home. The cause of foreign missions absorbed and overshadowed everything else, and no other great interest of the church received attention. If that is our only and real work, why was not the League made a foreign missionary society at the beginning? Why has it only been brought in by vote? We did not vote on the Constitution.

We are really and truly not opposed to foreign missions, as our work will attest, but we are opposed to such a radical change of the League from its original plan and purpose. The League would never have been organized if the organizations that then existed had not been specials, with the raising of money as the prime object. They failed to meet the demand for intelligent development along all lines; hence a great call by the entire church for another and broader organization. Now, if we run this into specials of any kind, we will defeat the purpose and disappoint the church. We plead alone for a chance in the League to do the legitimate work, and to furnish to the church a school of real training for the future workers. It is not the League's business to furnish specialists of any kind, but to train equally upon all lines. How can that be accomplished with specials crowding out every other interest? Five public services on foreign missions at the Conference; a large mission committee in almost continuous session during the entire Conference. The Holston Plan, which is really a system of mission committees in each district and League to work foreign missions with studies and collections continuous, and that held up and emphasized as the only real work of the League; no other feature of the entire Devotional Department receiving attention; the Charity and Help work set aside with as little discussion as possible; the Literary crowded, and little or no financial provision made for its sustaining. The chairman of the Mission Committee said, "We will appoint the district secretaries as soon as a good mission worker is secured in each district," and yet our friends would not call that a monopoly. Mr. Cobb made the statement that he was employed by the Mission Board to work the mission feature in the Leagues. He also made the statement, which we know to be true from other sources, that a large deficit has been created by the Mission Board appropriating more funds than the church has paid in—about twenty thousand dollars a year. He did not explain any existing provisions for the deficit, but urged systematic collections in the Leagues, and a canvass of the church membership and community to raise funds to cover the deficit. What conclusion could be drawn except that of an accumulating debt? And our critics were the most vigorous advocates of any and all means of raising the money. We are glad the debt, or deficit, has vanished, and we do not need to find it any more, but we guess they want the money all the same. We also know the church was compelled in the past to make a restraining law that no more mission debts should be made by the Board. The church demanded it before the last debt was paid, but this is not a debt, only a deficit.

To us, at least, the Holston Plan worked in the League has only the commendation of withdrawing the special missionaries, but it has the disadvantage of three wrongs and no other rights.

First, it is an indirect way of sustaining the Mission Board in a violation of law, or very near approach to it, which is a bad example to set before the young, and shakes their confidence. Second, its system of committees, studies and collections invades and embarrasses every other part of the work, and makes the legitimate work an impossibility. Third, it makes the collection of money its principal object, which was not embraced in the League object, and throws not only the weight of that mission deficit upon the League, but extends to every other deficit and shortage in collections at home or in any other church. Our Leagues are mainly composed of girls and young ladies. This plan simply puts our girls in the street as continuous church collectors, which will injure them more than can be told, with work enough to do to keep them busy all the year begging. That work may be all right for men and boys, but the minister is paid to do that, and if he is not too inefficient and lazy, he can do it. The girls are either embarrassed or demoralized by the effort, and, as parents, we can't afford to sacrifice our daughters in that way. The astonishing thing to us is, that any intelligent set of Southern ministers should expect the parents to favor such a plan, and if it is forced, there will be a reaction that will astound them all. This is the people's side of this subject, and we have made inquiries of our chief workers and pastors over the entire church. Several of the ministers have also made inquiry, and we have not received one single unconditional approval of the plan. Some favored it at first, and are trying it, who have reasons to believe it an unwise experiment. Some oppose decidedly, and many regret the turn that has been given the League. Several do not hesitate to say a reaction has set in, and was evinced by the small attendance in Atlanta; others fear the cause of missions and the effectiveness of the League have both been injured. This is not in the spirit of harsh criticism, but only a candid desire to do good, and if we are wrong, we are perfectly willing to be set right.

Our calling the plan "The Holston-Cobb Plan" was not intended as a sneer at Mr. Cobb. That was borrowed from some of the Holston people, who think the plan, as we now have it, is very far from what they started with. Personally, we like Mr. Cobb very much, but we don't like his job. It is the job we are opposing, and not the individual. We believe the Leaguers should be carefully instructed upon every great interest of the church, so that when the pastor presents the claim, it may be intelligently responded to by all. We think that is the way the League was intended to help.

Prof. Stotts' plan is very practical, in that it calls on the church to assist the League in purchasing the Reading Course, and in making provision to grasp and secure the young life of the church. As a general thing, the young people can not command very much money, and they must not be pressed to their disgust about that little, especially when the hold the church has on them is not very deep. There were no public invitations for next year's entertainment, as is customary, and we did not hear of the private ones, but we did hear refusals—several of them. A well-organized League is almost a continuous revival in a church, and well worth developing, as any pastor knows who has such.

MRS. G. H. MATHIS.

NOTICE.

We want every preacher, traveling and local, in the Sardis district to meet us at Senatobia, Oct. 30, at 9 o'clock A. M., for the purpose of discussing the collections and the "Twentieth Century Fund" in the Sardis district. We will be glad to have as many laymen as can possibly come. There is not a pastor or local preacher in the district that can not come at a small cost and loss of time. Brother, you and your people will be the losers if you are not there. Please come.

W. S. LACROIX, P. E.

The growth of the M. E. Church, South, in Oklahoma within the past year has been remarkable. Rev. W. D. Matthews has just compiled new statistics showing the increase in this denomination since the last report of Governor Barnes. The figures show an increase of over 2 400 in our membership.—Indian-Okla Methodist.

A North Carolina judge thinks there would be fewer disturbances of public worship if the preachers were more engaging in their talks. It is not so easy for a preacher to "enforce" his remarks as it is for a judge.—Epworth Era.

"Many Methodists," says Bishop Candler, "are wanting in what might be called Methodist self-respect. They long to be like others—others generally less pious than Methodism requires men to be."

For the ADVOCATE.

AUTUMNALIA.

IN MORTE GLORIA.

Gladsome till her latest breath,
Nature knows no gloom in death;
See, e'en now the ripening year
Doth in richest robes appear;
Autumn's dress takes gorgeous hues
From the sunshine and the dews.
While with chemic rays the sun
Dyes the leaflets one by one
Fields and forests gleam and glow,
One vast panoramic show.
Poplars clad in green and gold
Towering tops like banners hold,
Crimson dyes the oak's proud head,
Black gums shine in fiery red,
While vast forests far and near
In gaily changing tints appear.
Fields display more brilliant flowers
Than were theirs in vernal hours;
Swaying ranks of golden rod
Length'ning plumes conspicuous nod;
Seas of floral beauties glow
With more tints than painters know,
While the varying shades declare
Hand Divine paints everywhere.
Hues that angels might admire
Wonder, love and joy inspire.
Strolling through these woodland wilds,
Rapture every sense beguiles;
Shadows from the sylvan height
Broider far the fields of light,
Awe pervades the slumbrous air,
Glory lingers everywhere.
Silence reigns o'erhushing all
Does she hear the leaflets fall?

Oh, how sad so fair a scene
May to-morrow but have been!
For when south wind moistly blows
Every leaf its breathing knows,
Won by its mysterious wooing;
Hence, ere long, they all are going,
Quitting these enchanting bowers
Quivering down in golden showers.

Late in Autumn's frosty days
Pale witch-hazel's leafless sprays
From their unpretentious bloom
Send a rare and rich perfume,
Till the air, with fragrance laden,
Soothes like odors fresh from Eden.
Here I linger hours away;
Here forget the passing day.
Ah! could mortal skill redeem
Aught from time's resistless stream,
These blest days would I dissever;
I would make them mine forever.

H.

Correspondence.

GRENADA COLLEGE.

This has been a most remarkable year for education in Mississippi. All the leading colleges in the State opened with an increased number of pupils over the preceding year, and this facing a year that promises so little from a financial point of view. The cry is heard from the hill-side, farms and delta plantations alike—a cry, that were it not for the magnitude of the suffering in India, which seals our lips against complaint, would be plaintive indeed. Yet all over this section of country a sacrifice is being made somewhere along the line; sons and daughters are at college to-day that three years ago, when the cornucopia of plenty was upturned over the land, would have stood between the plowshares, or served in the kitchen. Why this change of sentiment? The demand for a Twentieth Century Offering has agitated this subject, and done more to awaken the people to a full realization of the necessity of an education than any movement ever put forward in the State. It has been discussed in every hamlet hidden away from railroads and telegraph lines. It has been a leading topic everywhere; consequently many boys and girls are to-day gratifying an ambition for a college career that yesterday would have seemed impossible.

The North Mississippi Conference College for young women, located at Grenada, opened with eighty boarders. Now, in the closing days of the first month, one hundred and five respond to the roll call, with outstanding contracts yet unredeemed besides the faculty, which numbers seventeen. God has been very good and gracious to our college this year, and to him alone is given the honor and praise for thus recognizing the meager effort made for the college during the Summer.

Now the needs of Grenada College claim the attention of our Conference. The comfortable capacity of the college is only seventy-five, but by converting all the practicing and music rooms into bed chambers, renting several rooms in a home near the college, we are able to meet the demand, and are now accommodating more students than ever before in the history of the college. Our chapel is crowded, for the town patronage is very large. We are longing so hungrily for that promised annex. Conference promised to donate the first twelve thousand collected to Grenada and Millsaps Colleges, but the entire amount must be collected before any is distributed.

Now, if the trustees of Millsaps would only visit Grenada College, and see for themselves the condition in which we are placed, they would generously vote to let Grenada have the first six thousand dollars collected. This, with the four thousand subscribed by the people of Grenada, would build an exquisite annex. The unnecessary delay—at least, it seemed to us unnecessary—is crippling our advancement. Millsaps will get the same amount at the same time; but Grenada will get hers much sooner, and relieve our embarrassment. The conditions may have been such, when Conference was in session, that it was necessary to word this resolution as it is, but it is now demonstrated that we need enlargement at once, and this is paramount to all others things with us.

The trustees of Millsaps are pleased to stress the point that they are educating young ministers. There will come a time when these young ministers will need active Christian wives, and we hope to have enough for the ministry and a few to spare for other professions. We simply make this statement, so the brethren may take action.

We need the annex, and hope arrangements may be made so we can have it finished before our June commencement. M. I. HOSKINS.

Grenada College, Oct. 10, 1900.

CARROLLTON AND M'ANERNEY.

The fourth Quarterly Conference was held at McAnerney on Saturday, Sept. 29. The attendance was small on account of sickness and indifference. The reports of the year's work showed that fairly good success had been achieved. A successful revival meeting had been held at each place, resulting in twenty-five conversions and a corresponding number of additions to the church. A good many had been received by certificate, some had been dismissed, and some had died. The present membership is 243: at Carrollton 192, at McAnerney 51. There are 185 pupils in the two Sunday-schools, and the schools are doing a fine work.

The financial interests are in good shape. All the regular annual collections for the various benevolences of the church, and the salary of the pastor and of the presiding elder, will have been paid in full by the close of the Conference year, Dec. 1, next.

In addition to this, two hundred and thirty-two dollars have been contributed for ministerial relief and help; seventeen dollars on Children's Day; ten dollars to the famine sufferers in India; ten dollars to the Galveston flood sufferers; thirteen hundred ninety dollars and forty-two cents to the Twentieth Century Thank-offering, in addition to four hundred dollars paid on this fund last year.

The Woman's Home Mission Society at McAnerney this year raised $94.85.

At Carrollton the Foreign Mission Society raised $157.35; the Juvenile, $31.45; the Home Mission Society raised $201 65, held ten meetings of the society, 52 prayer meetings, distributed 900 leaflets, papers and magazines, made 40 visits to the sick and strangers, sent one box of clothing valued at $65 to the Orphans' Home at Water Valley.

The Conference adopted this paper:

"It affords us pleasure to give expression to our appreciation of the faithful and successful work done by our pastor, Rev. T. W. Lewis, performed under personal and family affliction during the entire year.

"In the midst of constant suffering, great trial, and deep sorrow, Bro. Lewis has given us an example of devotion to duty, patience and cheerfulness which we highly prize, and shall strive to emulate. The continued sickness of Sister Lewis gives us sorrow. We assure her and Bro. Lewis of our sympathy and love, and we pray that divine consolation be vouchsafed them."

This resolution was adopted:

"Resolved, That the presence at this Conference of Rev. J. S. Oakley has given us great pleasure. That we hope and pray for his speedy and complete restoration to health."

SECRETARY.

—Carrollton (Miss.) Conservative.

EAST MISSISSIPPI FEMALE COLLEGE.

MR. EDITOR: I see in my "Errors Corrected," in the ADVOCATE, the letter I sent you from the secretary of Wellesley College was left out. In view of the fact that some people have some erroneous conclusions, I think it would be well to publish that letter from Wellesley, a copy of which I enclose; also a letter which I have just received from Chancellor Kirkland. Please publish this note with the other two following.

Yours truly, J. W. BEESON.

Meridian, Miss., Oct. 6, 1900.

Wellesley College, Secretary's Office,
May 24, 1900.

Mr. Beeson, President East Mississippi Female College, Meridian, Miss.—

DEAR SIR: The supplementary statement which we asked was received from you, has been referred to the departments concerned, and is satisfactory. At a recent meeting of the Board of Examiners the right of certification for admission into Wellesley College was extended to the East Mississippi Female College.

Very truly yours,

ELLEN F. PENDLETON, Sec'y.

Chancellor's Office, Vanderbilt University,
Nashville, Tenn., Oct. 3, 1900.

President J. W. Beeson, Meridian, Miss.—

MY DEAR PRESIDENT BEESON: Your letter, of Sept. 13, came while I was sick and unable to attend to any correspondence. It was shown at once to Dr. Moore, chairman of the Committee on Entrance Examinations, and I beg to say that your explanation is entirely satisfactory. I am sure you had no intention of making an incorrect statement.

I trust we may be able at some time in the future to receive some of your students, and in this way pass on your work. I shall make the explanation you desire whenever the matter is mentioned to me again in correspondence or otherwise.

With best wishes for the prosperity of your institution, I am,

Yours very truly,

J. H. KIRKLAND.

Communications.

IN MEMORIAM.

Mrs. L. C. Ward (nee Hyde) was born in December, 1860. At an early age she moved with her parents from the State of Georgia to Mississippi, and settled in Marshall county, near the town of Holly Springs. She was converted and joined the Methodist Church when only thirteen years of age, under the ministry of Rev. J. A. Bowen; was married to M. L. Ward, now a local preacher in our church, on Dec. 24, 1879; died of typhoid fever, Aug. 16, 1900.

Although Sister Ward professed faith in Christ when a mere child, her conception of the gospel was an intelligent one, her conviction deep, and her conversion genuine, as shown by her consistent life, her devotion to her church, and her consecration to the service of God.

It was my good fortune to meet her first the second year of my ministerial labors on the Atlanta charge, and was then impressed with the strength of her faith, and the purity and consistency of her life. I have never met anyone whose confidence in God seemed to be more implicit, or who trusted his promises more fully under any and all circumstances and conditions of life. This I saw tested when her husband spoke of taking work as a supply. She had a large family of children, and most of them were small. She fully understood the character of appointment her husband would receive; yet she would say, "If my husband feels that it is his duty to take work, I am willing to go anywhere, and serve with him any appointment God will provide." This spirit and faith she manifested in all things.

Sister Ward was more than an ordinary woman in many respects. She possessed naturally a bright mind, and to this had been added cultivation in her girlhood days. As a wife, her devotion was true and genuine. Her husband's wish was the law of her life, and his welfare the controlling thought of her mind. She was ever ready to make any sacrifice for his good. And nowhere did her virtue shine brighter than in that most exalted sphere in which woman can move—home. Next to her husband, her children received the devotion, care, love and labors of her life. God blessed her with a large family of children, and to these she gave unceasing care and unremitting service; and her children, quick to understand and recognize a mother's love, leaned unreservedly upon her. How my heart bled as I saw her borne from them, cold in death, and heard the wail of broken-hearted children as they cried for mother.

Sister Ward died in the morning, and in the evening of the same day Lillian, the ten-year-old daughter, followed. How short the separation! How glad the reunion! What a glad welcome mother gave her child! While the husband and remaining children are broken-hearted by this double affliction, they sorrow not as those who have no hope, but are looking forward to a glorious reunion after awhile.

To the grief-stricken husband and father, to the sorrowing children all, I commend the grace of God. May they find in him a comforter, and at last a home in heaven!

S. B. MYERS.

P. S.—Since the death of these, Marvin, the two-year-old boy, has died. He followed in a few days.

S. B. M.

Items from the Field.

ACKERMAN CHARGE, NORTH MISSISSIPPI CONFERENCE.

Assisted by Rev. W. J. O'Bryant, of the North Mississippi Conference, I began a meeting at Wiers, fourth Sunday in last month, and continued five days. The Lord was with us in every service. Bro. Robt. P. Neblett was also with us four days, making full proof of his ministry in leading the music, talking to the children, and in preaching. These brethren endeared themselves to the people of Wiers, and their work will abide. The fifth Sunday in last month I began a meeting in Ackerman, which continued nine days. Bro. O'Bryant was with us in this meeting, and did all the preaching after Monday morning. The Holy Spirit was with us in saving power. Bro. O'Bryant is fine help—good preacher, and a man of as sweet spirit as I ever labored with in a revival. Those who desire evangelists to help them in meetings can have them, but as for me, give me W. J. O'Bryant in preference to any of them. G. W. GORDON.

NOTES FROM RED BANKS CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

We are now through with our protracted meetings, five in number. We had good attendance all the while. The church has been much revived at most of the appointments. Many persons renewed their covenant with God for a better life; 33 professed faith in Christ, 24 joined the M. E. Church, South, which gives us an increase of 33 members this year. We are indebted to Bros. G. W. Strickland and G. H. Jacobs for efficient ministerial help. May the Lord reward them abundantly! We followed the old-time custom of calling penitents to the altar. All the conversions occurred there.

Brethren, let us get back to the "old paths." There is no place on earth so well adapted to the penitent's needs as the altar. This work is freer from intoxicants and persons who drink than any charge we ever had.

While crops in this section have been seriously damaged by the continuous rains, I think our finances will all be up.

Some of our people want to know what will be done with the Twentieth Century Thank-offering, seeming to fear it is for the children of the rich, and not the poor, or that the poor will not get any of the benefit of the educational part. But they are very few, and only want an excuse not to give.

We have lost by death some of the best men and women on the work, but still the work goes on.

I notice our Conference meets on Thursday instead of Wednesday, notwithstanding a resolution passed by our Conference a year or two ago, requesting the commencement of our Conference on Wednesday.

D. W. BABB.

REPORT FROM SOUTH WARREN.

We have had good revivals at three of our churches. We were assisted in two of these by Rev. R. Selby, and in the other one by Dr. A. F. and Rev. H. B. Watkins. My people, together with myself, appreciate the efforts of these three men of God, which have resulted in great good to the people because of the power of the Spirit accompanying their preaching. We were also pleased to have Revs. W. W. Hurst and H. P. Lewis, Jr., with us in some of these services, who willingly rendered very valuable and lasting assistance. We have had thirty-one accessions to the church, fifteen of these on profession of faith. Besides this, the church has been somewhat revived spiritually and, I think, financially as well. In consequence, I hope to report all of my collections up in full at Conference. We are working and praying to this end.

It will be remembered by many that on the seventeenth day of last February our church at Bovina was completely destroyed by fire. The outlook at that time for a new church was gloomy indeed. Yet I am glad to say that in just six months to a day from the time the old one was burned we had erected on the same spot a more beautiful church than stood there before. Indeed, we have a church of which we feel proud, and for which we are deeply grateful to God. We have very few members at Bovina. Being united in their efforts, however, they demonstrated fully that in "union there is strength." Thanks to the untiring energy of the good women of the church, especially that of Sister S. V. Cameron; the systematic management of Bro. J. H. Brabston, and the liberal assistance rendered by the Church Extension Board, as well as by brethren and friends, we were enabled on the third Sunday of August to worship our Lord and Master in a modest, lovely and conveniently arranged little church, where but a few weeks before could only be seen ashes of the old one. In behalf of the membership, I desire to express heartfelt thanks to all who have so liberally and kindly assisted in this very important matter.

These people have remembered us very kindly this year in many ways. Some of them have remembered us with substantial expressions of their generosity, which we greatly appreciate. The co-operation that many are giving me is resulting in great good to this charge. This is indeed right. For, without the co-operation and the prayers of the church, a preacher can not accomplish much, even though he may be untiring in his efforts. We are planning for South Warren to tally up in full at the Conference. God bless the ADVOCATE and all of its readers.

J. R. JONES.

FROM CHESTER CHARGE.

Now that "the Summer is ended and the harvest is passed," I will report some impressions gathered and results of the season's campaign.

Our revival meetings have been in the main very satisfactory. The meetings at Antioch, Salem, and Chapel Hill were ran without ministerial aid; but, owing to the united faith and effort of many devout souls, the Holy Spirit was present in great power and sweetness. In these three meetings twenty-five were added to our church and some half-dozen more professed faith in Christ. Many backsliders were reclaimed and the churches greatly strengthened. At Antioch subscription was raised to finish the new church-house, and the contract let. At Chapel Hill a healthy, progressive spirit may be seen in the moral as well as the material outlook. They have finished and, lately, seated a beautiful new country church. They have set their hearts on enforcing the whisky law, and they are sending their young people out to the colleges. At Salem there was one of the best revivals they have had for many years; so say the members; and former pastors know that it is the custom at Salem to enjoy gracious, refreshing revivals. From this church will go forth young Christians to bless humanity and to preach the gospel. We have one local preacher in Millsaps and two candidates in this charge.

At South Union Camp Meeting we had the able assistance of Revs. W. T. Browning, W. J. O'Bryant, G. W. Bachman, T. W. Dye, G. W. Gordon, R. P. Neblett, and J. W. Hall, L. P.; also of Rev. J. H. Holland, a veteran of the Mississippi Conference. No stronger preachers can be had for revival work than Bros. O'Bryant and Browning, who had charge of that special feature. Bro. Neblett's stronghold is the song service. Here he is perfectly at home and hardly surpassed. Bro. Bachman magnifies his great work. His coming is generally unannounced, nevertheless expected; and he in his quiet way is doing more to establish the "kingdom and patience of Jesus Christ" than dozens of roving evangelists (so-called) who come with a great blast of trumpets. For genuine faith, safe counsel, and fraternal fellowship commend us to such as he. Bros. Gordon and Dye did some fine preaching. These two ripe exegetes are noted for their firm contention "for the faith once delivered to the saints." It is wonderful how brethren of so different psychical manifestation as to always be at opposite points of the eclectic needle, when surcharged with the fluid extract of egotistic dynamics, may yet be of the same intellectual fiber when devoid of this and fused into the ecclesiastical needle pointing to the dogmatic star. Individuality, as variety, is the spice of life—and sometimes is the pepper as well.

There have been meetings also at Mt. Nebo and Pisgah. At the former Bro. Neblett did the preaching and captured all hearts. His sweet-spiritedness is just the thing for the children and young people. This in turn catches the older members. "May his tribe increase!" Three were added. At Pisgah we were assisted by Bro. B. P. Patterson, late of Vanderbilt and a member of this Conference, who did faithful work in the pulpit and home.

In all, about forty have joined the church as a result of these meetings. We will be able to report fifty accessions during the year, making a net total of 825 members on the charge, being over a hundred more than in any other charge in the Conference.

I have started a closing canvass for the Twentieth Century Fund and the collections of the Conference. I have only secured seventeen dollars subscription on Twentieth Century Fund, but feel encouraged that I will pay a good sum. The price of cotton and some better yield than was expected is cheering our people for a strong pull.

Most of the churches promise full payment of salary. All will do as well as in former years, notwithstanding the gloomy prospects. Loyalty and fidelity will span any chasm and compass any difficulty.

W. L. ANDERSON.

The Christian Life.

JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things."

"'First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"'Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"'Third, I have three motherless daughters'—and he said it with tears in his eyes—'they have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel.'"—Selected.

A GOOD REPUTATION HELPS OTHERS.

Occasionally I hear someone say with a pious air: "It doesn't matter what people think of me, I know my heart is right." Ah, my friend, but it does matter.

Let me give you an illustration: In sight of my office window is a church tower; on each of the three sides there is a clock face. On one of these one of the hands has been broken, making the clock tell strange tales. Of course, there are people who do not understand the circumstances and are, therefore, misled by it. At heart the old clock is all right, but that doesn't alter the seriousness of the fact that people have been late in meeting their engagements and have missed their trains, because the face is not an index to that which it covers.—The Outlook.

Did you ever notice, on a crowded street, how one man by looking upward can make the whole multitude stop and look up? That is only curiosity to begin with; but if they see something worth looking up at, curiosity gives place to interest. Just so, if your eyes are always looking to Jesus and his brightness is on your face, others will look too. Let it be only from curiosity at first, there is something worth looking at in Jesus, and some who looked first simply because you did, may never cease to look. No one can tell how much help we can give struggling humanity simply by having our faces in the right direction, simply by living good, clean, holy lives. . . . It is our glorious prerogative as we pass by to cast shadows of blessing on men.—Rev. Geo. A. Pauli.

Synopsis of Remarks at the Funeral of an Infant Son of Rev. and Mrs. C. F. Staples

John Stewart Staples was born April 3, 1900, at the parsonage of Lanesville circuit, Louisiana Conference, and died Aug. 20, 1900. God has taken him to himself. The Blessed Master, while among men, said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." A large part of the population of the heavenly city is made up of the little ones; "For they do always behold the face of our Father which is in heaven." Their living spirits are hid with Christ in God. Heaven's portals resound with their songs and shouts. The Blessed Master of humanity, whose boundless love encompasses all his followers, lifts them from the bed of death into his own mighty arms, and blesses them forever! There is indeed no death for a little child; it simply passes up to the higher life with God through the portals of death.

What an escape little John Stewart Staples has made from the ills of the life which now is! He has put forever behind him the possible pollution of sin. Sin wrecks so many young men, that no mother knows certainly that her grown sons will ever enter heaven; but the salvation of the little child is sure as the promises of God.

The mission of this life is closed and finished, but there is a grander mission in the life to come. It is a mistake to bewail the close of any bright, pure and exalted life! God needs that life somewhere in the larger fields of heavenly service. Truly this is the fortune of a little child. What wonderful ministries shall be his in the Eternal World! And all possibility of any discontinuance of that existence of gracious service and glorious rest shall be forever banished from a city where "sickness, sorrow, pain, and death are felt and feared no more"!

This little child accomplished a lovely mission here; it blessed a parsonage home, and enlarged two hearts for greater capacity to love and sympathize. Here was a flower born to blush with its sweeter affection and bless with its childish smile. From yonder portals three little ones clad in white beckon two parents to come! Shall not your hearts long for your future reunion? Will not heaven be henceforth more real, and shall you falter until you press the shining strand, and clasp again the little ones you love?

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W. F. M. S.

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Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. T. P. Fullilove..

The following account of Saltillo, Mexico, by our young Mississippi missionary, Miss Lela McNemar, will be read with interest:

Saltillo is a growing and prosperous little city, with a population of 34,000, and is the capital of one of the most important States in the Republic. It is situated in a valley surrounded by mountains. The natural scenery in Mexico is beautiful, with its lovely mountains, clear blue sky, and its gorgeous sunsets some evenings are beyond description. The delightful climate adds more to the beauty of Saltillo than anything else; indeed, it is all one could ask.

A great many Americans spend their Summers here, and no doubt there would be many more if the accommodations were better. Saltillo, of course, lacks a great many of the modern improvements that the larger towns and cities have in the States, but the place is steadily growing. The city authorities are putting in the sewerage system now, building a fine hotel, and also a beautiful market.

The most interesting feature of Saltillo to Christian people is the Christian work that is being accomplished through the instrumentality of the churches and schools. There are three Protestant Churches here: the Baptist, Presbyterian, and the Methodist, each one doing a good work. The first Thursday night of every month the three churches have a union meeting, which, of course, is helpful to all who attend. The pastors of the three churches have also arranged and are now having services at the penitentiary every Sabbath afternoon, each taking turn in conducting the services. As far as I know, the churches here work very harmoniously together—just as it will be if the right spirit exists among Christians. We have preaching in English every Sunday afternoon at the Presbyterian Church. The Presbyterians have two American ministers living here, and the Baptists one. We have only a native minister, Bro. Soto, who is a very faithful worker. Each church has a native pastor. We have very good congregations at the Sunday night services, and also at the mid-week prayer meetings. The attendance at Sunday-school is good. There are a number of good schools here. The Presbyterian Board have a large normal school for girls, and it is doing a fine work, too. The Baptists have a small school. Our school is under the Woman's Board of the Southern Methodist Church. This work was adopted by the Woman's Board in 1887. The Lord has certainly blessed it under the wise supervision of Miss Roberts. It has grown from year to year, till now we have a beautiful place on one of the principal streets, and near the center of the city. From time to time needed rooms and other apartments have been added to the building. Now we have come to that place where we can add no more except by building up—that is, by putting on a second story. We are trusting that before many months pass we may have the means, if it is God's will, to build this second story. The session, which closed in June, was a prosperous one in many ways. School will open the first Monday in September. Our girls come to us from different parts of this State, and also from the adjoining States, and even from Texas. All of the pupils pay something for their schooling, except the very poor. The well-to-do pay liberally, and thus help us to educate their companions who are not so fortunate. Our school is thoroughly graded. The course of study embraces all that is taught in the public schools of the State, and we have two grades of normal instruction in addition. As special studies, we have the Bible, vocal and instrumental music, English, and also practical housework. The Christian element is a feature in our school, for which we are very thankful. It predominates, and its power is realized in its influence over the lives of those who do not profess to be Christians. The girls seem to sing with the spirit and with the understanding. They pray with earnestness in private, in family devotions, in the prayer meetings and the League meetings. Most of them study the Word diligently, and are familiar with many parts of it. I have been surprised at times to find how familiar they are with the Word of God. Miss Roberts has a Woman's Missionary Society, all of the members of which are very poor, yet they give cheerfully out of their poverty to the missionary cause. If the rich would give proportionately of their means, how soon would the problem of evangelizing the world be solved! We have two Bible women who do house-to-house visiting, sowing the precious seed. Pray for the workers in Mexico.

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The first district meeting of the Woman's Home Mission Society of Forest district met in the M. E. Church of Paulding on Friday, Sept. 28, 1900, at 10 A. M.; District Secretary Mrs. D. S. Harmon presiding. After singing, "Standing on the Promises," the opening prayer was offered by Rev. J. H. Foreman. Song, "Footsteps of Jesus," was sung. Scripture lesson, taken from the first chapter of James, was read by Mrs. Harmon. Prayer by Mrs. Nicholson. The song so comforting to all Christians, "What a Friend We Have in Jesus," was sung. Enrolment of delegates was next in order. Report of district secretary was read, after which reports of auxiliaries were called for, and the following responded: Rose Hill—Miss Belle Shoemaker. Forest—Written report read by Mrs. C. H. Cope. Pleasant Grove—No report. Chunkey—Written report read by Mrs. Harmon. Morton—No report. Forest Lights—Written report read by secretary. Vossburg—Written report read by Mrs. Harmon. The following committees were appointed: Extension of Work—Miss Shoemaker, chairman. Resolutions—Mrs. Noble, chairman. After singing, a prayer was offered by Mrs. Herrington. "A Sabbath among the Cumberlands," a beautiful paper written by Miss Addie Purnell, touching the observance of the Sabbath, was read by Mrs. Cochran, and by request of the society will be published in the NEW ORLEANS ADVOCATE. Mrs. Harmon read a request from Miss Purnell, asking aid in behalf of the Liberty parsonage. Adjourned to meet at 2:30 P. M.

AFTERNOON SESSION.

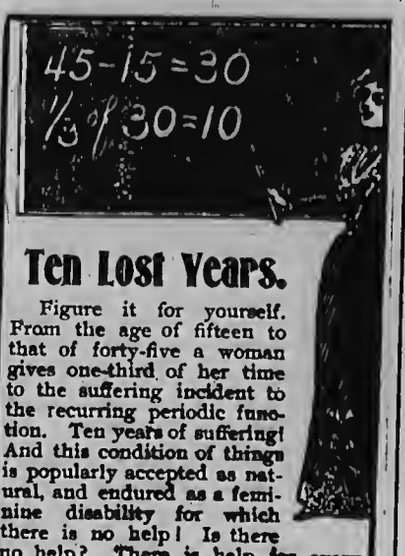
Devotional exercises were conducted by Rev. J. H. Foreman. Minutes of previous meeting were read and approved. Reports of auxiliaries continued. Montrose—Mrs. M. E. Breckinridge. Paulding—Mrs. M. E. Cochran. Paulding Little Workers—Mrs. C. H. Cope. Contrell Auxiliary—Written report read by Mrs. Harmon. A selection from Fourteenth Annual Report was read by Miss Shoemaker, followed by an experience meeting, in which most every member gave evidence of the fact that she was interested in missions. "Systematic and Proportionate Giving" was discussed. A paper was read by Mrs. A. W. Noble on "The Life and Work of Lucinda B. Helm." Hymn, "Revive Us Again," was sung. A most interesting and helpful paper was read by Mrs. C. H. Cope, Conference corresponding secretary, on home mission work. The reports of the committees were read and adopted. After a few interesting remarks by Rev. J. H. Foreman, the first district meeting of the Home Mission Society, Forest district, adjourned with the benediction by the pastor.

MRS. M. E. COCHRAN, Rec. Sec.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference



Ten Lost Years.

Figure it for yourself. From the age of fifteen to that of forty-five a woman gives one-third of her time to the suffering incident to the recurring periodic function. Ten years of suffering! And this condition of things is popularly accepted as natural, and endured as a feminine disability for which there is no help! Is there no help? There is help for every woman and for almost every woman perfect healing in the use of Dr. Pierce's Favorite Prescription. It insures regularity, dries the drains which weaken women, heals inflammation and ulceration and cures female weakness. It is a temperance medicine—non-alcoholic and non-narcotic.

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Christian Advocate.

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THURSDAY, OCTOBER 18, 1900.

"PRAY FOR THE SCHOOLS."

Such is the caption of a ringing appeal recently made to the membership of the M. E. Church by Rev. Dr. W. F. McDowell, Secretary of the Board of Education, in behalf of the schools and colleges of our sister Methodism. Dr. McDowell's request that Methodist educational institutions be remembered in prayer, is both appropriate and important, and ought to meet with general and fervent response.

Why should not Southern Methodists also profit by this excellent suggestion? Why should we not pray for the teachers and students in our schools as well as for our pastors and missionaries? Is it not of vital importance that all our colleges be pervaded with a positively religious atmosphere and with the evangelical spirit? Our institutions of learning should not only be centers of culture, but also centers of moral and spiritual power. It will mean much if the teachers in our colleges, in addition to being erudite and painstaking, are devout and deeply consecrated Christians. A denominational college that is not decidedly Christian has, in fact, little right to exist.

The strategic importance of colleges as moulders of manhood and womanhood ought never to be lost sight of. Since the majority, perhaps, of the boys and girls now attending college are destined to become leaders in society and in business, in thought and in action, we could hardly be guilty of greater folly than to neglect the spiritual feature of their training. While all souls are precious in the sight of God, there is no question of the fact that some converts are worth far more than others. The conversion of one bright college student, on account of the possibilities of his or her usefulness, may mean far more than the conversion of a score of other persons. We should not fail, then, to labor diligently where our work will tell the most, not that any field, however, should be neglected. We could not do a better thing than to pray for a sweeping revival in every one of our colleges as well as in every charge.

In this connection we quote several paragraphs from Secretary McDowell's appeal mentioned above: "In the month of September our students and teachers gathered in our schools and colleges. The eye that could see the movement of the mighty army would witness a most imposing spectacle—more impressive by far than any military movement now going on in the world. More than 150,000 students will assemble in nearly 500 institutions in the United States. More than 15,000,000 children will be enrolled in the common schools of the country. More than 50,000 Methodist Episcopal students will go from Methodist Episcopal homes at home and abroad into our more than 200 institutions of all grades.

"These students come from city and village and country; from homes of culture and wealth, and from homes without either. They are in all lands—pioneers in some lands, the vanguard of the coming host of Christian scholars in heathen countries. They are of 'all sorts and conditions,' but they are of the stuff out of which Methodism has made and must make leaders of men. They do not constitute a privileged class, save in that nobler sense which links privilege with duty; for leadership in Protestantism is not like leadership in Romanism. In Protestantism the culture of one is vitally related to the advancement of the many.

"Pray, then, for the schools! Revivals in them mean so much. It is estimated that in consequence of a single revival in Yale 5,000 people were converted in a single generation. Two hundred graduates of a single one of our institutions report 12,000 conversions in a year and a half. The converted scholar becomes a leader. Lord Salisbury said to Lord Roberts, 'We are learning that this war depends on the generals.' Pray for the schools, for 'if the light that is in them becomes darkness, how great is that darkness!'"

PROGRESS AND PERSEVERANCE.

Judging from the ringing revival reports that have appeared in our various church papers during the past three or four months, there is good reason to believe that Southern Methodism has made considerable gains in new members and converts during the year. The impression is becoming general that the church has already had a large ingathering, and that the presence and power of the Holy Spirit have been unusually manifest in a large proportion of the meetings that have been held.

Says the editor of the Wesleyan Advocate in a recent number of that wide-awake journal: "In the reports that have come to us of revival meetings in Georgia there are marked indications of the divine power having been present. In many of the meetings there were signal manifestations of the work of the Holy Ghost. God seems to be honoring the consecration and zeal of his servants, both in the pulpit and pew."

The Arkansas Methodist, of Oct. 3, contained the following encouraging paragraph anent the revival movement in that portion of our Zion: "Three hundred and forty-seven conversions were reported in last week's Methodist. This is at the rate of 18,000 a year [for Arkansas alone]. Would that we could see the church move at this pace the year around."

Let us, one and all, devoutly thank God for the rich showers of divine blessing that are descending upon so many portions of the field, and let us continue to pray that the entire church may be awakened to new life and power, and that we may have the mightiest revival that has occurred in the history of the church. Why should we not labor for and look for a still greater and more general work of grace among us? Are we so indifferent and slothful as to be satisfied with a partial victory and with moderate success? Are we so faint-hearted that we hesitate to press the battle further? Has not the Master said, "Lo, I am with you alway, even to the end of the world"? Shall we stay our hands when the Lord bids us smite the enemy?

"Forward" should be our watchword, not only as regards the financial part of our great educational movement, but also as regards the revival feature thereof. True Methodism can not thrive save in a revival atmosphere. The chief duty of the church is nothing less than the conversion of sinners.

We trust that no pastor who has failed thus far to have a revival in his charge will relax his efforts or give up the fight until the Conference year is ended. We have now reached, perhaps, the best season of the year for holding meetings in the cities and villages. The time is short. Let us make the most of a golden opportunity. Let all the people help in this all-important evangelistic effort.

"Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Savior has died."

THE OLD PREACHER.

He is well on the way to the end of his pilgrimage. Three score and ten years, or even more, have passed over his head. His form is not so erect as it once was. He stoops a little when he walks, and, if you will notice him closely, you can not fail to see that he rises rather slowly when he has been sitting. His hair is nearly white. There are wrinkles in his face. They say that he is no longer fit to be a pastor, having lost the activity which is demanded by this moving age. Even his preaching is reported to be less effective than formerly, the result partly of a failing voice and partly, it may be, of diminished intellectual vigor. Yet it is to be noted that he usually sticks to the simple gospel and eschews all unhealthy sensationalism of every sort. There is also an air of prophetic authority in what he says, and at times his feelings are greatly stirred. At the Annual Conferences he is not much heard of. The secretary calls his name, his case is referred to the Committee on Conference Relations, and he is recommended for the superannuated list. By and by the Joint Board of Finance hands him over a dole of, say one or two hundred dollars, and with that and such other small sums as he can rake together he must live another year. Younger men have come to the front and crowded him out. It may be best. We shall not deny it. But this veteran, as he goes off the field, ought to receive a retiring salute. He was young himself once, and strong and earnest. In those days he stood in the thick of the fight, never turning his back on the foe. Go and read his record. From end to end it is free from spot or blemish of any sort. An angel would not be ashamed of it, and God himself looks on it with delight. Let us be careful to profit by it, and not forget to be thankful for it. If these our venerable brethren "be inquired of," we can make answer in apostolic language, that "they are the messengers of the churches and the glory of Christ." While they linger among us we should strive to show them all honor, smoothing their paths at every step, and enriching their closing days with the abundance of our love. By and by we, too, shall pass into the noble order of the superannuates. God grant that we may be as worthy of that distinction as those that have gone before.—Nashville Advocate.

DEATH OF EX-MAYOR FLOWER.

In the death of ex-Mayor Walter C. Flower, who passed away on the eleventh instant in the fiftieth year of his age, at his Summer home in Covington, La., New Orleans has lost one of her most honored and useful citizens, and the State of Louisiana one of her bravest and truest sons. He was a man of splendid ability, incorruptible integrity, and lovable spirit. He has for a number of years been prominent in commercial circles, and was at the time of his death a member of the Board of Administrators of Tulane University. As Mayor of the city of New Orleans for four years preceding the present incumbent, he made a model officer. The various works of public improvement now in progress in this city were begun during his administration. His death is greatly and generally lamented.

REMEMBER CUBA IN THE FINISH.

The Twentieth Century Campaign approaches a close. Will not individuals and churches remember Cuba in the round-up? Our Cuban schools are vastly important, and they ought to be thoroughly equipped with suitable buildings, grounds, and furniture. If each had good buildings, with a chapel attached, they would answer for places of worship as well as for educational purposes. All our Cuban schools are doing well, and all are hindered by lack of proper quarters from doing better. They ought to be equipped to do the best.

During the past Summer, Harvard University was supplied with funds enough to give a Summer course to every public school teacher in Cuba who would accept the offer. In the crowd who accepted the course at Harvard every town in Cuba but two was represented. Is it not necessary to say Harvard's influence is not very Methodistic.

Will not all Southern Methodists provide at least five school properties in Cuba? This is asking but little. With such properties we could have both schools and places of worship at all our present stations.

There can be no reasonable doubt that funds directed to this purpose can be counted on the Twentieth Century Fund.

At the last annual meeting of the Board of Education of our church, held at Nashville, May 2-3, 1900, the following action was taken: "While the call of our Missionary Secretaries for money for the educational work in foreign lands should not be permitted to relax the effort to raise the full $1,500,000 for home work, yet we heartily approve it, and will consider money raised for that purpose a part of the Twentieth Century Fund."

The action of the General Conference requires that the canvass in each Annual Conference shall be "organized in harmony with the plans of the General Board," and the General Board is authorized by the General Conference to modify the plan to meet peculiar conditions.

In view of these acts of the General Conference and the General Board of Education it is clear gifts to our mission schools are within the scope of the Twentieth Century Fund and may be rightfully credited on that account.

Remember Cuba in the round-up, especially the urgent case of Havana.

W. A. CANDLER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington officials are not disposed to regard the refusal of the Chinese Emperor to return to Pekin as a serious hindrance to negotiations for peace, notwithstanding the views of the refusal cabled from European capitals. The President and his entire Cabinet, except Secretary Root, who has not yet returned to duty, have gone carefully over the entire Chinese situation, including the new proposals made by France, and they see no insurmountable obstacles to an early and satisfactory settlement. The Chinese Government is probably only making a diplomatic move to try to get the allied army out of Pekin in refusing to return there for the present. This was practically admitted by the Chinese Minister to the United States when he said, after expressing regret that his government does not see its way clear to return to Pekin while that city is occupied by the troops of the powers: "It seems to me that the most natural course to get them back would be to remove the conditions that stand in the way of their return. Any fears they may have as to their personal safety, growing out of the exclusiveness of their past life and of the large military force now at Pekin, would be overcome very largely by strong assurances of the powers for the personal safeties of their majesties. Then, as a clear evidence to them that this safety was assured, the foreign forces should be withdrawn from the capital, say to Tien Tsin." It will be noted that the minister refers to assuring the personal safety of "their majesties," thus including the Empress Dowager, who is believed by many to have been as deep in the instigation of the Boxer outbreak as Prince Tuan, who has been degraded and is to be punished. The Empress Dowager is afraid to place herself in reach of the foreigners until given assurances that she will not be disturbed. Whether the powers will be disposed to give those is a matter yet to be determined.

The Baptist ministers of Washington are not disturbed by the charge made by Rev. T. A. T. Hanna before the New Haven, Conn., Baptist Association, and published in the secular press, that heresy existed in the Newton Theological Seminary, near Boston, and in the University of Chicago. Dr. S. H. Greene, president of Columbian University and pastor of Calvary Baptist Church, dismissed the whole thing by saying: "This matter of wavering of faith because of heresy in the Baptist schools is merely a tempest in a teapot." Rev. C. C. Meador, pastor of the Fifth Baptist Church, said the whole matter would probably blow over, or explode, bubble-like, as such things usually did. He explained that the Baptist faith is not a consolidated church, but a denomination; that it has no Synod as the Presbyterians, or Conference like the Methodists, and, therefore, has no higher body to which such charges may be carried. Each church or institution under the Baptist denomination governs itself. He expressed the opinion that the Boards of Trustees of the institutions named would investigate, and if there was sufficient ground for the charges, would ask for the resignations of those responsible.

Dr. T. C. Easton, pastor of the Eastern Presbyterian Church, preached a second sermon in favor of a new creed, and took a more advanced stand than in his first sermon on the subject, some months ago, as may be seen from the following quotation: "We demand a creed that shall proclaim the salvation of our infant dead. We desire to see eliminated forever from the old creed, if we can not have the new, such horrible, unscriptural, and infidel-creating ideas as predestination to everlasting death, that the number of the angels and men thus predestined is so certain and definite that it can neither be increased nor diminished."

A letter was received in Washington this week from Miss Clara Barton, who is personally directing the Red Cross work at Galveston. Of herself she said: "I am needed every minute, and I use every minute, and was never better able to do it than I am now. I had a little temporary illness of two or three days, augmented, no doubt, by the fatigue of my journey, and my tender friends, rather new to me and new to field work, were naturally alarmed, and proposed measures that could not be carried out. I have probably been through twenty illnesses in fields, both in war and peace, far more severe and greatly more prolonged than this, and never told of it." Of conditions in Galveston, Miss Barton wrote: "Labor can no more be had here for nothing than in other places, or even cheaply; the money must be had to pay for all this work. The sum yet received, all counted, is less than a million dollars. Ten thousand persons are without house or home, and Winter less than two months away. Surely there are provisions to be made, work to be done, and help to be given."

This week's meeting of the Y. M. C. A. was devoted to "The Foreign Work of the Association," the principal speakers being Mr. C. A. Ober, general field secretary of the International Committee, who has a large share in the administration of the foreign work, and Mr. A. H. Grace, who is now on his way to Allahabad, India, to work as a representative of the Association.

Washington, Oct. 10, 1900.

"A DELIGHTFUL MEETING."

Bro. T. B. Holloman, writing last week to the ADVOCATE, speaks of the revival recently held at the Capitol Street Church, Jackson, Miss., as being a "delightful meeting." And so it was. Of the many revivals in which I have assisted, I count this one as being in many respects the most enjoyable and delightful of them all.

The congregations were large, in some instances necessitating the use of chairs in the aisles. Right readily did the people respond to the propositions made, and, judging from the voluntary expressions of a large number, deep and profound must have been the impressions made by the Holy Spirit.

Several gave their names for membership in the Methodist and Presbyterian Churches. The second week of the meeting embraced the time for the opening of Millsaps College, and many of the young men attended the services and publicly attested to their interest in the same.

Many ministers were in attendance from time to time, and assisted by their presence and their prayers. Prominent among them might be mentioned Drs. W. B. Murrah, J. A. Moore, W. C. Black, A. F. Watkins; Revs. T. B. Holloman, W. H. Lewis, R. Bradley, G. H. Thompson, W. M. Williams, F. L. Crowson, R. A. Clark, and Revs. Hutton and McCue, of the Presbyterian Church.

The pastor, Rev. C. F. Emery, who is both a scholar and a gentleman, as well as a faithful minister, assisted by his estimable wife, left nothing undone that would contribute to the success of the meeting, or the comfort of your correspondent.

And what shall I say of my treatment at the hands of Bro. I. C. Enochs and his good wife, in whose home I was so royally entertained? If I had been a near relative, they could not have been more attentive and considerate with reference to my every want. Such people are the very "salt of the earth," and such a home is as "a city set on a hill." May the blessings of Heaven ever rest in large measure upon them and all theirs!

I hereby tender my sincere thanks to all those who contributed toward the material and substantial evidence of appreciation—large and generous—presented to me just previous to my departure by Bro. I. C. Enochs.

THOMAS B. CLIFFORD.

Morgan City, La., Oct. 12, 1900.

A man with the grace of God upon him attracts attention, whether he labor in the pulpit or in a cornfield. —Northern Christian Advocate.

NOTES.

Hendrix College opened recently with the largest attendance in its history.

***

London has sent $30,000 to the Galveston relief fund, and Paris $20,000.

***

There is said to have been a net increase of 1200 Methodists in Corea last year.

***

The annual meeting of the ADVOCATE Publishing Committee will be held Oct. 31.

***

The new Court Street Methodist Church, Lynchburg, Va., will cost about $65,000.

***

Bishop Galloway preached on Sunday, the fourteenth, at Kosciusko, Miss.—his birthplace.

***

The Southwest Missouri Conference gave $800 to help our Methodism in the storm-stricken district of Texas.

***

At the Louisville Conference, held at Elizabethtown, Ky., recently, an increase in membership of 1,370 was reported.

***

An increase in membership of 750 was reported at the Southwest Missouri Conference, held a few weeks ago at Kansas City.

***

On account of the crowded condition of our columns this week, several important communications had to be left over till next week.

***

Dr. Thomas M. Finney, one of the most useful and distinguished ministers of our church, died at his home in St. Louis on the first instant.

***

We are glad to be able to report that Maj. R. W. Millsaps, who was seriously ill of pneumonia a short time ago at Waukesha, Wis., has entirely recovered.

***

Says one of our exchanges of the M. E. Church: "Lessees of the Georgia penal camps are charged with entrapping innocent negroes and forcing them into the chain gang." This is quite a serious charge. What has our neighbor, the Wesleyan Advocate, to say anent the matter?

***

On Wednesday, Oct. 10, at the residence of the bride's mother, near Jackson Miss., we had the pleasure of celebrating the rites of matrimony between Mr. W. G. Wills and Miss Ella Fondren. We extend our heartiest congratulations, and wish the youthful pair a long life of unalloyed felicity.

***

On Thursday, Oct. 11, at the residence of the bride's sister, Mrs. Doolittle, at Newton, Miss., we performed the ceremony which united in the bonds of holy wedlock Mr J. F. Price, of Jackson, Miss., and Mrs. Elizabeth Burton, of Lawrence, Miss. May prosperity and happiness attend them through life.

***

President Hadley, of Yale University, in a noteworthy address of welcome to the Freshman class, uttered the following highly praiseworthy sentiment: "Yale should take the lead in morality even if it should cost a number of students, for a college of Christian gentlemen is more to be desired than a college full of students."

***

Says the Raleigh (N. C.) Advocate, of Oct. 3: "Miss Belle Kearney, of Mississippi, author of 'A Slaveholder's Daughter,' who is traveling in the interest of the Woman's Christian Temperance Union, delivered a very fine address before the faculty and students of Littleton Female College last Thursday evening in the College Chapel."

***

Cardinal Gibbons says: "Intemperance has brought more desolation to homes than famine or the sword and is a more unrelenting tyrant than the monopolist." Yet the great political parties, which claim to be fighting monopolists, have not a word in their platforms against the giant evil of intemperance. Where the trusts have slain their thousands, the saloon has slain its ten thousands.—Pacific Methodist Advocate.

***

The success of a family religious paper consists more in what is kept out of it than what is put into it. No one except the man who opens the mail addressed to a weekly paper has an idea of the improper and hurtful matter sent in for publication. Were it to find its way uncorrected into the print, the result would often be most serious. The editor has a sacred duty to perform in determining the proper and helpful matter for the columns of his paper.—Texas Christian Advocate.

THE PIANOS AND ORGANS Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

The 20th Century Movement.

Mississippi Conference Notes on Twentieth Century Thank-Offering.

BY HENRY G. HAWKINS,
Conference Secretary of Education.

The total amounts from beginning movement up to date, as reported the Conference Secretary of Education, are as follows:

BROOKHAVEN DISTRICT.

Summit, $68; Gallman circuit, 75; Brookhaven, $838.75; Tylerwn circuit, $16.

FOREST DISTRICT.

Newton and Hickory, $45; Forest rcuit, $41; Hillsboro, $18.60; Carge, $60.95; Trenton, $16; Raleigh, 25; Morton, abont $25; Montrose, .25; Neshoba, $10.80; Chunkey, 0; Vossburg and Heidelberg, $100; ke, $45.35; Rose Hill, $45.60; loh, $49.25; Walnut Grove, 85.

JACKSON DISTRICT.

Capitol Street, $46.25; Yazoo City, 89.25; Silver City, $60; Madison wait, $191; Vaughan's, $66.25; rry, $45.

MERIDIAN DISTRICT.

Waynesboro, $26.05; Wayne, $100; rth Kemper, $9.60; West End, ; Lauderdale, $54.50; Winchester, .10; Central, $229 50; Pachuta, .

SEASHORE DISTRICT.

Escatawpa, $23 25; Lumberton and plarville, $427.55; Brooklyn, .50; Ocean Springs, $130; Ellisle and Laurel, $10; Biloxi, $10.

NATCHEZ DISTRICT.

Nothing reported.

VICKSBURG DISTRICT.

Rolling Fork, $17.75; Utica, $76.50; guilla, $19.10; Warren, $43.05; th Warren, $20.

This gives a total of $6,476.15. ere is, of course, more than this, t this is all that has been reported the Conference Secretary of Education. The pastors of Jackson—t Church, Vicksburg, Natchez, ttiesburg, Moss Point, McComb Crystal Springs, Hazlehurst, on, Brandon, and many others, not hitherto filled out and forded their reports. Send me m C" at once.

Let each pastor who subscribed at tsburg, last December, be sure his own subscription made at time is placed in the roll book his pastoral charge.

The best report that has been made the Secretary thus far is from W. B. Lewis, pastor of Yazoo . The total amount subscribed his charge from the beginning of movement up to date is $3,289.25 ,000 being for Millsaps College, for Whitworth College, and for Soochow University, the lance being undirected.

The General Board of Education, its May meeting, requested that Conferences having control of ools which grant the ordinary mary and undergraduate degrees, which fall below the rank of a lege in the classification of the eral Board of Education, direct schools to cease giving these grees until they advance their work the minimum requirements of all leges.

Dr. J. D. Hammond, the Corresponding Secretary of the General ard of Education, in the conclusion his May report said: "The task before us is to arouse our people, reach every member of our great rch, and to induce each to present ir offering for the opening work the new century. It may seem to after having distributed more a million printed documents, called forth many thousands of sions and addresses on the subject during the time since the movement was undertaken, that enough has been done, but this is not the case. We shall not have done enough until every pastor has been aroused to the point of reaching every member of his charge with the arguments and inducements of the movement."

Twentieth Century Fund.

LOUISIANA CONFERENCE.

Statement of amounts subscribed and payment made on same from beginning of canvass to Oct. 1, as reported to me by preachers in charge. It will be seen that many charges have failed to report. I hope to have reports from all before Nov. 1, for publication. Amount paid has not been reported by several.

WM. H. LAPRADE,
1407 State St., New Orleans, La.

	Subscribed	Paid
ARCADIA DISTRICT.		
Ruston	$101 00	$ 37 00
Calhoun	61 25	5 00
Farmerville	31 00	1 75
Homer	31 70	6 20
Downsville	23 50	
Lisbon	58 95	47 95
Total	$307 90	$ 97 90
ALEXANDRIA DISTRICT.		
None reported.		
BATON ROUGE DISTRICT.		
St. Helena	$896 00	$ 11 25
Baker	193 64	15 50
Pine Grove	127 00	89 10
East Feliciana	86 00	26 00
Port Vincent	41 50	11 50
Total	$1,344 14	$ 153 35
DELHI DISTRICT.		
Harrisonburg	$ 33 00	$ 50
NEW ORLEANS DISTRICT.		
Carondelet	$ 683 50	$ 60 50
Rayne Memorial	595 25	288 25
Felicity	170 00	170 00
Louisiana Avenue	257 15	59 65
Dryades	15 00	15 00
Carrollton	582 00	512 00
Parker Memorial	71 28	11 28
Algiers	329 75	161 25
Burgundy	73 00	49 00
Tchoupitoulas and Gretna	99 00	34 00
Plaquemine and Donaldsonville	62 75	19 50
Total	$2,938 68	$1,389 43
OPELOUSAS DISTRICT.		
Crowley	$ 408 45	$
Morgan City	125 00	100 00
Franklin	106 00	30 00
West Lake	5 00	
Patterson	16 00	16 50
Prudhomme	50 50	28 00
Total	$ 710 95	$ 274 00
SHREVEPORT DISTRICT.		
South Bossier	$ 300 00	$ 101 50
North Bossier	27 25	
Mansfield	375 00	200 00
First Church, Shreveport	850 00	
Red River	212 50	
Benton	160 00	4 50
Grand Cane	51 50	10 50
Total	$1,976 25	$ 316 50
Conference Total	$7,310 92	$ 2,231 68

Says the Grenada Sentinel: "It has been agreed that newspaper subscriptions are an infallible test of a man's honesty. They will sooner or later discover the man. If he is dishonest, he will cheat the printer some way; declare that he has paid when he has not; sent money in the mails which was lost; will take the paper and not pay for it on the ground that he never subscribed for it, or move off and leave it coming to the office he left. Thousands of alleged Christians are dishonest in this particular at least. The printer's book will tell fearful tales at the final judgment."

A Generous Contribution.

The following card from Bro. Rickey is self-explanatory:

MR. EDITOR: I forward in this mail a check direct to Rev. O. T. Hotchkiss, Houston, Texas, for $33 45, as the subscription of the Ladies' Aid Society, Clinton Methodist Church. H. W. RICKEY.
Clinton, La., Oct. 11, 1900.

NOTICE.

Editor Norseworthy will give a reliable printer board and tuition to help him on his paper. A good opportunity to attend Centenary College. Write Mr. W. F. Norseworthy, Jackson, La.

A good friend of young men will loan three young men money sufficient to pay their tuition at Centenary College. Get recommendation from pastor and write the president for particulars.

I. W. COOPER.
Oct 13, 1900

Storm Sufferers' Fund.

Previously reported	$15 70
Congregation at Louisiana Avenue Methodist Church	9 50
Algiers Methodist Church and Sunday-school	5 00
Sunday-school at Burgundy St. Church	5 00
A Sympathizer, Opelousas, La	1 00
O. R. Rencher, Enterprise, Miss	5 00
Geo. W. Hively, Bridgeville, Miss	50
Total	$41 70

India Famine Relief Fund.

Previously reported	$283 80
A Sympathizer, Opelousas, La	1 00
Total	$284 80

MILLSAPS COLLEGE NOTES.

Two hundred students make things lively about the campus.

It is a matter of general remark that we never had a more earnest body of students. The proportion of grown men is unusually large.

One of the notable things incident to these opening days is the great amount of interest taken in the Literary Societies. They are filling up rapidly, and this is one of the best of all signs of serious purpose on the part of the students.

We noted with great pleasure the presence at the opening exercises of Bror. Treadwell and Gladney, of North Mississippi. They came with boys from their sections and were heartily welcomed. There are more students from North Mississippi this session than at any time before.

The annual reception given by the Y. M. C. A. on Friday night, the sixth, was the most enjoyable affair of the kind ever held here. Everybody was happy, and good cheer as well as delicious refreshments abounded. For the success of the occasion the Association is greatly indebted to Mesdames Murrah, Galloway, Holloman and Brame.

The formal opening exercises of this, our ninth, session will be long remembered by those who were fortunate enough to be present. It was an enthusiastic time. When the students come together in the College Chapel they found on the rostrum, in addition to the members of the faculty, many of the most distinguished citizens of our State. After the reading of the Sacred Scriptures by the Rev. T. B. Holloman, presiding elder of the Jackson district, prayer was offered by the Rev. Dr. Black, pastor of the First Methodist Church of Jackson. Dr. Murrah then spoke words of welcome, and inspiring addresses were delivered by Bishop Galloway, Hon. H. L. Whitfield, State Superintendent of Education; Rev. W. M. McIntosh, Chief Justice Whitfield and Col. J. L. Power, Secretary of State. The occasion will be long remembered by those present.

North Mississippi Conference Notes.

A meeting of two weeks' duration has just closed at Wood Street Church, Water Valley. The pastor, Rev. W. S. Shipman, was assisted by Rev. W. G. Harbin, who proved himself an efficient laborer, both in and out of the pulpit. The results were fifteen additions to the church on profession and one by letter, and the membership much revived. Bro. Harbin will aid Bro. Brown at Main Street next week, where it is hoped there will be a great revival.

The Epworth League in Winona is in good working order. They have purchased eight or ten sets of the Reading Course for the current year and are reading the books with interest. Let all the Leagues in Mississippi do likewise, and be sure to send their orders to their colporter at Winona.

Grenada College is in a prosperous condition. There are more than one hundred boarding pupils and a larger local patronage than heretofore. President McIntosh and his faculty are in fine spirits and doing capital work.

"The Year Book of the Methodist Episcopal Church, South, for 1900," is an up-to-date work, brimful of statistical and other matters concerning every phase of our church work. It ought by all means to be in the hands of every preacher and layman who would keep pace with the work and progress of the church. Send us ten cents in silver or two-cent stamps for a copy.

Those who are indebted to the colporter in any amount, even the least, will greatly help him in the work by an early remittance. Please be prompt, brethren.

G. W. BACHMAN.
Winona, Miss., Oct. 13, 1900.

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TESTIMONIAL.
July 28, 1899.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
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Price: 50 cts. and $1 a Bottle.
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Interesting Report from Fannin Circuit.

This preacher has been "pounded" with three loads of hay, a sack of flour, sugar, coffee, rice, meat, soda and other good things too numerous to mention. Not only Methodists, but Baptists and others have kindly remembered us in the way of good things. Bro. Billie Williams need not think he is the only preacher who is so kindly remembered by the good people. May God bless all who love the gospel of Christ, and are willing to pay for it!

This preacher has been sick—first with boils, then carbuncles, then fever.

I am indebted to Bro. Holloman, my beloved presiding elder; Bro. Harry Brown, and my son, H. P. Lewis, Jr., for valuable help in protracted meetings; also to Bro. W. W. Murry, local preacher. May God bless all of them!

Our meetings were peculiarly interesting. We think much good was done. Five were received on profession of faith here in Fannin.

We are happy in our work. Have our two youngest boys, James and Osmond, in Millsaps College, where they have been for two years.

I am completing my forty-second year in the ministry, having been received on trial in November, 1857. When I entered the ministry I was a single man; now we have three sons in the Methodist ministry.

Financially, my work is not doing as well as it might. Thirty years ago Fannin circuit was one of the best in the Brandon district; now it is among the poorest in the Conference. Something is wrong somewhere. Just what I hardly know. Year before last only $194.50 was paid the preacher; last year $195 was paid; this year $157 has been paid to date (Oct. 10).

Crops throughout North Rankin are almost failures. There is plenty of hay, but little corn and cotton. We need more religion, more industry, more knowledge about farm life and other things. Pray for us.

H. P. LEWIS.

The boarding department of Wesleyan Female College, Macon, Ga., is said to be fuller than it has ever been in the history of the institution.

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BY BELLE KEARNEY.
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This is a book which photographs the new South in contrast with the old. It deals especially with the evolution of Southern women—their surprising energy in leaping from the lap of the old, feudal, luxurious life to meet the stern realities of to-day. The author herself belongs by birthright to the old regime, while in full sympathy with the new condition. She writes from the inside, and pictures in her vivid and throbbing pages the situation down in Dixie as it relates to the people, education, the woman question, temperance, the economist, etc. All those who would have an inside knowledge of Dixie's Land as it is to-day should read it.
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To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to October, 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, post, is $1.25. Our price, on conditions named above, is 63 cents, postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Nov. 15th. Don't delay.
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Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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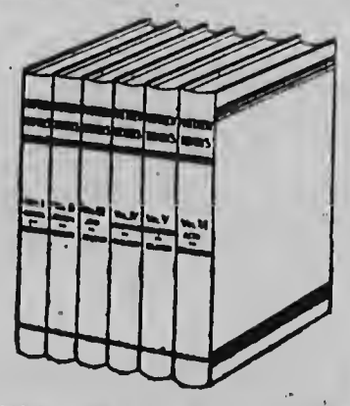

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Home Circle.

PUT-OFF TOWN.

Did you ever go to Put-Off Town,
Where the houses are old and tumbledown,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late;
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;
An Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate—

To play all day in Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

—Northwestern Advocate.

SIMPLER LIVING.

Moralists and philosophers are constantly telling the world that the best elements of human happiness are the simplest and most frugal. There is a constant cry for simplicity of living, but some of those who make this cry are unable to adapt their own lives to their own beliefs. We believe in the beauty and good sense of simple living just as we believe in the highest and best principles of religion, but the weakness of our human nature is so great that we do not live according to that which we know to be wisest and best. It is not strange that there should be a cry for simplicity in an age when it is manifest that a great deal of the unrest and the unhappiness of domestic life are due to too elaborate and expensive living.

Too many people have not the moral conrage to set up a standard of their own based upon their own incomes and their own positions in life. Mrs. A. has not the moral courage to put a straw matting on her floor when she knows that Mrs. B. has a Wilton velvet on her floor. Mrs. D. has not the moral courage to serve simple refreshments at her entertainments when she knows that Mrs. C. serves ices and all sorts of expensive and unnecessary luxuries at her "at homes." The Smiths, with an income of $2,000 a year and one servant, make a strenuous effort to ape the style of living of the Whites, who have $8,000 a year and three servants. The wife of the clerk tries to imitate the wife of her husband's employer. It is an age of vulgar and unwise imitation. The writer overheard a significant bit of conversation between two women on the street car not long ago. One said to the other:

"I am going to get some lace curtains for my parlor to-day. Have you noticed the Barton's new lace draperies? Well, I told my husband that if the Bartons could have lace curtains in their parlor, there was no reason why we shouldn't have them, for my husband has as good pay as Tom Barton."

"You are just right," said the other woman. "I told my husband to-day that if Tom Barton's wife could wear a silk lined dress, I couldn't see why I should not have my next dress lined with silk, and I'm going to have it so, you see, if I do not."

And it was but yesterday that we heard a woman say: "If I could entertain as my friends entertain, I would love to do so; but I can not do it, and so I simply do not try to entertain at all."

Now, what connection is there between the spirit of true hospitality and elaborate entertaining? The fact is, that the over-elaborate method of entertaining in vogue at present is killing that beautiful spirit of true hospitality that prevailed at one time. Elaborate living, elaborate dressing, elaborate entertaining are destroying the happiness of many American homes. There are homes in which the whole end and aim of life would seem to be the accumulation of fine furniture and bric-a-brac, the care of which imposes a great burden on the mistress of the home, and the expense of which makes a mighty inroad in the family income. There are other homes in which the elaborateness of the table is the family weakness. The money expended for unnecessary and positively injurious food in such homes would give a college education to the children, who are not thus educated because their parents "can not afford" to send them to college. All forms of elaborate living impose an unnecessary burden on both fathers and mothers, and destroy the peace and harmony of true home life. Many homes have been wrecked by a constant striving for the unattainable in the style of living. We saw one day a red flag floating from the piazza of a home that had been thus wrecked. A young couple had started out in life under an utterly false standard. It was a standard based not on their own incomes, but on the incomes of others. They adopted a style of living that involved them in debt, and they had neither the courage nor the sense to retrench when they saw the inevitable result of their folly if it was continued.

The remedy for all this wrong living lies largely with the women of the home. There will not be simplicity in home life until the wives and mothers declare that such simplicity shall reign in their homes. Women, far more than men, set the pace for the social world. Women, far more than men, fix the standard of home life. It is true that

"The hand that rocks the cradle
Is the hand that rules the world."

It is true that if there is ever a revolution in the world of dress and fashion, a revolution in the laws governing the home life of the day, that revolution must be wrought by the women of the world.—Zion's Herald.

WHAT LADY SOMERSET LEARNED FROM A CRIPPLE.

Lady Henry Somerset is always a prominent figure at the meetings of the International Council of Women, especially when they are held in London. On such occasions her place, the Priory, is thrown open to the American delegates and their friends. It was at a tea in the Priory during the latest London meeting of the council that Lady Henry told how she came to devote a large part of her life to slum work among the children. Lady Henry, by the way, is almost as well known in this line of effort as she is in women's clubs and British temperance work.

"It was this way," she said: "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting day while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told, yet to my surprise the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

"'How could you possibly stand it?'

"'That's nothin',' he answered; 'why, I just made believe that a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin' because I was afraid I'd forget about it's being a bee if I didn't.'"—Selected.

SUCCESSFUL MEN.

It reads like a romance out of the Arabian Nights when the facts in the life of Collis P. Huntington, the railroad maguate, who died recently, are rehearsed. That the son of a traveling tinker, a "ne'er-do-well" who could not support his family, which consequently broke up and scattered; that a boy whose education was over before he was fourteen, and who started out penniless from a Connecticut village, to plunge into the unknown West and the regions of the Pacific coast, should, in comparatively brief time, become a capitalist of national power and repute, and die a multi-millionaire, is amazing. It is reported, too, that he is likely to be succeeded in the presidency of the Southern Pacific road by John C. Stubbs, who commenced life in Ashland, Ohio, as a clerk on a dollar a day, and is now drawing a salary from the Southern Pacific of $25,000 yearly. While living in Cleveland, we frequently heard the story from the lips of one of the great "iron kings" there, who controlled one of the largest mills, of how he commenced life as a young man in that city, carrying a hod for a pittance a day. And he was the man who made John Rockefeller—then a clerk on moderate salary—his first loan of $500, to start on his earliest venture. We once told a missionary from India, visiting us, the plain tale of a Cleveland man who, from a peddler with a handbasket on the street, became, by the manufacture of chewing gum, a millionaire many times over, and owner of great stock-farms, famous paintings, and a seat in Congress. (The missionary had never heard of chewing gum, and could not imagine its use. His surprise knew no bounds when the matter was explained to him. He was somewhat grieved, too, to think of what all that money might accomplish converting the heathen. But what would our civilization be without gum, and what an interesting and æsthetic quality would be lacking in our damsels if they were not everywhere working their maxillaries in public places for the benefit of the people!)—Western Christian Advocate.

TOOK HER RELIGION ALONG.

A beautiful instance of Christian integrity is given of a distinguished Christian lady who was spending a few weeks in a hotel at Long Branch.

An attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally, an honorable Senator tried to persuade her to attend, saying: "Miss B., this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the lady, "I can not do it; I am a Christian; I never do anything in my Summer vacation, or wherever I go, which will injure the influence I have over the girls of my Sunday-school class."

The Senator bowed, and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."—All Aboard.

TRIALS OF THE MINISTER'S WIFE.

"The average parish feels a sense of ownership in its minister's wife, her children and her home, and because this interest often uses the eyes of affection, she tries to blind herself to the fact that she has no privacy, no liberty to choose her own friends, no leisure for her own refreshing," writes "A Minister's Wife" of "The Church Engaged My Husband, Not Me," in the September Ladies' Home Journal. "The lack of privacy, and the sacrifice of dignity that must accompany it, are as nothing, however, to the deprivation that most of us feel when we are denied the right to choose our own friends. It is only common sense to suppose that some people in the parish are going to be more congenial companions than others for the minister's wife, who was probably a very human girl once. A minister's wife rarely dares to make close friends among her husband's people, because those whom she has not chosen become offended and critical. She usually succeeds in living on terms of colorless friendliness with all, and perhaps has a somewhat lonely life in consequence. There are intimacies which she does not care for, because she is a woman of sense; there are others which she may not have, because she is a woman of discretion; her friendships are not to be achieved; they are to be thrust upon her, or denied. Greater than any difficulty of this sort is a more practical one regarding hospitality. When a visiting clergyman comes to the church, when missionaries, and secretaries, and evangelists, and lecturers appear, the parish is usually willing to have the minister's wife reap all the blessing from the entertainment of 'angels, unawares.'"

JUDGE WHITE ON SALOONS.

All of the cases, with one exception, that came up in Criminal Court yesterday were attributed directly or indirectly to strong drink. This put Judge J. W. F. White, who was on the bench, on the warpath, and he made the day's session the most lively one for some time. Toward the close of court, and after his honor had lectured until he was tired, he almost feebly said: "Oh, this drink, this drink! Four-fifths of the crime and four-fifths of the wretchedness on this work can be attributed to it. Here's a man who goes and spends his money with a heartless saloon-keeper. Look at him. It's no wonder that I am down on this liquor business."

And any decent man is down upon it.—Pittsburg Commercial Gazette.

An untold amount of real humiliation and suffering is inflicted upon men and women striving to serve God in the church, by a lack of appreciation of their point of view. Put yourself in their places. Would not you resent being an object of disapproval, or when the case is bettered, an object of charity? Would you enjoy feeling that your hat, your coat, your dress and your children's clothes were matters of comment, and that the parish felt that the money paid your husband must be spent to please it and not yourself?—"A Minister's Wife," in the Ladies' Home Journal.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

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and going on a
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Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	10:30 a. m.
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m.

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.
Direct and favorite route to North Louisiana and Arkansas. Only line through the Old Mississippi Sugar Country and the far-famed Yazoo Delta.
Ticket Office, Corner St. Charles and Common Sts.
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Families supplied with fuel for heating or cooking. Will put inside your premises a cord load of split ash and oak for $2.25; a load of cane blocks for $1.50. Coal, coke and 4-foot firewood at same prices as wholesale dealers. Your patronage is solicited.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

THURMOND—Resolutions of respect by the Bay Methodist Sunday-school:

Sister MARGARET MILLER THURMOND, whose sudden and unexpected death occurred at 2 o'clock P. M., Sept. 1, 1900, in the city of Baltimore, Md., was born April 9, 1836. She was a daughter of Rev. C. P. and Sallie Etter, who were both East Tennesseans. When Margaret was about four months old the family located in Ripley, Miss., so, from Aug. 10, 1836, to the day of her death, she was a citizen of Ripley. She was converted to Christianity when quite young, and at once joined the M. E. Church in Ripley, Miss., at that time under the pastorate of Rev. Bennett Ross, since which time, down to the hour of her death, she has been a devoted and influential member, and has become well known and highly esteemed all over North Mississippi.

She was happily married in 1854 to Mr. R. J. Thurmond; born unto them eight children, four of whom and her husband survive her. She was buried at Elkin, N. C.

She loved the Sunday-school, and proved it "faith by her works;" always in her place when not when kept away by a good excuse; and of the time teacher of a class of young ladies. At the prayer-meeting Sister Thurmond magnified her office as a true Christian mother by her words of prayer and praise to our Heavenly Father. In fact, in every department of Christian work and enterprise she exemplified the noble, womanly Christian character. She was often chosen by her sisters as their delegate to the meetings of the Woman's Missionary Society, and was secretary of that organization a number of years. The places made vacant by the sudden death of Sister Margaret Thurmond will, indeed, be hard to fill in the various departments of Christian work, and equally so in social circles.

We recommend the adoption of the following resolution:

Resolved, That in the death of Sister Margaret Thurmond our Sunday-school has lost one of its best teachers and most influential members, that the school has ever been blessed with. Respectfully,

MRS. K. A. JONAS,
JNO. Y. MURRAY, M. D.,
J. B. TURNER,
Committee.

Ripley, Miss., Sept. 9, 1900.

DORSEY—IRA BOWMAN DORSEY was born March 21, 1831, on the old family plantation, Point Dare, Terrebone parish, La., and died at his home in Morganza parish, June 3 1900. He was a son of Dr. Holmes Dorsey, died in the Confederate service when the boy was a year old, and he, an only son, was reared with many prayers by his mother. The friends of the family remember him as a bright, manly little fellow, early exhibiting that devotion and faithfulness to his mother that was a marked trait in his character as a mature man with a family of his own. He was educated in Kentucky, and at Prof. Magruder's academy in Baton Rouge. While at school in Kentucky he met a lovely young girl, Janie Alexander, whom, six years later, he brought home as his bride. Fifteen years of wedded happiness was theirs. Three children blessed their union. He joined the Methodist Church at a camp meeting at Midway when quite a boy. Most of the time since he has been one of the most efficient stewards at Oak Ridge. His opinion of his worth as a Christian was humble, but he loved the church, and was a friend of his pastor. He was a brave, cheerful spirit, witty and mirthful, and there was nothing too hard for him to undertake for his friends. His constitution was broken down by hard labor, and when he was attacked with appendicitis, the surgeon ordered not operate. He was calm and rational to the last. Peaceful and without fear, trusting in the God of his fathers, he gave directions for the welfare of his family, and quietly fell asleep in Jesus. The happy home is lonely and desolate for mother, wife, and children, for he was their idol.

F. R. A.

ASHLEY—CASSIE LUOLA ASHLEY was born March 11 1894, and died July 25 1900.

Cassie was a good child. She was taken sick about a week before her death, and told her mother that she would die; that they need not do anything for her, for she could not get well. She also asked that her two sisters be sent for, who were then away from home. She talked of dying and of heaven all the time, and told them not to weep, but to be good, and meet her in heaven.

Cassie joined the church about one year ago, and was a faithful and consistent member of the Sunday-school; always knew her lesson well, and loved her pastor. She was a bright child—too bright and pure for this world. Among her last words was the following beautiful prayer:

"Tired I am, I'll go to rest;
Safe fold me in my little nest.
Heavenly Father, may thine eye
Above my bed watch very nigh.
Forgive the wrong I may have done,
For Jesus' sake, thine own dear Son.

"Oh, may his blood, once shed for me,
From all that's sinful make me free.
Bless parents, brothers, sisters dear;
Bless all I love, both far and near;
Bless all the children, great and small;
I pray thee, Father, for us all. Amen."

She then sung a part of the hymn, "Lily of the valley, he is mine," after which she kissed her loved ones good-bye, and told them to meet her in heaven. C. C. GRIFFIN.

FREGOE—At a meeting of the Argonian Literary Society, held Friday evening, Sept. 14, 1900, the following resolutions were unanimously adopted:

Whereas, Since our last meeting as a society the spirit of Miss ETHEL FREGOE, one of our best-loved members and an officer of the society, has taken its everlasting flight, we, her sorrowing classmates and friends, do hereby

Resolve, That in the death of Ethel Fregoe the society has lost one of its most active and efficient members, the school a much-loved member, her family one of its brightest jewels, and the church and Sunday-school an earnest supporter.

Resolved, That while we deplore her loss, we bow to the chastening hand of God, knowing that he is too wise to err, too good to afflict needlessly.

Resolved, That we deeply sympathize with the afflicted mother and family of our deceased friend, but can only point them to One who "doeth all things well."

Resolved, That a copy of these resolutions be published in the Grenada Sentinel, the West Point ——, and the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy of the same be entered on the Minutes of the Argonian Society.

LILA ROANE,
SARAH GWIN,
REISIE GILLESPIE,
Committee.

ALLEN—In memory of my angel baby, born Nov. 28, 1899; died Dec. 1, 1899, near Baton Rouge, La.; infant son of Mattie and Dan A. Allen; our first-born, precious gift of God.

Baby darling, how we loved thee! How we miss the sound of that sweet young voice, so strangely sweet to parents' ears, that now is hushed in death's silent slumber! How joyfully we received thee! How soon wast thou recalled! Thy dear little mission here was soon ended, and thou hast left an aching void in our lonely hearts that can not be filled. Locked in our hearts, with touching memories of the frail blossom whose fragrance has so soon departed from our earthly dwelling, is the tender thought of our little one. "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." May we not mourn for the little lambs who are early taken to the Good Shepherd's bosom, but bow in humble submission to the Father's will?

MAMA.

Liverpool, La.

JONES—Col. THOS. B. JONES was born in Rockingham county, N. C., May 23, 1828, and died at his home near Hernando, Miss., Sept. 4, 1900, having moved to DeSoto county, Miss., when ten years of age, where he lived continually until his death. On Aug. 18, 1852, he was married to Miss Hannah Scott Reid, who, with a family of five grown children, survive him. He was an officer in and, perhaps, the oldest member of the Methodist Church at Hernando. His was a strong Christian character. His example and influence were for good, and his life exemplified the religion he professed. He was highly esteemed and respected by a very large circle of friends, who mourn with his family in their great sorrow. We feel that our loss is his gain, and we bow our head in submission, and are grateful that he was spared to so ripe an age. His life was a success in the true sense of the word, and its force will be felt as a power for good for years to come. A FRIEND.

Hernando, Miss.

BOYKIN—R. B. BOYKIN was born in Smith county, Miss., June 8, 1834, and died in Smith county, Miss., Sept. 25, 1900, aged sixty six years three months and seventeen days. He married Miss Mary E. Dewlok, Feb. 24, 1876. He was converted and joined the M. E. Church, South, in Boykin Church, Smith county, Miss., August, 1872. He lived a consistent and religious life up to his death; was stricken with congestion, terminating to the brain; soon became unconscious, from which he never rallied. Although he did not leave words of triumph, his life was a living epistle, known of all with whom he was associated. "Rest from thy labor, dear brother; thy works do follow thee." His mortal remains rests in the Boykin Church Cemetery, only a few feet from where he was converted and joined the church. May God sustain the bereft family. R. A. SIBLEY, Sr.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

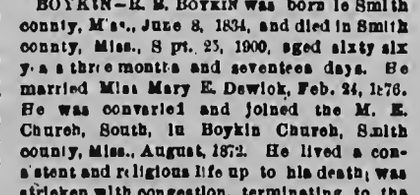
Hall's Family Pills are the best.

Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them.—Anon.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Let friendship creep gently to a height. If it rush to it, it may soon run itself out of breath.—Fuller.



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are local in nature. They yield readily to Common Sense Treatment.

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is a specific for Pimples, Freckles, Tetter, Eczema and all skin disorders. 50 cts. a box.

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clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.

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WINE OF CARDUI

WOMEN WHO WORK.

ST. LOUIS, MO., Aug. 12.

Though only 19 years old, I suffered from pains and female troubles two years. Last spring I got so bad I had to quit work. I had to support myself, and could not afford a high-priced doctor. I got one bottle of Wine of Cardui and that made me feel better. Have now used several bottles and am well. My mother used the Wine for Change of Life and was greatly relieved.

MISS MARGARET WALSH.

McELREE'S Wine of Cardui

Many girls and women find it necessary to earn their own living in various kinds of employment. Their work is often so hard and confining that the health breaks down. Their delicate constitutions are unfitted for tiresome tasks. Weakness nearly always makes its appearance in the peculiarly delicate womanly organs. Constant standing on the feet, and coming and going at the beck of a superintendent or foreman, induces falling of the womb, leucorrhœa, headache and backache. The pay of women workers is often so notoriously small that when sickness comes they have no money to engage skillful physicians. To them Wine of Cardui is truly a blessing. It cures them of their ills at a small cost, and they can act as their own physicians. No doctor can do as much for "female troubles" as Wine of Cardui.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for $1.00.

WINE OF CARDUI

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A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to October, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

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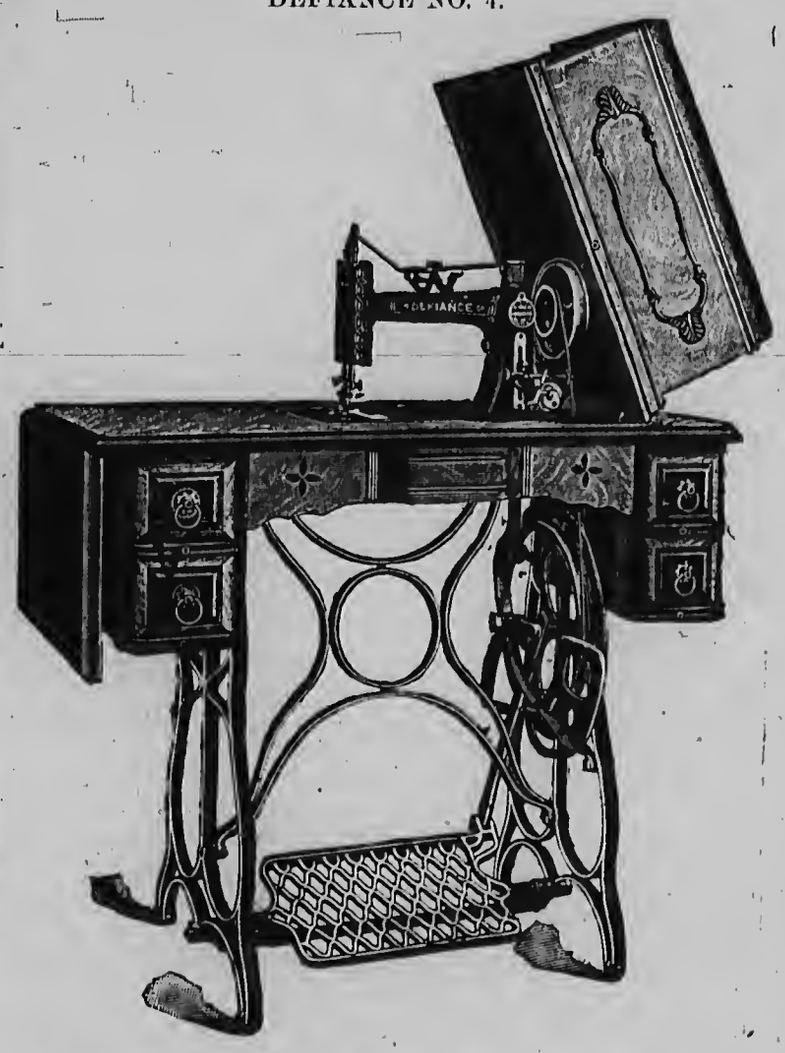

The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
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P. S.—The machine will be shipped direct from the factory in the North.

THROW AWAY YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

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will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee, or money refunded.

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STOP POUNDING YOUR DOUGH.

Every housewife should secure one of De MUTH'S DOUGH KNEADERS. Makes finest biscuits, whitest and lightest bread. Write for our booklet, "Beaten Biscuit," giving full particulars—FREE.

No work. No worry. No trouble. No pounding.

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We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS treatment FREE

DR. H. H. GREEN'S SONS, Box K. ATLANTA, GA.

NEWS OF THE WEEK.

Seven arrests were made for violating the Sunday law.

Alexander Harris, local agent of the Cromwell Line of steamships, is dead.

Transatlantic liners encountered unusually heavy seas en route to New York.

Consul Saegaardt says Denmark will not consent for years to come to the sale of the Danish West India Islands.

W. J. Bryan attended the Westcott Congregational Church at Akron on Sunday. He will continue his Ohio tour.

The Boers are active in the Kroonstadt district. Gen. De Wet will make prisoners of burghers who refuse to fight.

New Orleans was placed twelfth on a roll of American cities arranged by the Census Bureau according to population.

Senor Correa, the Nicaragnan minister at Washington, has also been accredited by his government as minister to Mexico.

An interesting court record has been discovered in which the city is out for nearly $2300 on claims abandoned years ago.

Gov. Roosevelt spent Sunday at Spring Station, Ky. He gave out an open letter on the subject of the Ice Trust in New York.

The grand jury at Hot Springs, Ark., has returned over 100 indictments against slot machine owners and gambling houses.

Shipments of mining machinery to South Africa from Chicago, which were stopped owing to the Boer war, have been resumed.

The bartenders at Murphysboro, Ill., have gone on a strike. They demand extra pay for overtime and for working on picnic days.

It speaks well for Ohio justice that twelve men have been arrested in Akron, Ohio, for their part in the negro riot there.

The widowed Queen Margherita of Italy has completed the distribution of her personal effects, and has finally retired from public view.

The Russian suggestion that the International Court of Arbitration of The Hague be given jurisdiction over divergencies of views arising on the question of Chinese indemnities has received the adherence of the American, the French and the Russian Governments. The text of the note has not been made public.

Li Hung Chang has made formal calls at the British and American legations and thanked the Americans for their good treatment of the Chinese.

The joint expedition of 4000 allies, which is to rout the Boxers out of the City of Pao Ting Fu, left Peking Oct. 14, and has reached Lukao Chao.

The postmaster at Galveston has informed the Postmaster General that many of the postal clerks there are in need as the result of the September storm.

The reopening services of Spurgeon's Tabernacle in London are to be brought to a close on October 18 with a united communion service, "for believers of all denominations."

At Madison, Wis., Senator Hanna made a speech, in which he said there are no monopolies in this country except those which are protected by a patent issued by the government.

The President will recommend to Congress the payment of an indemnity to the families of the four Italians who were the victims of a mob at Tallulah, La., about two years ago.

The funeral of Walter Chew Flower, former Mayor of New Orleans, was held from his residence at Felicity and Coliseum streets, on Oct. 13. The interment took place in Metairie Cemetery.

Gen. Roberts has given the Colonial Volunteers, who have been on duty north of the Orange river, permission to return home, but says their leaving now will have the "worst possible effect."

King Leopold of Belgium has arrived in Paris to visit the Exposition, but he will remain incognito during his ten days' stay, except on one day, when he will officially visit President Loubet.

An elaborate plan of the British to surround and capture the Boer Generals, who were to hold a conference with Gen. De Wet at Heilbron, failed because one of the British columns took the wrong road.

The United States have renewed their demand upon the government of Morocco for $5000 as indemnity to the family of Marcus Azzagni, a naturalized American citizen, who was murdered by a mob last June.

The striking miners, in convention at Scranton, Pa., decided to accept the operators' offer of 10 per cent advance, provided, first, that same shall remain in effect until April 1, 1901, and second, that the sliding scale in the Lehigh and Schuylkill regions be discontinued. They agree to leave the matter to arbitration if the operators do not accept these conditions.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Eld. M. E. Church, South, No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO, 206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL, Clerk Superior Court, Randolph Co., Ga.

GALVESTON STILL IN SORE STRAITS.

Although a vast deal has been done at Galveston in relieving distress, in restoring order, and in the work of rehabilitation, the situation is still far from being bright. A large proportion of the survivors are in sore straits as regards clothing and shelter, and will have to be helped for several weeks longer. The stoppage of relief work at this juncture would be most unfortunate, for it would inflict untold hardship on thousands of excellent and deserving people. While the public has nobly responded to Galveston's piteous call for help, Miss Clara Barton states that the total amount received thus far is less than a million dollars. "Ten thousand people," she further says, "are without house or home, and Winter is less than two months away." Although the number of people affected by the Johnstown disaster was ten or twelve times less than the number left destitute by the Galveston storm, the relief contributions in the former instance amounted to fully three times as much as the total sum contributed to date for the storm sufferers. Greatly exaggerated reports have gone out as to the amount of the general relief fund.

As if the cup of woe of the unfortunate citizens of Galveston were not already full enough, real estate owners and agents are adding to their misery by taking advantage of their misfortune. The heartless greed that is being manifested by some of these sharks indicates that they deserve the name of conscienceless robbers rather than of men. Their conduct is deserving of the severest reprobation.

Says a dispatch to the Times-Democrat from Galveston, dated Oct. 12: "As Winter approaches, another hardship is inflicted upon the storm-stricken citizens of Galveston. There is a great demand for houses, especially small cottages, and the owners and agents are taking advantage of the unfortunate condition of the stricken city. Poor people, who can not afford to pay the advanced rates, are ejected, and those who can afford to pay them are being forced to the limit. Cottages that have rented for years at $15 and $16 a month can not be had now for less than $25. Many cottages that withstood the storm and formerly rented for $20 can not be had now for less than $30. Complaints are being filed daily, and the citizens have appealed to the authorities for relief. Landlords claim that the demand for houses is great, and that they have a right to get all they can for their property.

"Some real estate speculators are trying to force poor people to part with lots, from which their homes were swept and destroyed by the storm, at sacrifice prices. The effort to gobble up these lots for a song has proved successful in some instances, and the property placed on the market brought from seven to ten times the price paid for it."

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles

MARRIAGES

MILLER—ALEXANDER.—At the residence of the bride's father, Warren county, Miss., Sept. 30, 1900, by Rev. H. L. Norton, Mr. J. W. Miller and Miss Lilly Alexander.

DUPREE—GRAVES.—At Blackburn, Miss., Thursday, Oct. 11, 1900, by Rev. B. F. Lewis, Mr. Thos. P. Dupree and Miss Janie Graves, both of Ellisville, Miss.

STEWART—CUSHMAN.—At the residence of the bride's father, 5.3 Third street, New Orleans, La., Tuesday, Oct. 9, at 7:30 P. M., by Rev. R. H. Wynn, Mr. Archie C. Stewart, of St. Landry parish, La., to Miss Lottie Cushman.

MARTIN—PAYNE.—At the residence of the bride's father, Jackson, Miss., Aug. 26, 1900, by Rev. C. F. Emery, Mr. T. M. Martin and Miss Maude Payne.

VANCE—CARMICHAEL.—At the parsonage of Capitol Street Church, Oct. 1, 1900, by Rev. C. F. Emery, Mr. C. Vance and Miss Lily Carmichael, both of Utica, Miss.

INDIAN MISSION.

MR. EDITOR: Allow me to report amounts received during the year for Indian Mission:

Rev. I. L. Peeblee	$ 5 00
Mrs. R. A. Harris	1 00
Mrs. Frances Winters	1 00
Miss Annah Jones	1 00
A Friend	1 00
A Friend in Virginia	2 50
Mrs. N. B. Coleman	1 00
Rev. W. J. Dawson	1 00
Rev. J. P. Drake	50
Mr. I. E. Breland	1 00
Mrs. E. J. Robinson	5 00
Dr. C. R. Rencher, Enterprise, Miss.	5 00

Many thanks for amounts given. May God bless the givers! We need money so much. Please send something.

A. D. MILLER.

Lorman, Miss., Oct. 9, 1900.

Li Hung Chang will ask that the negotiations between the Chinese Peace Commissioners and the representatives of the powers commence in a few days.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit, at Burneville	Oct. 6, 7
Iuka station	8
Ripley and New Albany, at Ripley	13, 14
Jonesboro circuit, at State Line	17
Ripley circuit, at Wier's Chapel	20, 21
New Albany circuit, at Union Hill	27, 28
Blue Springs, at Blue Springs	30
Kossuth, at Bethel	Nov. 3, 4
Corinth circuit, at Marvin	6
Guu Town and Baldwyn, at Saltillo	10, 11
Mantachie, at Shiloh	14
Belmont, at Patterson's Chapel	17, 18
Burnt Mills, at Mt. Pleasant	20
Jacinto, at Hebron	22
Booneville circuit, at ——	24, 25
Marietta circuit, at Marietta	Dec. 1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shelby	Oct. 6, 7
Rulevillle	13, 14
Clarksdale	21, 22
Belen	27, 28
Lula	Nov. 3, 4
Onbbs	10, 11
Tunica	12
Hillhouse	17 18
Frier's Point	18, 19
Gunnison	24, 25
Rosedale	25, 26
Bolivar	Dec. 1, 2
Greenville	3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla, at Brooks	Oct. 5
Cold Water	6, 7
Batesville	13 14
Courtland, at Pepes	20, 21
Burges, at Love Joy	26
Eureka, at Mt Olivet	27, 28
Hernando	Nov. 3, 4
Longtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cookrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

DURANT DIST.—FOURTH ROUND.

Ebenezer, at Liberty Chapel	Oct. 6, 7
Lexington, at Tchula	13, 14
Belzona, at Belzona	20 21
Kosciusko station	7 P. M. 24
Kosciusko circuit, at Smyrna	27, 28
Ethel, at Tabernacle	Nov. 1
Ackermun, at Salom	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Louisville	24, 25
Rural Hill	27
Pickens	Dec. 1, 2
Durant	7 P. M. 2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Eizy circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov. 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G. PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Montpelier circuit, at Palestine	Oct. 6, 7
Prairie circuit, at Prairie	9
Shannon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hopewell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at Carolina	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at Greenbriar	10, 11
Quincy circuit, at Soule's Chapel	17, 18
Aberdeen station	25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Winona circuit, at New Hope	Oct. 6, 7
Webb circuit, at Webb	13, 14
Black Hawk circuit, at Acona	20, 21
West circuit, at Bowling Green	27, 28
Itta Bena and Sidon, at Itta Bena	Nov. 3, 4
McNutt, at McNutt	10, 11
Carrollton, at Eden	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia circuit, at Byhalia	Oct. 6, 7
Red Banks circuit, at Red Banks	13, 14
Mt Pleasant circuit, at New Salem	20, 21
Pontotoc circuit, at Pontotoc	27, 28
Potts Camp circuit, at Potts Camp	Nov. 3, 4
Olive Branch circuit, at Olive Branch	10, 11
Shawnee circuit, at Liberty	17, 18
Ashland circuit, at Ashland	20
Randolph mission, at Randolph	24 25
Abbeville circuit, at Abbeville	Dec. 1, 2
Holly Springs station	3

J. W. HONNOLL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Piney Grove	Oct. 6, 7
Crawford, at Trinity	13, 14
Brooksville, at New Bethel	20, 21
Tibbee, at Maybew	27, 28
Columbus station	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17, 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Mt. Carmel	Oct. 6, 7
Percy's Creek	10, 11
Woodville	13, 14
Meadville	20, 21
Cane Ridge	27, 28
Barlow	Nov. 3, 4
Wesley Chapel	10, 11
Jefferson Street	11, 12
Homochitto Chapel	17, 18
Washington	24, 25
Liberty	Dec. 1, 2
McNair	8, 9

W. L. C. HUNNICUTT, P. E.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, CHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

THE brands of White Lead named in margin are genuine. They are and have been the standard for years. They are manufactured by the "old Dutch process," and by a company which is responsible. Unlike the so-called White Leads (mixtures of Zinc, Barytes, etc.), these brands correctly represent the contents of the packages.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. If it Cures; Not One Cent if It Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU, SAVANNAH, GA.

VICKSBURG DIST.—FOURTH ROUND.

Flora, at Flora	Oct. 6, 7
Vicksburg—Crawford Street	14
South Vicksburg	14
Mayersville, at Beulah	20, 21
Bolton, at Bolton	27, 28
Rocky Springs at Shiloh	Nov. 3, 4
Port Gibson	4, 5
South Warren, at Wesley Chapel	10, 11
Edwards, at Edwards	11, 12
Warren, at Wesley Chapel	17, 18
Utica at Utica ... Wed night	21
Hermanville at Hermanville	24, 25
Rolling Fork, at Rolling Fork	Dec. 1, 2
Anguilla, at Anguilla	2, 3
Saturlia, at Mt. Olivet	8, 9

E. H. MOUNGER, P. E.

FOREST DIST.—FOURTH ROUND.

Missionary Institute at Pelahatchie, Tues. and Wed	Oct. 16 17
Hillsboro, at Hillsboro, ...Thurs	18
Carthage, at Carthage, Sat and Sun	20 21
Walnut Grove, at Scotland, Tues	23
Neshoba, at Pine Grove, Thurs	25
Indian Mission, at Tall Chulok, Sat and Sun	27, 28
Decatur, at Union, Tues	30
Y and Heidelberg, at Vossburg Sat and Sun	Nov. 3, 4
Rose Hill, at Paulding, Sat and Sun	10, 11
Montrose, at Montrose, Tues	13
Raleigh, at Taylorsville, Sat and Sun	17, 18
Trenton, at Trenton, Tues	20
Shiloh, at Shiloh, Thurs	22
N. and Hickory, at Newton, Sun and Mon	25, 26
Chunky, at Chunky, Tues	27
Lake, at Lawrence, Wed	28
Morton, at Pelahatchie, Sun and Mon	Dec. 2, 3
Forest, at Forest, Sun and Mon	9 10

T. L. MELLEN, P. E.

SEASHORE DIST.—FOURTH ROUND.

Coalville, at Palmer Camp Ground	Oct 6, 7
Americus, at Salem Camp Ground	13, 14
Williamsburg, at Williamsburg	20
East Covington at Eminence	21
Vancleave, at New Prospect	27, 28
Nicholson, at Lacy	Nov. 2
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	11, 12
Ocean Springs and Scranton, at Ocean Springs	17, 18
Brooklyn, at Wiggins	24
Bay St Louis	25, 26
Moss Point	Dec. 1
Escatawpa, at Zion	7
Columbia, at Columbia	7
Purvis, at Purvis	8, 9
Hattiesburg	10

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Sartins	Oct. 13 14
Bayou Pierre, at Pleasant Valley	20, 21
Magnolia and Osyka, at Magnolia	27, 28
Providence, at Georgetown	Nov. 3, 4
Adams, at Adams	10, 11
McComb City	11, 12
Fernwood, at Fernwood	11 a. m. 13
Gallman, at Gallman	17, 18
Beauregard, at North Wesson	11 a. m. 19
Wesson	7:30 p. m. 19
Mt. Carmel, at Mt. Zion	24, 25
Westville, at Magee	25, 26
Crystal Springs	7:30 p. m. 26
Tylertown, at China Grove	Dec. 1, 2
Pearl, at Tilton	10 a. m. 5
Lincoln, at Brookhaven	10 a. m. 7
Hazlehurst	7 30 p. m. 7
Caseyville, at Caseyville	8, 9
Summit, at Bogue Chitto	11 a. m. 10
Brookhaven	7:30 p. m. 11

H. WALTER FEATHERSTUN, P. E.

Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Winchester, at Winchester	Oct. 6, 7
Louisville, at Breland's Chapel	13, 14
Waynesboro, at Waynesboro	Wed. 17
DeKalb, at New Hope	20, 21
North Kemper, at Mellen	Mon. 23
Enterprise, at Enterprise	27, 28
Pachuta, at DeSoto	Nov. 3, 4
Binnsville, at Scooba	10, 11
Vimville, at Marion	17, 18
Marthersville, at Winifred	24, 25
Shubuta, at Shubuta	Mon. 26
Middleton, at Manassa	Dec. 1, 2
Daleville, at ——	8, 9

G. A. GUICE, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocaboutas	Oct 6, 7
Sharon, at Sharon	13, 14
Canton	14, 15
First Church and Capitol Street	20, 21
Terry, at Byram	27, 28
Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughan's, at New Hope	10, 11
Benton, at Midway	11, 12
Tranquil	17, 18
Yazoo City	18, 19
Camden	24, 25
Faunin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues. 4
Steen's Creek	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

For Sick Headache

Take Horsford's Acid Phosphate.

Dr. H. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

When answering advertisements please mention the ADVOCATE.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Morgan and Berwick, at B	Oct.
Patterson	
Franklin	
Jeanerette	
New Iberia	
Washington and Chicot, at C	Nov.
Opelousas	
Lafayette	
Abbeville	
Indian Bayou	
Plaquemine Brulee, at Rayne	
Prudhomme, at P	
Lake Arthur	
Grand Chenieres	
West Lake	
Lake Charles	Dec.
Gueydan	
Crowley	

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Slaughter	Oct.
Zachary	
Baton Rouge First Church	
Baton Rouge circuit, at Antioch	
Port Vincent, at Bayou Barbary	
Live Oak, at Friendship	Nov.
Pine Grove	
Pinckneyville, at Hammond	
Amite City	
Kentwood and Tangipahoa	
Franklinton	
St. Helena, at Greensburg	
East Feliciana, at Independence	
Wilson, at Gayden	
Clinton	Dec.
Baker, at Blackwater	
St. Francisville, at Star Hill	
Jackson	

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	Oct.
Louisiana Avenue	
Dryades street	
Covington	
Slidell	Nov.
Parker Memorial	
Plaquemine	
Rayne Memorial	
White Castle	Dec.
Carondelet Street	11 a m.
Bergandy Street	7:30 p m.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Olla and Pollock, at Summerville	Oct. 5, 6
Jena, at French Fork	13, 14
Glenmora, at Camp Ground	20, 21
Boyce, at Boyce	27, 28
Columbia, at Boeuf River	29
Natchitoches, at Natchitoches	Nov. 3, 4
Dry Creek	10, 11
Winfield, at Atlanta	15, 16
Montgomery, at Montgomery	17, 18
Pineville, at Nugent	24, 25
Bunkie	Dec. 1, 2
Alexandria	8, 9

J. D HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River, at Campo Bello	Oct. 6, 7
Caddo, at Greenwood	10
Wesley, at Campti	13, 14
Florien, at Holly Grove	20, 21
Cousbatta, at Cousbatta	24
Grand Cane, at Grand Cane	27, 28
Many, at Many	Nov. 3, 4
Logansport, at Logansport	7
South Bossier, at Allentown	10, 11
Zwolle, at Zwolle	17, 18
Pelican, at Bethel	24, 25
Leesville	Dec.
Mansfield	9

JOHN T. SAWYER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	Oct.
Louisiana Avenue	
Dryades street	
Covington	
Slidell	Nov.
Parker Memorial	
Plaquemine	
Rayne Memorial	
White Castle	Dec.
Carondelet Street	11 a m.
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Zwolle, at Zwolle	10, 11
Pelican, at Bethel	17, 18
Leesville	24, 25
Mansfield	Dec.
	9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Marion	Oct. 6, 7
Downsville, at Downsville	9
Calhoun, at Indian Village	13, 14
Simsboro, at Salem	19
Gibsland, at Foster's Chapel	20, 21
Lansville, at Pine Grove	27, 28
Vernon, at Wesley Chapel	Nov. 3, 4
Bienville, at Bienville	10, 11
Valley, at Pleasant Valley	17, 18
Mindeu	19
Haynesville	23
Homer, at Homer	24, 25
Ruston	Dec. 1, 2
Gausville	7
Arcadia, at Arcadia	9, 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Pine Hill	Oct. 20 21
Oak Ridge, at Collinston	27, 28
Winnsboro, at Winnsboro	28, 29
Gilbert and Vidalia, at V	Nov. 3, 4
Bastrop	10, 11
Rayville	11, 12
Lake Providence	17, 18
Floyd	19-21
Waterproof	24, 25
Delhi and Taliulah, at T	Dec. 1, 2
Bonita, at Bonita	8, 9
Monroe	9, 10

J. M. HENRY, P. E.

PERFECTLY HEALTHY people have pure, rich, warm, nourishing blood, good appetite, and good digestion. Hood's Sarsaparilla gives these, and thus it makes people healthy and keeps them so. Get only Hood's.

Sick headache is cured by Hood's Pills. 25 cents.

Christian Advocate.

VOL. 47.—NO. 43. NEW ORLEANS, THURSDAY, OCTOBER 25, 1900. WHOLE NO. 2305

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND SOUTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SERVICE BETTER THAN SECLUSION.

The hermit sage and ansient anchorite
Who went to wilds and made the wolves their friends,
Even they perchance had fonght a better fight,
And served more righteonsly their being's ends,
Had they remained
In the world's pale, and kept for perilous might
Their Faith nnstained—
Had they abandoned even the commune high
Which oft in solitude they held with God,
The lonely prayer, the speechless ecstasy
In which the angel paths of heaven they trod,
And sacrificed
Upon that altar which saw Jesns die,
What best they prized.

—Anthor Unknown.

WASHINGTON LETTER.

(From Onr Regular Correspondent.)

Secretary Hay this week received an important commnnication from Minister Conger. It was not made public, but there are reasons for the belief that it indicates the early return to Pekin of the Emperor and the Chinese Government.

The programme for the fifth annual anti-saloon revival, to be held every evening next week at Hamline M. E. Chnrch, just made public, is an interesting one.

Rev. George S. Dnnoan, pastor of the Eckington Presbyterian Chnrch, has forwarded his resignation from Munich, Germany, having decided to remain in Europe for a year of study and travel.

The W. C. T. U. of the District of Columbia held its twenty-sixth annual convention in the Sunday-school house of Calvary Baptist Church, the address of welcome being delivered by Dr. S. H. Greene, who eniogized the work of the Union, and spoke of the need for further endeavor in the same line. The Union is in a thriving condition, tha report of the treasurer showing no debts, and money in the treasury.

The work of the American Society of Religious Eduoation has grown to snch an extent that Dr. J. E. Gilbert, the secretary, had to have assistance. At the semi-annnal meeting of the regents, held in Washington this week, Dr. Thomas Gordon was elected assistant secretary, and Dr. J. L. Dickens, of Memphis, Tenn., was chosen as snperintendent of the South Central District, embracing six States—Kentucky, Tennessee, Alabama, Mississippi, Lonisiana, and Arkansas. The selection of Dr. Dickens, who is a pastor in the Cnmberland Presbyterian Chnrch, is the inanguration of a new plan, nnder which the conntry will be divided into nine districts, each with its own snperintendent. Dr. Gordon, who will relieve Dr. Gilbert of most of the traveling and ontside work, leaving him free to devote his time mostly to the literary work of the society, is of Scotch birth, bnt has been engaged in pastoral work in the Congregational and Presbyterian Church in this country for twenty years.

The annual meeting of the Y. M. C. A. for the election of officers was held this week. Mr. S. W. Woodward was re-elected president. The report of the treasnrer showed the expenditures of the past year to have been $30,000, and the receipts $25,000. In commenting upon that showing, President Woodward said that, [illegible] astonishing, they are the least astonishing part of tha movement in these fields. Onr mission churches are small in nnmbers and poor in this world's goods. They are made np of members who are for the most part recent converts from idolatry, and who mnst needa perform their Christian dnties under tha criticism and persecntion of their former associates, and in the face of centnry-old prejudices. Yet these people no sooner haard of the Twentieth Centnry Movement than they hailed it with joy, and threw themselves into it unreservadly. They not only gave, bnt they gave with a sort of religious exaltation, as if a great privilege had been opened np to them.

When we seek for the meaning of this we can find only one answer. These native converts and their friends, who have given so liberally, saw at once in this movement the Anxiliary, to raise fnnds, which was presided over by Hon. J. B. Wright, ex-commissioner of the District of Colnmbia, and at which addresses were made by Protestant ministers, a Catholic priest, and a prominent Hebrew. The latter said: "I am here as an American citizen, and wish to manifest by my presence my interest in snch a worthy cause. There is no snch thing as nationality or religion in a cause like this. We are all here for one vast pnrpose. I am prouder to wear the badge of the Red Cross than if I had received a decoration from an emperor." As a result of the meeting, a check for $525 was forwarded to Miss Clara Barton.

Three enthnsiastic meetings were held this week to celebrate the sixteenth anniversary of the Central Union Mission, which has the snpport of all the evangelical chnrches. The first was held at the Central Presbyterian Chnrch, the second in the mission anditorinm, and the third and principal meeting was held at Fonndry M. E. Chnrch. The mission is now entirely ont of debt, having within the past year wiped ont an indebtedness of $2,500, besides paying cnrrent expenses. Mr. Justice Brewer, of the United States Snpreme Conrt, was one of the speakers. Mr. H. B. F. MacFarland, chairman of the Board of Commissioners of the District of Columbia, paid this high tribnte to the work of the mission: "This city owes mnch to the Central Union Mission, and I am glad, as its official head for the time being, to acknowledge this indebtedness. It is not inconsistent with my official position to express the appreciation which every right-minded citizen of Washington mnst feel for the Central Union Mission as one of the forces that make for civic righteousness, as well as and because of the salvation of the individnal. Like the Salvation Army, it reaches out, and, if necessary, down, for men and women in the lowest social depths, and brings them np to the paths of safety and virtne by the efforts of Christian love and patience nnder the direction and with the power of Almighty God." Many of the pastors of the city participated in the meetings.

Washington, Oct. 17, 1900.

THE THANK-OFFERING FROM OUR MISSION CHURCHES.

BY REV. J. D. HAMMOND, D. D.,
Secretary Board of Education.

One of the most significant features of the Twentieth Century Movament is the hold it has taken on our mission fields, both foreign and domestic. If the liberality of the home chnrch in making its thank-offering had been eqnal to that of the church in these fields, the amonnt called for by the General Conference wonld have already been more than donbled, and onr thank-offering, instead of being $1,000,000 np to date, wonld be something more than $3,000,000. From the best information we can get, Brazil has contributed $12,000; China, $19,000; Cnba, $500; Japan, $2,400; Mexico, $5,000.

While these figures are in themselves astonishing, they are the least astonishing part of tha movement in these fields. Onr mission churches are small in nnmbers and poor in this world's goods. They are made np of members who are for the most part recent converts from idolatry, and who mnst needa perform their Christian dnties under tha criticism and persecntion of their former associates, and in the face of centnry-old prejudices. Yet these people no sooner haard of the Twentieth Centnry Movement than they hailed it with joy, and threw themselves into it unreservadly. They not only gave, bnt they gave with a sort of religious exaltation, as if a great privilege had been opened np to them.

When we seek for the meaning of this we can find only one answer. These native converts and their friends, who have given so liberally, saw at once in this movement the prospect of a Christian edncation for their children. They realized that the sort of training sought to be provided by the church wonld establish Christianity in their midst as nothing else conld, and that ont of it their children would get the very best resnlts of Christianity. Then, too, they canght at once the spirit of gratitnde by which the movement is characterized. The chnrch which had sent her treasnre and her missionaries to save them was aronsing itself to a fit expression of its gratitnde at the close of the centnry for the divine blessing and gnidance thronghont its connse, and their hearts responded to the appeal.

Now, the question comes back to the home chnrch: What have these heathen converts to be thankful for that we have not, that they shonld express their gratitnde so mnch more promptly and generonsly than we have done? We have had centnries of Christian civilization back of ns; they have only had pagan snperstition and oppression. We, as a resnlt of onr history nnder God's blessing, are snrronnded on all hands by refining and nplifting influences, and governed by enlightened rnlers according to laws which are the prodnct of the best minds of all the ages. They are snrronnded by influences whose constant tendency is to darken their minds and draw them back into sinful and brutal practices, while their rnlers are for the most part false and cruel, and their laws are bnt the maxims of tyranny and snperstition, administered not for the benefit of the governed, but to gratify the selfish ambitions of their governors. The poorest, most nnfortunate member of the home chnrch has, from the standpoint of temporal advantage, more to stir his gratitude than has the best circumstanced member of the chnrch in a heathen conntry; and yet, when it comes to the actual test, the gratitude of the heathen convert is far beyond that of the home-born Christian. Can it be that onr very seonrity, the greatness of onr wealth, the abundance of our resonrces, the largeness of onr inheritance, have made ns self-satisfied, and that we are beginning to feel that these things are onrs not so mnch by the abnndant mercies of God as by our own great merits? If this be trne, then sad indeed is onr case, and the call of the General Conference shonld have been not to thanksgiving, bnt to repentance. What we most need is not the "garment of praise" with which to adorn ourselves as we march past the tombs of our fathers into the open portal of the new century, but the garment of heaviness and ashes for beauty.

Let the church learn a lesson from onr mission fields, and, ere it be too late, at least come np to the standard of Christian liberality which they have raised for ns. Surely, in view of the far greater benefits which we enjoy, we ought to go far beyond them in the expression of our gratitnde.—Review of Missions, for October.

"ALARMING."

MR. EDITOR: I can not allow the "alarming" allegation made by onr good friend, "Gilderoy," in the ADVOCATE of some weeks ago, and repeated and indorsed by good Bro. Harrison in Our Home of this month, to pass without entering a protest. If the state of things is snch as they claim, it is not wise, to say the least of it, to be airing it so mnch. The qnestion asked by Bro. Lewis, "Is the church spending as mnch energy trying to convert souls as in doing other things?" is answered by "Gilderoy": "It is not. Converting souls, bringing men to Christ and to full salvation, is a secondary and less important consideration." Bro. Harrison says, "This is a fearful indictment, and the truth in it is what makes it hurt."

This is indeed a fearful charge, my brethren. If it is trne, it will bear an action in the chnrch and civil conrts nnder tha plea of "getting money nnder false pretenses." We pretend to be preaching the gospel "to convert souls, and to bring men to Christ and to full salvation," bnt we are doing this to get money. The Lord have mercy on ns! Has the chnrch gone wrong, led by her divinely called ministry?

"Gilderoy" says, "I do not know a single Methodist preacher, from onr Bishops down to the hnmblest circnit rider, whose time and energy is not expended more in raising money than in saving souls."

Now, brother, this is a broad and sweeping statement. Yon have an extensive knowledge of Bishops and circnit riders, I know, bnt yon have certainly "strained at a gnat and swallowed a camel" in this. I know many men in the North Mississippi Conference, and some in the Sardis district, who are spending more energy in soul-saving than in raising money; nor do they have much trouble in raising finances. We know some few men who spend bnt little time or energy in soul-saving. They ought to do something, if it is only to raise money. My observation is, however, they get bnt little of this. There is not a Methodist preacher, from the Bishops down to the hnmblest circnit rider, who does not know that when the people see the preacher is giving himself wholly to the work of soul-saving—willing to become all things to all men that he may save some—raising money is not snch a difficult thing. Bringing men to Christ and to a full salvation is as costly a business to-day as it has ever been to the faithful ministry. It costs no little self-denial and self-sacrifice. I am sorry for the man who substitutes raising money for soul-saving in a godless church.

If the indictment brought by these brethren is true, whose fault is it? The preacher who is spending more time and energy in raising money than in saving men certainly needs a fresh baptism of the Spirit and a new commission to preach. These brethren, with many others, would, perhaps, tell ns that the cause of all this is, that the Bishops and their cabinets make the raising of money the standard of ministerial efficiency. But this is not trne. We have never yet known a Bishop to ask the question, when seeking a man to fill a place, "Is he a good collector?" I have heard it asked: "Is he prudent? Is he wise? Is he studious? Is he a good pastor? Does he mix well? Does he visit tha poor? Is he lazy? Is he industrious? Is he religious? Can he preach?" All of these questions, and more, have I heard, bnt never have I haard it asked, "Is he a good collector?"

My brethren, it is not because we are burdened with raising money in the work of the Lord, but we have partially lost the spirit of the call. Too many of ns seem to be preaching for a living, and not to save souls. We have too many place-seekers, time-servers, too many who are afraid of men. We need our credentials direct from God every day. We need faith in his Word from Genesis to Revelation, backed by a conscious, constant realization of his power, his presence and authority.

Some of the brethren think it is time to imitate tha example of the apostles, and choose out seven laymen, or as many as we need, for this business. If we follow the apostles in this, we must wait until the church brings all and puts it in our possession; until the handling of the money gets to be a burdan and a temptation to us. It was not the raising of money that troubled tha apostles, but the distribution of it.

If we can stir np the chnrch so that the members will bring in to the treasury of the Lord more than we can justly dispose of it, then we are in favor of appointing laymen to take charge of this work. Mark you!—"the seven" were to take charge of the collection; the apostles continued to raise the money. To put this matter in the hands of laymen now would be a ruinous thing. We had as well call home our missionaries, and close up our schools and colleges. We already have laymen to attend to a most sacred part of this work—the raising of the pastor's salary. Do they succeed any better in church finances than the pastors, as a rule?

W. S. LAGRONE.

CALIFORNIA LETTER.

The fiftieth session of the Pacific Annual Conference is over. It was convened in the city of Oakland last Thursday morning, Oct. 4, and adjourned sine die at about 4 o'clock Monday afternoon. We had a delightful session. Few have been more so. Everybody was in a good humor. Bishop Dunoan continues to grow on us, and, I am persuaded, we on him. We could not ask for a more courteous presiding officer than he proved himself to be upon this occasion. The Conference showed its appreciation of the fact by passing a resolution by rising vote, thanking him and inviting him to return to hold our District Conferences next Spring, and the Annual Conference in the Fall.

The reports were encouraging. The statistical tables show gains in almost every column, though not large. The only two exceptions are the number of Epworth League members and the amount raised on Conference fund. The figures show a decrease of 273 members of Epworth Leagues. I think this must certainly be incorrect, judging by reports to State Conference which showed gains. The decrease in Conference collections is accounted for by change in manner of assessing same. For a few years, until the past year, the assessment was five per centum of amount raised for support of the ministry, and the pastor was held responsible for its collection. Now it is on the same basis with other collections. We made our largest gains in the Sunday-schools. The number of schools increased 3; officers and teachers, 171; scholars, 881.

Considerable had been done in the way of building churches, and improving and paying debts on churches and parsonages. The entire indebtedness on our church property is only a little over fifteen thousand dollars. In this respect we are better off than any other church in the State. There is still one very troublesome debt, but we hope to see that canceled during tha present year.

President Wilkinson, as Conference Secretary of Education, reported about $6,000 secured on college endowment, and little besides had been done towards raising the Twentieth Century Fund. We must be up and doing, or we will fail to do our share. If there is any school that needs an endowment above all others, it is certainly the Pacific Methodist College. Counting our great State universities, and county, district, city high schools, I am persuaded that no other church school has so much to contend against.

A number of transfers were announced, but most of them had labored with us during the year, having come to us after Conference last year. Five received their appointments with us for the first time, to-wit: W. H. Kincaid, from the Indian Mission Conference; A. V. Harbin, from the Los Angeles Conference, and W. J. Fenton, Z Thomas and L. C. Wilson, from the Columbia Conference; also C. C. Black was retransferred to us from the East Columbia. One accomplished and consecrated young man was received on trial—J. C. Robertson, M. D. He supplied the Fresno circuit, and brought up an excellent report. S. R. Dilly was readmitted. He, too, had served as a supply during the year. His was the Orland charge, where Dowieism had made inroads the previous year. All things considered, his was the banner report of the Conference. He reported glorious revivals, forty accessions, one new church built, another improved, and $1,000 subscribed toward building another.

We lost some also. I believe I have already reported that J. K. P. Dickson, who came to us a year ago and was stationed at Chico, had joined the Campbellites. C. M. Davenport and S. E. Wilson go to the Los Angeles Conference, and our beloved John Hannon, D. D., to the Virginia. How can we ever get along without him! C. O. Steele and D. Baner, superannuated. The former has been with us many years, and has been one of our most faithful and efficient preachers. J. Gruell, 92 years of age, a superannuate, had been transferred to the New Jerusalem Conference.

Upon the whole, the brethren never went to their fields of labor more full of hope. No changes were made in most of the principal stations, and the presiding elders remain as last year. Your humble correspondent is permitted to remain in Salinas City.

W. P. ANDREWS.

Salinas, Cal.

PALMER CAMP MEETING.

Palmer Camp Meeting began on the fifth of the present month and closed last night.

The writer entered the meeting in answer to a call on the tenth, and remained to the close, preaching two or three times daily. The Lord was present in great power. There occurred some of the brightest conversions I ever witnessed. The church is wonderfully blessed. This meeting reminded me of some of those old-time meetings which occurred in the earlier history of Methodism, of which we have heard and read so much. Twenty-one persons, all adults except one or two, joined the church on profession of faith.

Some say this was the best meeting which has ever been known on the ground in its history, while all agree that it will compare favorably with the best. Surely the Lord has blessed old Palmer again and restored her to her former place of usefulness in the church. We witnessed here some of the most wonderful displays of divine power we ever saw. Great billows of glory would roll through the tabernacle, and new-born souls mingled their shouts with those standing on the very border-land of eternal life. Truly this was a great feast of spiritual things.

Several of the brethren were present, both itinerant and local, and rendered faithful service. Bro. Simmons, our faithful and efficient presiding elder, was on hand with his wise council, steering the old ship; but, to our sorrow, had to leave several days before the meeting closed to meet other appointments. He is greatly beloved by this good people. Bro. Huff is a fine fellow to have at the head of a camp meeting. He is wise, discreet and strong. He certainly has the love and affection of his people. Thank God for such a man as G. W. Huff. Bro. Vale, of New Orleans, was with us, and rendered valued service.

We go home to-day for a few days' rest, and then will be off again.

T. J. NORSWORTHY.

Palmer Camp Ground, Oct. 15, 1900.

Over 20 per cent. of the men discharged from the service of the New York Central Railroad Company twenty years ago were dropped from the rolls for drunkenness. Now, however, with 30,000 men in the employ of the company, less than 1 per cent. of those annually discharged owe the loss of their situations to over-indulgence in liquor. This change in conditions has been largely due to the beneficent influence of the railroad department of the Young Men's Christian Association.—Times-Democrat.

THE MASTER BUILDER.

The unhewn marble does not know
The place it has to fill;
That we may fit thy temple's plan,
Lord, shape us to thy will.

We ask not that thy tools, O Lord,
On us may lightly rest;
We only ask thou make us what
Will serve thy purpose best.

Hi as thy column we shall rise,
Engraved with noble line,
Whereon thy goodness is set forth,
The glory all is thine.

Or if some corner be our lot,
Then do not spare thy hand;
And we will trust the shaping stroke
We can not understand.

For still the lowest, darkest place
Remains the place of power,
Whence springs the arch to span the way
In thy triumphal hour.

—Episcopal Recorder.

Correspondence.

FOREST DISTRICT.

To the Preachers in Charge, the Assistant Preachers, Officials and Members of the Methodist Episcopal Church, South, in the Bounds of the Forest District—

DEAR BRETHREN: The third round of Quarterly Conferences has ended, and the fourth will have begun before this letter will reach you. The Annual Conference is close at hand. Our respective records for the year will soon be made up and our yearly accounts be rendered. Whatever is to be done must be quickly done, or it will remain forever unfinished.

Your attention is urgently, but kindly called to some matters:

1. Many of the Sunday-schools, but not all, have been organized into missionary societies; yet in some no missionary collection has been taken as required by the law of the church, or effort made to diffuse missionary information among the young people by either pastor or superintendent. This negligence is due to indifference in some instances and in others to a willful disregard of the law of the church and to opposition to missions. No man is qualified for the Sunday-school superintendency who is not willing to conform to the law of the church, or who is opposed to world-wide missions. One who does not heartily favor foreign missions as well as home missions is not a Christian—not even Methodist.

2. In some instances Sunday-school superintendents have willfully refused to comply with the law of the church and positively refused to observe Children's Day. They ought not to be renominated unless they promise to obey church law in the future. A violator of the law is out of place at the head of a Sunday-school.

3. The duty of a preacher in charge is not discharged when he organizes a Sunday-school into a missionary society with constitution and by-laws; much less when he simply declares "this Sunday-school is organized into a missionary society according to paragraph 246 of the Discipline." It is his duty to instruct the Sunday-school, or see that it is instructed, in the great missionary questions of the day; and to see that the monthly collection be taken. Leaflets specially prepared for Sunday-schools can be had from Dr. Lambuth.

4. Wherever the preachers in charge or their assistants have made an honest, earnest effort, either a Woman's Foreign Missionary Society or a Woman's Home Missionary Society has been organized; and wherever the pastor has given any encouragement at all, the society has lived and thriven, and the whole pastoral charge has been benefited.

5. Let every pastor and Sunday-school superintendent co-operate to secure through each Sunday-school at least $2 50 for missions before the Annual Conference. In some $5 or $10 can be easily secured. Make the effort, brethren, I beg of you.

6. Excepting one pastoral charge which heavily discounted the allowances for the support of the ministry last year and settled that deficit with the preacher by reducing the assessment for his support this year, and another in which sickness of the pastor hindered, every charge has been blessed with revivals. In some of the charges the revivals have been sweeping, and every preaching-place has been a veritable Bethel. Raleigh circuit has been specially favored, and reports 91 accessions; Carthage, 67; Vossburg and Heidelberg, 61; Forest, 46; Hillsboro, 3; Walnut Grove, 8; Morton, 17; Trenton, 19; Shiloh, 47; Montrose, 36; Rose Hill, 26; Decatur, 31; Chunkey, 49; Indian Mission, 25; Neshoba, 25; Lake, 38; Newton and Hickory, 11. These figures make a total of 600 additions to our church in the bounds of this district. Praise the Lord.

7. A more intelligent interest has been manifested by our church members in this district in response to the sensible plans adopted by the preachers in their efforts to secure the amounts called for. If the pastors do not relax their efforts, every charge except Walnut Grove will pay the assessments in full. The abandonment of that circuit by the preacher in charge, and the inexcusable opposition and hostility in certain quarters to the local preacher appointed to supply his place, precludes any hope of the members meeting their obligations, although they are numerous enough and financially able to pay five times as much as their apportionment made by the district stewards.

8 The Raleigh circuit—L. J. Jones, P. C.—was the first in the district to meet the assessment for Bible cause, and the first in the Mississippi Conference to pay the assessments for education and church extension. The zealous pastor intends to collect every cent, and more, too. It is expected that the stewards and church members will do their duty by him. It goes without saying that Vossburg and Heidelberg circuit, led by Sullivan and Corley; Morton circuit by Linfield, and Shiloh circuit by Hardin, will pay every assessment in full; and if Newton and Hickory station, Montrose circuit, Rose Hill, Raleigh, Neshoba, Carthage, Lake, Trenton, Forest, Chunkey and Hillsboro circuits do not meet their pledges, Galloway, Morse, Foreman, Gale and Williams, Howse, White and Moore, Stevens and Alford, Langford, Scarborough, Lewis and O'Neil will be among the surprised and disappointed men who go to the Annual Conference in Brookhaven. Notwithstanding short crops of cotton and of corn, our people are abundantly able to meet every money obligation to the church. They can not afford not to meet those just dues. Every assessment is for a righteous cause, and every dollar called for is sorely needed. We must not discriminate against any cause.

9. The treasurer of the Joint Board of Finance advises me of the following payments for Conference claimants: Carthage, $20; Decatur, $25; Rose Hill, $20; Morton, $41.25; Neshoba, $15; Raleigh, $33; Montrose, $30; Lake, $32.50; Vossburg and Heidelberg, $75; Newton and Hickory, $50; Trenton, $16; Shiloh, $55; Forest, $30. Only Shiloh circuit—P. D. Hardin, P. C.—has paid assessment in full. Some brethren have failed to remit according to the orders of the Annual Conference. How can the allowances be paid quarterly to the claimants if the assessments for their support be not collected and remitted promptly? Please remit to Bro. Thornton as you collect, brethren beloved; and do not fail to collect the full amount. Follow Bro. Hardin's example.

10. I am gratified to note that our church schools are having a somewhat increased representation from this district, but regret to note that some of our members are forgetful or neglectful of their vows, and, instead of supporting the institutions of our church, are patronizing private schools, colleges of other denominations, or State institutions. The reasons for our existence as a denomination are the same for the maintenance of our own denominational schools.

11. In some places we are hindered in our work by the existence of so-called Union Sunday-schools, which represent nothing in heaven above, or in the earth beneath, or in the waters under the earth, and are responsible to nobody and counted nowhere. They are usually encouraged by persons inimical to Methodism when their own membership affords no man qualified for the superintendency, or is too weak numerically to organize a school. And our people are unreasonable enough to abandon the vantage ground we hold, and to dissonnt our doctrines and our church. The members of other churches would not be guilty of like folly.

12. Our houses of worship have been improved in many places. O'Neil, at New Providence, on the Hillsboro circuit; Lewis, at Concord, on the Chunkey circuit; White and Moore, at Conway, on the Carthage circuit; Morse, at Garlandsville, on the Montrose circuit, are each planning for a new church building; while Donnell is after ways and means for three buildings for our Choctaws; and Gale and Williams are planning for at least two or three on the Raleigh circuit. Linfield has ceiled the building at Clarksburg and is putting the finishing touches on a new building at Independence, on the Morton circuit. The church at Johns, on the Shiloh circuit, has been painted. A building is sadly needed at Homewood and another at Harperville, on the Forest circuit. And so at Philadelphia, on the Neshoba circuit. "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." Our people need only to be moved to greater confidence in themselves and to stronger faith in God. This would put the Forest district to the front in the Mississippi Conference, where by right of numbers and of financial ability it belongs. If our 7500 members hated sin and loved God, what could they not do to promote the interests of Christ's kingdom on earth!

Yours faithfully,

T. L. MELLEN.

Forest, Miss., Oct. 15, 1900.

FOREST DISTRICT.

To the Stewards of the Several Pastoral Charges in the Forest District, Mississippi Conference, M. E. Church, South—

DEAR BRETHREN: The Conference year is drawing rapidly to a close, and much remains to be done if the obligations for the support of the ministry are to be met in full. The assessments were nowhere very liberal, nor anywhere based on the prosperity with which the people were blessed last year; and in only a few instances was any thought given to the fact that prices on everything which had to be bought had advanced from ten to fifty per cent. In almost every instance it was said that the assessment was made low so that it should "be sure to be paid in full." Hence every assessment ought to be paid in full by every pastoral charge. The several freshets in the Spring and early Summer, and the dry weather in the latter part of the Summer, and the consequent shortness of the crops, should not be urged or received as an excuse for not meeting the honest debt due your faithful pastors. It is much easier for each one of the hundreds of members to pay the fifty cents, the dollar or two, or the five or ten dollars promised (even if the payment should put the payer to a little inconvenience for a little while), than it is for the preacher to do without the sum of the several amounts withheld. If each of one hundred people fall short only fifty cents, that means a shortage of $50 on the preacher's salary—which he is not prepared to meet. He may have gone in debt because quarterage came in so slowly and so irregularly and so little of it at a time, and he trusted the promises made by the stewards and by the people. Should he leave the circuit by order of the appointing power at the next Conference, and leave debts unpaid (as I am told some of your former pastors did under like circumstances), would not as harsh things be said of those who now serve you as has been said of their predecessors? If a preacher who leaves debts unpaid be dishonest and unfit for the ministry, what is to be said of the unfaithful steward who makes little or no effort to collect the amounts assessed, or of the church member who refuses to pay, pleading poverty and short crops, though spending from $5 to $20 a year for snuff or for tobacco in some other form? Is the responsibility with the preacher or with the lazy steward and the stingy church member?

Comparing the records for 1899 and 1900, the following facts were found to exist at the times of the third Quarterly Conferences:

1. Morton circuit had paid the presiding elder $19.85 less, and the pastor $93.50 more. Chunkey circuit had paid P. E. $1 less, and the P. C. $73.80 more.

2. Shiloh circuit had paid P. E. $7.50 more, and the P. C. $60.60 less. Montrose circuit had paid P. E. $15 more, and P. C. $3.86 less.

3. Neshoba circuit had paid the P. E. the same as at the same date last year, and the P. C. $26.89 less.

4. Lake circuit, assessed $90 for the P. E. and $600 for the P. C., had paid up to third Quarterly Conference $15 to the one and $191.35 to the other, being $37 less on the former and $136.41 on the latter, while Walnut Grove circuit, with two local elders and one local deacon and 473 other members, on an assessment of $500 for the P. C., had paid $121.22, while on the assessment of $70 for the P. E., nothing had been paid. (After the third Quarterly Conference $5 was handed to the P. E.)

5. Decatur circuit had paid $71.88 more to the P. C., and $13 more to the P. E. Raleigh circuit $58.42 more to the P. C., and $17.50 more to the P. E. Vossburg and Heidelberg $46.39 more to the P. C. and the assistant, and $12.50 more to the P. E. Trenton circuit $14.75 more to the P. E., and $40.10 more to the P. C. Carthage $13 more to the P. E., and $35.99 to the P. C. and assistant. Rose Hill $10 more to the P. E., and $28.08 more to the P. C. Forest circuit was credited with $10 more as paid to the P. E., and $10.85 more had been paid to the P. C. Hillsboro had paid $1 more to the P. E., and $9.55 more to the P. C.

6. On the whole, the outlook is encouraging. If the stewards will only bestir themselves, all deficits can be made up and the assessments be paid in full before the Annual Conference, which convenes Dec. 13. Make your collections as nearly full as possible by your fourth Quarterly Conference.

7. Your pastors have been diligent, faithful, and zealous. They have ministered to you in spiritual things; they have preached the gospel in its purity, and frequently in its power. The people to whom they preach should esteem it a privilege, and not a burden, to provide for the welfare of the pastors and their families. Whatever is done for them is accepted by the Lord as if done for himself.

God bless you and supply all your own needs, according to the riches of his glory, through Jesus Christ our Lord. Yours faithfully,

T. L. MELLEN, P. E.

Forest, Miss., Oct. 11, 1900.

NOTES FROM CENTENARY.

MR. EDITOR: The interest of Louisiana Methodists which centers in Centenary College gives me excuse for making this draft on your space. The loyal ones who have, in the past, encouraged the college with their liberality, and those who now are entrusting their sons to our training, have right to expect an occasional report from us. It requires no optimist to declare that everything is bright for Centenary now. We have the best set of boys that I have ever seen in a student body. They have given no trouble to the faculty so far, and have created a controlling sentiment for honest, manly pursuit of duty. The Y. M. C. A. is officered by splendid young men, whose zeal, well directed, has already persuaded many of our boys into the circle of religious influence, and we expect much moral tone to be added to our life here by its work. The two literary societies are flourishing, and have on hand and in process two public debates for the instruction and training of their members and the edification of their friends. A most generous and loyal friend of one of the societies recently presented it with forty dollars for beautifying the hall. This is encouragement well placed.

My co-laborers in the faculty are noble fellows, and it is a privilege to be associated with them in the fine work that is being done. Prof. Evans, our vice-president, still holds a high place in the esteem of the student body, and all who know him and his fine English work. Prof. Sullivan is no longer a plain, old-fashioned professor, for we call him "Doctor" now, by virtue of the Ph.D. which Vanderbilt recently conferred on him. Profs. Lynch, from Virginia, and Northcutt, from Alabama, are strong men, whose personality will grow on the students. Prof. Upton, besides being a successful wielder of the birch, is, doubtless, the most popular member of the faculty—when dinner time comes, for at that time the boys, with one accord, seem to seek his quarters. The last addition to our faculty is Prof. Carre, and it is safely predicted that his work with us is going to be a power in the uplift that we see coming. He has impressed himself upon us in these few short weeks, and we look for fine results from his influence among the boys.

I have not mentioned Dr. Cooper, because his acquaintance in this great State guarantees him a favorable and pious verdict at the hands of the educating public. His works talk. He is an undisputed success as a college president.

A word now in regard to our Preparatory Department. With comfortable quarters, good discipline, and a fine spirit among our boys, this department is doing fine work. Some of our finest material is in the Fitting School, and skilled labor upon such boys is giving most satisfactory results. It ill becomes me to speak in laudatory terms of my own department of work, but it is excusable if, as the artificer holds at arms-length the product of his patience and skill, enjoying his extreme gratification incident upon success, I should look occasionally upon the developing talents and increasing possibilities that are the products of my own toil. In the Fitting School we are laying great stress upon the fundamental branches, in which so much former neglect in the public school is evident.

Reading, spelling, dictionary, composition, and other studies that are often treated with contempt as primary, receive our utmost care. It is in these lines that we hope and expect to perfect our preparatory boys before we place them in Latin and Greek. To be able to parse an English noun or construct a simple English sentence correctly is a far more necessary attainment for a Louisiana boy than to be able to read at sight from Cicero or Homer. Our preparatory boys need this, and we are going to give it to them. One aim that we have in view is to render each boy able to write to his parents a well-constructed, correctly-spelled and neatly-written letter once each week. Could any educated man consider this a low aim? But all our boys in these classes are not in need of this elementary work, for many of them come well prepared for the higher work. Let our people send us their boys, for here they are safe.

R. P. L.

Communications.

"Shall the General Conference Refer the Licensing of Preachers Back from the District to the Quarterly Conference?"

No! unless we wish to still further cheapen the now already too easy access into the ministry of the gospel.

Rev. W. M. Young's argument in the ADVOCATE, of Oct. 4, will not bear sifting. "First," he says, "the District Conference is usually held in the early part of the year, before the revival season begins throughout our country charges. . . . Now, in the revivals, young men are moved by the Holy Ghost to preach. . . . But the District Conference is now quite a year off, worldly pursuits are engaged in, the Winter season and the lapse of time conspire to help the evil spirit persuade the young man that, after all, he is mistaken," etc.

Answer: The man truly called of God to preach is not dependent on a single revival season for his impression. It is a living passion with him, arising out of a certain constitutional spirituality, and will abide while his religious consciousness remains. Worldly pursuits (business) should not militate against godliness. If so, where is the doctrine for the moral purity of all our lay members? Besides, the candidate for the ministry had as well be tested in this furnace before he dons the "cloth," for he will the earlier learn the futility of yielding to worldly allurements. Be sure he'll be tested.

Again: The majority now-a-days go to college, and between announcing the call and finishing even one year at college, there are time and means for securing a license. Then, if the young man hails from the country, and is not able at first to meet the Committee on License, give him time to prepare. Keep the standard high, and the conviction and preparation will be sincere and thorough.

There is too much comedy and not enough tragedy in the present-day estimate of the ministerial career. Elisha was a farmer with twelve yoke of oxen. He quit, though, in the midst of a crop, killed his oxen, burned up the yokes. (I. Kings xix, 15.) (See also II. Tim. ii, 4.)

W. L. ANDERSON.

Chester, Miss., Oct. 6, 1900.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Eupora, Miss
La. Conf.....Mrs. T. P. Fullilove..

FROM THE FIELD.

The Holly Springs District Conference of the W. F. Missionary Society met at Pine Mountain, five miles east of Holly Springs, on Sept. 29, 30. Every auxiliary was represented except two, and it was one of the most spiritual meetings ever held in the district. This community has always been noted for its generous hospitality, and it excelled all former efforts at this season. Miss Hinton, the district secretary, has labored for years among these good people, and her strong womanly personality has left its impression upon every society. She is one woman that would carry a letter to Garcie, if needs be. Mrs. Furr is the president of the local society, which bears the name of an unsung hero who gave his life for the mission cause—"The Richard Freeman Memorial." She is one of God's chosen vessels; an earnest, consecrated women, who is building not for to-day, and her work will tell when time ends and eternity begins.

A consecration service was held on Saturday morning. One by one the delegates reconsecrated themselves to God and the mission work. It was indeed a Bethel, for we saw the gateway of heaven, and felt that sandals must be withdrawn, for the very place itself was holy. The Divine Presence was felt and manifested in each heart. Dinner was served on the ground, and while it was rumored that times were hard and crops were short, we saw no evidence of either in the bountifully spread table. In the afternoon the regular business of the year was dispatched with the accuracy and precision that characterizes all of Miss Hinton's work.

The next morning a missionary rally was held at 11 o'clock, at which the work was discussed, and much information was gleaned by those present in regard to the work the womanhood of the M. E. Church is doing for the Christless women who sit apart under the shadow of an idolatry worse than death.

Sunday night was specially dedicated to the "Mary Hoskins' Young People." Much feeling was manifested, and fourteen new names were added to the roll-call.

Early Monday morning we left the home of our host, Bro. Furr, with sincere regret, for the short stay as guest had been made exceedingly pleasant by kindly attentions from each member of this Christian family. Long will be remembered the drive through the crisp October air, ladened with the invigorating freshness that hinted of coming Winter. The crimson sumac told of the brilliant beauty that sometimes precedes death; the golden-rod flaunted its royal banners high above the grey old fence-rails, while the Autumn daisies quivered and shook on their slender stems, and lifted their golden-crowned heads in the early rays of the morning sun. All these Autumn trophies reminded us that the sweet Summer days, with their rich opportunities, were gone, and the winter of discontent must be made glorious by a struggle after the fulfillment of all the wonderful ideals that have become a part of our life.

M. I. HOSKINS.

The Christian Life.

A PERFECT HEART.

Such an expression is repeatedly found in the Bible. Of King Asa it is said that his heart "was perfect with the Lord all his days." Hezekiah, in his prayer, said, "I have walked before Thee in truth and with a perfect heart." What is meant by such a heart? Is it freedom from all moral impurity? Does it mean that there was no vital imperfection in such men's hearts? Evidently not. It simply means that their whole heart was enlisted in serving God according to their light and ability. There was a wholeness of purpose; there was a singleness of aim. So now, he who loves God with his whole heart loves him with a perfect heart. He is not governed by double motives. He does not give half of his heart to God, and the other half to self and the world. He serves God heartily, hence perfectly. If all Christians would do this, the world would awaken to the fact that Christianity is from heaven.—Zion's Herald.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

IN MEMORIAM.

Malcom M. Bogard was born near Abbeville, Miss., March 6, 1858. Here he continuously resided until a little less than two years ago. He then moved to Clarksdale, where he was living at the time of his death, which sad event occurred in the city of Memphis, Tenn., where he had gone for medical treatment, Sept. 29, 1900. Bro. Bogard was very highly esteemed by the people of Abbeville, where he had so nearly spent all his earthly life. Reared in a religious home, he became a Christian and joined the Methodist Church in early life. In 1888 he was married to Miss Mattie B. Miller. It is doubted if two hearts were ever more perfectly united. Theirs was a happy home. In the relation of husband and father he was dutiful, affectionate, and kind. He was never so absorbed in his own affairs as not to be ready to do anything possible that would contribute to the public good, or to extend a helping hand to the needy. As a Christian, his ideal was high. But he lived with confidence in the possibility of reaching it by the power of the grace of God. It was his disposition to be thorough; religion with him was not a superficial profession, but an inward experience. He loved the church, and was ever ready to co-operate with his pastor in every good work. For a number of years he had served faithfully and efficiently as steward. We who knew him were not surprised that he was ready when the summons came.

He talked of death in his last moments as one in health would of going on a visit, saying to his sorrowing wife: "Dear, I am dying. I regret to leave you and the children, but I shall soon be at rest in heaven. Meet me there." The bereaved wife and five precious children are left, but they may live together again "in the sweet by and by."

A. W. LANGLEY.

IN MEMORIAM.

Our daughter, Mrs. Mattie H. Trotter, was called from labor to rest on Sept. 12, 1900. She was born Nov. 2, 1870, and was happily married to Mr. A. H. Trotter, of New Iberia, La., May 6, 1891. She leaves a kind husband and two precious little children, her devoted parents, three brothers and three sisters to mourn their irreparable loss.

She was converted and joined the church when quite young, and through the remainder of life adorned her early professions. She was a consistent Christian, and acted conscientiously in the discharge of all her duties in the various relations in life. Her last affliction was of short duration and of such severity as to deprive us of any dying statement; but her life was such as to leave no doubt as to her destiny.

She was a dutiful daughter, an affectionate wife, and a devoted mother, and loving Christian. We expect to meet our dear Mattie again, and bow with Christian resignation to this stroke because of that promise. Her father,

THOS. J. UPTON.

Amite City, La., Oct. 15, 1900.

Items from the Field.

LINCOLN CIRCUIT, MISSISSIPPI CONFERENCE.

When we came to this charge and found so much to do, and have been able to accomplish so little, it is with reluctance that we attempt to write for the dear ADVOCATE. This youthful charge is doing fairly well. We have held revival meetings at all our churches except Bethel, where we have had no house of worship until now. However, our new church at that point was so near completion by last Sunday that we were able to hold service in it, and, in spite of the rain, quite a good congregation were in attendance. We have received only two on profession of faith, and several by certificate. While we have not reached that state of spiritual vitality that we would like, we are growing. We will also be able to make a fair financial showing. Our little church at Pine Grove, with only eighteen members, has paid already for all purposes nearly $70.

Your assistant editor was kind enough to come up in July and dedicate our church there. His coming was of great joy and benefit to us. Unless those people at Bethel meet with some reversements, some one will have the privilege of dedicating a new church there in the early part of the twentieth century. We thank God and take courage.

GEO. W. HIVELEY.

Bridgeville, Miss., Oct. 10, 1900.

REPORT FROM EAST COVINGTON CIRCUIT.

I have held special revival services at each of the six churches on the East Covington circuit, with more or less success. Have received on profession of faith 12 members, and 4 by letter. At some of the churches the membership was much revived, and the community deeply impressed for good. We are deeply grateful to God that he has blessed us so graciously.

Please allow me to thank the following brethren for valuable services rendered at different places, viz: B. S. Rayner, G. R. Ellis, R. B. Webb, and W. M. Williams, of the Mississippi Conference, and L. E. Taylor, local elder, and Rev. Alex. Newton, pastor of the Presbyterian Church at Seminary.

Collections will likely fall short, owing in part to short crops and financial pressure.

P. HOWARD, Supply.

Seminary, Miss., Oct. 11, 1900.

CAPITOL STREET METHODIST CHURCH, JACKSON, MISS.

We have just closed a very satisfactory meeting here, which lasted nearly two weeks. Nearly all the preaching was done by Rev. Thomas B. Clifford, though the writer desires to make grateful mention of Rev. W. C. Black, D. D., pastor of First Church; Rev. J. B. Hutton, pastor of the First Presbyterian Church, and Rev. F. L. McCue, pastor of the West Side Presbyterian Church, who rendered effective and appreciated assistance. The church was greatly revived. There were nine members received on profession of faith.

Bro. Clifford is a safe man for revival work. There is nothing sensational about his methods. He preaches the plain gospel in a straightforward way. There is a force in his delivery that carries with it conviction. Our people were delighted with him.

The attendance on the preaching services has been excellent during the year, and exceptionally good during the Summer months. Financially, the church is ahead of what it has done for several years. We hope to close a very satisfactory year.

C. F. EMERY, P. C.

Jackson, Miss., Oct. 12, 1900.

HARRISTON CIRCUIT, NATCHEZ DISTRICT, MISSISSIPPI CONFERENCE.

You have heard of a flash of lightning out of a clear sky, but I suppose never of a real storm without any clouds or wind. But we had what is usually called a "storm," or pounding," without any cloud. The people of the Cane Ridge Church and community began to gather at the parsonage about 3 o'clock Friday evening, and continued to come until there were thirty-five or forty—mostly members of Cane Ridge Church, but there were several Presbyterians, one or two Baptists, and some friends not members of any church. We had a delightful evening. After they had all gone we found many tokens of love and friendship, such as sugar, meat, rice, cheese, coffee, potatoes, fruit, and many other very useful things, and, best of all, a nice suit of clothes for myself. So, Mr. Editor, you may look out. I will be dressed up at Conference like a city preacher.

Oh, how can I ever express my gratitude to the good people of Cane Ridge Church and community for their kindness to us! Tongue can not express the feeling of gratitude that fills the hearts of the pastor and his family, but I am sure they could see from our smiles that we were happy and grateful.

May God bless one and all that helped in this kindness to us! Now, I hope to be more faithful to these good people. Amen!

A. D. MILLER.

Lorman, Miss., Oct. 13, 1900.

HOMOCHITTO CHARGE.

We have just closed our fifth protracted meeting, and can gratefully say the work has been wonderfully revived. We have had several accessions, with as many conversions, and several have entered upon the experience of entire sanctification.

We are arranging to build a church at Beulah (this charge), as our old church at that place is not safe to use, and prayerfully request all to remember us in your prayers, that we may work with the hand of God to guide us. There is quite an opening at Beulah for a church, if we can succeed in carrying out our plans for work.

We are moving on slowly with our collections; however, I hope to bring them all up in full.

We are under much obligations to Bros. C. C. Griffin and C. H. Hastings, of the Wilkinson charge, and Bro. Carruth, of the Amite charge, of the M. P. Church, and also to Bro. Will O. Newman, of Meridian, Miss., for faithful services rendered during our meetings. The Lord bless them all for the great good they did among the people of Homochitto charge.

Bro. Newman is one of the most consecrated men I ever knew. He is a power in the hands of God to move sinners and backsliders to the front. But they become something else when they get to the front. Bro. Newman advocates entire sanctification as a second benefit, and I can cheerfully recommend him to all desiring help along this line. The Lord give us more sanctified preachers of the gospel.

J. B. BLACKBURN.

O'Neil, Miss.

We ought to begin life as the source of a river, growing deeper every league to the sea; whereas, in fact thousands are like men who enter the mouths of rivers and sail upward, finding less and less water every day, and in old age they lie shrunk and gaping upon dry gravel. O Lord, save me from such an end! Let the voyage of my life be right across the ocean, whose waters never shrink, and where the keel never rubs the bottom.—H. W. Beecher.

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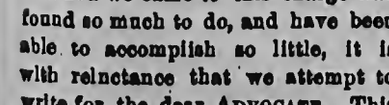
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Rev. W. C. Black, D.D., Editor and Publisher.
Rev. M. M. Black, M. A., Assistant Editor.

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THURSDAY, OCTOBER 25, 1900.

MEETING OF PUBLISHING COMMITTEE.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the ADVOCATE office, Wednesday, October 31, at 11 o'clock A. M. This is the stated time for the Annual Meeting.

S. S. KEENER, Pres't.

THE FUTURE OF CHINA AND OF THE MISSIONARIES.

In any resume of the elements that have contributed to the progress of China, it is simply just to allude to the labors of the missionaries of all nations and all denominations. Truthful history must say of them that they preceded commerce, that their literary and educational labors have instructed foreigners as to China and China as to foreigners, and that their exalted philanthropy has begot among the poor and the rich a great measure of respect and confidence. While it is proper to give to the Imperial Maritime Customs, to the ministers and consuls, and to the great commercial houses, full praise for their labors, we should not forget gratefully to remember those unobtrusive, but influential, agents of progress, whose inspiration came from a holier source than a desire for gain.

The question of the future of the missionaries is clear-cut now, and it lies outside of any consideration as to the intrinsic value of their work. It is this: Conceding all the good that is claimed for missionary work, should it, in view of the present condition of China, be abandoned? That question is to be answered. In the beginning, we must recognize the undoubted fact that the Catholic powers—the Pope, Spain, Italy, and especially France—will never consent that the Catholic missionaries shall be driven out of China. Their interests there are immense. There are twenty-eight Catholic bishops in the Empire, of whom three are in the province of Chihli. There are vast establishments over the country with schools, colleges, and asylums. Curiously, the Catholics have not gone into medical or surgical work, but they fill all other fields, covering industrial schools, carpenter and other shops, and all the forms of labor. The great cathedral at Peking was built mostly by the native Christians. The wealth of the church is enormous. The chief religious societies, the Jesuits, Benedictines, Augustines, Christian Brothers, Lazarists, and Franciscans, are found at many places. You can not turn the dial of progress back. You can not revoke all the treaties. You can not undo the work of three centuries. If the Continental Catholic remains in China, his Protestant colleague will go thither. It is not human nature to stand back and see others occupying fields of danger or of venture, and it is not in Christian nature to disregard the Divine command to go into the world and teach all nations.—Hon. Charles Denby, in the October Forum.

The foregoing notable utterance from our late minister to China makes it plain that the abandonment of that land by Protestant missionaries is not to be thought of for a moment. While the recent disturbances in North China and in other parts of the Empire have necessitated almost the entire suspension of missionary operations in that region, no denomination that we know of contemplates the permanent withdrawal of missionaries from that field on account of its unpromising nature. All talk to that effect is futile and absolutely groundless.

It should be remembered that while bitter hatred of foreigners exists among a large proportion of the Chinese, not all of them are opposed to reform, to Western civilization, and to missionary effort. There is a considerable element, especially among the upper class, who are thoroughly friendly to missionaries, and who are ready to co-operate with them in every movement that looks to the improvement and redemption of China.

The genuine friendship manifested toward several of our missionaries by certain Chinese officials and members of the literati and merchant classes in both Soochow and Sungkiang subsequent to the outbreak in North China, is not less gratifying than it is surprising. Although an edict calling for the extermination of the foreigners had gone throughout the Empire, soon after the disturbance began, the colonel in command of the Chinese soldiers in the walled city of Sungkiang called on our missionaries there, and assured them that he would do everything in his power to protect them and to preserve their property. He even offered to send two gunboats up the canal to be anchored in the canal opposite the homes of Bros. Hendry and Reed, and the residences of Misses Hughes and Leveritt close by. The prefect of the province not only joined him in this offer, but also urged the establishment of a hospital and the extension of our educational work.

Meanwhile, at Soochow, contributions to the Soochow University were pouring in upon Dr. W. H. Park, who, in a late communication to the secretaries of our Mission Board, expresses "his astonishment and satisfaction" [we quote here from the Review of Missions] "concerning the fact that while the whole of North China was in a blaze of insurrection, the scholars and officials of the literary center of the Empire were making liberal gifts to the Twentieth Century Fund, the application of which in our China Mission would be the building and equipment of a Christian institution. One man, next in position to the governor, had given him $300 in cash, a merchant had subscribed $1,100, and he and his friends propose to raise $5,000 more." At the time Dr. Park wrote over $19,000 of the $25,000 desired by our missionaries had been subscribed.

In the face of such encouragements as these, who will have the hardihood to say that our missionaries have no further business in China?

SALOON LICENSE FRAUDS.

Some startling disclosures were made a few days ago by that enterprising journal, the Times-Democrat, regarding the perpetration of gross frauds upon the State of Louisiana by certain employees in the State tax collector's office in connection with the collection of the State license tax imposed upon saloons. It turns out that some of the canvassers who were authorized to collect this license tax, which is fixed by the State at $100, have been in the habit of saying to each saloon-keeper they approached: "Pay me fifty dollars, and I'll see to it that your name does not go on the delinquent list." The canvasser then pocketed the bribe, and arranged matters so that the liquor seller was at no further trouble or expense. Of course, the saloon keepers who have thus been able to compound the license tax, have been only too glad to get off so light. Under this fraudulent arrangement a number of saloons have been operating for a year or more, and it is thought that the abuse has existed for several years. The State has, perhaps, been cheated out of thousands of dollars, and as a natural result of such shameful corruption saloons have unduly multiplied.

This scandal has been unearthed none too soon, and immediate steps ought to be taken to prosecute the offenders. This is but another illustration of the notorious tendency of saloon men to evade the law whenever possible. If, as is claimed by some, the law is defective in regard to the prevention of this particular abuse, and the punishment of those guilty thereof, it is high time that it be amended so as to fully cover the case. We are pleased to note that District Attorney Gurley has already signified his intention of instituting legal proceedings against the offenders in this matter. The further tolerance of such corruption would be demoralizing in the extreme.

OUR LIQUOR TRADE WITH THE PHILIPPINES.

Since the recent annexation of the Philippines, much has been said about the remarkable increase of our trade with those islands, and the leaders in business and manufacture have been congratulating themselves upon the splendid opportunity now offered, as they supposed, for the extension of our commerce in that quarter of the globe. Previous to annexation the largest importation of American goods, which occurred in 1896, amounted to only $162,466 Last year, however, our exports to the Philippines were $2,640,449, which figure marks what would seem to be a gratifying increase.

It has been ascertained, however, that the brewers and distillers of this country are the chief gainers by this increase in our exports, and, to the shame of our army be it said, the bulk of the "wet goods" shipped to the Philippines is consumed not by the natives, but by our soldiers there. An examination of the items of export reveals the fact that $563,950 is for malt liquor, principally lager beer, for our troops, while our exports of whisky to that region, wholly for the use of American soldiers, amounts to $150,252 per year.

Says the Times-Democrat in commenting upon these and certain other facts connected with our increase of trade with the Philippines (political use, however, being made of them): "In fine, the great export trade we are enjoying with the Philippines, in spite of the fact that it is barely 1 per cent. of what it is yearly costing us to hold the islands, consists mainly in the shipment of supplies, and the selling of beer and whisky to our troops, so that whenever our army is withdrawn—if it is ever withdrawn—our export trade will as suddenly disappear."

A GENEROUS GIFT.

Including the recent gift of $100,000 to Trinity College, N. C., by Mr. Washington Duke, the aggregate amount he and his sons have contributed to that institution is not far from $600,000. As Dr. Hoss pertinently remarks in commenting upon this donation:

"The Twentieth Century Movement, which has been lagging a little of late, ought now to take a fresh start. Have we not some other rich man who will go and do likewise? Nearly all our institutions of learning are in close quarters. Many of them are in actual peril. None of them are rich. They must be sustained either by the many small gifts of the poor, or by the bounty of those whom God has intrusted with great wealth. Let us rather say that all classes must unite to put them on a broad and solid foundation, and to provide them with facilities for the more efficient discharge of their functions."

A NEW BOOK.

WHAT A YOUNG HUSBAND OUGHT TO KNOW. By Sylvanus Stall, D. D., author of "What a Young Boy Ought to Know," "Methods of Church Work," "Five-Minute Object-Sermons to Children," etc. Self and Sex Series. 300 pages. Cloth. Price, $1, net. The Vir Publishing Co., Philadelphia, U. S. A.

This book treats in a delicate and discriminating, and yet vigorous, manner of subjects upon which every young husband greatly needs enlightenment, and is evidently the product of a pure and lofty purpose. Besides furnishing important and useful information concerning matters about which hurtful ignorance prevails, it contains an admirable and faithful presentation of the ethics of the marital relationship. It is full of wise instruction and valuable advice, and ought to be in the hands of every prospective or newly-wed husband. We know of no other volume that covers the same ground so judiciously and well. Its circulation can not fail to be promotive of purity, happiness, health, and the well-being of society. Ministers and teachers could do much good by procuring copies of this book to be discreetly loaned. The volume is highly and heartily commended by a number of prominent men and women, such as Edward W. Bok, editor of the Ladies' Home Journal; Bishop John H. Vincent, of the M. E. Church; Dr. Josiah Strong, Rev. Chas. M. Sheldon, Eugene Porter, M. D., Professor Materia Medica, New York Homœopathic Medical College; H. J. Boldt, M. D., Professor of Gynæcology, New York Post-Graduate Medical School and Hospital; Mrs. Mary Wright Sewall, Mrs. Frances Sheldon Bolton, editor of Mothers' Journal, and others.

The volume may be obtained from Rev. F. H. Palmer, 50 Bromfield St., Boston.

SIX DOLLARS.

At the suggestion of the presiding elder one sister dedicated all of the Sunday eggs of the year 1900 to foreign missions. Beginning with January, at the fourth quarterly meeting, Oct. 13—nine months—the sister reported up to date $6 from that source—just one-third of the whole amount paid to that cause on the entire circuit for the year 1899. Just a little system is what we need to bring up all of the collections. Dr. Hunnicutt's cotton story, I think, will bear fruit. "So mote it be."

T. B. HOLLOMAN.

SILVER JUBILEE OF VANDERBILT UNIVERSITY.

The following account of the silver jubilee exercises at Vanderbilt University is reproduced from the Times-Democrat:

"Nashville, Tenn., Oct. 21.—The first series of exercises in commemoration of the twenty-fifth anniversary of the opening of Vanderbilt University was held at the chapel of the university at 11 o'clock this morning, when Bishop E. R. Hendrix, of Kansas City, preached the commemoration sermon. Every seat in the chapel was filled, while several hundred people occupied chairs in the aisles, and many were standing about the entrances. Seated upon the platform, besides Bishop Hendrix, were: Bishop Charles B. Galloway, of the Board of Trustees; Bishop W. A. Candler, of the Board of Trustees; Dr. Andrew Hunter, of Arkansas, one of the oldest members of the Board, and Dr. W. F. Tillett, dean of the biblical department of the university. Just to the right, and in reserved seats, was the academic party, including members of the Board of Trustees, faculty of the university, and delegates from other educational institutions. In the party, among others, were: Pres. I. W. Cooper, of Centenary College, Jackson La.; Pres. C. E. Dorman, Emory College, Oxford, Ga.; Rev. H. Urquart, editor Alabama Christian Advocate; Rev. C. D. Atkinson, representing the New Orleans Picayune; Prof. Thomas C. Carter, Tulane University, New Orleans; Bishop R. K. Hargrove, Chancellor J. Kirkland, of the university, and other members of the faculty.

"After the invocation Chancellor Kirkland made a brief announcement of the three days' celebration programme. Dr. Tillett then introduced Bishop Hendrix, who delivered the anniversary sermon.

"In the afternoon exercises Bishop Hargrove, president of the Board of Trustees of Vanderbilt University, was the principal speaker, his subject being 'The Founders and Organizers of the University.'"

SECOND DAY'S EXERCISES.

A dispatch from Nashville, dated Oct. 22, says:

"The chapel of Vanderbilt University was filled to overflowing to-day. At 10 o'clock the academic procession formed and marched into the chapel, headed by Bishops Hendrix and Hargrove, of the M. E. Church, South; Chancellors Kirkland, of Vanderbilt, and Fulton, of the University of Mississippi; President Hadley, of Yale, and United States Senator Sullivan, of Mississippi.

"Among the visitors present to-day were: Inman W. Cooper, Jackson, La.; S. B. Brooks, Baylor University, Waco; W. B. Murrah, Millsaps College, Mississippi; Jas. A. Lyon, Southwestern Presbyterian University; Marshall S. Snow, Washington University.

"After prayer by Bishop Hendrix, Bishop Hargrove introduced Chancellor Kirkland, who delivered an address of welcome to the delegates representing many colleges. Chancellor Kirkland's words were received with prolonged applause, and Chancellor Fulton, who was introduced by Bishop Hargrove, responded on the part of the delegates. Letters from many distinguished men, regretting their inability to be present, and expressing best wishes for the future of the university, were read. Senator Sullivan, of Mississippi, then delivered an address on 'The Work of Colleges and Universities for the Nation.'

"In the evening Prof. E. E. Barnard, D. S., of Yerkes Observatory, addressed a brilliant audience at the Gospel Tabernacle on 'The Progress and Achievements in Astronomy During the Last Quarter Century,' his remarks being illustrated with stereopticon views of the heavenly bodies, made from photographs taken by himself. Prof. Barnard is a native of Nashville and was warmly received."

The celebration closed (Tuesday) with an address in the morning by President Hadley, of Yale; A "Report on Twenty-five Years of University Work," by Chancellor Kirkland, and the formal presentation of Kissam Hall by W. K. Vanderbilt. In the evening the reception of the chancellor and Board of Trust took place in University Chapel, followed by a banquet in Kissam Hall.

NOTES.

Mrs. Mary I. Lambuth and Dr. W. H. Park, from Japan, arrived in Nashville a few days ago.

***

The week, Nov. 11-17, will be observed by the Y. M. C. A. throughout the world as a week of prayer.

***

Southwestern University, Texas, has had the best opening in its history. It is a Southern Methodist institution.

***

The English Wesleyan Church has had a net increase in membership during the year of 5,225. The total membership is 452,501.

***

The Methodist Mission at Manila has gathered a church of over 200 Filipinos, with an attendance at its services of about 600 each Sunday.

***

The Holston Conference, which has just been held, paid the assessment for foreign missions in full. Well done for Holston! We wonder how many other Conferences will do likewise?

***

Rev. Geo. D. Parker requests us to say that $35.95 has been contributed by the congregation at Carrollton Avenue for the relief of the storm sufferers, the amount having been forwarded direct to Presiding Elder Hotchkiss.

***

The American Board of Foreign Missions of the Congregational Church reports an increase in the foreign mission collections over last year of nearly $94,000. And yet some people say the foreign missionary spirit is dying out!

***

A New Orleans Methodist who visited Jeanerette, La., recently reports that Pastor R. M. Blocker is meeting with much success in his work, and that he is in high favor with his flock. His prayer meetings are finely attended.

***

Through an inadvertence, we neglected to thank our worthy and progressive neighbor, the New Orleans Picayune, for the loan of the portrait cut of Dr. Clay, which appeared in the ADVOCATE last week. The favor was greatly appreciated.

***

The Northwestern Advocate, of the M. E. Church, says: "The indications are that the reports of 1900 will show an increase of seventy thousand in our membership." We congratulate our sister church upon this prospect of so gratifying an increase.

***

Bishop Galloway, as chairman of our Board of Education, expects to call upon Southern Methodists to hold an old-fashioned "watch-night" service on the night of December 31. Such a request will undoubtedly meet with enthusiastic and general response.

***

On account of an attack of fever Rev. T. W. Adams was unable to fill his pulpit Sunday before last. The morning service was conducted for him by Dr. A. F. Watkins. In the evening Rev. M. L. Burton preached. We trust that Bro. Adams is now entirely well.

***

In this week's ADVOCATE, Presiding Elder Mellen reports 600 additions to the church for this year in the Forest district. Such a showing speaks eloquently of the faithfulness of both pastors and presiding elder. How many other districts can report similar progress?

The statistics of the Pacific Conference, held three weeks ago, show a gain in membership of 662, and a decrease in indebtedness on churches of $4,446.

***

We learn with much regret that Rev. Sam. P. Jones has broken down in health, and that he has been obliged to cancel all his engagements. He has gone to Atlanta for rest and medical treatment. He is under positive orders from his physician not to speak in public for some time.

***

A special to the Times-Democrat from Asheville, N. C., dated Oct. 21, says: "William Dougal Price, of Palestine, Tex., a cadet at the Bingham Military School here, was fatally injured yesterday afternoon in a game of football, and died this afternoon at 4 o'clock. He was playing centre rush. His neck was broken, and he was conscious until a few moments before he died."

***

We are in receipt of a card from Rev. W. Winans Drake, the energetic and beloved pastor at Franklin, La., in which he says: "The old church at this place, which has stood for more than five years, and has long been an eye-sore to the community, has been removed, and work is progressing nicely on a new frame building to cost something over $4,000, and to be ready for the new preacher at the first of next year."

***

The brutal foot-ball business has started up again. We wish the Legislature would take a hand in putting a stop to this maiming and bruising of the young men of our colleges.—Wesleyan Advocate.

There is no question of the fact that foot-ball, as commonly played in match games between rival college teams, is a barbarous sport. The manner of playing the game ought to be considerably modified, or else intercollegiate foot-ball should be suppressed.

***

We are in receipt of a booklet of twenty-nine pages, entitled, "Only Waiting," by Chas. J. Orr, a helpless invalid, who therein gives a pathetic account of his affliction and of his attempts to find healing. The booklet also contains two modest devotional poems. The author is an earnest Christian, and has published this little pamphlet in the hope of selling enough copies to enable him to buy an invalid's bed. The price is 15 cents, postpaid. Address the author at Kanney, DeWitt county, Ill.

***

Dr. Hoss, in writing of his recent visit to the Louisville Conference, mentions that that Conference now has over $30,000 of well-invested funds, the income from which goes to supplement the annual collections for the superannuated preachers. What a pity it is that every Conference in Southern Methodism has not made similar provision for the support of its non-effective veterans. What a vast amount of suffering and hardship would be prevented by the establishment of a permanent fund for such purpose. The small amount which our worthy claimants receive is shamefully inadequate to the needs of most of them.

***

Rev. J. H. Shumaker sends us the following interesting news from Kosciusko, Miss.: "Last Sunday (Oct. 14) was a great day for the Methodists of Kosciusko. Bishop Galloway came and captured all the people. Our Thank-offering to date from this charge is near $200. Fifty or one hundred dollars more will likely be added by the first of January, 1901. Our revival, which closed a month ago, has proven to be permanent. Bro. R. H. B. Gladney rendered most valuable service by his faithful and strong gospel preaching. Surely the hand of God is upon him. He walks and talks with God, and declares the whole counsel of God."

***

In the October Review of Reviews, the editorial department, entitled The Progress of the World, contains an impartial review of the presidential campaign down to its present stage, special attention being given to the letters of acceptance of the several candidates. Other topics editorially treated in this number are the Galveston calamity, the coal-miners' strike, the pending elections in England, and the problem of reconstruction in China. In this number Mr. Charles R. Flint, in reviewing the new book by Professor Jenks on the trust problem, offers several practical suggestions on the financing of industrial enterprises.

THE PIANOS AND ORGANS

Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.

JUNIUS HART, - 1001 CANAL.

BISHOP GALLOWAY IN MARYLAND.

After delivering the opening sermon at the Woman's College, Baltimore, Bishop Galloway joined a number of Methodists in a trip to two of the historic shrines of American Methodism, viz.: Perry Hall and Camp Chapel. The Baltimore Sun thus speaks of this pilgrimage, the first visit being paid to Perry Hall:

"It [Perry Hall] was the home of Harry Dorsey Gough, one of the most prominent men of his day, and one of the early converts to Methodism. His wife, a daughter of General, afterward Governor, Ridgely, became a leader of Methodist meetings. In their home the plans were formulated for the Methodist Episcopal Church organized during the famous Christmas Conference at the Light Street Church, in December, 1784. Bishop Asbury was always entertained at this mansion when he was on his tours in this section of the country.

"The company then repaired to Camp Chapel, the site of one of the first Methodist Churches in Baltimore county. Here a sumptuous dinner was served, after which exercises were held in the grove adjacent to the church.

"Dr. James M. Buckley, editor of the New York Christian Advocate, delivered an address on 'Perry Hall and the Organization of the Methodist Episcopal Church.'

"Rev. Dr. Charles W. Baldwin spoke on 'Methodism and Representative Families in Maryland.' He was followed by Bishop Galloway on 'Early Methodism.'"

The Baltimore Advocate speaks of it as "a red-letter day for the Methodists of Baltimore and Baltimore county."

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La.
ASSOCIATE EDITOR.

As third vice-president of our League, I am trying to have, at least, one lecture per month, and believe that our Leaguers are deriving much good from them. Rev. C. Smith, of Minden, La., has recently favored us with his splendid lecture on "John Wesley and His Legacy." He told us many things in the life of our beloved John Wesley which we, as Leaguers, might well emulate. He said that Wesley's motto was: "Never be triflingly employed." Oh, how much we could accomplish if we would adopt the same motto! There is so much "wasted energy." He also said that the four qualities which made Wesley great were: "Humanity, spirituality, knowledge, and organization." In all of these he was without a peer—in some of them, perhaps, he had equals. Wesley's mission was threefold: 'To spread scriptural holiness; to organize his followers; to furnish a permanent literature. He accomplished his mission in his life.'" . . . "We all believe in the gospel of work as well as the gospel of salvation; then Wesley has left us no better record than the story of his mighty labors." His fellowers in every clime must remember that "there is no excellence without labor." Mr. Smith refuses to deliver his lecture to any League in the Arcadia district simply for his expenses. To those outside of this district for his expenses and the small sum of $5 extra. The lecture is more than worth the money, and any League would be very much benefited by this lecture.

GUSSIE B. TOOKE,
Third Vice-Pres.

The 20th Century Movement.

BY HENRY G. HAWKINS,
Conference Secretary of Education.

The total amounts from beginning of movement up to date, as reported to the Conference Secretary of Education, are as follows:

Formerly reported	$ 6,476 15
Canton	92 40
Satartia	132 75
Vimville	11 05
Topisaw	9 75
Matherville	23 95
Shubuta	208 25
Daleville	2 00
	$ 6,956 25

The pastors of Jackson, First Church, Vicksburg, Natchez, Hattiesburg, Moss Point, McComb City, Crystal Springs, Hazlehurst, Brandon, and many others, have not hitherto filled out and forwarded their reports. Send me "Form C" at once.

Let the records of the roll book be neatly written, and let the recording steward of each pastoral charge carefully preserve this roll book along with the other official books.

Several of the one-year pastors have written that no roll books were turned over to them, and no statements given by the 1899 pastors. Each month hereafter we are to make a tabulated list, showing the status of the movement in each pastoral charge from the beginning of the movement to date. Therefore, if any pastor who was moved by the last Conference has failed thus far to give account to his successor of what was achieved in this cause during 1899, let him communicate such knowledge now.

The Topisaw pastor, in sending his report, writes that in ten days all his Conference collections will have been paid, and that his stewards mean to pay the assessment for pastor and presiding elder in full. If all our Mississippi Conference charges would finish all the other financial matters in October, and devote November and December to the Twentieth Century Offering, we would succeed faster in raising our $40,000.

It is encouraging to receive such a report as that sent by Rev. A. T. Bell, of Shubuta and Quitman: Total subscribed, $208.25, of which $127 50 has been paid. But that pastoral charge has not yet come up to the minimum asked for. They have 286 members and a fine set of people.

Rev. T. J. O'Neil, of Hillsboro, writes that since sending his September report he has had fever twenty days.

One other brother pastor reports that nothing has been achieved for this cause in his charge. Such a report is not very encouraging, but it is right to send the report, even if it remains a blank. Send on.

NOTICE.

Rev. W. B. Murrah, president of Millsaps College, will dedicate our church on South Side on the twenty-eighth instant at 7:30 P. M. All former pastors are invited. We are expecting a season of refreshing from the presence of the Lord.

L. F. ALFORD, Pastor.

Meridian, Miss., Oct. 18, 1900.

NOTICE.

Preachers who expect their wives to attend our Annual Conference, please notify me at once.

Presiding elders will please send me right off names of delegates and those who shall "come up" for admission and orders.

J. M. WYATT.

West Point, Miss., Oct 20, 1900.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

Storm Sufferers' Fund.

Previously reported	$41 70
H. B. Wages, Franklinton, La	5 00
A Friend, Winona, Miss.	3 00
Total	$49 70

India Famine Relief Fund.

Previously reported	$284 80
Shiloh Church, Mississippi Conference, forwarded by Rev. P. D. Hardin	1 35
A Friend, Winona, Miss.	1 00
Total	$287 15

NOTICE!

To the Pastors of the Mississippi Conference:

I have mailed blanks for reports from our Conference claimants. The Joint Board will act on the information gleaned through these reports. If possible, let the information furnished be accurate. This is essential to an equitable distribution of the funds. Should a claimant in your charge fail to get a blank, please let me know.

I do not ask you to "discriminate" in favor of the Conference Claimants' Fund, but I do ask you not to "omnibus" this with other assessments. Please take this collection on its own merits. Increased prices make it imperative that every cent promised the veterans should be paid. To fail in the promise means disappointment and suffering. The promise was made on the loyalty of thirty-eight thousand Methodists who will surely not disappoint us in the small sum of $6 500. Give them a chance.

Brother layman, hear me for my cause's sake. The claimants on this fund are preachers and widows of preachers who have given the prime of their life to the church. Had they given their attention to the pursuits which you have followed, many of them would now be living in homes of comfort, surrounded with plenty. As a result of their labors, to-day you are enjoying citizenship in a Christian community, and your life and property are safe only through a sentiment which they have created and helped to sustain. They preached the gospel through which salvation came to you and your house. They gave the benison of Christian burial to your parents, dedicated you to God in baptism, and administered the vow which made you and your wife one.

Now, we say they are superannuated, meaning that they are in "old age and feebleness extreme." This relation was not their choice, but, yielding to the judgment of their brethren, they accepted it, in the face of not having where to lay their head. Do not think they should have made provision for this time. You know that in nine instances in ten their salary was fixed at the least possible sum on which they could live, and there has never been a margin from which they could provide.

Pray, don't content yourself with a dollar contribution, but from gratitude give five, ten, or twenty-five dollars. I know whereof I speak when I say many of our claimants lack for comfortable clothing and wholesome food.

Let me call your attention to our Conference Endowment Fund. This is a permanent endowment, the interest of which goes into the fund for Conference claimants. The endowment is small, but we are trying to increase it. If you want to give perpetual assistance to the veterans, send us a contribution for our Conference Endowment Fund.

Yours fraternally,

GEO H. THOMPSON,
Sec'y Joint Board of Finance, Miss. Conf.

For Sleeplessness
Take Horsford's Acid Phosphate.
Dr. PATRICK BOOTH, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

MARRIAGES.

FRANKLIN—CROOK.—At the Shiloh Methodist Church, Light, Miss., Sunday, Oct. 14, 1900, at 3:30 o'clock P. M., by Rev. Paul D. Hardin, Mr. John Franklin, of Lynwood, Miss., and Miss Jounie Crook, of Light, Miss., both of Rankin county.

NUNNERY—BARRETT.—At the Union Church, Lauderdale, Miss., Wednesday, Oct. 17, 1900, at 8 o'clock P. M., by Rev. G. S. Harmon, Mr. John E. Nunnery to Miss Henrietta Barrett, both of Lauderdale.

CLENEAY—AMACKER.—At the residence of the bride's brother-in-law, Capt. Roberts, No. 1200 Franklin street, New Orleans, Oct. 10, 1900, by Rev. Samuel S. Bogan, Mr. Andrew B. Cleneay, of Livingston parish, to Miss Nellie Clothilde Amacker, formerly of Tangipahoa.

HANO—HOYT.—At James Chapel Church, Livingston parish, La., Oct. 17, 1900, at 11 A. M., by Rev. F. N. Sweeney, Mr. Thomas Hano to Miss Beula Hoyt, both of Livingston parish, La.

QUINN—HOLDRIGE.—In the West Alexandria Church, Oct. 11, 1900, by Rev. W. T. Woodward, Mr. W. F. Quinn, of Anite City, La., to Miss Emily Holdrige, of Alexandria, La. No cards.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, to

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TESTIMONIAL.

July 28, 1898.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

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THE GOSPEL ACCORDING TO
ST. MARK.

CHAPTER 1.

a Baptism and preaching of Jesus. 16 Call of four disciples.

THE beginning of the gospel of Je'sus Christ, the Son of God;
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his pathe straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
5 And there went out unto him all the land of Ju-dæ'a, and they of Je-ru'sa-lem, and were all baptized of him in the river of Jor'dan, confessing their sins.
6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
9 And it came to pass in those days, that Je'sus came from Naz-a-reth of Gal'i-lee, and was baptised of John in Jor'dan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
12 And immediately the spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days, tempted of Sa'tan; and was with the wild beasts; and the angels ministered unto him.
14 Now after that John was put in prison, Je'sus came into Gal'i-lee, preaching the gospel of the kingdom of God,
15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
16 Now as he walked by the sea of Gal'i-lee, he saw Si'mon and An'drew his brother casting a net into the sea: for they were fishers.
17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.
18 And straightway they forsook their nets, and followed him.
19 And when he had gone a little farther thence, he

57

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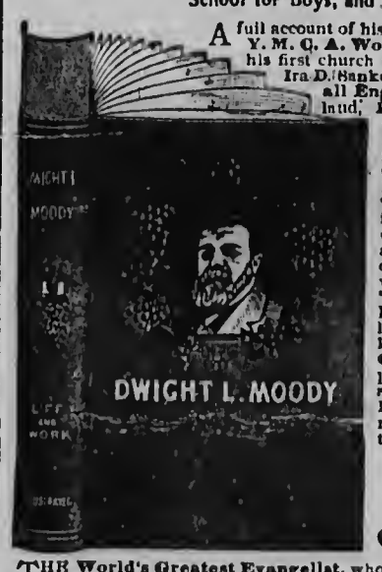
The Founder of Northfield Seminary, Mount Hermon School for Boys, and the Chicago Bible Institute.



A full account of his boyhood and early life. Business life in Chicago. Y. M. C. A. Work. Civil War record. Mission Work. Building his first church and Farwell Hall. Convention Work. Meeting Ira D. Sankey. Work after the great Chicago fire. Shaking all England by sermon and song. Great work in Scotland. Return to America. Great Revival in Philadelphia. Continued Evangelistic work. Great World's Fair campaign. Northfield Conferences. Northfield Seminary. Mount Hermon Boys' School. Chicago Bible Institute. Last Campaign in Kansas City. Return to Northfield. Dying words, "Earth recedes, Heaven opens; God is calling me; this is my triumph; this is my coronation day!" In his life he influenced more souls for Jesus than any other man, and in his death God called him, to place on his brow a crown with many stars. As thousands crowded the "Moody Meetings" to hear him preach while living, so now thousands read this thrilling and inspiring volume, that they may preserve and keep fresh in memory the complete record of his Great Life and Work. It contains over 400 pages and over 60 halftone engravings. A handsome volume, showing us the Boy, the Man, the Preacher, the Educator, and the Philanthropist; replete with Reminiscences, Anecdotes and Illustrations.

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To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to October, 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, post, is $1.25. Our price, on conditions named above, is 63 cents, postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Nov. 15th. Don't delay.

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"It's a bad time to swap horses when you are crossing a stream."

That was Lincoln's famous reply to those who urged him to make a change in generals at a critical period of the Civil war.

Lincoln's saying is worth remembering, especially when you are asked to "swap" Dr. Pierce's Golden Medical Discovery for a bootless bargain, described as "just as good," at the critical time when health is at stake.

Dr. Pierce's Golden Medical Discovery is a medicine which has a record of ninety-eight per cent. of cures. It is an absolutely reliable family medicine, non-alcoholic and non-narcotic. It always helps; it almost always cures. Why should any one who is seeking a cure for sickness, and is persuaded that the "Discovery" will cure him, "swap" the substance for the shadow at the risk of health?

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. What is popularly termed "weak" stomach is the common cause of various forms of physical weakness,—such as "weak" heart, "weak" "lungs," "weak" or sluggish liver, "weak" nerves, etc. The entire body and its several organs are dependent for strength upon the food prepared in the stomach. The "weak" stomach cannot provide the food-strength for the various organs, which in their turn become "weak" and unable to accomplish the work for which they were designed. "Golden Medical Discovery" cures through the stomach diseases which have their cause in a diseased condition of the stomach and the allied organs of digestion and nutrition.

It enables the perfect digestion and assimulation of food by which the body is built up into a condition of sound health. It purifies the blood, driving out the poisons which breed and feed disease.

Preferred to Die.

"Have taken Dr. Pierce's Golden Medical Discovery and it did me more good than anything I could get," writes Mrs. Julia A. Wilcox, of Cygnet, Wood Co., Ohio, Box 25. "I doctored with three differeot doctors for weak heart, but they did me no good. I was so tired and discouraged if I had had my choice to live or die I would have prefered to die. My husband heard of 'Golden Medical Discovery' and he bought me a bottle. I took that and the first helf seemed to help me. I took six bottles before I stopped. I am perfectly well and am cooking for boarders (I have six), and am taking in washing besides. I will truly say I think your medicine will do all it is recommended to do, and more. It has been a God-send to me. I will be willing to answer any letters of inquiry that any one wishes me to. If you think this will be the means of helping any poor suffering woman to obtain relief you may print it and make any honest use of it you wish to."

Was Bedfast.

"I had been sick for more than a year with kidney trouble," writes Mrs. Lucy Hayter, of Jacksboro, Jack Co., Texas. "Several different doctors treated me, but none did me any good. One doctor said I never could be cured, that I had Bright's Disease. I suffered nearly death at times; had spells the doctor called spasms. Was bedfast most of the time for six months. My mother begged me to try Dr. Pierce's Golden Medical Discovery. With but little hope I wrote to Dr. Pierce and he said he could cure me. I began to take his 'Golden Medical Discovery' and although I had given up to die, I began to improve from the start, and by the time I had taken twenty-two bottles I was entirely cured. I thank God for the 'Golden Medical Discovery.' I weigh more than ever before in my life, and believe I am entirely well."

Dr. Pierce's Common Sense Medical Adviser, containing 1008 pages, and over 700 illustrations, is sent free on receipt of stamps to defray expense of mailing *only*. Send 21 one-cent stamps for the book in paper cover, or 31 cents for the book in cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Home Circle

THE CHILDREN IN CHURCH.

BY MARGARET SANGSTER.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered
And worshiping there with me.
I am sure that the gentle pastor,
Whose words are like Summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet—
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with his people:
He cares for me and for you,
But close to his breast he gathers
Those dear little heads in the pew.

So I love, in the great assembly,
On the Sabbath morns to see
The dear little children clustered
And worshiping there with me.
For I know that our Heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.

—Central Advocate.

HOW BEVERIDGE GOT TO COLLEGE.

Robert Shackleton, in a lengthy article on Senator Albert J. Beveridge in a recent number of The Saturday Evening Post, writes: "After these experiences—he was then only fourteen—young Beveridge determined to carry out his determination to go to college. For a time he sold papers, and out of his profits bought a suit of clothes. He worked in the post-office, drove a dray, and hauled lumber, and, by working continuously, saved a little money. In the meanwhile things looked bright upon the farm; but the great drought of 1878-9 destroyed the crops, and the small sum that the boy had saved went to his father and mother.

"It was then that the promised education seemed absolutely hopeless, but it happened that there was a vacancy at West Point, and the place was thrown open to competitive examination. Young Beveridge took the examination, and did well in every study except one. While he was reading, a wag among the contestants made him laugh, and this incident lost him the scholarship by one-fifth of one per cent.

"When young Beveridge learned that he had lost he was wretchedly miserable. He was standing upon a corner, not knowing what to do or where to turn, when Edward Anderson came along.

"'What's the matter?' he asked.

"'More than enough,' was the reply. 'I failed to get the West Point scholarship, and I don't see how I can ever get a college education.'

"'You go ahead and get ready,' said Mr. Anderson. 'I'll see you through.'

"The offer was accepted. He went ahead and got ready, and gave Mr. Anderson his note for the fifty dollars which he loaned him. Mr. Anderson says that this was the best investment he ever made.

"Young Beveridge's struggle through college was one of pluck and hard work. He won a prize, and his father was able to send him a little money; and these combined to put him through the first term. During the Summer vacation he cut more than 210 acres of wheat, and drove the first self-binder ever seen in that region. With the money earned he was able to return to his studies."

A FAMILY AILMENT.

It was not among people of mean and vicious lives that this strange disease showed itself, but in a family born to ease and refinement and scholarly habits of thought. A clergyman's family, noted for their active piety—the father a keen logician, the mother a leader in church work, the daughter and son energetic members of many charitable and civic organizations for the betterment of the degraded classes.

The old doctor, coming up to the city to spend the day with his old classmate, saw the symptoms of this disorder at the breakfast table. There was no smiling greeting; no morning kiss from the children. Dr. X. gave a curt nod as wife and children entered, which was returned in kind.

The sun shone brilliantly, the roses outside smiled joyously in at the windows. The old doctor spoke of them as he would of children who brought him a welcome. The family stared at him with amused contempt.

"I believe the chambermaid takes care of the flowers," said Mrs. X., severely. "Life is too busy and serious a thing for me to spend it in growing posies."

The family had a talent for unpleasant sarcasm. Dr. X. was noted among his brethren for satire in debate that stung like a poisoned lash. His children each flourished such a little whip and used it incessantly upon each other. No matter how petty the occasion, the gibe was ready.

John had just come from the barber, who had cut his hair too short. Father, mother and sister jeered at him until the young man flushed with anger.

Jane had read a paper before the girls' church society the previous night. The family secretly were proud of it, but each one now had some scathing comment to make on it. The leading articles in the morning paper, Dr. X.'s dyspepsia, his wife's cap, the steak, every subject or thing brought to notice, were attacked with this dry, bitter wit.

The old doctor looked from one refined, intelligent face to the other. "They are like a nest of hornets let loose," he thought. "Is there nothing better for them to do than to sting?"

These people at heart were loyal; they would have given their lives for each other; but to gratify the poor vanity of making a biting jest, they made home life sour and mean and hard.

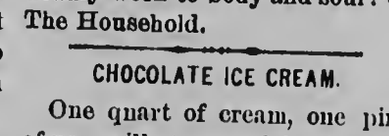
The old doctor did not spend the day. He made an excuse and hurried out of the house. He shook his head as he looked back at it.

"It's a common disease, though it has no name," he said to himself; "but there's none harder to cure, and none that does more deadly work to body and soul!"—The Household.

CHOCOLATE ICE CREAM.

One quart of cream, one pint of new milk, two cupfuls of sugar, two eggs beaten very light, five tablespoonfuls of chocolate rubbed smooth in a little milk. Heat the milk almost to boiling, and pour, by degrees, in with the beaten eggs and sugar. Stir in the chocolate; beat well three minutes and return to the inner kettle. Heat until it thickens well, stirring constantly; take from the fire and set aside to cool. Many think a little vanilla an improvement. When the custard is cold beat in the cream and freeze.

THE RECORD OF CURES



is growing larger every day. YOUR NAME should be on the list.

G.F.P. CURES Whites, Painful, Profuse and Irregular Menses, Ovarian Troubles, Falling of the Womb

GERSTLE'S FEMALE PANACEA. and all other disturbances to which females are subject, especially those obstinate cases which for years have resisted all other treatment.

AN OLD CHRONIC CASE.

For five years I suffered from whites and womb trouble, three physicians failing to relieve me. I then began taking G.F.P. and my condition soon improved and I am now practically cured. I take pleasure in recommending it to suffering women. MRS. L. A. ELLIS, Barbourville, Ky.

Write to the Ladies' Health Club, Chattanooga, Tenn., care L. Gerstle & Co., for free advice. DRUGGISTS SELL G.F.P.

THE HABIT OF SKIMMING.

A teacher in the highest grade of the grammar schools in New York tells us that fifty per cent. of the pupils who come to him from the lower grades do not end their sentences with periods, or begin them with capitals.

The papers of students taking the entrance examinations to even the best colleges of this country show incredible blunders in spelling, grammar, and other elementary branches. The name Cyrus, for instance, was spelled in more than twenty different ways by students competing for entrance to Harvard College in one year.

"The manager of an immense business," says a writer in the Youth's Companion, "declares that it costs his house $25,000 a year to correct errors in invoices and other papers—mistakes due to poor writing and poor English."

If it costs so much to correct the avoidable blunders of one house, think what the aggregate cost of the blundering and bungling of the business establishments of the whole country must amount to!

The habit of skimming, of doing things in a careless, superficial manner, is one of the greatest stumbling-blocks to success, and it is a habit to which young Americans are especially prone. In the hurry to rush ahead and achieve in one year or two what it has taken others, perhaps with more ability and more power, years and years of patient toil and waiting to accomplish, they commit blunders and fall into errors which retard, and, perhaps, indefinitely postpone, their advancement.—O. S. Marden, in Success.

MONEY-EARNING FOR LITTLE FOLKS.

It may be a help to those who are teaching little people to earn and save—an important lesson—to read the following list of ways in which children have earned money, as compiled by the Congregationalist:

Washing windows.
Picking apples and other fruits.
Raking up leaves.
Doing errands.
Picking over raisins.
Weeding in the garden and the paths.
Picking up pins at a cent a dozen.
Raising vegetables.
Caring for animals.
Washing and wiping dishes.
Ironing.
Singing for the old folks.
Hemming papa's handkerchiefs.
Dusting.
Beating rugs and mats.
Stoning cherries.
Making and selling paper pillows.
Gathering and selling wild flowers, autumn leaves, etc.
Mending.
Caring for the baby.
Hemming towels, etc.
Waiting on grandpa and grandma.
Reading aloud.
Caring for the table silver.
Making and selling lamp-lighters and iron-holders.
Self-denial of candy, sugar, butter, etc.

BARE FEET ARE SHOD.

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town to-day and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was, you would know just what size to give me."—Northwestern Advocate.

MANHOOD OVERTOPS TITLES.

It is one thing to succeed in business according to the ordinary acceptation; it is another and a totally different thing to succeed in life, writes O. S. Marden in Success, for September. Many a man has failed in business, and yet lived a truly successful life, because he has lived up to his highest ideal. The man who does the very best he can under all circumstances, who makes the most of his ability and opportunities, who helps his fellow-man whenever it is in his power to do so, who gives the best of himself to every occasion, who is loyal and true in his friendships, kindly, charitable, and magnanimous toward all, is a successful man, though he may not leave enough money to pay his funeral expenses.

He who regards manhood and character as the supreme objects of life may not be rich in money, but he is rich in a truer and better sense; for manhood is above all riches and overtops all titles, and character is greater than any career.

WHAT DETERMINATION DID.

When young Stonewall Jackson, one of the most awkward, ungainly, and, seemingly, unpromising youths that the South has produced, heard of a vacancy at West Point, he immediately went to Washington, determined to get the appointment, and he got it.

When he reached West Point the other boys laughed at him, but one of them, with more penetration than his companions, said: "That fellow looks like he's come to stay." He did stay.

He worked hard, economized, and saved enough from his cadet's pay, after covering all expenses, to buy his sister a silk dress.

The world knows what battles he fought, what victories he won, in the last years of his life.

It was determination that gave to history this splendid name.—Success.

PRICE REDUCED.

"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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The Abita Springs Hotel, which was destroyed by fire a short time since, is now being rebuilt, larger and better than before. The main building is to be heated by steam, and made thoroughly comfortable for Winter as well as Summer visitors, and hereafter will be kept open all the year round. Baths and sanitary plumbing, modern and of the very best, will be among the attractive features.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

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Excursions.

The New Orleans and Northeastern railroad announces that, commencing with Wednesday, April 25, it will inaugurate the popular Wednesday excursions to St. Tammany parish, including Covington, Abita Springs, Pearl River, Slidell, and all intermediate stations.

The attractions to sportsmen, as well as the healthfulness of St. Tammany parish, are constantly increasing the popularity of these resorts.

Great improvement has been made, both by the New Orleans and Northeastern railroad and the East Louisiana railroad, in the track, which is being rapidly relaid with heavy steel rails, and in the equipment, thereby affording the excursionist the best of accommodations.

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SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

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Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.....	7:30 a. m	5:40 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Ole Mississippi Sugar Country and the far-famed Yazoo Delta.

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IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you can pop, clash on the least provocation.

Our "Index" describes *all* lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

FUGITT—JOSEPH M. FUGITT was born Oct. 7, 1840, near Shelbyville, Tenn., and died at his home in Prentiss county, Miss., near Booneville. He moved to this State in youth. He entered the Confederate service in the late war between the States before twenty-one, and made a most excellent soldier; was in several hard-fought battles, and came out of the war with a brilliant record. I visited him on the day of election for congressman; found him much interested. He said it was the first time he had failed to vote since his first vote in the war before he was twenty-one.

I have known Joseph M. Fugitt more than thirty years, and I am sure he put more value on his word and prized personal honor higher than is common to men. He hated a sham. As a citizen, Joe Fugitt had but few equals; industrious, energetic, enterprising and successful in most everything he undertook. The community has lost one of her best citizens.

He was married twice; the first time to Miss Mary C. Alexander, Dec. 24, 1867. This union was blessed with two children—a boy and a girl; W. O. Fugitt and Mrs. Katura Sanders. The second time to Miss Sallie M. Gelleye, Nov. 16 1875. This union was blessed with nine children. Two have died—a boy in childhood and Mrs. Florence Alexander—leaving a wife and nine children to mourn their loss.

Bro. Fugitt joined the M. E. Church, South, in the year 1874. The writer of these lines witnessed his conversion. In this, as in everything else, no half-way measures would satisfy him. He sought the pardon of sin at the altar with all his soul, and when the blessing came the transition was truly marvelous. No man who witnessed Joe Fugitt's conversion could reasonably doubt the divinity of religion.

Raised up at the time he was, he did not get an education commensurate with his ability, but this seemed to stimulate him for his children for whom he did much. He was a good husband, a good father, and a good neighbor. His industrious habits of life, his successful business qualifications, his personal integrity, makes his death a great loss; yet his life is a legacy of value to all who love such traits of character. May his dear children emulate his virtues, and finally all meet in a blissful immortality!

W. M. YOUNG.

RATLIFF—Mrs. REBECCA S. RATLIFF (nee Spencer) was born in Hinds county, Miss.; married to W. E. Ratliff, Nov. 20, 1851, and died at her home near Chatawa, Miss., Friday, Aug. 24, 1900.

Sister Ratliff was of pious parentage, her father, Evan H. Spencer, being for many years a class leader in the old Spring Ridge Church, near Terry, Miss. As a natural result, his daughter was converted and joined the church before she was twelve years old.

Sister Ratliff was a Bible reader from youth even down to old age. She made it the rule of her life to read the entire book through at least once a year; and until she was stricken down by disease, a few years ago, she was a faithful attendant upon the services of the sanctuary. During these years she was a great sufferer, but her afflictions were borne with Christian fortitude. She frequently, during these years of pain, expressed a desire to depart and be at rest, her only regret being that of leaving her husband, however.

Sister Ratliff was the mother of seven children, all of whom preceded her to the better land, all of them dying in infancy or childhood. In the beautiful Catholic cemetery near Chatawa, Miss., Saturday, Aug. 25, according to the simple, but impressive ritual of our church, we laid her to rest, confidently expecting to meet her again in the congregation of the just.

F. M. KEEN.

MURFF—Mrs. E. J. MURFF (nee Watson) was born in South Carolina, Nov. 17, 1837, and died at Aberdeen, Miss., while undergoing a surgical operation, Sept. 12, 1900. She was married to Waldemar Murff, June 13, 1871, who preceded her to the "beautiful beyond" about one year. She leaves one daughter, Mrs. M. E. Judon, to mourn her death. She was a member of the Methodist Church from early life. She was a consistent Christian. Everybody who knew her loved her, and laments her untimely death. The greater part of her life was spent in Monroe county, Miss., where the light of her beautiful life still lingers. May God's grace be sufficient for her loved ones and friends! is the prayer of her pastor,

T. H. PORTER.

WILLIS—MARY C. OLDHAM was born in Holmes county, Miss., Dec. 9, 1830, and died Oct. 2, 1900. She became a Christian in childhood, and was attached to the Methodist Church for years. Being an invalid for a very long time, she was unable to be an active worker in the church, but in a quiet, unobtrusive way did many deeds of charity, visiting the sick around her, cheering and comforting, and working for Christ. She often expressed her conviction that she would not live the entire year, and seemed to feel that she would pass away in October, the month in which her own sainted mother's spirit took its flight years before. She desired to live, if it pleased God to spare her to her husband, only daughter, and six grandchildren, but was perfectly resigned to his holy will. She often said that she had a rich inheritance in heaven, as her people who had passed on before were all there awaiting her. She was in her time a devoted daughter, sister, wife, mother, and grandmother, and her name will be loved and honored evermore. Her husband, Mr. E. W. Willis, with whom she had lived lovingly and faithfully for fifty-two years, is indeed bereft, as are her affectionate daughter and grandchildren. May her spirit enter into the eternal joys prepared for her!

ONE WHO LOVED HER.

Baton Rouge, La.

WILSON—On the nineteenth of September, at half-past three in the afternoon, WILLIE BELL, son of Mr. and Mrs. W. R. Wilson, of Panola county, Miss., passed to his rest. He was born Aug. 6, 1890. He was taken on Saturday afternoon and died Wednesday. His suffering was intense and brief, but he bore it like a little hero till He who said, "Suffer the children to come unto me," called the little fellow to him. His stay was so short. Our lives are like a vapor; we go so soon. A little over a year ago Clifton Carlisle, his brother, who was five years old, preceded him to the better land; so Willie was not a stranger in the land beyond. We do not understand always, and sometimes think it best if it had been otherwise. Some day we will see that it was God's hand leading us, it may be, over rough places; nevertheless, always to green pastures.

"We hold the children's cherished hands
To lead them through the years,
And as each tender mind expands,
We're filled with anxious fears.

"But should we lose them—no more see
The wee ones in the paths they've trod—
We'd learn they lead far more than we
The way that winds to God."

J. R. WILSON.

GODBOLT—Died at Vicksburg, Miss., Oct. 2, 1900, Dr. C. W. GODBOLT, who was born July 23, ——, near Caseyville, Miss.

Dr. Godbolt was a very successful dentist, and practiced his profession for many years throughout the counties of Jefferson and Franklin. He joined old Wright's Church in Franklin county during his early youth, and is still well remembered by the people of that county. His wife was Miss Mary Ceto, of Union Church, Jefferson county, who is still living. He also leaves the following children: Mrs. English, of Meridian; Mrs. Graham, of Meridian; Mrs. Berdon, of Natchez, and Messrs. Lawrence, Farnell, and Hiram Cassidy Godbolt, of Vicksburg. The last years of his life were spent in the practice of his profession at Vicksburg. May God bless his sorrowing loved ones, and may the world be brighter and nobler for his memory, and for the lives of those he leaves behind!

H. B. WATKINS.

Vicksburg, Miss.

HARLAN—CALLIE OLIVIA, daughter of Thomas and Sarah Elizabeth Harlan, died of swamp fever at the residence of her parents, near St. Maurice, La., Sept. 10, 1900, aged sixteen years.

Callie was a young lady admired by all who knew her for her cheery disposition and thoughtfulness of the happiness of others. She was always religiously inclined, and was happily converted in July last at Ebenezer Camp Ground. From the time of her conversion until her death she was devoted to the cause of her Lord. She was taken violently ill. I was present a few moments afterwards, when she recognized me, and said she, too, was going home. Twenty-four hours later she was with the two gone before, and was at rest. The stricken parents are devoted followers of the Lord, knowing where to find their loved ones, and have grace to bear up under this severe affliction. May the five remaining children live to meet them in heaven!

HER PASTOR.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL } A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

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Hall's Family Pills are the best.

This life is a state of probation and exercise like to that (which prefigured and represented it) of God's people in the wilderness, wherein God leadeth us through many difficulties and hazards, in many wants and hardships, to humble and prove us, in order to the fitting us for another more happy state.—Barrow.

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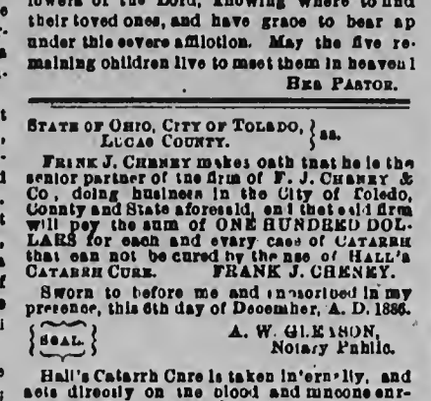
There is nothing substantial and satisfactory but the Supreme Good. In it, the deeper we go, and the more largely we drink, the better and happier we are; whereas, in outward acquirements, if we could attain to the summit and perfection of them, the very possession with the enjoyment palls.—Langhorne.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Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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the specific for all skin disorders, slight or severe. 50 cents a box.
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Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
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To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to October, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family need.

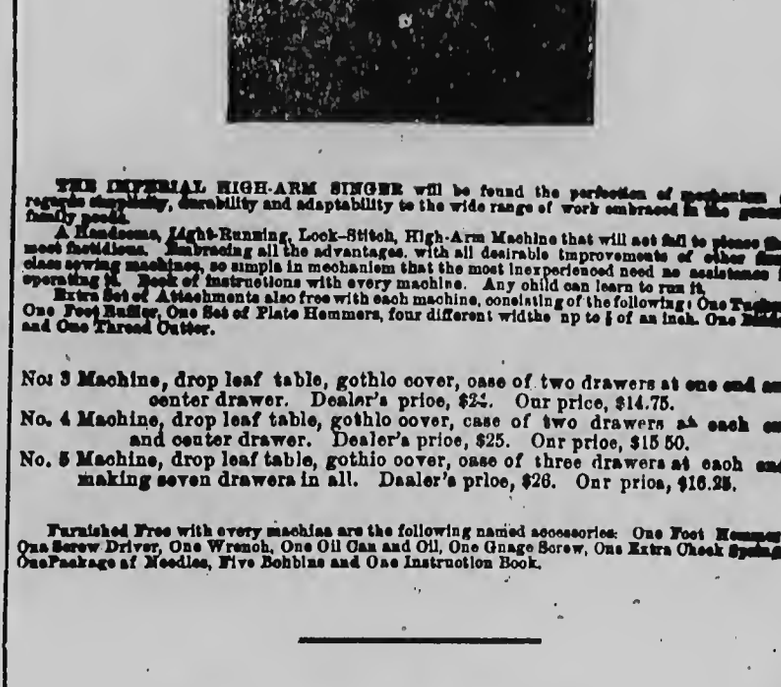
A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15 50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

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Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.
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The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

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NEWS OF THE WEEK.

Scarlet fever is epidemic at Fort Worth.

The silver jubilee of Vanderbilt University began on Oct. 21.

Charles Dudley Warner died of heart failura at Hartford, Conn.

Hon. John Sherman died at his Washington residence on Oct. 22.

Ten candidates for President and the same number for Vice-President will be voted for Nov. 6.

The United States, next to Great Britain, has tha largest tonnage in shipping under construction.

The 154th anniversary of the founding of Princeton University was celebrated yesterday, on Oct. 20.

Field Marshal Count von Waldersee regards tha Chinese campaign as over and expects to be recalled soon.

Germany and England have formed an alliance to maintain the territorial integrity of China and to keep the ports open.

The appointment of Weyler as Captain General of Madrid has resulted in the resignation of the entire Spanish Cabinet.

Bryan made seventeen speeches in New York State, concluding his campaign at Buffalo, and started for West Virginia.

The South African war has again spread southward and the outlook is dismal for an early resumption in farming and mining.

It is the general belief at Wilkesbarre, Pa., that tha coal strike will be settled this week. Both sides are expected to make concessions.

Mail advices from Panama say the civil war in Colombia goes on. The government controls tha telegraph lines and is suppressing the facts.

Tha Philippines commission has passed a bill appropriating $475,000 gold for the payment of expenses incurred for the benefit of the insular government during October.

The Creek full-blood council of Indians, armed with Winchesters, has refused to take the allotment of lands. Col. Schoenfel, the agent, says he can handle the situation.

Senator Hanna has altered the Republican plan of campaign. Leading Republican speakers will be recalled from the West and sent to New York to offset the favorable impression being made in that State by Bryan.

The correspondence which passed between the State Department and the French charge d'affaires, relative to the French note respecting China, indicates that the United States Government will accept the terms of the Great Britain-Germany compact.

According to the census returns, Porto Rico has a voting population of 201,071, of which over 63 1-2 per cent. are whites. This is only 24 per cent. of males of voting age. The illiteracy is great—70 per cent. of whites and 83 per cent. of colored can not read.

We see it stated that every year since the Mississippi Constitution of 1893 was adopted the list of colored qualified electors has grown larger, while, on the other hand, the number of white qualified electors has grown smaller every year since that date. Here is something for Mississippians to think about.

At a meeting of the Tri-State Medical Society of Tennessee, Alabama and Georgia, held in Chattanooga, recently, steps were taken to secure "medical legislation in those three States for the purpose of regulating or prohibiting the marriage of habitual criminals, persons afflicted with incurable disease, drunkards, and victims of harmful drugs." There is scarcely any doubt that such legislation is greatly needed in every State not already protected.

The special grand jury which has been investigating the riot of Aug. 22, in which two lives were lost and $200,000 worth of property destroyed at Akron, Ohio, has reported. Sixty-six true bills were returned against men and boys. George Brodt, a councilman, and Andrew A. Halter, a leading citizen, are among those indicted. Arson, illegal use of firearms, dynamiting, burglary and rioting are among the offenses charged. The grand jury censures the city officials for not taking more stringent measures to stop the trouble.

According to all accounts from South Africa, the Boers are giving the British no end of trouble. While it is true that the war is over, as far as all concerted movements are concerned, large numbers of the burghers remain unreconciled and are operating in small bands over a wide stretch of country. Their operations are confined largely to capturing weak convoys, stopping railroad traffic and cutting telegraph and telephone wires. As the entire country sympathizes with them, they find no difficulty in securing supplies and shelter.

The Democratic National Congressional Committee has issued a statement saying Bryan will get 60 per cent. of the German vote; labor vote sufficient to carry several doubtful States; 80 per cent of the Gold Democratic vote; Irish and Holland vote; 100,000 anti-imperialistic votes heretofore unknown; almost all tha reform vote; independent votes sufficient to decide certain States; traveling men for McKinley in 1896, all now for Bryan; all Prohibition votes not going to Woolley, and thousands of Republican votes.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS,
Ed. M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir.
R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars. H. A. BEALL,
Clerk Superior Court, Randolph Co., Ga.

ANGLO-GERMAN AGREEMENT.

A decided sensation was created in diplomatic circles on last Saturday by the announcement of an agreement between England and China, according to the terms of which the territorial integrity of the Chinese Empire is to be maintained, and her ports are to be kept open. This agreement is pronounced the most important diplomatic event in almost a generation, and, it is claimed, "means nothing less than the re-adjustment of the balance of power in Europe and the world." The third article of the agreement strongly hints at joint action of the two powers for the protection of their interests, in case any other power should seek to obtain territorial advantages in China in view of the present complications. All the other powers interested, particularly Austro-Hungary, France, Italy, Japan, Russia, and the United States, are to be invited to co-operate with Germany and England in carrying out the principles of the agreement, the first two features of which the American government has strongly insisted upon all along. The nature of this new alliance is such as to dispel all prospect of the immediate dismemberment of China, and to materially hasten the settlement of the perplexing Chinese question. The French look upon the agreement with much uneasiness and suspicion.

Says a cable dispatch from London to the Times-Democrat, dated Oct. 20: "As far as the immediate effect on the Chinese question is concerned, there is much to be hoped for. England's splendid isolation disappears, and so do any hopes of a great Russian or other aggrandizement. It is almost inconceivable in the present situation that Russia, alone or in combination with France, would undertake to execute any designs, actively or passively, opposed by all the other powers. Thus disappear, therefore, China's hopes of escaping the just consequence of her crimes by reason of quarrels among the nations. The question, therefore, may soon narrow down to where China will continue to defy united civilization."

Eleventh Year of the Moody Bible Institute.

The Institute starts on its eleventh year with over 250 students, in both men and women, as many as in any previous year. There are three departments of instruction—(1) Biblical, (2) Musical, to train men and women in gospel singing, and (3) Practical, that is, clinical instruction in church, mission, visitation and other phases of actual work, by which the students are not only trained, but also tested as to their fitness for Christian service. This latter branch makes the Moody Institute unique, and has earned for it the name of "The West Point of Christian Work." The demand for trained workers far exceeds the available supply.

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Special. When you write for the Holiday Annual, ask for free sample copies of our Lesson Helps and Papers. We believe them to be incomparably better and cheaper than all similar publications.

VICTORY IN HOLSTON.

The Epworth League's greatest day of triumph was celebrated last Saturday at the session of the Holston Conference, when the entire assessment for missions was reported paid. Two years ago, when the Leagues began the working of the Holston Plan with a view to this consummation, the deficit in the Conference was over $8,000. In two years this has been wiped out. The League plans have thus realized over $16,000 on missions in the Holston Conference alone. What has been done in the same way in other Conferences will run the sum to a surprising and gratifying figure. Let the whole church hear this news. It is Epworth League News—the missionary assessments of the whole connection may be met if the pastors will only recognize, encourage, and use the Epworth League. So far from affecting the other collections in the Holston Conference, it is asserted that salaries and other interests have advanced twenty-five per cent. This is the League's loudest note of victory in material advancement.—Epworth Era.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit, at Burnsville	Oct. 6, 7
Iuka station	8
Ripley and New Albany, at Ripley	13, 14
Jonesboro circuit, at State Line	17
Ripley circuit, at Wier's Chapel	20, 21
New Albany circuit, at Union Hill	27, 28
Blue Springs, at Blue Springs	30
Kossuth, at Bethel	Nov. 3, 4
Corinth circuit, at Marvin	6
Gun Town and Baldwyn, at Saltillo	10, 11
Mantachie, at Shiloh	14
Belmont, at Patterson's Chapel	17, 18
Burnt Mills, at Mt. Pleasant	20
Jacinto, at Hebron	22
Booneville circuit, at ——	24, 25
Marietta circuit, at Marietta	Dec. 1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shelby	Oct. 6, 7
Rulerville	13, 14
Clarksdale	21, 22
Belen	27, 28
Lula	Nov. 3, 4
Dubbs	10, 11
Tunica	12
Hillhouse	17 18
Friar's Point	18, 19
Gunnison	24, 25
Rosedale	25, 26
Bolivar	Dec. 1, 2
Greenville	3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla, at Brooks	Oct. 5
Cold Water	6, 7
Batesville	13. 14
Courtland, at Pepes	20, 21
Burges, at Love Joy	26
Eureka, at Mt Olivet	27, 28
Hernando	Nov. 3, 4
Lougtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

DURANT DIST.—FOURTH ROUND.

Ebenezer, at Liberty Chapel	Oct. 6, 7
Lexington, at Tchula	13. 14
Belzona, at Belzuna	20, 21
Koscinsko station	7 P. M.. 28
Kosoinsko circuit, at Smyrna	27, 28
Ethel, at Taberuacle	Nov. 1
Ackerman, at Salem	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Louisville	24, 25
Rural Hill	27
Pickens	Dec. 1, 2
Durant	7 P. M.. 2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Paris circuit	Oct. 6, 7
Pittsboro circuit	13, 14
Elay circuit	15
Slate Springs circuit	20, 21
East Grenada circuit	22
Coffeeville circuit	27, 28
Minter City	Nov. 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G. PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Montpelier circuit, at Palestine	Oct. 6, 7
Prairie circuit, at Prairie	9
Shannon circuit, at Shannon	13, 14
Verona circuit, at Verona	15
Tremont circuit, at Hopewell	20, 21
Fulton and Smithville, at New Salem	27, 28
Nettleton circuit, at Carolina	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at Greenbriar	10, 11
Quincy circuit, at Soule's Chapel	17, 18
Aberdeen station	25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Winona circuit, at New Hope	Oct. 6, 7
Webb circuit, at Webb	13, 14
Black Hawk circuit, at Acona	20, 21
West circuit, at Bowling Green	27, 28
Itta Bena and Sidon, at Itta Bena	Nov. 3, 4
McNutt, at McNutt	10, 11
Carrollton, at Eden	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia circuit, at Byhalia	Oct. 6, 7
Red Banks circuit, at Red Banks	13, 14
Mt Pleasant circuit, at New Salem	20, 21
Pontotoc circuit, at Pontotoc	27, 28
Potts Camp circuit, at Potts Camp	Nov. 3, 4
Olive Branch circuit, at Olive Branch	10, 11
Shawnee circuit, at Liberty	17, 18
Ashland circuit, at Ashland	20
Randolph mission, at Randolph	24 25
Abbeville circuit, at Abbeville	Dec. 1, 2
Holly Springs station	3

J. W. HONNOLL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Piney Grove	Oct. 6, 7
Crawford, at Trinity	13, 14
Brooksville, at New Bethel	20, 21
Tibbee, at Mayhew	27, 28
Columbus station	Nov. 4, 5
Sturges, at Ebeezer	10, 11
Starkville circuit, at Steel's Mill	17, 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Mt. Carmel	Oct. 6, 7
Percy's Creek	10, 11
Woodville	13, 14
Meadville	20, 21
Cane Ridge	27, 28
Barlow	Nov. 3, 4
Wesley Chapel	10, 11
Jefferson Street	11, 12
Homochitto Chapel	17, 18
Washington	24, 25
Liberty	Dec 1, 2
McNair	8, 9

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Flora, at Flora	Oct. 6, 7
Vicksburg Crawford Street	14
South Vicksburg	14
Mayersville, at Beulah	20, 21
Bolton, at Bolton	27, 28
Rocky Springs at Shiloh	Nov. 3, 4
Port Gibson	4, 5
South Warren, at Wesley Chapel	10, 11
Edwards, at Edwards	11, 12
Warren, at Wesley Chapel	17, 18
Utica at Utica ... Wed night	21
Hermanville, at Hermanville	24, 25
Rolling Fork, at Rolling Fork	Dec. 1, 2
Anguilla, at Anguilla	2, 3
Satartia, at Mt. Olivet	8, 9

E. H. MOUNGER, P. E.

FOREST DIST.—FOURTH ROUND.

Missionary Institute, at Pelahatchie. Tues. and Wed	Oct. 16, 17
Hillsboro, at Hillsboro ... Thurs	18
Carthage, at Carthage ... Sat and Sun	20, 21
Walnut Grove, at Scotland ... Tues	23
Neshoba, at Pine Grove ... Thurs	25
Indian Mission, at Tall-Chulok ... Sat. and Sun	27, 28
Decatur, at Union ... Tues	30
Rose Hill, at Paulding ... Sat. and Sun	Nov. 3, 4
Montrose, at Montrose ... Tues	10, 11
Raleigh, at Taylorsville ... Sat. and Sun.	13
Trenton, at Trenton ... Tues	17, 18
Shiloh, at Shiloh ... Thurs	20
N. and Hickory, at Newton ... Sun. and Mon	22
Chunkey, at Chunkey ... Tues	25, 26
Lake, at Lawrence ... Wed	27
Morton, at Pelahatchie ... Sun. and Mon	28
Forest, at Forest ... Sun and Mon	Dec. 2, 3
	9, 10

T. L. MELLEN, P. E.

SEASHORE DIST.—FOURTH ROUND.

Coalville, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	13, 14
Williamsburg, at Williamsburg	20
East Covington, at Eminence	21
Vancleave, at New Prospect	27, 28
Nicholson, at Lacy	Nov. 2
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	11, 12
Ocean Springs and Scranton, at Ocean Springs	17, 18
Brooklyn, at Wiggins	24
Bay St Louis	25, 26
Moss Point	Dec. 1
Escatawpa, at Zion	2
Columbia, at Columbia	7
Purvis, at Purvis	8, 9
Hattiesburg	10

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Sartine	Oct. 13, 14
Bayou Pierre, at Pleasant Valley	20, 21
Magnolia and Osyka, at Magnolia	27, 28
Providence, at Georgetown	Nov. 3, 4
Adams, at Adams	10, 11
McComb City	11, 12
Fernwood, at Fernwood ... 11 a. m..	13
Gallman, at Gallman	17, 18
Beauregard, at North Wesson ... 11 a. m	19
Wesson ... 7:30 p. m..	19
Mt. Carmel, at Mt. Zion	24, 25
Westville, at Magee	25, 26
Crystal Springs ... 7:30 p. m..	26
Tylertown, at China Grove	Dec. 1, 2
Pearl, at Tilton ... 10 a. m..	5
Lincoln, at Brookhaven ... 10 a. m..	7
Haslehurst ... 7:30 p. m..	7
Caseyville, at Caseyville	8, 9
Summit, at Bogue Chitto ... 11 a. m..	10
Brookhaven ... 7:30 p. m..	11

H. WALTER FEATHERSTON, P. E.

Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Winchester, at Winchester	Oct. 6, 7
Leaksville, at Breland's Chapel	13, 14
Waynesboro, at Waynesboro ... Wed	17
DeKalb, at New Hope	20, 21
North Kemper, at Mellen ... Mon	23
Enterprise, at Enterprise	27, 28
Pachuta, at DeSoto	Nov. 3, 4
Binnsville, at Scooba	10, 11
Vimville, at Marion	17, 18
Mathersville, at Winifred	24, 25
Shubuta, at Shubuta ... Mon	26
Middleton, at Manassa	Dec. 1, 2
Daleville, at ——	8, 9

G. A. GUICE, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pocahontas	Oct 6, 7
Sharon, at Sharon	13, 14
Canton	14, 15
First Church and Capitol Street	20, 21
Terry, at Byran	27, 28
Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughan's, at New Hope	10, 11
Benton, at Midway	11, 12
Tranquil	17, 18
Yazoo City	18, 19
Camden	24, 25
Fannin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues.. 4
Steen's Creek	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

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on the end of the package in which you get your Soda Biscuit, Milk Biscuit, Butter Crackers, Graham Biscuit, Oatmeal Biscuit, Ginger Snaps, Handmade Pretzelettes and Vanilla Wafers. The "In-er-seal Patent Package" brings to your table the best of baking in the best possible manner. *It's a luxury worth asking for.* At all grocers.

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It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

One hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. If It Cures; Not One Cent If It Does Not.

NOTHING ELSE NEEDED IN FEVERS.

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LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Morgan and Berwick, at B	Oct. 3
Patterson	4
Franklin	6
Jeanerette	7
New Iberia	27, 28
Washington and Chicot, at C	Nov. 3, 4
Opelousas	7
Lafayette	8
Abbeville	10, 11
Indian Bayou	14
Plaquemine Brulee, at Rayne	17, 18
Prudhomme, at P	21
Lake Arthur	24, 25
Grand Chenieres	28
West Lake	30
Lake Charles	Dec. 1, 2
Gueydan	5
Crowley	8, 9

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Slaughter	Oct. 19-21
Zaccery	22
Baton Rouge First Church	24, 25
Baton Rouge circuit, at Antioch	27, 28
Port Vincent, at Bayou Barbary	30
Live Oak, at Friendship	Nov. 1
Pine Grove	3, 4
Ponchatbula, at Hammond	6
Amite City	7
Kentwood and Tangipahoa	10, 11
Franklinton	14
St Helena, at Greensburg	15-18
East Feliciana, at Independence	24, 25
Wilson, at Gayden	28
Clinton	30-Dec. 2
Baker, at Blackwater	4
St. Francisville, at Star Hill	6
Jackson	7-9

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	Oct. 7
Louisiana Avenue	14
Dryades Street	21
Covington	28
Slidell	Nov. 4
Parker Memorial	11
Plaquemine	18
Bayou Memorial	25
White Castle	Dec. 2
Carondelet Street	11 a m.. 9
Burgundy Street	7:30 p m.. 9

S. S. KLEMER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Olla and Pollock, at Summerville	Oct. 5, 6
Jena, at French Fork	13, 14
Glenmora, at Camp Ground	20, 21
Boyce, at Boyce	23, 24
Columbia, at Boeuf River	28, 29
Natchitoches, at Natchitoches	Nov. 3, 4
Dry Creek	10, 11
Winfield, at Atlanta	13, 16
Montgomery, at Montgomery	17, 18
Pineville, at Nugent	24, 25
Bunkie	Dec. 1, 2
Alexandria	8, 9

J. D HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River, at Campo Belle	Oct. 6, 7
Caddo, at Greenwood	10
Wesley, at Campti	13, 14
Florien, at Holly Grove	20, 21
Coushatta, at Coushatta	24
Grand Cane, at Grand Cane	27, 28
Many, at Many	Nov. 3, 4
Logansport, at Logansport	7
South Bossier, at Allentown	10, 11
Zwolle, at Zwolle	17, 18
Pelican, at Bethel	24, 25
Leesville	Dec. 1
Mansfield	9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Marion	Oct. 6, 7
Downsville, at Downsville	9
Calhoun, at Indian Village	13, 14
Simsboro, at Salem	19
Gibsland, at Foster's Chapel	20, 21
Lanesville, at Pine Grove	27, 28
Vernon, at Wesley Chapel	Nov. 3, 4
Blenville, at Blenville	10, 11
Valley, at Pleasant Valley	17, 18
Minden	19
Haynesville	23
Homer, at Homer	24, 25
Ruston	Dec. 1, 2
Gansville	7
Arcadia, at Arcadia	9, 10

Local preachers and exhorters will be expected to have written reports. Let the secretaries of Church Conferences be present with their church registers and records of Church Conferences for examination, as the law requires.

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Pine Hill	Oct. 20, 21
Oak Ridge, at Collinston	27, 28
Winnsboro, at Winnsboro	28, 29
Gilbert and Vidalia, at V	Nov. 3, 4
Bastrop	10, 11
Rayville	11, 12
Lake Providence	17, 18
Floyd	19-21
Waterproof	24, 25
Delhi and Tallulah, at T	Dec. 1, 2
Boulta, at Bonita	8, 9
Monroe	9, 10

J. M. HENRY, P. E.

YOUR BEST WORK can not be done without good health, and you can't have good health without pure blood. Hood's Sarsaparilla is the great pure blood-maker. It gives appetite, strength and vigor, and cures disease.

Constipation is cured by Hood's Pills. 25 cents.

Christian Advocate.

VOL. 47.—NO. 44. NEW ORLEANS, THURSDAY, NOVEMBER 1, 1900. WHOLE NO. 2306

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

This government has very willingly consented to the Anglo-German Chinese agreement, and Secretary Hay is now disposed to regard the outlook more favorable for a settlement that will be entirely satisfactory to Americans than at any time recently. The main points of the Anglo-German agreement—that no territory should be seized by the powers, and that equal trade rights should be given to all—followed Secretary Hay's note of last July, announcing the policy of this government, which has now been practically endorsed by all the powers interested.

Mr. Justice Brewer, of the United States Supreme Court, made an interesting address on "China and Its Relations to Missionary Work and to Other Nations," which was the topic discussed at the Autumn meeting of the Washington Congregational Club, of which Judge Brewer is president. He said: "The attention of the civilized world has never been so much monopolized as it is at the present time by the troubles in China. And I think China presents one of the most difficult problems it has fallen to the lot of civilized nations to solve. It is a grave question, indeed. There are as many Chinamen as there are members of the civilized nations taken altogether. They are a homogeneous mass of 400,000,000 people under one ruler and in one domain. They are a people possessed of the strongest racial feelings of any human beings in the world. They never marry outside of their own people; they live but for themselves; they do not care to come in contact with others; they want to be let alone. It is a historic fact that the wall around China was built to keep out the roving hordes of Huns and other foreigners who wanted to get possession of the immensely rich mineral fields and rice plantations of that land. They effectually resisted the attempts of foreign invasion for hundreds of years. No Chinese wall can keep the world out, and our civilization will enter into its realm. They will have our progressive ideas, our civilization, our arms and ammunition, our machinery, our men of learning, our mechanics, and our missionaries. But the day may come when some great man like Napoleon will arise in that empire, organize its army of millions, and then what will the civilized powers do? The present trouble will disappear in a little while. But the time will surely come when the Chinese will make use of the lessons which we have taught them. China will some day be a most powerful nation. There has been much talk about missionaries being at the bottom of the trouble. The missionary's work is not at first agreeable to the Chinaman, and it is not strange that there is a feeling against him when the Chinaman considers the treatment he is receiving at our hands. But the missionary work must go on; it can not stop. No man is so vicious as the man who is skilled in the arts and sciences, but who has no morals. The Chinaman has no morals. The only hope is to send with the man that goes to China to speculate—with the mechanic, the man of the gospel, the man of the Bible—so as to lift him up into the ways of morality and peace."

Rev. F. W. Moot, the new pastor of St. Paul's English Lutheran Church, who came from Johnstown, N. Y., preached his first sermons Sunday. He is a comparatively young man, having only been preaching eight years, but he made an excellent impression.

The first half of the anti-saloon revival work services at Hamline M. E. Church has been very successful, and the last half promises to be even more so. At each of the evening services one, or more, of the local ministers delivers an address. D. S. H. Greene presided at this evening's service; Rev. M. R. Fishburn, pastor of Mt. Pleasant Congregational Church, conducted the devotional exercises; President Gallaudet, of the Columbia Institution for the Deaf and Dumb, spoke on "An Educator's View of the Saloon," and Dr. D. S. Lamb, of the Army Medical Museum, on "The Saloon from the Medical Standpoint." The programmes for the other evenings were equally interesting.

Maj.-Gen. Leonard Wood, military governor of Cuba, who is visiting his family at their Washington home, used the following language in a general conversation on Cuba and the Cubans: "During the present year over 3 000 public schools have been established; 3,600 teachers are employed, and 150 000 are in the schools. This number is constantly increasing, and by the end of the present school year it is believed that we shall have 250 000 children in school. The largest number ever at school under Spanish rule was between twenty-six and thirty thousand. The salaries paid the teachers are all high, exceeding any paid in the United States in corresponding grades, with the exception of three of our largest cities. School desks and supplies for 100 000 children have been purchased, sent to the island, and put up. Enthusiasm for public education is great. The trip of the 1,300 teachers to the United States was most beneficial, and attempts will be made to repeat it next year. The condition of the people of the island, to the best of my knowledge and belief, is one of content, and they realize that wonderful progress has been made, and they feel, as a people, kindly toward and have faith in the people of the United States."

Funeral services were held this afternoon over the remains of Hon. John Sherman, who died Monday at his late Washington residence. Additional services will be held in Mansfield, Ohio, where the interment will be made. As a mark of respect, the President, before leaving Washington, ordered that all flags on public buildings throughout the United States be kept at half-mast until after the funeral.

Washington, Oct. 24, 1900.

LETTER FROM "GILDEROY."

I am now at Big Creek, resting over a few days between quarterly meetings. Rev. J. M. Hampton, now in the last half of his eighty-fourth year, is hale, hearty, and happy, only that rheumatism in his knee joints makes locomotion somewhat difficult for him. He is as bright and cheerful a man of his age as I have ever known.

The preachers have all been faithful and diligent this year, and some of the charges have been blessed with gracious revivals of religion. Many of the pastors—in fact, most of them—have suffered from incompetent financial support. This has been the hardest year, financially, we have had in this hill country for a long time. The crops, both corn and cotton, are very short. Almost nothing has been grown on the branch and creek bottom lands. The hills have done better. Perhaps one farmer in ten will make corn enough to do him. The cotton crop is fully fifty per cent. short of last year. This tells heavily on the support of the ministry and on the collections ordered by the Conference. The pastors are putting forth extra work on the collections, and they hope to do as well as last year, and some few of them will do better. The stewards promise to be diligent in their department, and they hope to make good reports at their last meetings.

The Twentieth Century Thank-offering has been faithfully and strongly presented, but, as yet, there has not been any great enthusiasm among the people on this subject. Somehow the great body of our hill country people take no special interest in matters of higher education. If Mary and John can get education enough to get a first- or second-grade certificate as teachers in our public schools, they have all they need and all their parents want for them. The only object of an education is as a means of making money. The idea of making strong men and women out of the boys and girls has not yet entered the minds of some clever people. Enough education to qualify one for making money is all anybody ought to want, so they seem to think. In this way the work of education is being prostituted to unholy ends. We will have to get over this before the mass of our people will take a lively interest in educational matters and institutions. There seems to be an idea abroad in the land that what are called normal schools and methods is a short cut to education and an incubator process in hatching out young teachers, both male and female. Normal schools are coming to be as thick as hops. The name is taking. It means a short route to the desired end.

In some sections our people are greatly pestered by Antinomian teaching and preaching. It is freely given out that the Ten Commandments are not binding on us now; that God knew no man could keep them, and that he did not intend for men to keep them; that Christ kept them for us, and this releases us from all obligation to keep them. These preachers and teachers dwell particularly on the Seventh Commandment as of no binding force. They say things in public that I dare not put in print. Our preachers will have to buckle on their armor and go out to war again. It is one part of a Methodist preacher's duty "to banish and drive away all strange doctrine." We need to stand for righteousness and holy living in every nook and corner of this land.

In some places our people are divided among themselves on sanctification, not so much on the nature of it as on the manner of it. This trouble is kept at white heat by a class of preachers and teachers known as "holiness evangelists." They come to this section from Kentucky mainly. Some of them are Methodists and some Baptists, or they claim to be. These preachers and teachers rarely ever speak of our pastors and presiding elders, only as "little two-by-four circuit riders and presiding elders." In this way and in many others they ridicule the church and her ministers, doctrines, and modes of worship. It stands these preachers and teachers in hand to keep up this strife, for, unless they do, they are out of a job. They serve the dis affected and contrary element, and they want as many of them as possible. The more the better, and the better pay they get for a ten days' meeting. It is their business to stir up strife. They get their living out of it. If it did not exist, their occupation would be gone. As things are in this section, they are a source of irritation, and keep up a festering sore in the church. They oppose the pastor in everything, contradict him publicly while he is preaching, refuse to support the ministry, claim to save their money for the holiness evangelists, and oppose the collections ordered by the Conference. For this reason I am an open advocate of "come-out-ism." These people ought to set up shop for themselves, and do the Lord's work in their own way, and leave the church to carry on her work in her own way. As it is, they will not work and will not pay, but they sit on the fence and fling mud at the workers in the vineyard all day long. The Mormons and Seventh Day Adventists follow in the wake of these holiness evangelists, hoping to catch some fish made sick by the muddy waters. The latter make ready a people for the former by insisting on the need of separate, distinct revelations direct from God. The Mormons then come along and say, 'Here it is; we have it," and the Adventists say, "We bring you inspired interpretations of God's Holy Word." So far as I know, the devil is the only being that is delighted with this state of affairs.

GILDEROY.

Oct. 18, 1900.

DO WE STRESS TOO MUCH THE COLLECTIONS?

Every now and then some brother echoes the time-worn dolorosa about stressing the collections to the exclusion of "things spiritual." The Bishops are criticised because they inquire carefully of the preachers reporting at Conference about their collections rather than about the revivals held. Others are afraid that the Epworth League will get to caring more for money-gathering for missions than for their literary work and their prayer meetings. The dolorosa has a fiction for its theme, the criticism of the Bishops is utterly unjust, and the fear concerning the Epworth League is as baseless as the fabric of a night-mare.

What is the essence of spirituality? Is it the ability to tell one's experience glibly, or to respond "Amen!" to what pleases one in the prayer or sermon, or the inclination to sit in the 'amen corner" and look pious? Does it consist of numerous experiences, and express itself in "Hallelujahs" and "Praise the Lord," groans and smiles and clapping of the hands? No Methodist can object to shouting when there is something real behind the shout, and all of us preachers do earnestly wish that all of the people would learn again to say "Amen;" but many of us have learned what our Lord long ago knew when he said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father."

I found that those pastoral charges in the Brookhaven district wherein had been held, during the last five years, the greatest number of revivals, reporting the largest number of conversions, were the charges whose life last year was at the lowest ebb, whose Sunday-schools and prayer meetings were the poorest, whose missionary efforts indicated the lowest missionary conscience, and whose membership took least interest in the services of the church. At a Quarterly Conference a preacher reported the Sunday-schools nearly dead, the Woman's Missionary Societies suspended, the Leagues in "articulo mortis," and then, under the next question, reported fine revivals in all the churches. This is not an isolated case. Our Bishops know this, and they well know that the report of numerous revivals and many accessions does not indicate the real spiritual status of a charge. They wish to know what sort of revivals these were, and the best way to find out is to learn of their effects upon the liberality of the members. Spirituality has a financial expression, and may be indicated in the terms of finance. This does not mean that every liberal contributor to the financial needs of Christ's cause is truly spiritual, but it means that every truly spiritual professor of Christianity is, to the extent of his ability, a liberal contributor to the finances of the church. A revival that increases these is a real revival, but "a big meeting" that reduces these is a wretched sham—no revival at all—a menace to the cause of our Lord, and "a stench in the nostrils of Almighty God." That we have such is a deplorable fact which every wise man must face. Our Bishops know this, and they are aware that an increase in the missionary collections is generally the truest indication of an increase in the spirituality of a charge.

So in the League, whose very life is its spirituality, finding its highest and truest expression in an aroused and intelligent missionary conscience, the interesting of the young people in the Holston Plan means vastly more than the nickels they contribute, and it does not mean, as some have vainly dreamed, the turning of Leaguers into beggars for missionary money, but it means for our young Methodism a broader, deeper, truer conception of our Lord's great commission to us, and that means a truer Christianity, a higher spirituality, and a better Methodism for the twentieth century. Thank God for the Holston Plan! It has the spirit of Christ in it, and the providence of God behind it, and will succeed, and in the near future we shall hear, as its first result, the note of victory just heralded from old Holston, "Every cent of the assessments for missions paid."

Something like the following has occurred in a Quarterly Conference:

P. E. "Have your Sunday-schools been organized into missionary societies?"

P. C. "Not yet; it does not seem expedient to do so yet."

P. E. "Brother, you are not left to pass upon the question of expediency of doing this; the law is mandatory."

That P. C. has not deemed the matter as at all important, but at the instance of the P. E. he promises that it shall be done. At the next Quarterly Conference this colloquy occurs:

P. E. "Have your Sunday-schools become missionary societies yet?"

P. C. "Oh, yes; we take a collection in the Sunday-school once per month for missions."

P. E. "Is that all your Sunday-schools do in this matter?"

P. C. "Why, yes; is not that enough? We have gotten $10 from one school; what more can you ask?"

That P. C. has not learned that the nickel from the scholar on missionary Sunday is the very least result hoped for by the church from the Sunday-school Missionary Society. The nickel is but the computable expression of an awakening conscience and a growing intelligence that mean more for missions than ten thousand nickels. The exercises of a real Sunday-school Missionary Society are of manifold more importance than the collection. The collection is a mere bagatelle if stripped of the element of personal self-denial on the part of the child, and unaccompanied by an intelligent conception of the meaning and purpose of it. The collection is an expression of something else.

In a late issue of the New Century Education, Dr. Hammond utters these strong, true, and timely words: 'We hear much about the worldliness of the church, but we often overlook the fact that the most subtle and damning form of it is the love of money. Let us away with this craze for numbers, and help our people to understand clearly that, according to the teaching of God's Word, no consecration amounts to anything that does not involve the consecration of material resources. In the Bible the covetous man is branded as an idolater, and we know such an one has no place in the kingdom."

We have heard much prating about holiness by men who were reducing their contributions to foreign missions, and much boasting indirectly of spirituality by those who, though none the less able, were paying less and less to the church. Let it be known that true spirituality has a financial expression, and its terms are so simple that all may understand them.

H. WALTER FEATHERSTUN.

THE DECLINE OF RELIGION IN AMERICA—ITS CAUSES AND ITS CURE.

NO. 1.

Whatever may be the regret with which we acknowledge it, truth compels us to acknowledge the fact that the spirit of religious faith and life is on the decline in our country. This fact is evinced in the comparatively small attendance, in ratio to the population, upon the places of religious worship, the growing displacement of the Christian Sabbath, and the utter disregard of the ordinances of the church by thousands whose names are upon the church rolls. Varnish it as we may, these things can not be successfully denied, and it is much wiser to recognize the true condition, enquire into the cause, or causes, and seek a remedy. Almost everywhere one sees the utter indifference of the masses in regard to religious things, and hears the sneers of the professedly cultured in flippant criticism of the Bible, while even the churches present a state of unrest and a disposition to soften the teaching to the demands of the unbelieving, and there is a disposition upon the part of the pulpit to entertain rather than to instruct the people, by giving them the simple gospel. For this condition there must be a cause, and practical recognition of conditions will not be long in unfolding not only a cause, but several causes leading to these deplorable conditions of unbelief, indifference, and unrest.

One cause, and by no means the least, is found in the defective process of education pursued by the State in relation to the masses—a process in which the Bible is not only banished from the public schools, but whereby no adequate moral instruction is given. With a banished Bible the ground-work of unbelief in a divine revelation is laid, and the structure, resting upon this, can be no better than its foundation, so that the present generation of young men and women, educated to ignore the Bible, are ignorant of it, and regard it and its teaching with no more reverence than any other book, and, indeed, with not so much as other books which, as text-books, they have studied, and which not unfrequently proclaim teachings directly in antagonism to the teaching of the Bible. Is it any wonder, then, that the general trend is away from the Bible, and the places where it is received and taught, so that Sunday-schools are despised and public service in the churches ignored, while the Sunday theater flourishes; while even the business of the world goes on with comparatively little interruption on the day of divinely ordered rest; while the moral law is set aside, so far as practical recognition of it is concerned?

Divorced from faith in God by the processes of public education, the logical course of selfish advancement is pursued, and love of money has developed a spirit of commercialism which has neither taste or time for religious things, even when such things are recognized as of any value. The whole trend of public education is in the direction of the development of this spirit of selfish unbelief.

The cry of the national government is, "Commerce follows the flag," and that which once stood for liberty and right now is made to stand for conquest and gain, while the protection of wealth is the main aim of all legislation, so that the whole current is away from the teaching of Christ, while the moral law is regarded a dream, and the law of the "survival of the fittest" is recognized as the law of practical life, wherein the maxim is, "Might makes right." To this spirit of commercialism nothing is sacred, for it would crush out all things opposed to it, trample under foot the moral law, discard the Christ and his word, outrage the private rights of man, while recognizing nothing of any worth which has not the stamp of mammon, and may not be crystalized into the value of dollars and cents. It measures a man, not by the law of manhood and morals, but by the size of his bank account or the extent of his financial credit, and the Sabbath, the integrity of the home, and the preservation of public moral life, are counted as nothing, provided they stand in the way of the increase of gain and money influence. So absorbed are the great multitude that they have no time for the consideration of the things of God and of the future, being given up to the laying up "treasures upon earth" and with the increase of riches, setting their hearts upon them. Even the church itself is too much engaged in this line, and the pressing and continual calls for money has a tendency to lessen the spiritual life of the membership, and this, in turn, seen by the world, lessens its faith in the power of the gospel, while the course of many who have riches is widening the gulf between them and their brethren of little financial ability. I would not be understood as being opposed to money-giving, for it is both needful and helpful when properly engaged in, but when undue stress is put upon it, spiritual power decreases, and the efficiency of the church life upon the world is sadly reduced. It is a fatal mistake to undertake to rouse the church to giving in order to be spiritual, when the church must be spiritual in order to cheerful and liberal giving in the spirit which the Master would commend, who saw more in the two mites given from principle than in much given grudgingly from policy.

During the past year we have been engaged in begging our one million and a half of people for a million and a half of dollars—an amount which could have been raised for some commercial enterprise with profit in it, in thirty days, from our membership in almost any one of our cities, and yet the dawn of the twentieth century is upon us, and the pitiful sum asked for has not been raised, because the spirit of commercialism—another name for the inordinate love of money—is in as well as out of the church, and is loath to give up money when there is not faith to make investments for eternity, but which give no immediate profits in dollars and cents.

The subject in hand being too important to be treated in a single article in the ADVOCATE, I will, with the editor's permission, pursue it in another.

W. T. BOLLING.

OUR NEIGHBORS.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope and courage to her are gone:
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast;
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.

—Selected.

Communications.

MRS. ELLEN KATHERINE PARKER.

If to be loved, trusted, sought as a friend, and grievously missed by those out of whose circle one has recently passed, be a mark of distinction, then the life and death of Mrs. Parker deserve more than a passing notice. She was born in Lawrence county, Ala., May 13, 1839. Her parents moved to North Louisiana when she was about ten years of age. Her father, Rev. John Crenshaw Burruss, had located, but the ideals of the Methodist itinerancy prevailed upon the Louisiana plantation, and from her childhood she followed the holy path of obedience and trust. From her father she derived a genial, sunny temperament. From her mother she derived the rigorous moral constitution of the Puritans, softened by an artist's susceptibility to tone and form and all beauty—traits which made her mother a painter and herself a musician. In 1857 she graduated from Mansfield College. Her education was substantial, based upon the classics and sciences, as then taught, and her accomplishments as a pianist were unusual. She owed more probably to the refined circle of cultivated ladies and gentlemen who constituted the country society in ante-bellum days than to the school, and still more to the painstaking home teaching of her mother and the exemplary lives of both parents.

Miss Burruss was married to Rev. Linus Parker, Jan. 26, 1858. Thenceforth, save during an interval of the war times, her life was spent in the city of New Orleans, the sphere of her husband's labors. She always enjoyed the life of this large and unique city. She heard the great musicians with passionate enthusiasm, and her society-loving, vivacious nature responded quickly and perfectly to the stimuli of her new environment. Here was the appropriate element for an unmeasured capacity for enjoyment. But her husband's work and well-being were her chief concern. She became his confidant and helpmeet, and in the successive stages of his advancement and responsibilities—as pastor, presiding elder, editor, Bishop—she walked by his side and afforded those conditions of home comfort and exemption from the attrition of life that enable men to go forth to meet burdensome duties and cares with reserve of strength and poise of mind. Maternal cares also entered into her busy, responsible life. She directed the education of her children, and their training fell largely to her. She personally cared for their religious instruction, and made Sunday afternoons the stated times of their religious reading with herself. She believed in the sanctity of the home, and deemed it most worthy of woman's best effort. Her love for it was a passion; her life was centered there, and was a vivid manifestation of "the greatest thing in the world." The music and the larger social round were cheerfully laid aside, and whatever ambitions she might once have had gave place to desire for the best things for those she loved. She had built her altar at the fireside, laid her all upon it, and, lo! the sacrifice was provided for her; she had found her life where she had willingly lost it, and, loving to the uttermost, she was beloved in like measure.

Bishop Parker died March 5, 1885, and Mrs. Parker took up the burdens of widowhood. She wrote about this time to her sister: "I can not bear to contemplate the lonely way that lies before me. I can imagine only one thing that could affect me now—that one of my boys might do anything wrong." But even under this great blow her resilient nature rebounded, and she came from the sorest trial of her life strengthened in faith, and found consolation in the Divine Fatherhood.

The shock produced by her husband's death made her an invalid for a time, and more or less during the remainder of her life. But, with exceptions of intervals of physical inability, she was ever active as a worker in the Sunday-school, the church, the various woman's societies, and in outside benevolences. The church was her first care, and she gradually withdrew from all outside modes of benevolence to concentrate her abilities within the church.

Even after years of suffering and often of enforced inactivity Mrs. Parker never lost her youthfulness, and for that reason was attractive to young people as long as she lived. She had a genuine interest in them, and made them her friends. "I used to come into her house a homeless boy," writes one, "and leave it with the echoes of a mother's voice in my heart." Young women especially loved her. One of her young friends writes: "Her friendship was one of the sweetest and most precious things in my life. I counted it as one of my special blessings. I have often thanked God for it. . . . She was my ideal woman—so exquisitely refined, so gentle, so loving, so like the blessed Master."

She was perfected through suffering; the long period of chastening ended Sept. 3. Her life-work was done, her tuteiage for eternity was accomplished through great tribulation, and she was not, for God took her. Her conscious conversion occurred the year before her marriage, and her assurance had been continuous. She said that after her conversion she had no fear of death. During the last year of her life, mistaking physical depression for spiritual darkness, she for a time doubted whether she was accepted of the Lord; but she learned to look only to the Savior, and to rest in him alone. Her trust became perfect. Not a murmur ever escaped her lips, but constant expressions of gratitude for God's mercies in the least things of the daily life. She was kept from church nearly two years, and used to long for the assembly of the saints, and to say how she missed the sermons. She could read little at this time, and that little was her Bible and Commentaries. In a diary of her last sickness she recorded but a few days before her death the comfort and help she had received through the visits and prayers of her pastor. She did not see death, but quietly and unexpectedly slipped away. She lies, where she must often have wished to lay the weary, suffering body, by the side of her husband in the Metairie Cemetery.

The past is a precious heritage. Hers was ever an active mind, which found in letter-writing an employment of far-reaching usefulness. Her gifts of expression were rare, and in the freedom of correspondence her heart could find its true voice. These remain to revive the recollection of the living voice that is stilled. And she herself will receive again the past when she comes with the blessed of the Father to enter into her inheritance. The bereavement of the present is tempered by precious recollections and bright hopes. And her own unfailing cheerfulness under every sombre shadow and burdening care she has left as an example, pointing to the true source of happiness in life—the Christian's joy and strength.

FITZGERALD SALE PARKER.

Jackson, La., Oct. 18, 1900.

COLLEGE ENTERTAINMENTS.

Ministers of the gospel preach against theatres, decollete dresses, and all worldly amusement, but their preaching will never be effective as long as Christian colleges give entertainments of such a nature that they require scant costumes, and all the setting and paraphernalia of a regular theatre, to bring them to perfection. I am opposed to theatres and theatre-going from principle, and because the church to which I belong condemns it. Whenever I attend a college entertainment that smacks of the theatre, I leave with a bad taste in my mouth, and feel like Achan, that I have brought something unclean into the sacred camp of my soul. The world sees only the one night's performance, and judges it a brilliant success, but to those patient, toiling, conscientious teachers who have endeavored to instill ideas of useful knowledge into a mind already filled to overflowing with visions and dreams of the one great coming night, and failed signally, can tell of the heavy hearts they carried from the class-room, with failure marked across each hour of the day. During preparation for such an entertainment girls are cross and peevish; they take offense at the least needed reproof. Why? Because they have been shut up in rehearsals day after day during the time allotted for recreation in the open air and sunshine. Every nerve is stretched to its utmost tension, and the least jar jangles life into a series of discord. They are tired and overworked. They try to carry on their daily recitations, practice and study hours, together with the study of parts, attending rehearsals, planning costumes, the buying and making of which requires money that can ill be spent in such a manner. Petty jealousies and bickerings arise all out of proportion to the offense. Teachers should keep them down, and train girls to conquer such feelings? Well, when girls become human angels, and teachers divine, then they can stem the tide, not before, for teachers themselves become irritated in the atmosphere of nervousness, and friction in the faculty is the inevitable result. But a girl must broaden on all lines when she goes away to college? No, not on all lines, for moral death is sometimes the finished fruit of a seed sown in an unguarded moment.

I am not ultra in my ideas. College entertainments that come in the regular line of school work are improving and instructive. It is necessary to have musicals, recitals, etc. They give a girl self-poise, or rather self-confidence, and show advancement on special lines that are being emphasized. A girl may prepare herself for this work during the regular time allotted for lessons without interfering with her scholastic duties. If money is needed for libraries, apparatus, and the thousand and one things so hard to do without in college instruction, ask each girl to contribute the exact amount her costume would cost, and the sum will be larger than that which would be made from a public entertainment. Besides, teachers will be spared the wear and tear of nerves, demoralization of school work, and no ill-will will be engendered among pupils. Some elastic Christians will say not to tithe the anise and the cummin. Yet Holland was saved from submersion by stopping a small leak in the dyke, and how can we make a complete surrender to the Lord if we keep back a part of the price? We are now at the threshold of a new school year. Let every Christian college in the State speak out in no uncertain tones against spectacular exhibitions, theatrical entertainments, and swell commencements.

MRS. M. I. HOSKINS.

Grenada College.

SOME PROBLEMS FOR SOLUTION.

In mingling with the brethren this year, these questions have come up out of the actual experiences and conditions, and are, therefore, not to be classed among the theoretic problems, but actual, and hence have right to full consideration:

First: Where does a local preacher hold membership—in the Church Conference, Quarterly Conference, or District Conference? If you say in the Church Conference, then the other two Conferences have no jurisdiction as to his official or moral conduct, which is an absurd construction of Section XI., Chap. III., Discipline. If you remove their amenability from the local church, you indict nearly every secretary of Church Conferences in the Southern Church for retaining names that should be dropped from the rolls, and ought not be retained and counted twice in our statistics, as at present. At the same time you deprive the local preacher of a very profitable responsibility which he ought to have—i. e., feeling it his duty to help meet the expenses of the church in salary, etc. Of course, I hold that the local preacher has no local membership, but is a member of the charge at large, a floater within bounds, and is morally amenable to the Quarterly Conference of which he is officially a member, and is officially amenable to the District Conference of which he, like the Sunday-school superintendent, is nominally or ex-officio a member. Now, if anyone can straighten this out, let him have right of way to do so. I submit that a local preacher is to some extent a public servant, and should be as far removed from all local issues as practicable, and, therefore, should be altogether a member of the District Conference, and amenable to that body in both kinds for his conduct. Then allow him local church membership wherever he chooses. This will give him a wider field in which to assist pastors under the direction of the presiding elder and pastors. It will conserve his grace of liberality, and yet give him a becoming position of distinction among his brethren, both lay and clerical.

Second: Are we to be committed to the English Wesleyan conclusion that extensive cultivation is the economic plan with us? Are not the conditions so widely different as to justify just the opposite policy on our part? See the narrow limits of the British Isles, in which the inhabitants are so densely jammed in that little opportunity is allowed for a liberal income among the masses. See them also thoroughly cultivated on the point of liberality in the grace of giving, so that they can bear no more and live. Of course, to reduce the size of the charge in that field is to reduce the pastors' support to no profit. But in the wide territory of America, where so many people are deprived of pastoral oversight because of such extensive charges and numerous church rolls, and that, too, where "one in ten only" contributes anything materially or morally to the support of the church, yet where fully 75 per cent. of the membership have liberal income from store, factory, and farm. A man with six or eight churches in his care never gets around his pastoral duties, and, like the man who can only till twenty acres, but tries to till fifty, the grass grows under his feet all the time, and very little fruit is brought to perfection. I am at present committed to the intensive system, where, vineyard-like, every tree may be digged about and pruned regularly. True, the time was here when this system was impossible for want of laborers, but not so now, when our colleges are annually graduating classes, and sending them forth into the Conferences to take up the work (?) of training and elevating the masses (?).

Third: "What will it profit a church if it gain the whole world and lose its own soul?" Are not formalism and materialism sapping the life of our institutions? And is not the Christian college of to-day responsible? "Oh!" says one, "don't make a scapegoat now of the college, to the exemption of the pastorate and other organized forces in the economy." But, brother, little as you may attach to the statement, the college is the centre of theological thought, and ecclesiastical as well as scientific and philosophic consciousness; has ever been, will ever be. Witness English, French and German history, borne out by American experience. The case was so in Wesley's time. There we get the art of framing to pronounce the shibboleth. What shall the shibboleth be? If in these centres the professional idea of the ministry, the hyper-critical idea of bibliography, and the pedanto-aristocratic notion of the pastorate be fostered, what is to become of the 'divine call to the ministry," "the place of miracles" and supernatural power in the rise and progress of religion, and the Christly standard and pattern by which the masses are to learn true wisdom?

Respectfully submitted.

W. L. ANDERSON.

Chester, Miss.

MORE WORK, MORE MONEY, MORE COMFORT.

In the Nashville Advocate, of date, ——, 1899, there appeared an article from the pen of Dr. D. C. Kelley deploring the tendency of making too many small works, and thereby embarrassing the pastors. Only a few months ago there appeared a similar utterance from the Methodism of England, and in the Arkansas Methodist, of recent date, Dr. J. E. Godbey has the following deliverances (speaking of the St. Louis Conference, and which applies to all): "The average pay of a preacher in this Conference, outside of the St. Louis district, is $350. Yet they are saying that the work at large needs a stronger ministry. How shall it be strengthened? He certainly can not have a library, a private study, or time for study, for how many things is he forced to do to eke out this pitiful living?" Referring to the past as compared with the present, he further says: "The writer traveled circuits in the 60's, and never received less than $800 a year, and board free. That was in this Conference. There is no such circuit work as that now."

This the Doctor attributes to the system of "cutting works to pieces," and suggests doing the "same work with fewer men."

Long before I was placed in the office of elder I was led to ask in many instances, "How do these men live?" And my short experience has only deepened the wonder. Men with families to be cared for, and children to be educated, struggling to live honestly on a pittance! The hod-carrier, the wayside blacksmith, and the cross-road postmaster, receive more than he, and yet the complaint is made that he "loves money more than souls."

I agree with the Doctor in the belief that "many of our circuit preachers would be glad to do double work if it would double the income." Indeed, there would not be a doubling of work; only an opportunity to do more in his legitimate field, and more money to employ much of the manual labor done, which, with a small income, he must do with his own hands.

To my brethren, both clerical and lay, of the Mississippi Conference, I ask, Would not this be better? Better for the pastor, that he may give himself entirely to the ministry, and better for the church in the character of work done? More visits, more prayer meetings, better sermons.

Brethren of the laity, quit asking, "What can he live upon?" and ask, "What ought we to pay him for his work?" No work can honor itself and pay its pastor less than $500, and no pastor, if a man of family, can live comfortably on less.

To the pastors and presiding elders I would modestly suggest a grouping of the churches, wherever possible, to this end. Let those churches which will not pay $100 consent to be evening appointments, and so connect them with stronger churches, that 6 or 8 churches, if need be, constitute one work, paying to its pastor $600 or $700. By thus grouping we can make better use of our domestic missionary money, and put stronger men in the field.

T. B. HOLLOMAN.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

By-laws of the W. H. M. S. of North Mississippi Conference as adopted at different annual meetings. Published by request of Conference Secretary.

BY-LAWS.

1. The officers of this Society shall include a Superintendent of Juvenile work.

2. The President of the Conference Society shall write each quarter to District Secretaries, giving information and direction in regard to the work.

3. The Conference Corresponding Secretary shall send to District Secretaries each quarter copies of her report to the General Secretary.

4. District Secretaries shall give to Auxiliaries the information furnished them by the President and Corresponding Secretary.

5. The Executive Committee shall have authority to make appropriations whenever there is a sufficient amount in the treasury.

6. No application for help shall be granted unless made in due form upon the blanks furnished Society, having all the required signatures. (See Recording Secretary's Book—page 11.)

7. That it shall be the duty of the Recording Secretary of the Conference Society to arrange with railroads for reduced rates to annual meetings.

(The above was offered by Mrs. Somerville at the fourth annual meeting and was adopted. See Rec. Sec. Book—page 53.)

At the seventh annual meeting the Committee on Methods recommended the adoption of the following as By-laws:

1. That the fiscal year of the Conference Society shall coincide with that of the General Board.

2. District Secretaries, in addition to the statistical reports sent to the Conference Secretary each quarter, shall send to the President an official report of her personal work.

ANNETTE B. GLADNEY,
Rec. Sec.

The Christian Life.

THE DIFFERENCE.

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts; and when he is there, how interested he is—how absorbed, how alert, how devoted! That is store-going. And now take the same man, and look at his church-going. What a contrast! "I have a headache; I do not think I will go to church." "It rains hard, and it is so cold, I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he idles about and looks around and lets his mind wander. Yes, you say, but one is business, to which we must attend; we will lose our place or our money; and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend upon it? Can it be neglected with impunity? Think of those words of your Master in Malachi: "A son honoreth his father, and a servant his master; if, then, I be a father, where is mine honor? and if I be a master, where is my fear?"—Clinton Locke, D. D., in Epworth Herald.

JESUS A CONSTANT COMPANION.

Make Christ your constant companion. Be more under his influence than under any other influence. Ten minutes spent in his society every day—aye, two minutes, if it be face to face and heart to heart—will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a keynote; let Christ set it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked up the cruelest adjectives you knew, and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. To-morrow at daybreak turn it toward him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged; you will rise from your desk an unavenged, but a greater and more Christian man.—Henry Drummond.

Believe and be saved. This is the fundamental need. And it is faith's discovery. Faith takes God's testimony of sin, and who knows what sin is but God? What can reveal darkness so well as light? What but holiness can make impurity manifest? What can detect inequality but the line? By the law is the knowledge of sin. And the revelation of the need is the revelation of the remedy. Faith sees nothing strange in the reasonableness of salvation by grace. That is the only way it can come. The ladder must be let down from heaven. There is no human standpoint from which it can be reared. The Creator alone can be the Redeemer. Said a heathen boy to whom the story of the Cross was unfolded, "It is just what I would have expected of him." And so faith says. Faith in the Savior is salvation.—The Christian Intelligencer.

The member of the church needs often to freshen his religion. The disposition often is to drift into mere formalism in worship and in service, if there is service at all; and hence the religion becomes stale and unsavory. The remedy is in earnest, continued prayer, and then in active, constant work for the salvation of others. Make your religion fresh and live; do not allow it to become stagnant and repulsive to others.—Wesleyan Advocate.

The boxes that come from foreign climes are chimsy enough; but they contain spices which scent the air with the fragrance of the Orient. So suffering is rough and hard to bear, but it hides beneath it discipline, education, possibilities, which not only leave us nobler, but perfect us to help others.—Rev. F. B. Meyer.

A Sunday-School Conference.

Bro. G. W. Bachman asked several preachers and laymen to meet him in Columbus recently to consider Sunday-school matters. Three vital questions were presented and freely discussed. First, Home Department; second, Teachers' Meetings; third, "Rally Day." These all are important, and we readily acknowledge their practicability.

Bro. Bachman has some wise and timely suggestions pertaining to them. It would be well to have similar meetings in every district (two or three in a district) to exchange views, devise plans, and inspire one another. The number attending and studying Sunday-school literature ought to be increased one hundred per cent. All of us leaders need to be better qualified to influence, direct, and instruct the old and the young in the Word of God.

The meeting at Columbus was enjoyable and helpful.

J. M. WYATT.

West Point, Miss., Oct. 20, 1900.

How to Organize Our Sunday-Schools into Missionary Societies, and How to Secure Contributions.

(The following was read at The Missionary Institute of the Forest district at Pelahatchie, on the sixteenth, and the presiding elder requested that it be printed in the ADVOCATE.)

These organizations are altogether dependent on the pastor for their existence. The same as other church work, they will prosper or fail according to the interest he takes in them, and it is important that we should study very carefully the best methods of organization, for, when well organized, the pastor can with much less difficulty keep up the interest and continue the work. If the proper persons could be secured for officers, and our people were all in the same financial condition, we would urge an organization, with officers, generally found in other societies, and have monthly meetings for the transaction of such business as might become necessary, and collect monthly dues; but if the pastor could not always meet with them, the interest would die and the societies be gone.

I think the following objections are plausible, and especially in a district like ours: The assessment would be far below the ability and, in some instances, the willingness of the members to pay, and we are opposed to anything placing any limit on the contributions of people who are able and willing to pay. And another objection we must consider is, that we have some of the poorer class who are not able to make regular contributions, and they would stay away from Sunday-school on this account. Then there are other plans that, if carried into practical use, would secure larger sums. Now, the thing we wish to consider is the plan that will secure the most money and create the greatest interest for missions.

The pastor must feel that the success of the work depends entirely on his efforts. He must be full of zeal for the cause of missions, and not in the least afraid to take up a collection; and he, thus filled with the spirit of missions, "which means the spirit of Christ," is prepared to enlighten and awaken in his superintendent the same interest; and if he finds that this can't be done, it is his duty to remove at once from office such man and fill the places with those who will take the proper interest in the work. Having done this, he should explain fully to the school the object of these societies—just what is to be done with the funds paid by them, that it goes for missions only. He should preach to the schools on the subject, and furnish them with leaflets and tracts on missions. Then he should have every school to organize themselves into missionary societies by a rising vote, so as to have everyone stand committed in favor of the same. And he should see to it that the monthly collections are taken on his regular preaching days, and he should be there and make short talks to the schools. If it only be a few words, it will add to the interest of the meeting, and by this it affords him an opportunity to contribute to missions every Sunday. Having done this, there is nothing to do but to take the collections regularly, and the only form he needs is to have the secretary of the Sunday-school to make a note of the amount and report as such. The pastor can no more afford to neglect these organizations than he can the school, the Woman's Missionary Society, or even the organized church itself. It is important that the pastor impress those who are able, that liberal contributions are expected of them, and those who are not able to pay much, that God does not despise the day of small things; that in many instances the smallest contribution from the poorest boy or girl moves his great heart of love, and is pleasing in his sight. The pastor must not think that his work is ended when the organization is perfected, nor can he afford to leave it all to the superintendent, for the average superintendent will neglect it. It requires his persistent, faithful care and help to make it a success. The following are some statistics from Forest district for this year up to Sept. 15:

Name of Charge.	No. of Churches.	No. of S. Ss.	No. of S. S. M. S.	Amt. paid.
Forest	5	5	44	$ 6 88
Newton and Hickory	2	2	10	6 00
Marion	1	1	13	3 00
Hillsboro	1	1	14	3 00
Rose Hill	1	1	12	2 75
Trenton	1	1	11	2 75
Decatur	2	2	37	7 54
Lake	1	1	5	2 00
Vossburg and Heidelberg	2	2	18	4 00
Walnut Grove	1	1	13	3 00
Carthage	2	2	30	7 50
Raleigh	1	1	13	3 00
Indian Mission	1	1	20	5 00
Shiloh	1	1	30	7 50
Chunky	1	1	25	6 00
Neshoba	1	1	30	7 50
Total	23	22	325	$101 82

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I find that there are twenty-seven churches in our district without Sunday-schools; eleven Sunday-schools that are not missionary schools. Last year we had 56 Sunday-schools in the district and paid $87.44; this year we have 55 Sunday-schools and paid $101.82—increase of $14 38, some improvement, but not like it should be. Our district is assessed for foreign missions $1,200. If the 55 schools would each pay $2 per month, this would give us $1,320 for the year. There is not a school in the district (outside the Choctaw mission) that can't pay this amount. Brethren, are we not playing with missions? May the Lord help us to do better!

Your brother,

W. M. SULLIVAN.

Vossburg, Miss., Oct. 20, 1900.

LETTER FROM REV. IRVIN MILLER.

I have returned from assisting Bro. L. J. Jones in his last protracted meeting for Decatur circuit, held at Good Hope Church. It was the third quarterly-meeting occasion, and Bro. Mellen, the presiding elder, was present and preached two very able doctrinal sermons—one Saturday on "Infant Baptism," and one Sunday on "Why I Am a Methodist." The Quarterly Conference, on Saturday, showed the finances well up, and was remarkable for the Christian spirit in which it was held. The meeting continued until Wednesday night, and, I think, resulted in great good, although there were no accessions. The church, which is very weak at this point, was greatly revived, and some reclamations which will be useful to the church. A great many not members of our church attended and enjoyed the meeting, and dispensed their hospitality to the preacher freely. Bro. Barney Lewis, of Chunkey circuit, was with us and did some able, faithful preaching, and I believe the good seed sown during this meeting will bring forth fruit later on. Sickness in the community interfered very much with the meeting.

IRVIN MILLER.

Walnut Grove, Miss., Oct. 13, 1900.

The soul and body are as strings of two musical instruments, set exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together—Flavel.

Items from the Field.

NOTES FROM REV. C. M'DONALD.

After a pleasant stay of seven weeks at Providence, we returned to the parsonage. There is now some serious sickness in the charge. For many years this section of country has been very steady—the circuit very near the same; but this year there is a disposition to move to the G. and S. I. R. R., and also I. C. R. R. We have lost in this way some of our members, and are soon to lose others, some of them being among our strongest and best members. Their influence for good will be felt in their new homes. We hope to bring up full reports at Conference.

C. MCDONALD.

Tryus, Miss., Oct. 22, 1900.

REPORT FROM REV. J. H. ROGERS.

I am glad to be able to report that my work is moving on well. We are now through with our protracted meetings, seven in number. We have had good meetings at every church. Sinners were convicted and mourners were converted in the old-time way at the altar, and the church membership has been wonderfully built up. The Lord has been with us in great power. We have had seventy-five conversions in the charge, and fifty-five accessions to our church this year. This gives us a membership of six hundred and twenty. With this large membership we ought to do great things for the Lord. The possibilities of this charge are great. We are building a new church at one point; the lumber is being placed on the ground. We are anxious to get it completed by Conference.

Our fourth Quarterly Conference has come and gone. We had a good time on Saturday. The rain prevented us from having service on Sunday. Bro. "Gilderoy" gave us an excellent sermon. My people are delighted with him. They would be glad for him to stay on this district (Grenada) four years. He is the right man in the right place. He is wise, consecrated, and thoroughly awake to all the interests of the church. Pray for us.

J. H. ROGERS.

Paris, Miss., Oct. 19, 1900.

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If you have "a good mind to write to Dr. Pierce" take pen in hand and begin. Then you'll avoid the experience of Mrs. M. P. Davis, of Honaker, Russell Co., Va. She writes:

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THURSDAY, NOVEMBER 1, 1900.

The Christian who is not conscious of any faults is to be pitied.

There is no music equal to the melody of an approving conscience.

Far more real joy is to be found in providing enjoyment for others, than in seeking it for one's self.

In the eyes of some silly, ultra-fashionable people a breach of propriety is a more heinous offense than a breach of the Decalogue.

The minister who does not "condescend to men of low estate" without trace of arrogance is not likely to be a successful fisher of men.

Nobody thinks strange of the man who gets wrought up over politics; yet how harsh and contemptuous ofttimes are the criticisms hurled at the man who becomes wrought up over the sins of his community, and heroically sets to work to rescue the perishing and to put evil-doers to flight.

Among the worst enemies to the spirituality and growth of any church are the Pharisaic folk who regard the church mainly in the light of a club, who despise the poor, and treat with patronizing airs church members who do not belong to their set. True Christian fellowship is something they neither understand nor desire.

FIDELITY GRANDER THAN FAME.

Never were industry, integrity, and capability surer of reward than in this age. It not infrequently happens, however, that individual incorruptibility and faithfulness fail to win the attention and success that such qualities so richly deserve. While in the long run the cause of righteousness always triumphs, many of its faithful advocates die without having received the promise, or the encouragement of present victory. Such failure, however, is only seeming. "None ever fail who die in a good cause."

"Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
Trust in God, and do the right."

A RELIGIOUS CENSUS.

The New Orleans Parish Sunday-school Union is now actively preparing to take a religious census of the city. In this laudable undertaking, all the Protestant denominations represented here will co-operate; Thanksgiving Day having been fixed as the day upon which to begin the work, which is to be done entirely by volunteers. As the number who have thus far volunteered their services is far from being sufficient for the complete success of the undertaking, we trust that many other Christians will respond promptly to the call for canvassers. It is too important a movement to be allowed to fail. A cordial invitation will be extended by the canvassers in their rounds to the non-church-goers to attend church and Sunday-school. After the canvass has been completed, and the denominational preferences of the people have been ascertained, the various Protestant pastors will follow up the work with personal visits to the homes of the churchless and indifferent. If faithfully carried out, the project is likely to be productive of great good.

RAILROADING CANDIDATES INTO THE CHURCH.

Some Methodist pastors, we regret to say, are guilty of the reprehensible practice of railroading candidates for church membership into the church—that is, of receiving them immediately upon application without taking time to instruct them as regards our rules and discipline, and without taking pains to ascertain the genuineness of their repentance. In consequence of such undue and unwise haste in this matter, every now and then persons are admitted into the church who are neither in earnest nor in thorough accord with Methodist teaching and polity. A general idea of what Methodism stands for is very different from a clear recognition of the vital principles which she advocates and emphasizes.

We do not overstate the matter when we say that sometimes applicants are received into full membership who have never read our General Rules, and who are totally ignorant as to what responses they should make to the questions which are put to them publicly by the pastor. What sort of members can we expect candidates to make who thus hurriedly assume the sacred vows of the church without really knowing what is expected of them, and without being given opportunity to test their supposed repentance? It is certainly not edifying to hear the parrot-like responses after the pastor which not infrequently characterize the reception of members into the church.

Unless those who desire to unite with the church are thoroughly impressed beforehand with the importance of the step they are about to take, and are made familiar with our tenets, rules and ritual, it will be a difficult matter afterward to induce them to consider these things sufficiently. While the candidate is under conviction, or rejoicing in new-found peace, is the time of all others to instruct him fully regarding the duties and privileges of church membership, and to induct him into Christian service. It seems to us that a good deal of the disloyalty and indifference perceivable among us is due to the woeful neglect of catechetical instruction previous to the admission of young people into the church. The time of one's uniting with the church ought to be made a solemn and impressive occasion. Many of our pastors ought, by all means, to give more attention than they do to preparing candidates for the eventful hour when they are taken into the fellowship of the people of God.

Far better is it for the pastor to keep a candidate waiting one or two weeks, or even a month, in order that he may have opportunity to talk with and pray with him or her, than that such an one should be taken into the church prematurely. Our Baptist friends are fond of throwing it up to us that we constantly receive unconverted people into the church. According to the admission of some of their leading men, however, the Baptist Church is by no means free from unconverted people. What our pastors ought ever to guard against is not the taking in of unconverted people, but of persons who are not truly repentant, and who are ignorant of Methodist doctrine and requirements as well as of the true meaning of consecration.

'But," says some one, "if we keep a candidate waiting, it will discourage him, and probably drive him back into the world." If the candidate is really in earnest, we need not fear that such a result will follow, unless the pastor is shamefully neglectful of him. Religious conviction that gives signs of vanishing in one or two weeks is not of the kind that makes desirable church members. People who have to be "railroaded," as it were, into the church, lest they back out, or join some other church, are not only of questionable worth, but in some cases do us positive harm.

While a return to the six months' probation plan formerly in force among us is inadvisable, both duty and expediency demand that we avoid the other extreme of unseemly and hurtful precipitancy in the administration of church vows.

Of course, there are exceptionable cases where a pastor is fully justified in receiving an applicant into the church instantly. He ought to be very sure, however, that the candidate has intelligent knowledge of the nature of the vows he assumes, and that he is not acting under a mere momentary impulse.

IT STANDS FOREVER.

Time and again skeptics and agnostics have gravely announced that they have discovered the Bible to be a mere book of fables, full of contradictions and inconsistencies, and have predicted that Christianity would soon become an effete and forceless religion. But, despite the fierce and ceaseless attacks made upon it, the Word of God still abides unharmed, and has proved itself to be "an impregnable rock." Never was the Word of God so influential and triumphant as now.

Said Dr. Jesse Lyman Hurlbut, of the M. E. Church, recently, in speaking of the popularity of the Holy Scriptures:

"If anybody says to you that the Bible is not read nowadays, ask him if he knows how many copies of the Bible are printed every year, and how many copies it takes to supply the world's demand. The American Bible Society sends out over a million and a half; the British and Foreign of Great Britain sends two and a half times as many, or three million and a half; and there are multitudes of houses publishing the Bible at the rate of millions per annum, so that the entire output of Bibles any given year is ten million copies. There are a great many popular books printed in our day, mostly stories and things of that sort, and large editions of them are published, too. But if you will take the five most popular books that came from the press last year and add up the sum total of their copies, you will find the number of Bibles issued in the same year at least four times as great. And there is this difference between them: A year after those five books are pretty well forgotten. Do you know anybody who is reading 'Trilby' nowadays? Do you know anybody who is sitting up nights to read 'Ships That Pass in the Night'? Those books were popular once, but nobody is reading them now. You can get copies of them cheap in second-hand book-stores. But the same year they were printed there were ten million Bibles sent out, and the year after, when they had stopped printing these other books, there were ten million more Bibles sent out in three hundred and twenty-five different languages. And there are ten million Bibles going out this year, for ten million Bibles are necessary every year to supply the world's demand."

A NEW BOOK.

PAUL OF TARSUS. By Robert Bird, author of "Jesus, the Carpenter of Nazareth." 8 vo. Cloth. 515 pages. Price, $2. New York: Charles Scribner's Sons.

In this volume the story of the life of the Apostle Paul, from his infancy at Tarsus down to his martyrdom at Rome, is given in realistic form and coloring, and with charming beauty of style, the biographical outline furnished by the Scriptures being skillfully filled out with material gleaned from the history, geography, and literature of his birthplace, and of the various countries connected with his career. In thus picturing St. Paul amid ever-changing environment, and with life-like fullness of detail, the author has attempted a most difficult task, but it must be admitted that his effort has been remarkably successful. So far as we are able to judge, the continuous narrative here given accurately and truthfully mirrors the life and times of St. Paul, as well as his varied surroundings.

Says the author in the Preface: "This Life of Paul of Tarsus is written with a fresh aim, and on a new plan. It is intended to be read with the interest of biography and the accuracy of history, in which thoughts, scenes, and events are woven into one. No artist has ever made of Paul a great picture. A controversialist and theologian by long training, his outline is difficult to draw; and yet his travels and writings are half the New Testament. . . . In this book I would present to young readers the living figure of Paul—not so much as the inspired teacher that has often been done, but as the Pharisee whose life was changed at thirty from a fierce and violent hater of Jesus to an ardent lover, who bore the scars of his old life, and lamented them to the end."

Though written primarily for young people, the volume is one that will be read with great delight and profit by older persons as well. A flood of light is thrown upon the varied scenes, events and experiences in the life of the greatest of the apostles. The narrative abounds with vivid description, interesting historical facts and incidents, and with Scripture truth. We regard it as a most admirable and helpful volume. It is a book that not a few ministers could read with enjoyment and profit. For the convenience of the reader, it is divided into short chapters. For sale by F. F. Hansell & Bro., Ltd., 714-716 Canal St., New Orleans.

FOOT-BALL.

In a recent issue of the Texas Christian Advocate there is an account of a foot-ball game which was played by the Vanderbilt team with a team from the University of Texas. All honor to Dr. Rankin for his brave words in condemning the game. For brutality, for training the animal nature of man, for violating the laws of the Christian Sabbath, foot-ball is without an equal among all the recent sports of college boys. This great game was played at Dallas, Texas, on Saturday, and necessitated a violation of the Sabbath if the Vanderbilt boys got back to their classes in time for the Monday recitations. What a pitiable plight they must have been when they got back to Nashville! Bruised, battered, beaten, and brutal in their aroused feelings, they were in no condition to study. In addition to all this add the loss of time, the loss of strength which should have been reserved for nobler pursuits, the loss of money, and not infrequently the loss of manhood occasioned by the diversions and dissipations of such games, and you have a picture that may well arouse the gravest apprehensions of all parents and teachers!

But the shameful part of this whole business is that our leading Christian school should be the most prominent promoter of this harmful diversion. Think of it! The school of the prophets in Methodism was famous, not so much for its scholarship, not so much for the high character of its teachers, but for having the best foot-ball team in the land. Against such sinful diversions I enter my most solemn protest. A Christian college should not promote any such wrongful use of time, money and energy. It is established to make men, and men are great in mind, not in brute force. Let us have done with all such pugilism.

T. W. LEWIS.

PAY YOUR PREACHER.

In two cases out of every three the amount assessed for the support of Methodist ministers is less than a comfortable living. Even if they were to get every cent of it, they would still find it necessary to practice the most rigid economy in order to avoid the inconvs of debt. But in a great many cases they do not get all that is promised. The result is actual hardship of the most serious character.

In the first place, let us say with the greatest imaginable emphasis that the minister's salary is not a charity, but a debt. This is the ground on which the Scriptures put it. The laborer is worthy of his hire. For the service which he renders he is entitled to receive an adequate return. To turn him into a pauper who ought to be satisfied with any miserable dole that is thrown to him is to degrade both him and the church.

It is also worth affirming that it takes just as much to properly feed and clothe the family of a minister as any other family of the same size. The current notion that he can make a dollar go further and do more than a layman can is without foundation in fact. At any rate, the only reason for believing it is this: that so many ministers have been forced by the stinginess or the thoughtlessness of their flocks to make the experiment, and have contrived somehow or other to live through it. But only God knows what it has cost them in the way of pinching economies—endured silently and without bitterness for Christ's sake.

If a minister is to throw his whole soul into his work, he must be freed from secular cares. How can he give himself up to continuous and fruitful study when the pantry and the purse are both empty, and there is no prospect that either will speedily be filled? The age of miracles is past. The ravens no longer feed the prophets of God by the brook, nor the angels under the juniper tree in the desert. It is as much the duty of the church to undertake this task as to pray and go to preaching. The genuineness of any man's piety may fairly be called in question, if he refuses or fails, on being properly instructed, to meet his obligations in this regard.

A deficit of one hundred dollars in a minister's salary may be a heavy burden for him to bear. With this additional amount, which he had a just right to expect, he could pay all his debts, get himself a new suit of clothes for Conference, and have a small sum left to start him in his next appointment. Without it he may go behind with his grocer and his dry goods merchant, and subject himself to the charge of being indifferent about his finances. In any case, it would be much easier for three hundred members to distribute the amount among themselves and pay it than for one man to lose it all. When we think of the cool indifference with which so many of our congregations repudiate their promises year after year, and this, too, in spite of the fact that they are abundantly able to pay them, we wonder that God is so gracious to them.—Nashville Advocate.

NOTES.

See our $1 offer on the fifth page.

***

Georgia negroes are said to own property worth $14,076,489.

***

First Church, Jackson, Miss., has subscribed $2,853 to the Twentieth Century Fund.

***

The condition of Rev. Sam P. Jones is said to be improving, and he hopes soon to be able to resume work.

***

The first edition of Dr. S. P. Richardson's autobiography has been exhausted. Another will be issued at once.

***

Our offer of a New Testament free will hold good until the first of December. See offer on another page.

***

Searching sermons on honesty are sadly needed in this day of tax dodging, speculation, peculation, and mammonism.

***

Sixty-three years ago the Baroness Burdett-Coutts inherited £1,800,000, since which time she has distributed in charity at least £1,000,000.

***

Mr. Washington Duke, of North Carolina, it is stated, has made the largest gifts to the cause of Christian education of any native Southerner.

***

Our brethren of the M. E. Church have secured twelve million dollars of the twenty million they have undertaken to raise as a Twentieth Century Thank-offering.

***

John J. Tigert, Jr., a son of Review Editor John J. Tigert, won the fifty-dollar prize offered for the best entrance examination in Latin and Greek at Vanderbilt University.

***

Mr. S. M. Sayford, the well-known and highly successful college evangelist, has returned to general evangelistic work, and has already a number of engagements for the Fall and Winter. Fortunate is the college that secures his services for a meeting.

***

The American Bible Society has received from Rev. John R. Hykes, D. D., its agent in Shanghai, a complete list of the Protestant missionaries known to have been killed since the beginning of the Boxer movement on Sept. 5. The dead and missing, including women and children, number 178.

***

We had the pleasure this week of greeting and conversing at some length with that affable and scholarly gentleman, Dr. J. Magruder Sullivan, of Centenary College, who, with his family, is making a short visit to friends in this city. He reports that affairs at old Centenary are moving on smoothly and satisfactorily.

***

Rev. Dr. W. H. Milburn, the distinguished chaplain of the United States Senate, was placed on the superannuated list at the late session of the Illinois Conference. As an expression of their love and appreciation, the brethren of the Conference took up a collection amounting to $150 for the Blind Man Eloquent.

On his return from England Bishop Hendrix brought with him a document of great interest to American Methodists—namely, the original manuscript of the journal which John Wesley kept during the two years he spent in America. Several unsuccessful attempts had previously been made to bring this highly prized document to America.

***

In a recent letter to the Wesleyan Advocate, Rev. Geo. R. Loehr writes that our Anglo-Chinese College at Shanghai opened for the Fall session on Sept. 12, with about one hundred pupils in attendance, which is about one-half the usual number. He further says that for many years this college has had more students than any other in Shanghai, and that it still enjoys that reputation.

***

Be it said to the credit of the Hazlehurst (Miss.) bar, that not one of the members thereof will defend a man charged with selling "blind-tiger" whisky. Their example is eminently worthy of imitation by the lawyers in every other town where local option prevails. If the members of the legal profession, generally, would maintain such an attitude toward illicit whisky selling, it would do no little to put a check upon the evil.

***

The Methodist pastors of Macon, Ga., have been conducting a tent meeting in East Macon, with gratifying results. The Macon Telegraph quotes Dr. Pinson, the pastor of Mulberry Street Church, as saying of the services on a certain Tuesday night: "I never saw such a meeting. It looked as if the entire community had professed conversion. I believe there were at least one hundred at the altar at one time, and many joined the church."

***

An intelligent and loyal Methodist lady at Blairstown, La., in renewing her subscription to the ADVOCATE, says: "I stopped the ADVOCATE, thinking I would take some religious paper that the entire family would read. When the ADVOCATE's visits ceased, I felt like a traveler cut off from communication with his family. I concluded that for a real live church member to do without his church paper, would be like sailing a battleship without its national flag."

***

Is it not passing strange that parents who profess to love their children, and who lavish upon them every attention so far as their bodily wants are concerned, should be utterly indifferent about their spiritual needs and well-being? Is not a splendid gem far more precious than its setting? Is not a lovely flower of far more value than the earthen pot that contains it? Likewise is not the spiritual culture of the young of infinitely greater importance than the comfort and adornment of their bodies?

***

We are in receipt of an invitation to attend the marriage of Miss Ruth Featherstun, daughter of Rev. and Mrs. H. Walter Featherstun, to Dr. Henry Fletcher Tatum, which happy event will take place at high noon on Thursday, November the eighth, in the Methodist Church, Brookhaven, Miss. The bride, who is a daughter of the energetic and scholarly presiding elder of the Brookhaven district, is quite an attractive and highly accomplished young lady, and fortunate indeed is the young man who has won so valuable a prize. May their wedded life ever be full of sunshine and joy. The couple expect to reside in Meridian, Miss.

***

For several years Mr. Charles Broadway Rouss, the famous merchant prince of New York, has offered a standing reward of $1,000,000 to any person who would restore his eye-sight. About five years ago he went blind, and, although over three hundred specialists have done their best on the case, their efforts have been unavailing. A few weeks ago the daily papers contained the pathetic announcement that Mr. Rouss had given up all hope of recovering his sight, and that he had withdrawn his offer. No doubt Mr. Rouss would gladly give all he possesses if only he could recover his lost vision. The man or woman who is in vigorous health, and who has two good eyes, even though he or she may not have a dollar in the world, has no little to be thankful for. How true it is that the best blessings can not be bought with gold!

THE PIANOS AND ORGANS Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

The 20th Century Movement.

BY HENRY G. HAWKINS,
Conference Secretary of Education.

The total amounts from beginning of movement up to date, as reported to the Conference Secretary of Education, are as follows:

Formerly reported	$ 6 956 25
Yashoba Ct.... Increase	1 45
Hillsboro Ct.... "	4 50
Tranquil Ct.	31 50
Chunky	8 00
Binnsville	23 25
Fannin	14 50
Carthage	1 00
Benton and Midway	37 00
Green's Creek	98 75
Pecatawpa.... Increase	20 80
Middleton	5 40
Winchester.... Increase	8 95
	$ 7,211 35

DELINQUENT IN SENDING REPORT.

The following charges have made no report to me: First Church, Jackson, Brandon, Sharon, Camden, Lake City, Yazoo Circuit, Vicksburg, South Vicksburg, Edwards, Bolton, Rocky Springs, Hermanville, Flora, Port Gibson, South Side, East End, Porterville, Waynesboro, Wayne Mission, McComb City, Crystal Springs, Hazlehurst, Magnolia, Whitestown, Bogue Chitto, Mt. Carmel, Westville, Caseyville, Adams, Wesson, Beauregard, Providence, Americus, St. John, Whittington, Bay St. Louis, Pearlington, Purvis, Columbia, Hattiesburg, Galloway, Vancleave, Williamsburg, Leaksville, East Covington, Moss Point, and all of the Natchez district. If the pastors of these charges will fill out and send me "Form D" by Nov. 15, I can then make to Dr. Hammond something like a complete report for the whole Conference.

It is not any pleasure to the Secretary to be making out such a list as the above; but it is the easiest way he knows of asking the pastors for their reports. There is not the time for writing to each one. As the brethren report, the names of their charges will be erased from the above delinquent list. If after this appeal there is still no word, I may kindly write to each; and then, if I do not hear, I shall be inclined to ask Dr. Hammond or the Bishop to get some one else to take the job of Conference Secretary of Education.

It is hoped that the collection of unpaid subscriptions will be attended to at once. And where there are amounts that can not be paid by Conference, let legal notes be given payable to "R. W. Millsaps, Treasurer of the Board of Education."

Rev. B. F. Jones, of Hattiesburg, is making some plans to have a Twentieth Century Rally the second Sabbath of November. Hattiesburg should take a place among the foremost of the Conference in her contributions to this great cause.

Rev. D. C. Langford writes that he expects to get more offerings from the Trenton charge than he has yet reported.

The brethren of the ministry should remember to place their own subscriptions made at Vicksburg last December in the roll-books of their respective pastoral charges.

One brother pastor, who regrets that his report is so meagre, writes: "I have done the best I could, dear brother. I would, if I could, have written $1 per member, or more. I would have felt ashamed of this report if I had not stressed the great movement. The cry of this people is: (1) 'We are too poor and can not pay the assessment.' And I have failed to convert them. (2) 'If I pay, it will do good only to the rich, who are able to educate without our help.' These are the principal offsets. Of course, I think I have met all these offsets, but how true is that old adage,

"'Convince a fool against his will,
He's of the same opinion still.'"

Storm Sufferers' Fund.

Previously reported	$49 70
Algiers Methodist Church	7 80
Total	$57 50

To Whom It May Concern.

MR. EDITOR: I send you a photograph of Rev. Elijah Steele, taken from a portrait of his in the possession of Mrs. Martha Steele, at Rockport, Miss., by Miss Etta McDonald of Tryus, Miss. If any person should like to have photographs like this they could be sent for 20 cents each.

Kindly, C. MCDONALD.
Tryus, Miss., Oct. 22, 1900.

FOR HOUSEKEEPERS.

It has been brought to the attention of this paper that a baking powder is offered for sale here which contains alum.

Alum is unfit for food, producing indigestion, alum heart, sallow complexion, constipation and attendant ills. It is not fair to our people that such a substance disguised as a baking powder should be sold in order to allow a maker or a grocer a little more profit, regardless of the health of the family.

Good baking powder costs about forty-five cents a pound. Alum baking powder is sold for twenty-five cents a pound or less. The difference in cost between a good and wholesome baking powder and an alum powder would not exceed a dollar for a whole year's supply. People are very foolish to take the risk and suffer ill health for the sake of a few pennies, which after all are not saved.

Good baking powder is one of the most useful things in the household, and we seriously urge our readers to save their health, and money also in the end, by insisting upon having a good brand like Royal, Dr. Price's or Cleveland's.

If requested to do so by our subscribers, we will publish the name of the Alum baking powder sold here.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."
REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

We are glad to give place for the following very encouraging report from the West Point League:

"Instead of disbanding or going into Summer quarters during the midsummer heated term, we seemed to take a new lease on life; added a number of excellent new members, and did not miss a single Tuesday night meeting, except during our revival services, when we yielded our time to regular preaching services. We stress the Literary feature according to the Chautauqua plan, and have a good class of wide-awake, intellectual Leaguers, who have begun the Reading Course with a view to a League diploma in 1903, having completed one year's work already. Ours is a harmoniously developed, 'all-round' League, each of the four departments receiving a just and commensurate proportion of time and consideration. We have purchased the new course of books, and find them to be up to the League 'high-water mark.' How important it is that we stress the thorough and systematic study of the excellent course which our League Board has provided for us! Any young person will be greatly enriched, both in mind and heart, by a thoughtful perusal of such pure, strong books. The one book, 'The Seventh Earl of Shaftebury,' is alone worth, in interest and inspiration, to any young life the full value of the entire set, as it sells in dollars and cents—yea, infinitely more, if read in the spirit of the blessed Master, who inspired and gave to suffering humanity the 'noble earl.'" (MRS.) J. M. WYATT.
"Third Vice-Pres., West Point League."

From a personal letter from Rev. S. A. Brown, pastor of the Starkville circuit, we glean the following refreshing League news:

"Doubtless you will be glad to know the Epworth League interest is being looked after in this quarter. I succeeded, a few weeks ago, in organizing a League at one of the churches on this circuit, with twenty-five members. Since then five have been added to the roll. We now have thirty young men and women enrolled, and they are active and enthusiastic. Every young man and young lady in the church (which includes all in the community) are now members of the League."

What Has Been Done Can Be Done Again.

I have just held the fourth Quarterly Conference for the Topisaw circuit, of which Rev. J. J. Golden is the preacher in charge. Missionary assessments, both home and foreign, were reported as paid in full, and almost the last dollar on all the others save the salaries. The salaries of presiding elder and preacher in charge will probably be paid in full—one church owing now less than ten dollars out of one hundred and sixty-five. This circuit consists of Topisaw, Sartins and Pleasant Grove. The two last named were last year on the Pleasant Grove circuit, which paid but $13 85 for foreign missions—about three cents per member. This year these two have paid $29.00—over ten cents per member. Last year the Pleasant Grove circuit, with its five churches and 522 members, paid its preacher $181.95: these two churches have paid almost $300. This is the condition of affairs two months before Conference. Every cent assessed will be paid.

How has this remarkable increase been brought about? The process is a simple one: Bro. Golden began at the beginning of the year to arrange for his collections. He induced some forty children to undertake the care of a missionary hen each. From these hens there has come into his missionary fund over sixty dollars. He also induced many of the adult members to agree to pay him monthly small sums ranging from five cents to twenty-five. In this way all of his "Conference collections" have been secured. The stewards caught his spirit, put more system and spirit into their work, and so his salary has been practically assured.

Bro. Golden's success has not been purely financial; he has had gracious revivals at all of his churches, and has received into his churches fifty new members. The improvement in the spiritual condition of his charge is very manifest. It suggests a spiritual significance in Mal. iii, 10. Such a significance does no violence to the old prophet's words.

The sixty or more dollars paid by the children with "the missionary hens" are the least important result of that clever expedient. Forty children have, by means of this plan, been brought into closer touch with the pastor, and into a positive realization of what it means to be church members; and, what is of most importance, have been brought face to face with the great missionary obligation, creating within them a missionary conscience.

Is there any preacher in charge who can not do what Bro. Golden has done?

H. WALTER FEATHERSTUN.

North Mississippi Conference.

Obeying the instructions of our last Conference session, I wrote to all the railroads that touch our territory, asking for the adoption of the round-trip ticket system instead of the certificate plan, but at the same rate. The railroads have refused to grant the request, but will grant us the usual reduction on the certificate plan—one fare going, and one-third returning. The preachers are requested to inform all who expect to attend the approaching session of our Conference at West Point, Thursday, Dec. 6, 1900.

T. W. LEWIS.

The Committee and Class of the Third Year are requested to meet in the Methodist Church, city of West Point, Miss., Tuesday afternoon at 2 o'clock, Dec. 4, 1900. T. W. LEWIS.

When answering advertisements please mention the ADVOCATE.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

TAKE HEED!
And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,
USE
Locock's Cough Elixir.
It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.
TESTIMONIAL.
LINDEN, ALA.
I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.
Price: 50 cts. and $1 a Bottle.
I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA

THE ADVOCATE FOR $1.

From now until the first of January we will take new subscriptions at the rate of $1 for eight months.

The Wesleyan Advocate, of Oct. 17, contained the following noteworthy and encouraging item: "The Holly Springs circuit gives $560 to the Twentieth Century Fund. This charge was last year a mission, and now comes forward with the most liberal thank-offering given by any charge in Georgia."

THE BARBAROUS FOOT-BALL GAME.

Last Saturday the foot-ball team of the Vanderbilt met the team of the State University at the Fair Grounds for a great contest. For an hour and a half they were mixed up in a rough and tumble set to in the presence of about two thousand spectators. Preparation had been made for the emergencies of the occasion, as though a bloody battle was impending. Surgeons, bandages, a negro porter with an ample supply of water, were in evidence, and as the game proceeded the wisdom of this arrangement was demonstrated. A number of the boys were dashed to the ground and run over and trampled under foot with bleeding noses and cut flesh. Several minutes were required to pump wind into the fallen and get them on their feet again. Heads were skinned, ankles were sprained and collar bones suffered. One Vanderbilt boy was knocked senseless for quite awhile. His ribs were fractured, chest severely cut, and his spine injured. The water, the negro, the bandages and the surgeon, were kept busy as the affair progressed. A more brutal performance was never seen on the Fair Grounds. It was more like a prize fight than anything else. Yet it was carried on under the auspices of the great University of Texas and our central church school at Nashville! Foot-ball games conducted on humane principles are all right, but when they assume the barbarous role of savage strength, exerted in the direction of skinning heads, breaking bones, dislocating limbs and injuring spines, it is time to put on the brakes. If our great schools have time to devote to such bloody performances as the one under discussion, then the course of study prescribed for the students by the faculties must be exceedingly limited. There is by nature enough of savagery in the average boy without sending him to a university to develop and acquire additional quantities of it. Such was the battered condition of the Vanderbilt boys at the end of the struggle that the humane Texan spectator did not feel like indulging in demonstrations of enthusiasm over the success of our own University team.—Texas Advocate, Oct. 18.

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RICHARD A. MCCURDY, PRESIDENT.
Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.
SINCE ITS ORGANIZATION IN 1843

It has paid to living members	$283,157,637 04
To beneficiaries of deceased members	204,591,283 42
Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,517,325 06
Paid to and invested for its members	$765,266,235 12

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are unassailable for their liberality, large guaranteed values, and entire absence of all technical terms or hrasses. Being practically incontestable, they provide a legacy and not a lawsuit.
Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.
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A Slave Holder's Daughter.
BY BELLE KEARNEY.
Cloth, 12 Mo, Fully Illustrated. $1.
This is a book which photographs the new South in contrast with the old. It deals especially with the evolution of Southern women—their surprising energy in leaping from the lap of the old, feudal, luxurious life to meet the stern realities of to-day. The author herself belongs by birthright to the old regime, while in full sympathy with the new condition. She writes from the inside, and pictures in her vivid and throbbing pages the situation down in Dixie as it relates to the people, education, the woman question, temperance, the economist, etc. All those who would have an inside knowledge of Dixie's Land as it is to-day should read it.
THE ABBEY PRESS, 114 Fifth Avenue, New York City.

LIFE and WORK of DWIGHT L. MOODY THE GREAT EVANGELIST
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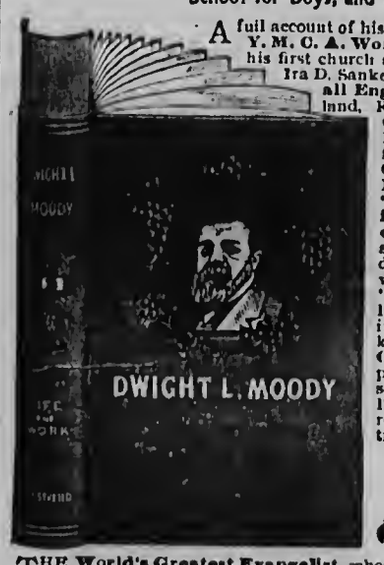

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ST. MARK.

CHAPTER 1.

Baptism and preaching of Jesus. 16 Call of four disciples.

THE beginning of the gospel of Je'sus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Ju-de'a, and they of Je-ru'sa-lem, and were all baptized of him in the river of Jor'dan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Je'sus came from Naz'a-reth of Gal'i-lee, and was baptised of John in Jor'dan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Sa'tan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Je'sus came into Gal'i-lee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Gal'i-lee, he saw Si'mon and An'drew his brother casting a net into the sea: for they were fishers.

17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he

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Home Circle.

"LUCK."

BY EBEN E. REXFORD.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes all end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing, with a will
That spurs him on to action,
And keeps him trying still
When efforts meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you everyone,
That success comes, not with wishing,
But by hard work, bravely done.

—Central Advocate.

WOMEN WHO DRINK.

Mrs. M. L. Lake, of this city, the third vice-president of the Catholic Total Abstinence Union of America, recently startled an audience in Philadelphia with several very blunt statements regarding the increase of the drink habit among the women of this country. The occasion was the annual meeting of the Union, one quite appropriate for the enunciation of Mrs. Lake's sentiments, and the plainness with which she made her statements gave them a force that could not have been conferred even by her responsible position. Mrs. Lake said:

At many afternoon teas, intoxicating liquor has taken the place of tea to a noticeable extent. There is where the young debutantes begin to acquire the taste for stimulants. Soon they do not care to eat unless they have their cocktails first. The rest follows as a matter of course. There is but one sure cure—stop the manufacture of intoxicating liquor. There are many women from higher classes of society going to the House of the Good Shepherd voluntarily, to get away from liquor. The number is increasing all the time, and at the woman's alcoholic ward at Bellevue, the attending nurses and physicians state that seldom a day goes by that some decent-looking woman is not brought in, or comes herself to be treated. The ratio has gone up frightfully in the past few years.

It is not to be supposed that a woman in Mrs. Lake's position would make such statements unless she knew them to be true, so, until a contradiction has been made, these utterances must be regarded as representing an actual state of fact. It is frightful, however, to contemplate the existence of such a state of things among the women of this country. Degradation among the women means degradation ten times worse among the men. When the women of a Nation become drunkards, its doom is sealed.—St. Louis Advocate.

NUTS AND FRUITS FOR BRAIN-WORKERS.

Dr. Sophie Lepper, the English food specialist, says, in speaking of the peculiarities of various foods:

Blanched almonds give the higher nerve or brain and muscle food; no heat or waste.

Walnuts give nerve or brain food, muscle, heat and waste.

Pine kernels give heat and stay. They serve as a substitute for bread.

Green water grapes are blood purifying (but of little food value); reject pips and skins.

Blue grapes are feeding and blood purifying; too rich for those who suffer from the liver.

Tomatoes. Higher nerve or brain food and waste; no heat; they are thinning and stimulating. Do not swallow skins.

Juicy fruits give more or less the higher nerve or brain, and some few, muscle food and waste; no heat.

Apples supply the higher nerve and muscle food, but do not give stay.

Prunes afford the highest nerve or brain food; supply heat and waste, but are not muscle feeding. They should be avoided by those who suffer from the liver.

Oranges are refreshing and feeding, but are not good if the liver is out of order.

Green figs are excellent food.

Dried figs contain nerve and muscle food, heat and waste; but are bad for the liver.

The great majority of small seed fruits are laxative.

All stone fruits are considered to be injurious for those who suffer from the liver, and should be used cautiously.

Lemons and tomatoes should not be used daily in cold weather; they have a thinning and cooling effect.

Raisins are stimulating in proportion to their quality.—Zion's Herald.

THE BRAVEST ARE THE TENDEREST.

In a popular magazine was related, not many months ago, an incident illustrating the tenderness of Abraham Lincoln. While paying Grant a visit at his headquarters at Corinth, Miss., he became much attached to three kittens he found there, and, when leaving, he gave orders that they should be kindly treated. It is conceded now by all that Lincoln was kind to everything and everybody. He was so much inclined to pardon soldiers for violation of army rules that his cabinet advisers often became impatient with him. It was a quality of his kindness that he could be as tender toward his enemies as to his friends. It was due to this fact that his death was almost as much lamented at the South as at the North. In this trait of Mr. Lincoln's character shines forth the true greatness of the martyred President.

The great and brave are always kind. The little and cowardly are sure to be cruel. A man displays his cruelty whipping horses, and a big boy exhibits his cowardice and cruelty by abusing a smaller and weaker companion. This boy tortures birds and bugs and other helpless creatures, and torments also his little brothers and sisters. He never takes one his size, for he is as cowardly as he is cruel. The brave boy is the one who will not give any human being or beast needless suffering. The man who has some of the pity of God in his soul will be tender in proportion as he is brave. When Captain Philip asked his brave sailor boys not to cheer when the poor Spaniards were going to the bottom of the sea, his words thrilled the world and made a hero of him forever.

"The bravest are the tenderest. The loving are the daring."—Dr. W. S. Danley, in New Century Quarterly.

KEEPING UP APPEARANCES.

None of us are without struggles, but, perhaps, those which attend our trying to keep up an appearance on a little money are, at times, the severest. Under such circumstances it is a hard struggle to exercise judgment without some bitter wounds to personal pride; yet, if we would only pause a moment and consider that those for whose flattery or emulation we are struggling are hardly worth our embarrassing efforts therefor, or that we in reality occupy much less of their passing thoughts than we foolishly imagine, we might suffer less. If one is poor or financially limited, all extravagant aims to hide such a condition are extremely foolish. Our rich friends can not reasonably expect us to cope with them in matters of living, attire or social entertainment, and we can enjoy their benefactions quite as much without straining our wits or purse strings to reciprocate the same.

The mask of wealth is a foolish cover for any face to try to assume, because it usually is a very transparent one, and at any moment liable to be removed, to the wearer's demoralization. Admitting that we are all naturally averse to betraying our straitened financial conditions, we invite still more embarrassments by assuming wealth or anything else we do not possess. Besides, there is no material loss sustained in being deserted by alleged friends to whose society money alone is a passport. Let us be whatever we are, honorably and uprightly, and avoid all foolish pretensions that may eventually prove but pitfalls for our unwary feet.—Great Thoughts.

MAKE THE CHILD'S PUNISHMENT FIT HIS OFFENSE.

The punishment should be proportioned to the offense and grow out of it as a natural consequence. A child who is lazy in the morning and persistently late for breakfast should be deprived, not of a proper amount of food, but of something he particularly likes and might have had if he had been in time, as sugar on the oatmeal, or syrup on the griddle cakes. If he has been promised that he should go for a drive, or a walk, or some expedition, and is not ready at the time for starting, he should be left behind. The bitter disappointment will teach him, as nothing else can do as effectually, the value of punctuality. If he is sent on an errand and does not return promptly, he should not be allowed to taste the nice things made with the sugar or eggs he was so long in bringing. If his errand were of some other nature, he should be made to stay alone in his own room for as long a time as he has kept his mother, or any one else, waiting. —Ladies' Home Journal.

THE BEST TIME AND COUNTRY.

"The best time to be a boy the world has ever known is just this time—just at the outstart of a great, vigorous, forceful, wisdom-loving century," writes Dr. David Starr Jordan, president of the Leland Stanford, Jr., University, in The Saturday Evening Post. "And just the best place to be a boy is right here in the United States, the one part of the earth where a boy can grow up with a reasonable chance of making the most of himself. 'America means opportunity,' says Emerson, and to the right kind of a boy this is the main thing. He does not ask help, he does not need encouragement. All he wants is a chance, and that he can find. There was never a time when men—sober, intelligent, skillful and trustworthy—were so much in demand.

"Now, to the right kind of a boy, a boy with something in him, the best advice that anybody can give is summed up in these two sentences: Keep yourself clean! Go to college!"

THE GEESE AND THEIR LITTLE JOKE.

No one thinks of a goose as a creature capable of enjoying a joke In fact, when a boy is called—good naturedly, of course—a little goose, it is intended to hint that he is something of a stupid. But it is said by Miss Frances Power Cobbe that, saving its arch enemy, the fox, no animal has a keener sense of humor than the goose. Of this she gives an instance in the practical joke played by a flock of geese upon a number of pigs. Having formed themselves into a lane, they forced the pigs to run the gauntlet, biting at them the while, in order that they might enjoy the terror and the squeals of the perplexed porkers.—Exchange.

Twenty-six thousand arrests for drunkenness a year and eight thousand imprisonments is the appalling record of one of the most enlightened of American cities. It means one arrest to every four families. What it means to the taxpayers may be reckoned from the fact that, while the fines collected amounted to less than twenty-five thousand dollars, the cost of maintaining the prisoners took from the public more than one hundred and twenty-five thousand dollars. The net cost to the city was, therefore, more than one hundred thousand dollars. Were it proposed to appropriate that sum for a library or any beneficent public institution, the matter would be carefully considered, lest the city be guilty of extravagance. A remedy for this yearly tribute to the city's shame and curse is much more worthy of consideration.—Youth's Companion.

COFFEE ICE CREAM.

Three pints of cream, one cupful of black coffee very strong and clear, two cupfuls of sugar, two tablespoonfuls arrowroot wet up with cold milk. Heat half the cream nearly to boiling, stir in the sugar and, when this is melted, the coffee; then the arrowroot. Boil all together five minutes, stirring constantly. When cold, beat up very light whipping in the rest of the cream by degrees; then freeze.

It is safe to say, from a wide acquaintance with ministers' wives, that they are not sometimes, but always, imposed upon; they are laid upon the Procrustean bed of "ought to be," and anatomical considerations vanish before the joy most people feel in the cheerful task of stretching out or lopping off one or other of the privileges which the majority of the other women in the parish possess to an unlimited degree.—A Minister's Wife, in the Ladies' Home Journal.

A NEW BREAKFAST CUP,

Or, rather, a favorite one of Napoleon's revived, is to blend coffee and chocolate together, pouring each from the pot held two feet high above the cup. It is more restorative than coffee alone, and less rich than chocolate alone.

An Oregon girl sent 15 cents to a Chicago firm which advertised for that money to send a recipe for softening and whitening the hands. This was the reply: "Soak them well in dishwater three times a day while your mother rests." The advice was worth the money.—Exchange.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

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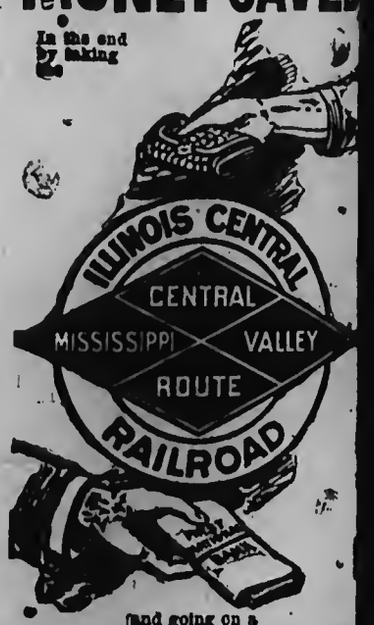

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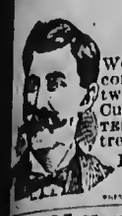

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OBITUARIES.

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SHULL—W. L. SHULL died at his home in Sabine parish, La., near Bayou Scie. He was born April 23, 1844, in Trinity county, Texas, and when a small boy came to Sabine parish, La., with his father and mother. His father died while he was quite young, and he lived with his mother until her death in 1861. He remained on the old place and took care of everything she left in his charge. He served three years in the Civil War, and was always found at his post. He came back home after the war, and remained in this settlement until his death. On Jan. 23, 1868, he was married to Miss Lucie M. Maines. In 1888 the people of the eighth ward chose him for their police member, and he served them well; and in 1900 they chose him again to serve them for four years more. He was always looking out for the interest of his country, and also for the interest of his neighbors who were in need. Bro. Shull was converted and joined the M. E. Church, South, in 1869, in a revival held by Rev. J. M. Franklin at Bayou Scie Church. He was a consistent Christian at home and abroad, and in the Summer of 1896, when the doctrine of holiness was being preached in his neighborhood by Rev. J. B. Williams, he sought the blessing of entire sanctification as a second work of grace, and obtained it. He loved his church, and contributed generously to its support. He had a family older even than he was converted.

Bro. Shull's last words were, "I am willing and ready to go." He passed away on Monday, Aug. 20, 1900, at 2 o'clock P. M. He left a wife and six children, three of whom are married, to mourn their loss. The youngest child is twelve years old.

He walked so close to Jesus' side,
So close that he could hear;
The softest whisper of His voice
In fellowship so dear.

T. J. HOLLADAY.

MYERS—Report of Sunday-school Committee on the death of Prof. S. A. Myers:

In offering this, our report, upon the death of our late companion and co-laborer, Prof. S. A. Myers, your committee realizes that it is more than simply difficult to express in mere words an adequate idea of the great loss we and the religious world have sustained in his removal from the church militant to the church triumphant.

In view of our loss, and in accordance with a time-honored custom, we offer the following resolutions:

Resolved, That in the death of Prof. S. A. Myers his family is bereft of a kind, patient, loving husband and father; the cause of education an able teacher and valiant defender; the church to which he belonged, a devout, devoted member; society, a worthy, valued member, and our country at large one of its most valuable, patriotic, honest, and upright citizens; and whilst our Sabbath-school will miss his counsel, and he is no longer here to cheer and point our youth to a better life, we feel that he has been called hence for God's own great and unfathomable purpose, and that heaven is richer by his advent there.

Resolved, That in all the varied relations of life, whether at home, in society, in the school-room, Sabbath-school, church, or the busy marts of trade, he always evinced the same quiet, gentle spirit, and observed that strict decorum that characterizes a loving, trusting, mild-mannered, even-tempered follower of the lowly Nazarene; and whilst he was a Dunkard in belief, and was a worthy member of that church, he had, during his residence here of two years, worshiped and communed with us, and enlisted heartily in our Sabbath-school work, and his removal has left a vacancy that will be difficult to fill.

Resolved, That these resolutions be spread upon our Minutes, and that the secretary be instructed to send a copy to his widow and orphans, and one copy each to the Webster Signal and the NEW ORLEANS CHRISTIAN ADVOCATE, with a request for publication.

(Signed) W. J. REAMS, Chairman,
MRS. J. J. HOLMES,
N. M. GRIGSBY,
Committee.

Minden, La., Oct. 7, 1900.

HARLAN—LAURA MAMIE, daughter of Thomas and Sarah Elizabeth Harlan, died of pneumonia fever at the home of her parents, near St. Maurice, La., Sept. 3, 1900, aged six years.

Laura was a sweet child, devoted to her father and mother, considerate in all her actions, and, although young in years, manifested a marvelous devotion to the Sunday-school when able to attend, and to all the interests of the church. She seemed to delight in doing good, and her young life had a saving influence on her playmates. She bid fair to become a noble Christian woman. God saw fit to take her, and she sweetly passed into the arms of her loving Savior. HER PASTOR.

BOTTOM—Capt. T. A. BOTTOM, of Victoria, Miss., has gone to his reward. He was born in Cape Girardeau county, Mo., Sept. 30, 1841. He professed religion while quite a boy, and joined the M. E. Church, South, in which he developed into a rich Christian character, "full of faith and of the Holy Ghost." He was happily married to Miss Mary Hardy, of Mississippi, Oct. 6, 1866. He fell on sleep Aug. 23, 1900.

We have met with but few men who possessed as sweet a spirit as Bro. Bottom. He was always cheerful, and had a smile and a good word for everybody. There was nothing gloomy about his religion. Christ revealed himself through him, and made him "ready for every good word and work."

We miss him so much. Victoria does not seem like Victoria since he left. When at home we met him almost every day. He was always ready for everything that was pure and noble. He was an inspiration to us in our church work; often he acted as rexton. The general inquiry is, "How will we get along without him?" His aged mother died at his home just four weeks before his death, and never did a son wait on a mother with more tender devotion than he, and never did a mother have a higher regard for a son than old Sister Bottom. They loved here, and now the two live together now in heaven. He leaves a devoted companion following him, and many other relatives and friends. "The Lord buries his workmen, but carries his work on."

D. W. BANE.

MARSALIS—On Aug. 31, 1900, we saw the precious remains of little ELLA MAY, daughter of J. G. and Edith Marsalis, deposited in its final resting-place in the old cemetery at Tulip, La. How sad it was, to we who loved her, to realize that her short life of three years and nine months was completed, and that we would never more on earth behold her beautiful face, or administer to her comfort and pleasure! Following was the thought, "She needeth it no"; she is beyond all the pollutions of sin." And we turned away from the newly made mound there, feeling the sweet consolation that the little soul was safe within the gates of pearl.

Unto you, fond parents, dear grandparents, and elder, we would say: Weep not for Ella May; she is now blooming in the "realms of bliss." God does not wish all withered flowers for his garden, but some of those which seem most fair and beautiful. Life is only a suburb of heaven. Ella May is not far; just over there. May the light that now illumes your pathway so brightly continually brighten until you, too, reach the "golden city," where you will join her in the everlasting refrain, "Hallelujah!" One who loved her, N.

HUFFMAN—JOE L. HUFFMAN was born the last day of August, 1878, and died Aug. 15, 1900. At the early age of nine years he joined the Methodist Church at Topisaw under the ministry of Rev. R. S. Gale. On the fourth Sunday in October, 1899, he was united in marriage to Miss Bell Coney. Besides his wife he left his father, three sisters and a brother to mourn his death; but while they mourn, he has crossed over the river to be with his mother, who preceded him two years, lacking one day.

Joe, being the youngest of the children, was specially loved by his parents, brother, and sisters. In his death Topisaw Church lost one of its noble young men.

May God comfort and sustain the bereaved loved ones, and may they strive to enter in at the strait and narrow gate! J. J. GOLDEN.

Quinn's, Miss.

HARLAN—BETTIE BUNKUM, daughter of Thomas and Sarah Elizabeth Harlan, died of swamp fever at the home of her parents, near St. Maurice, La., Sept. 9, 1900, aged twelve years.

Bettie was very much like her sister in her devotion to her parents, though more reserved. Her constant care and thought were in relation to the welfare of her loved ones, and seemed especially fitted to comfort those around her. Bright and cheerful, always ready to speak a good word or perform a good act. Soon made friends by her winsome disposition, and had she lived, would have grown to a beautiful Christian womanhood. When taken sick she expected to follow her sister to the better world. She died trusting her Savior, and is at rest. HER PASTOR.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists; price, 75c.
Hall's Family Pills are the best.

The immortality of the soul is a subject in which we are all so deeply and intimately concerned, that it argues the most stupid insensibility not to make it the constant object of our reflections. All our actions and all our thoughts must take one of two different directions, according as we cherish or reject the hope of eternity, that it is impossible to act or determine rightly, unless we regulate our conduct and decisions by a continual reference to this main and primary question. Pascal.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The enthusiast has been compared to a man walking in a fog; everything immediately around him, or in contact with him, appears sufficiently clear and luminous; but beyond the little circle, of which he himself is the centre, all is mist, error, and confusion. Charity is contented with exhortation and example—to persuade rather than persecute; but zeal has usually more of pride, and love of victory, rather than of truth. Colton.

PIMPLES
on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with
HEISKELL'S OINTMENT,
Price 50 Cents a Box.
HEISKELL'S BLOOD AND LIVER PILLS
Purify the blood and tone the system.
Price 25 Cents per Bottle.
JOHNSTON, HOLLOWAY & CO., Philadelphia.

WINE OF CARDUI

THE LINK THAT BINDS.

JACKSON, TENN., Nov. 23.

I was an object to miscarriage for three years, and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.

Mrs. E. N. JOWERS.

McELREE'S
Wine of Cardui

There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles". Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother is built up to withstand the ordeal of labor, and when the little one makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Large Bottles for $1.00 at Druggists.

WINE OF CARDUI

W. W. Carre & Co.
LUMBER,
NEW ORLEANS, LA.

JOB PRINTING
- - All Kinds - -
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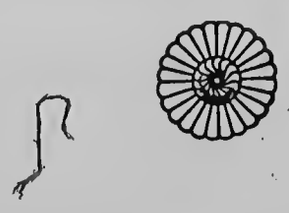


The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to November, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.

The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5½ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Cloth Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is profusely illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

THROW AWAY

YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee, or money refunded.

FINLAY, DICKS & CO., Ltd., New Orleans.

LaGrippe is at Home Anywhere!

No Locality Offers Safety--
Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN ONE NIGHT.

"I took laGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results.
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

NEWS OF THE WEEK.

France and Russia decided to accept the Anglo German agreement.

Gen. Young reports large additions to the ranks of the Filipino insurgents.

A shipment of $650,000 in gold has left New South Wales for San Francisco.

The evacuation of Cuba by the United States may not take place before 1902.

Washington and Lee University will offer Grover Cleveland the presidency.

Major H J. Hearsey, editor of the Daily States, New Orleans, died on Oct. 30.

It is reported that Lord Salisbury will experience difficulty in forming a new Cabinet.

English military experts are insisting upon an increase of the regular army by 50,000 men.

Gen. Buller is due at Southampton, Nov. 10. There will be a big celebration on his arrival.

Ex-President Krueger of the Transvaal is expected to reach Marseilles about Nov. 11 or 12.

English public opinion continues to manifest itself in indorsement of the Anglo-German agreement.

The Siberian provinces, usually richest in cereals, are suffering on account of the poor harvests.

Renewed activity of the Boers in South Africa has awakened in England a demand for a larger army.

It is reported from Japanese sources that the Empress Dowager of China is seriously ill at Tai Chuen Fu.

De Wet is reported to be in the northern part of Orange River Colony (Orange Free State) with 3000 men.

President McKinley has appointed Thursday, the 29th of November next, as a day of national thanksgiving.

Transvaal refugees at Cape Town will petition Queen Victoria, urging the necessity for their early return to their homes.

A plot to assassinate President Loubet of France is alleged to have been discovered. The Paris police say there is nothing in the story.

Grover Cleveland, former President, in an interview predicted a landslide to William Jennings Bryan, the Democratic candidate for President.

American competition, principally in foreign or English colonial markets, has reached such proportions that Great Britain is now thoroughly alarmed.

The British press is angrily discussing Mr. Chamberlain's alleged financial interest in numerous army and navy contracts arising from the Boer war.

Gen. Kitchener, it is said, will temporarily succeed Lord Roberts, and himself be succeeded by Major General Lyttleton, as Commander in Chief of the South African army.

A project involving the construction of not less than forty warships, most of which are for service in the Philippines, is being considered by the Board of Naval Construction at Washington.

The Filipino rebel captain, Novicio, charged with burying alive an American seaman of Lieut. Gilmore's Yorktown party, has been sentenced to death by a military commission at Balor, North Luzon.

A band of American confidence men have successfully done Berlin and other German cities, passing off Confederate $10 bills, which have been readily accepted at 40 marks each. Victims by the score are reported.

Between 50,000 and 100,000 people attended a Democratic meeting in Chicago on Oct. 27, at which Mr. Stevenson was the principal speaker. There was great enthusiasm. It is claimed it was the largest political mass meeting ever organized in Chicago.

Chairman Jones of the Democratic National Committee has written Col. Hooker of Mississippi that he believes the postoffice authorities have been systematically pilfering his mail. Col. Hooker offered his services to the Democrats to speak in doubtful States, but Chairman Jones did not receive the letter.

The constitutionality of the civil service act for the city of New Orleans, enacted by the last Legislature, has been called in question by citizens who have asked the court for an injunction to prevent the payment to men of salaries alleged to be due from the city. Suit was filed to that end yesterday in the Civil District Court.

New York City was shaken by an explosion on Oct. 29. The big drug building of Tarrant & Co. was blown up. Many people were instantly killed and a large number were seriously injured. A fire followed which destroyed three large business blocks. The chemical-laden building was hurled into the air by the explosion.

The New York City Republicans celebrated the return of Roosevelt on Oct. 26. His home coming was made the occasion for a demonstration. There were long series of receptions and electrical displays at night. Clubs paraded the streets and rallied at Madison Square, where an immense gathering was addressed by the governor, who made a characteristic speech on campaign issues.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.
W. A. GRIFFITH,
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Representative O. W. Underwood, of Alabama, in a consideration of "The Negro Problem in the South," in the October Forum, answers Gen. C. H. Grosvenor's plea against negro disfranchisement in the August issue. He asserts that disfranchisement is not a new issue, that practically the negro for twenty years has had no vote, and that existing conditions compel the white man thus to protect himself.

MARRIAGES.

LACKEY—HARMANSON.—At St. Paul's Protestant Episcopal Church, Point Coupee parish, La., Oct. 16, 1900, by Rev. J. A. Parker, D. D., Mr. John A. Lackey and Miss Lula Rose Harmanson.

VERLIN—CROWDER.—At Wool Market, Miss., Oct. 10, 1900, by Rev. G. W. Huff, Mr. Charley Verlin to Miss Lillie Crowder.

ARMSTRONG—FAYARD.—At the residence of the bride's father, Rev. Louie Fayard, Coalville, Miss., Oct. 17, 1900, by Rev. G. W. Huff, Mr. James A. Armstrong to Miss Donia Fayard.

RUNGE—FOX.—In the Presbyterian Church, Brandon, Miss., Oct. 25, 1900, at 7 P. M., by Rev. J. A. B. Jones, Mr. Wm G. Runge, agent A. and V. R. R., and Miss Katie Fox, both of Brandon, Miss.

PATTERSON—SANDERS.—In Tangipahoa, La., Oct. 24, 1900, by Rev. Thos. J. Upton, Mr. John W. Patterson, of Mansfield, La., and Miss Daisy D. Sandere, of Tangipahoa, La.

BALL—WHITE.—At the residence of the bride's father, Herbert, Miss., Tuesday, Sept. 18, 1900, by Rev. R. L. Phillips, Mr. Will B. Ball, of Jackson, Miss., to Miss Minnie White.

McBRIDE—WRIGHT.—At the residence of the bride's parents, near Ruston, La., Oct. 17, 1900, by Rev. J. H. Brown, Mr. J. E. McBride to Miss Susie Wright.

GRIGSBY—WILSON.—At the residence of the bride's brother-in-law, Redwine, La., Oct. 18, 1900, by Rev. J. H. Brown, Mr. T. M. Grigsby to Miss Daisey Wilson.

THE HALL OF FAME.

The first thirty names to be inscribed on the walls of the Hall of Fame, erected in New York City, a year or two ago, through the munificence of Miss Helen Gould, have just been chosen by the committee appointed for that purpose. Only the names of Americans who are not now living were considered. As might be expected, the list is disappointing to a good many people because of the omission of some names. It would be impossible, however, in considering such a limited number of names to include everybody's favorite celebrity. Twenty names more are to be added, but they will not be selected till 1902. Following is the roll of honor in connection with the vote each name received:

George Washington, 97 (the full vote); Abraham Lincoln, 96; Daniel Webster, 96; Benj. Franklin, 94; U. S. Grant, 92; John Marshall, 91; Thomas Jefferson, 90; Ralph Waldo Emerson, 86; Henry W. Longfellow, 94; Washington Irving, 82; Jonathan Edwards, 82; David G. Farragut, 79; Samuel F. Morse, 79; Henry Clay, 74; George Peabody, 72; Nathaniel Hawthorne, 72; Robert E. Lee, 69; Peter Cooper, 68; Horace Mann, 67; Henry Ward Beecher, 66; Eli Whitney, 66; James Kent, 65; Joseph Storey, 64; John Adams, 61; William Ellery Channing, 58; James Audubon, 57; Elias Howe, 53; William Morris Hunt, 52; Gilbert Stuart, 52; Asa Gray, 51.

Praise for Native Christians

An associated press dispatch from Victoria, B. C., dated Oct. 17, states that the following letter was given by United States Minister Conger to the missionaries at Peking:

"Besieged American missionaries, one and all of you, so providentially saved from certain massacre, I desire in this hour of deliverance to express what I know to be the universal sentiment of our diplomatic corps, sincere appreciation of and profound gratitude for inestimable help which the native Christians under you have rendered toward our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying circumstances, I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that in God's unerring plan your sacrifices and danger will bear rich fruits in a material and spiritual welfare of people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, very sincerely yours,

"E. H. CONGER."

WE WILL GIVE

ONE THOUSAND DOLLARS

To the agent sending us the largest list of subscribers for The Ladies' Home Journal and The Saturday Evening Post up to May 1, 1901; $500 to the next largest, and so on. 764 of our agents will share in the distribution of $18,000, besides receiving a good commission for all work done.

Send for particulars

THE CURTIS PUBLISHING COMPANY
Philadelphia

Labor troubles are beginning to manifest themselves in the manufacturing sections of the South. North Carolina has just been having a taste of this form of difficulty, which hitherto has been confined almost entirely to the North. Eight hundred mill operatives went on a strike at Haw River on account of the discharge of a female operative who belonged to a labor union. A union delegation immediately demanded that the superintendent who had discharged her be himself discharged. The company having refused to do this, the operatives struck at once, and were joined by those in two other mills. Several days afterward a notice was posted at nearly all of the twenty-five mills in Almanac county to the effect that after the fifteenth of October no labor union operative will be employed. In Almanac county alone there are said to be 7000 mill operatives.

Although California is generally regarded as the "Vineyard State," recent statistics show that New York leads in the culture of the grape; 30,000 acres, New York fruit dealers declare, being devoted to grape culture in the Keuka Lake region, and about 20,000 in the Chautauqua belt. The harvesting and packing of the present crop will require over 6,000 pickers, chiefly women, and it will take nearly 7,000 cars to transport it. Who would have believed that New York is entitled to the palm in this industry?

Think of a Quarterly Conference composed of persons who do not take a religious paper of any description! The writer found such a Conference last year, and put the body to a vote. Not a subscribing soul among them! And they will never see this paragraph unless some more progressive private loans them this copy of the Midland. And yet those same officials clamored for the sending of a certain preacher to serve them! It would be funny if it were not something else.—Midland Methodist.

A HOG

A Western editor has received the following unique letter: "Send me a few copies of the paper which had the obituary and verses about the death of my child a week or two ago. You will publish the enclosed clipping about my niece's marriage. And I wish you would mention in your local columns, if it don't cost me, that I am going to have a few extra bull calves to sell. Send me a couple of extra copies of the paper this week, but as my time is out, you can stop my paper, as times are too hard to waste money on a newspaper."—Exchange.

FREE TUITION.

The Carnegie College, of Rogers, Ohio, in order to introduce its methods of teaching by Correspondence, gives free tuition in Normal, Academic, and Business Courses to one student in each county. Those interested in securing the "Free Scholarship" should address the College.

A recent investigation showed that 93 per cent. of the inmates of the New York House of Industry were sent there for crimes resulting from the use of intoxicants.—Selected.

An appeal has been made to the laymen of the M. E. Church for 100,000 volunteers for vigorous aid in promoting a general revival.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Kossuth, at Bethel	Nov.	3, 4
Corinth circuit, at Marvin		6
Gun Town and Baldwyn, at Saltillo		10, 11
Mantachie, at Shiloh		14
Belmont, at Patterson's Chapel		17, 18
Burnt Mills, at Mt. Pleasant		20
Jacinto, at Hebron		22
Booneville circuit, at —		24, 25
Marietta circuit, at Marietta	Dec.	1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Nov.	3, 4
Dubbs		10, 11
Tunica		12
Hillhouse		17, 18
Friar's Point		18, 19
Gunnison		24, 25
Rosedale		25, 26
Bolivar	Dec.	1, 2
Greenville		3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Nov.	3, 4
Longtown		8, 9
Pt. Grove		10, 11
Pt. Hill, at Baker's		17, 18
Wall Hill		23
Cockrum		24, 25
Tyro	Dec.	1, 2

W. S. LAGRONE, P. E.

DURANT DIST.—FOURTH ROUND.

Ethel, at Tabernacle	Nov.	1
Ackerman, at Salem		3, 4
Poplar Creek, at Bethel		10, 11
Chester		17, 18
Louisville		24, 25
Rural Hill		27
Plokens	Dec.	1, 2
Durant	7 P. M.	2

T. W. DYE, P. E.

GRENADA DIST.—FOURTH ROUND.

Minter City	Nov	3, 4
Charleston		10, 11
Cascilla		12
Water Valley circuit		17, 18
Water Valley—Main Street		24, 25
Oxford circuit	Dec.	1, 2

R. G PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit, at Carolina	Nov.	3, 4
Amory and Nettleton, at Nettleton		5
Aberdeen circuit, at Greenbriar		10, 11
Quincy circuit, at Soule's Chapel		17, 18
Aberdeen station		25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Itta Bena and Sidon, at Itta Bena	Nov.	3, 4
McNutt, at McNutt		10, 11
Carrollton, at Eden		17, 18
Moorhead, at Moorhead		24, 25
Indianola	Dec.	1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts Camp circuit, at Potts Camp	Nov.	3, 4
Olive Branch circuit, at Olive Branch		10, 11
Shawnee circuit, at Liberty		17, 18
Ashland circuit, at Ashland		20
Randolph mission, at Randolph		24 25
Abbeville circuit, at Abbeville	Dec.	1, 2
Holly Springs station		3

J. W. HONNOLL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus stat'on	Nov.	4, 5
Sturges, at Ebenezer		10, 11
Starkville circuit, at Steel's Mill		17, 18
Lagrange, at Double Springs		23
Cedar Bluff, at Cedar Bluff		24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Bariow	Nov.	3, 4
Wesley Chapel		10, 11
Jefferson Street		11, 12
Homochitto Chapel		17, 18
Washington		24, 25
Liberty	Dec.	1, 2
McNair		8, 9

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs, at Shiloh	Nov.	3, 4
Port Gibson		4, 5
South Warren, at Wesley Chapel		10, 11
Edwards, at Edwards		11, 12
Warren, at Wesley Chapel		17, 18
Utica, at Utica	Wed night.	21
Hermanville, at Hermanville		24, 25
Rolling Fork, at Rolling Fork	Dec.	1, 2
Anguilla, at Anguilla		2, 3
Satartia, at Mt. Ollvet		8, 9

E. H. MOUNGER, P. E.

FOREST DIST.—FOURTH ROUND.

V. and Heidelberg, at Vossburg	Sat. and Sun	
	Nov.	3, 4
Rose Hill, at Paulding	Sat. and Sun	10, 11
Montrose, at Montrose	Tues.	13
Raleigh, at Taylorsville	Sat. and Sun.	17, 18
Trenton, at Trenton	Tues.	20
Shiloh, at Shiloh	Thurs.	22
N. and Hickory, at Newton	Sun. and Mon	25, 26
Chunkey, at Chunkey	Tues.	27
Lake, at Lawrence	Wed.	28
Morton, at Pelahatchie	Sun. and Mon	
	Dec.	2, 3
Forest, at Forest	Sun and Mon.	9, 10

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Georgetown	Nov.	3, 4
Adams, at Adams		10, 11
McComb City		11, 12
Fernwood, at Fernwood	11 a. m.	13
Gallman, at Gallman		17, 18
Beauregard, at North Wesson	11 a. m.	19
Wesson	7:30 p. m.	19
Mt. Carmel, at Mt. Zion		24, 25
Westville, at Magee		25, 26
Crystal Springs	7:30 p. m.	26
Tylertown, at China Grove	Dec.	1, 2
Pearl, at Tilton	10 a. m.	5
Lincoln, at Brookhaven	10 a. m.	7
Hazlehurst	7 30 p. m.	7
Caseyville, at Caseyville		8, 9
Summit, at Bogue Chitto	11 a. m.	10
Brookhaven	7:30 p. m.	11

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Pachuta, at DeSoto	Nov.	3, 4
Binnsville, at Scooba		10, 11
Vimville, at Marion		17, 18
Marbersville, at Winifred		24, 25
Shubuta, at Shubuta	Mon.	26
Middleton, at Manassa	Dec.	1, 2
Daleville, at —		8, 9

G. A. GUICE, P. E.

Pearline

-better
-handier
than Soap

Port Gibson Female College

Port Gibson, Miss.

Port Gibson Female College is one of the oldest female colleges in the Mississippi Conference. For more than fifty years she has been contributing to the training and development of Christian womanhood in this and other States.

Her course of study is academic rather than collegiate, which should commend the school to parents who have young girls to educate. The P. G. F. C. offers superior advantages for less money than any other school of like grade in the State. Methodist Parents who want to educate their daughters can do so as cheaply here as it is being done by the State at Columbus, i. e., if they give their girls the ornate branches.

We give board, including fuel, light, washing, tuition and music, or any one extra, for $160; without an extra, $135. Girls wishing to prepare themselves to teach can enter the middle of January and continue through the session for $75, with music or any other ornate branch; without an ornate branch, $65.

For catalogue address,
L. S. JONES, Pres.

SEASHORE DIST.—FOURTH ROUND.

Nicholson, at Lacy	Nov.	
Pearlington and Logtown, at Pearlington		3, 4
Gulf Port, at Gulf Port		11, 12
Ocean Springs and Scranton, at Ocean Springs		17, 18
Brooklyn, at Wiggins		24
Bay St Louis		25, 26
Moss Point	Dec.	
Escatawpa, at Zion		
Columbia, at Columbia		4
Purvis, at Purvis		8, 9
Hattiesburg		10

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek	Nov.	3, 4
Lake City		4, 5
Vaughan's, at New Hope		10, 11
Benton, at Midway		11, 12
Tranquil		17, 18
Yazoo City		18, 19
Camden		24, 25
Fannin	Dec.	1, 2
Brandon station		2, 3
Brandon mission	Tues.	4
Steen's Creek		8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Washington and Chicot, at C	Nov.	3, 4
Opelousas		
Lafayette		
Abbeville		10, 11
Indian Bayou		
Plaquemine Brulee, at Rayne		17, 18
Prudhomme, at P		
Lake Arthur		24, 25
Grand Chenieres		
West Lake		
Lake Charles	Dec.	1, 2
Gneydan		
Crowley		8, 9

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Friendship	Nov.	
Pine Grove		3, 4
Ponchatoula, at Hammond		
Amite City		7
St. Helena, at Greensburg		10, 11
Franklinton		14
Kentwood and Tangipahoa		16-18
East Feliciana, at Independence		24, 25
Wilson, at Gayden		26
Clinton	30-Dec.	2
Baker, at Blackwater		4
St. Francisville, at Star Hill		6
Jackson		7-9

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Slidell	Nov.	4
Parker Memorial		11
Plaquemine		18
Rayne Memorial		25
White Castle	Dec.	2
Carondelet Street	11 a m.	9
Burgundy Street	7:30 p. m.	9

S. S. KENNER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Natchitoches, at Natchitoches	Nov.	3, 4
Dry Creek		10, 11
Winfield, at Atlanta		15, 16
Montgomery, at Montgomery		17, 18
Pineville, at Nugent		24, 25
Bunkie	Dec.	1, 2
Alexandria		8, 9

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many, at Many	Nov.	3, 4
Logansport, at Logansport		7
South Bossier, at Allentown		10, 11
Zwolle, at Zwolle		17, 18
Pelican, at Bethel		24, 25
Leesville	Dec.	2
Mansfield		9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Nov.	3, 4
Bienville, at Bienville		10, 11
Valley, at Pleasant Valley		17, 18
Minden		19
Haynesville		23
Homer, at Homer		24, 25
Ruston	Dec.	1, 2
Gansville		7
Arcadia, at Arcadia		9, 10

B. T. CRAWS, P. E.

DELHI DIST.—FOURTH ROUND.

Gilbert and Vidalia, at V	Nov.	3, 4
Bastrop		10, 11
Rayville		11, 12
Lake Providence		17, 18
Floyd		19-21
Waterproof		24, 25
Delhi and Tallulah, at T	Dec.	1, 2
Bonita, at Bonita		8, 9
Monroe		9, 10

J. M. HENRY, P. E.

SNEEZE AND BLOW, but you can't get permanent relief from catarrh unless you purify your blood. Hood's Sarsaparilla does this, soothes and heals the inflamed surfaces, removes all scrofulous taints, and cures catarrh.

Sick headache is cured by Hood's Pills. 25c.

Christian Advocate.

VOL. 47.—NO. 45. NEW ORLEANS, THURSDAY, NOVEMBER 8, 1900. WHOLE NO. 2307

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND SOUTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SOME SMALL, SWEET WAY.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird-wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Selected.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Dr. Lucien Clark presided over the convention for social study, held this week in Hamline Church, under the auspices of the Washington district of the Baltimore Conference. In addition to carefully prepared addresses on various branches of sociology by Methodist pastors, Mr. Fred H. Wines, Assistant Director of the Census, delivered an address on "The Modern Methods of Treating Criminals;" Mr. L. G. Poers on "What the Social Problem Is," and A. F. Craven, Ph.D., professor of sociology in Columbian University, on "The Problem of the City."

Every Christian and patriot can say amen to the following extract from the President's proclamation setting apart Thursday, November 29, "as a day of thanksgiving and praise to him who holds the nations in the hollow of his hand:" "Our commerce has spread over the world, Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities; and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people."

In all the Lutheran Churches special anniversary sermons were preached this week to commemorate the birth of Protestantism, Oct. 31, 1517. Dr. J. G. Butler said in his sermon: "It is not the birthday of Lutheranism we celebrate to-day, but rather the birthday of Protestantism. There are more Lutherans in the world to-day than any other Protestant denomination. The fire kindled by the Reformation spread over the larger part of Europe. The various denominations are but divisions of one great army, contending for the same thing." Rev. Frederick W. Moot said: "Of the 150,000,000 Protestants of all creeds in the world, over 50,000,000, or more than one-third, are Lutherans. In the last decade, according to some statisticians, our denomination has risen from the fourth to the third Protestant denomination in this country."

Washington ministers responded nobly to the request of the Anti-Saloon League that they make last Sunday Temperance Day, and attack the liquor evil in their sermons, as may be seen from the striking extracts from the sermons which follow: Dr. G. N. Lucoock, pastor of the Metropolitan Presbyterian Church: "The full beer pail is the advance agent of adversity. And that not only by waste of wages. The competition of modern life, the daring ventures of the human mind coming to the slow consciousness of its power over nature, make and are making the workman with an alcohol brain a castaway." Dr. Easton, of the Eastern Presbyterian Church: "The standing menace to the life of the republic is the saloon. Its sole aim is to blight and destroy the flower of American manhood. Its recent attack on patriotism by the establishment of the army canteen can not be too severely reprobated by every lover of the flag. It makes our national government a partner in the accursed traffic." Rev. A. N. Ward, of the N. C. Avenue M. P. Church: "I am opposed to the saloon because the saloon is opposed to all that is heavenward-reaching in men. I want men to have a chance to be noble and true, and the saloon removes that chance from many a man. This business has no right to exist because, as an institution, it puts a blight upon everything it touches. It demoralizes manhood, breaks up homes, sends forth childhood into the street to beg for a livelihood, and is the sworn foe of God's church." Rev. J. W. Duffy, Mt. Vernon Place M. E. Church, South: "If in the last hundred years there has been any elevation in the saloon, the closest observer has failed to see it. Temperance sentiment has driven it from the more respectable parts of our cities, forced it behind screened windows and doors, and hedged it about with some limitations, but neither its friends nor its foes have noted any elevation. Its business is essentially degrading, and it must ever share in that deeper degradation of which it is the sole cause. Its only claim for an existence is its purpose to wreck character, dishonor womanhood, rob the orphan which itself has made, and diamantle the home. When the bottomless pit is elevated, and hell becomes comfortable and respectable, it may be time to admit the elevation of the saloon." Rev. J. W. Steele, at Hamline M. E. Church: "There never was a time when the saloon power of the country was so united and defiant and aggressive as to-day; never a time when it was of such vital importance that all the enemies of the saloon should combine their forces, and engage in the great life-and-death struggle. And everyone who loves his country and his neighbor and his God should send forth the rallying cry, 'The saloon must be destroyed.'" Rev. Page Milburn, Union M. E. Church: "The church needs not to apologize for its interest in personal abstinence from intoxicating liquors, and in every measure adopted for the repression and prohibition of the liquor traffic. Christianity stands for self-government, personal purity, and victory over sin. The drink habit weakens self-control, is the forerunner of vice, and is a constant impediment to personal religion." Rev. E. N. Kirby, Fifth Congregational Church: "Cetewayo, the old African chief, witnessing the ruinous effects of drink upon his people, said to a British commission, 'Your spirits and your intoxicants are death.' Can we Christians find for this drink evil a better name? Is it not the foundation of physical, intellectual, moral and spiritual death?" Rev. John Van Schaick, Jr., Church of Our Father: "Kipling wrote in horror some time ago of two girls whom he saw reeling down a dark alley-way of Buffalo. It changed him from a position of tolerance to one of hatred for the saloon. Patient women are being murdered in their homes by anxiety, while their loved ones are being murdered in the saloons by whisky."

Washington, Oct. 31, 1900.

DECLINE OF RELIGION IN AMERICA—ITS CAUSES AND CURE.

NO. 2.

While commercialism, treated in a former article, constitutes a cause of religious decline, it is by no means the only cause, and is scarcely more far-reaching in influence than those to which I now call attention. The school of higher criticism has no small responsibility for the spread of agnosticism which now seems rampant. Whatever may have been the honest intention of those who have engaged in this at all times dangerous and now hurtful process, they have only succeeded in throwing a cloud of doubt, to the common mind, about the clearly revealed essentials of the Christian religion, and have given ample material to the more intelligent, but less honest opposers of the Bible, with which to create an ignorant opposition to it.

The great mass of men do not read books, contenting themselves, in the midst of a busy life, with reading only what the newspapers give with reference to them, and the result is that, with the newspapers giving only the portion calculated to decry Christianity in so far as the divine inspiration is concerned, the average man becomes lost in the mist of doubt, and falls into the acceptance of the claim that everything is shrouded in doubt, and that nothing is absolutely known.

If a portion of the Bible is called into question as to its divine inspiration, may it not all be false, and the whole thing a doubtful compilation? Such is the question asked, because the men who ask it have a misperception of the meaning of the critics whose scholarly criticisms they do not read, or, reading—not being familiar with the Bible—they do not understand. Thus educated to doubt the portions of the Bible under criticism, they go a step beyond and doubt it all, and then become perfectly indifferent as to everything connected with it. They cease to go to church, cease to regard the Sabbath, or, indeed, the binding character of the moral law, and then, wise in their ignorance, lose confidence in humanity, themselves included. Thus alienated from faith in God and man, adrift upon a rayless ocean of doubt, they scout the idea of a hell, sneer at heaven, and sink at last to the animal level of life, to which all who ignore the Word of God must come sooner or later, ignorant and careless alike of their ignorance and criminality. The devil never employed more resourceful and effective agents to induce men to forget God than those who constitute the school of higher criticism.

Another source of evil influence, resulting in doubt and indifference to the claims of Christianity, is a class of literature, including the metropolitan press, which, while not professedly infidelic, loses no opportunity in which to sneer at the claims of righteousness, and at the same time magnify the claims of sinful indulgences and deliverances. The prize ring, the debasing play, the saloon and the race track are given full space and defense, while the church is ignored, unless there be occasion to discount it by the publication of the misconduct of a minister, or the departure of some one from the faith. The pulpit is given little or no space, while the lecture of an infidel is given in full, and praised as a liberal deliverance. These papers seek and publish under great headlines all scandal, and become the literary garbage wagons, dumping their moral offal into the homes of the people to render them familiar with impurity. The man who doubts the Scripture is held up as a progressive thinker, while he who holds to the old faith is denounced as a narrow-minded Bourbon, behind the times, and of no value to the material or intellectual world. Thousands read no other literature than these papers, and in their own narrow ignorance accept their deliverances as true, and soon fall into line with the unbelievers, or, at least, grow indifferent with reference to the Bible and the churches, remain away from divine service, and easily fall into debased life, which growing doubt excuses; spending the Sabbath at places of debauchery and amusement, until they ultimately regard the church and the ministry as their enemies, and assail them as such. One has only to spend a Sunday morning about a hotel in the city to see the influence of the city press against the claims of Christianity, and hear the authorities quoted by those who profess to despise the church and all who hold to it.

Another source of indifference to, if not of complete departure from, the faith is found in the secret and so-called benevolent societies which are now so numerous in the land. I am aware that I step on dangerous ground, but I must confess my judgment and conclusion from the standpoint of personal knowledge, having held membership in six of these orders. While there is nothing morally objectionable in any of them, but rather some excellent moral teaching in them all, still in all, save the Masonic, there is a complete ignoring of the Christ, and only an incidental recognition of God in some of them. The moral tone which pervades them, and at the same time the ignoring of Christ, causes thousands of men to rest in them, and ignore any need of atonement for sin, or of a personal Savior provided through the divine mercy. My observation during a pastorate of more than a quarter of a century has caused me to conclude that few men, comparatively, connected with these orders attend any divine service, and that they constitute a decided cause of the indifference of many to the Christian religion, and are side-tracks which take many from the main line of Christian faith. In fact, I have never known a man connected with these orders, save the Masons and Odd Fellows, and who took an active part in them, who, at the same time, enjoyed religion and took an active part in the work of the church, while in some of them an open spirit of skepticism prevails.

These are my impressions, made under most favorable conditions, and in many places far removed from each other, and I am sure they are without prejudice against or in favor of any of them.

Finally, we are compelled painfully to confess that the pulpit is very largely responsible for the condition of indifference so largely prevailing. I would bring no railing accusation against the brethren, and am far from believing that the ministry, as such, is unfaithful, but, at the same time, must acknowledge the fact that certain departures upon the part of some ministers have resulted in much harm to the cause of Christ by yielding to certain conditions which are hurtful to the truth and the highest interest of humanity. Some have created doubt by abandoning the simple proclamation of the gospel, and substituted scholastic processes to the exorcising of their gospel until the constant defense made by them has aroused the doubt in the public mind of their own belief in the divinity of the gospel of Christ, and the promises of Christ to maintain and make it effective when proclaimed in faith and fullness.

Another class, with far more of zeal than knowledge, have lowered the pulpit to the level of the hustings, and as fully discounted the dignity of the holy calling as the other class mentioned have diminished the grandeur and efficacy of the divine power, so that the one class have lessened the belief in the power, and the other the reverence for the holiness of the preached Word. Each has made the mistake of attempting to adjust the truth to conditions rather than seeking to adjust conditions to the truths of Christ, who was the same in the presence of the learned doctors of the law and the humble fishermen of Galilee. Neither the polished, but apologetic essays of the one, beautiful as the aurora and as cold as a frozen sea, or the flippant and well-nigh vulgar deliverances of the other, are calculated to increase a reverence for, or belief in, a divine gospel so thoroughly humanized by those who profess to deliver it.

Still another class of preachers have created grave doubts in the minds of men, and done more to lessen the attendance upon the services of the house of God, than any others. Desiring to have a crowd, and having little faith themselves in the power of the gospel, they seek and publish sensational themes, drawing a curious crowd at first, but ultimately resulting in merely confirming the skeptical, while giving but a stone to those who came crying for bread, until they starve upon the indigestible diet and fall into spiritual death. These thoughtless shepherds, failing in one venture, often turn to abusing those who they have helped to render unbelieving, as though the Lord had authorized them to "beat my sheep," because they would not come up to the place where they had not been fed. We can see but one result of such a process, and that is the increase of unbelief, or, at least, fatal indifference.

While there are other things adding their influence for evil, they must be passed over in a newspaper article, and hence I have confined consideration to the most hurtful of the many influences which are being used to the production of a deplorable state of things which we are called upon to face, made so manifest in the general life of the masses, and which we should recognize in order, if possible, to correct.

W. T. BOLLING.

The Twentieth Century Movement in North Mississippi.

About sixty charges in the Mississippi Conference have reported to Bro. Hawkins an aggregate amount of seven thousand two hundred eleven and 35-100 dollars. However, it is known that the subscription in that Conference is more than ten thousand dollars. One hundred and two charges in the North Mississippi Conference have reported to me thirteen thousand nine hundred eighty-three and 35-100 dollars. It is safe to say that not less than twenty-five thousand dollars have been subscribed in the two Conferences. This is good, but a great mistake is made if we rest here.

This is an appeal to every pastor to use his utmost endeavor to increase the amount of the subscription in his charge, and to see that every dollar subscribed be promptly paid. Hitherto the main effort has been to secure "something from every member." While continuing this effort, let every pastor do his best to secure five, ten, twenty-five, fifty, and one-hundred-dollar gifts from individuals. There are members in your charge able to do this, and many of them will be willing if you can find the right approach to them. Seek it, and may the Lord of the human heart give you access to heart and purse. Great diligence is needed in the closing days of the Conference year. If there be one charge in Mississippi that has given nothing, may that be so no longer.

The pastors will please see that every dollar subscribed is collected. But if any remain unpaid, please leave the list where your successor can readily find it, and in such shape that at a glance he can see who has paid and who has not.

Remit all money collected for the North Mississippi Conference to Rev. J. C. Park, Winona; for the Mississippi Conference to Major R. W. Millsaps, Jackson.

J. R. BINGHAM.

Carrollton, Miss., Nov. 5, 1900.

P. S.—The amount subscribed in the North Mississippi Conference is more than fourteen thousand dollars; but the pastors' reports to me are as stated above.

"OLD-TIME METHODISM."

An address is reported from one of the recent Conferences, in which the speaker vehemently urged the necessity of returning to "old-time Methodism," and warned against all departures from it. Our experience with addresses of this sort is that they sometimes have a small element of truth in them, frequently much confusion, and generally a good deal of fallacy. All depends on what we mean by "old-time Methodism."

The success of our fathers was due to their faith in the living God, their zeal for his kingdom, their insistence on personal religion, their belief in a first-hand experience of the grace of God, their proclamation of God's love and help for all who call upon him. Their success, in short, was due to the vividness and intensity with which they realized the meaning and reality of the gospel of Christ. It was not due to their ignorance, their illiteracy, their social crudity, their mannerisms, their grotesque methods. Their success was not achieved through, but in spite of these things, and their success would have been greater if their zeal and devotion had had the aid of better training, broader knowledge, wider social outlook, and better taste. Good taste is not saving, neither is bad taste. Salvation is not in ignorance, not in boorishness, not in illiteracy, but in the gospel of Christ and active discipleship.

Now, when we are told that we need a return to "old-time Methodism," we must discriminate. If "old-time Methodism" means the spirit of the fathers, their loyalty and devotion, their joy in the Lord, their zeal to bring men into the kingdom, we agree that we should not depart from it. This old-time Methodism should be all-time Methodism, for it is nothing less than the essence of the gospel. But if it means an insistence on ancient forms, phrases, customs, methods, we demur. Methodism is a spirit, a life. The fathers sought to apply the gospel to the circumstances of their time, and their true successor is not one who is mechanically echoing the things they did in the way they did them, but one who is applying the same gospel to the circumstances of our time. He is little thinks of insisting on methods which in the changed circumstances of the time have become worn-out or ineffective, as he thinks of riding across the country on horseback, now that the express train is here. He knows that the true apostolic succession is in the spirit, not in the letter, and he feels perfectly free to drop anything which is outgrown, and to adopt anything which is effective, whether the fathers knew anything of it or not. He is a voice and not an echo, a quickening spirit and not a painted block.

This is the true old-time, all-time Methodism, and we can not have too much of it, or be too loyal to it. But we certainly shall not get it by mechanically imitating obsolete customs or mechanically repeating obsolete ideas. This is to mistake galvanism for life, echoes for living voices, old-time Methodism for old-clothes Methodism—a very different thing.

The source of the early Quakers' power was not in their queer clothes and bad grammar, but in their reliance on the Holy Spirit. And if some modern Quaker should think to recover that power by going back to the leather breeches of George Fox, he would not be more absurd than some of our talkers about old-time Methodism.

It remains to say a word about the fallacy which underlies much of their talk. A careful study and analysis of the statistics of our experience in this matter reveal that many persons talk in this fashion when they have nothing to say, and because they have nothing to say. They talk against space and time, and vainly seek, with empty noise, to fill a vacant mind. But generally it is introduced to beg the question against something which the speaker dislikes or is ignorant of. Changes of policy, improved methods, new truth, better formulations of old truth, are sure to be resisted by stereotyped references to the old paths, the ways of the fathers, old-time Methodism, etc. We venture to hope that in the development of Methodist intelligence we shall soon reach a stage where appeals of this sort will be so ineffective that even the Rev. Jabesh Windbag, D. D., himself will not venture to use them.—Zion's Herald.

TIME TO BE HOLY.

BY W. D. LONGSTAFF.

Take time to be holy,
Speak oft with thy Lord;
Abide in him always,
And feed on his Word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like him then shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
Let him be thy Guide,
And run not before him,
Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And, looking to Jesus,
Still trust in his word.

Take time to be holy,
Be calm in thy soul,
Each thought and each motive
Beneath his control;
Thus led by his spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

—Zion's Herald.

Communications.

LETTER FROM "GILDEROY."

Rev. W. S. Lagrone regards my statements about the concern and worry the preachers have over the collections as "alarming." Perhaps there ought to be some alarm over this matter. The state of the case is really worse than I thought it was. Just after I read Bro. Lagrone's article a brother handed me The Reporter, a four-page paper, edited and published by Rev. W. S. Lagrone for the Sardis district, and nearly every article and editorial note in that paper is about the collections, and but little is said about soul-saving and the spiritual interest of the church. I thought, "Physician, heal thyself;" "Out of thine own mouth do I condemn thee." A meeting of the preachers and laymen is called in that district to consider the finances, and not soul-saving. So far as I have seen or heard, Bro. Lagrone himself is spending more time and force on raising the collections than in saving souls. Not a single meeting of the preachers has been called to consider the question of revivals, or how to promote them. I think Bro. Lagrone ought to be "alarmed." He is occupied and preoccupied with the collections. If he can not do anything else, and has no gift or call for soul-saving, it is, perhaps, well enough for him to be engaged in raising money for worthy causes. Some men have great gifts along that line, and, for aught I know, they may be specially called of God to that work. If so, they ought to do it. I would copy some of his utterances in The Reporter in this paper, but it would be like transcribing the whole paper, devoted bodily to the finances.

I suppose Bro. Lagrone replied to my article because he was so guilty of the thing condemned. His second paragraph is not fair. He makes me say what I never said and never thought. I know of no Methodist preacher who is preaching to get money. There is no "false pretense" about it. They state the case plainly, and take the collection because no one else will do it. This the preacher ought to do, and this, likely, he will have to do until we learn some wiser and better way of doing this part of our work. I insist that the preacher ought not to be taxed with this work.

If I am not mistaken, Bro. Lagrone misinterprets the Scriptures and the facts in the case in regard to the action of the apostles. It was not the excess of the funds that led them to choose seven men for this work, but it was the "daily ministrations to the widows." They said, "It is not reason that we should leave the word of God, and serve tables." If it were not reason then, it is not reason now. This is my contention, and I stand on God's Holy Word. When these seven men were set over this business, the apostles said, "We will give ourselves continually to prayer and to the ministry of the Word." That was wise, and in keeping with the call they had from God. No wonder "the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." That is exactly what I am pleading for in this country—a ministry free from the service of tables, and given to prayer continually, and to the ministry of the Word.

Bro. Lagrone thinks I have "strained at a gnat and swallowed a camel." Well, I have not swallowed him yet, but I have a good mind to do it. I had rather swallow camels than to strain at gnats. He seems to think I have brought a terrible indictment against our Bishops and circuit riders. I am willing to compare indictments with my good Bro. Lagrone. He says: "We have partially lost the spirit of the call. Too many of us seem to be preaching for a living, and not to save souls. We have too many place-seekers, time-servers; too many who are afraid of men." I never said the like of this in my life, and I do not believe there are many preachers of this kind. I do say that our Bishops and preachers are too much hindered and bothered with the collections to "give themselves continually to prayer and to the ministry of the Word." If this is "straining at a gnat and swallowing a camel," I plead guilty of the charge.

If Bro. Lagrone will name a half-dozen preachers in the North Mississippi Conference who are more concerned and burdened about saving souls than about raising the collections, I will be grateful to him. The causes are all good and the money is needed, greatly needed, but there has grown up among us a wrong method of raising it. We lay this burden on the wrong men, on men called of God to do other work. Our present method of raising the collections tends to secularize the Christian ministry. It tends to keep the preacher always thinking about money and about raising it. Whether we so will or not, it tends toward cultivating in the mind of the preacher an idea that full collections is the proper test of ministerial efficiency. It causes hundreds and thousands of people to think that the preacher comes only to get money. This cripples his ministry, or I think so. I think it would tend to a large increase in the spiritual life of the preacher, and among the members, and toward the salvation of souls, if our preachers were, in some way, set free from the wear and tear of this burden. I see how preachers, as pastors of the flock, ought to be leaders in all the work of the church, but to lead is one thing and to do all the work is quite another thing. The wisest pastor is the one who gets the most people to take a hand in the work of the church. Let us hear from Bro. Lagrone again.

GILDEROY.

Oct. 25, 1900.

DISTRICT DOTS.

Saint Paul, under the inspiration of the Holy Ghost, in his letter to the Galatians enumerates what he calls 'the fruit of the Spirit." Now, common people naturally suppose that a man who professes to be called to preach the gospel would, as a matter of course, bring forth the fruit of the Spirit in his life. Their simple minds demand that much to convince them that he has answered the right call. They, in their simplicity, say, "How can a man be called of God to proclaim the gospel when the results of gospel operation are lacking in his own life?" The questions of these common folk are sometimes quite embarrassing to us preachers, as well as to the scientists. They occupy the standpoint of common sense, and when anything contradicts common sense, they are not satisfied until they find a good reason for it. So, when these common people, who make up a large part of our congregations, see that a preacher's life among them and his words to them do not correspond with the teaching of the old gospel in every particular, it is not hard for them to reach the conclusion that somehow he has missed his way. They read the New Testament, and they do not forget what Paul says on this subject in Romans, second chapter and verses 17-23, inclusive. So that preacher discredits his call to the ministry among his own people, and builds up barriers to the progress of the Lord's cause. It is my opinion, based on careful observation, that the number of such preachers is larger than many suppose.

Now, let me, as the preachers say, apply these general observations. In Saint Paul's enumeration of the fruit of the Spirit, he mentions one thing which, if ever it made a part of the life and preaching of some preachers, seems to have dropped entirely out of both the life and preaching. He mentions "gentleness" as a fruit of the Spirit. This fruit does not appear in a good deal of preaching which is heard in these days. There is a roughness and harshness of language used which is not warranted by the Word of God, nor the example of our Lord. Such preachers try to justify themselves in this matter by asserting that they have "the courage of their convictions," and must be honest enough "to call a spade a spade." Now, I have lived long enough to find out that what many people call their "convictions" is nothing more nor less than their prejudices, and that the man who can not call a spade a spade without whacking you over the head with it, has neither learned the use of language nor the use of a spade! He ought to learn one or the other. Perhaps it would be better for the church and the country if he would learn the use of a spade, and practice his learning on a bit of earth, rather than practice his ignorance of an essential gospel result upon a long-suffering congregation.

Above all places in the world, the pulpit is the place where gentleness should be enthroned in all its beauty and glory. Our people are buffeted and beaten and banged all the week by the world, the flesh, and the devil, and they need a respite on Sunday. But when they go to the house of God, and there meet with a lampooning the devil himself would not descend to inflict, they get discouraged. They go to church to get encouragement, and through that to get strength, and they are abused into discouragement, and lose ground and hope together. I do not blame them if they quit going. That is not the Scripture way of presenting the claims of the gospel, and such preachers ought to be ostracised. Is that too strong? Just imagine our Lord using the language that some preachers of to-day use in the pulpit! The very thought of such a thing is an impertinent irreverence! Just imagine Saint Paul ranting and foaming at the mouth, and uttering the tirades which some of our people hear on the blessed Sabbath day! The mere mention of such a possibility is an insult to the generous and gentlemanly instincts of that great expounder of the gospel!

I have come to the conclusion that while there is a "show" of bravery in this matter, it is only a show. Advantage is taken of pulpit protection to utter words that the preacher dare not utter outside the pulpit. If that is courage, pray, what is cowardice? Saint Paul laid great emphasis on "speaking the truth in love," and he insisted that "the servant of the Lord must not strive, but be gentle toward all," and especially toward those who opposed the truth, and he enforced his teaching by his example. He purposely kept away from Corinth at a critical time to spare the church, lest, "being present, he should use sharpness." He said to the Ephesian elders, "I ceased not to warn every one night and day with tears." He did not warn with rough tirades or stinging innuendoes, but "with tears night and day." In this he was simply manifesting the spirit of his Lord, who stood on the brow of the hill, and "wept" over the obstinate and wicked Jerusalem, and who had tender and gentle words of encouragement for everyone who came to him for help! How different some of our present-day pulpiteers! They take every occasion to rail at and abuse the church, and turn over to the deep damnation of hell all who do not submit without protest to their tirades. I wonder if such railers—they are not preachers—ever read the Epistle of Jude? If their cases were not hopeless, they might learn a valuable lesson from the ninth verse of that epistle.

P. E.

BUILD UP WASTE PLACES.

To be called of God to preach means more than to enjoy his blessings and to have a good time. There are two sides to the will of God: one is to enjoy his goodness, the other is to suffer toil and labor. If we, as Methodist preachers, would only be true to our vows, our poor circuits and missions would become prominent and strong charges, and would be able to bear their part of any financial obligation laid upon the church. The itinerant system peculiar to Methodism is a great thing, and preachers entering into it promise faithfully to do such work as is assigned to them, but too often it is the case that we feel ourselves called upon to be competent judges in the matter, and because we do not get the place that we think we merit, we are rather slow to take hold of the people among whom we are sent, and often pass through the year in a careless, sluggish way; the work goes down and the people starve for the Bread of Life.

While a preacher may be kept at one kind of work or on one certain class of charges until his aspirations for better position would be somewhat weakened, yet in such cases he should exercise a living faith, and take all things to his Heavenly Father in prayer. It is no harm to want to be great, for Paul tells us to covet earnestly the best gifts; but the best way to get better places is to be faithful to the work given us. This was Bishop Candler's advice, last Fall, at Greenwood. I do not mean to say that we ought to be faithful merely in order to get a better place, but to build up that to which we are sent. Then, if we are returned, we will have a better place, for it would not be long until all of our waste places would be strong and desirable charges. It may be asked, What is the most successful way to build up these waste places?

I answer: In the first place, a manifestation of real interest in the people, accompanied by a purpose to do better and greater things for the Master, will do much in this direction. The pastor should be as kind and attentive to his flock as he would be required to be were he in more highly cultivated society. He should be as courteous on the Sabbath morning to the lady who has been hard at work during the week as to the one whose means are sufficient to give her a comfortable seat on a reclining chair in the parlor and entertain her guests, and as kind to the plow-boy as to a banker's son.

In the second place, let us see that the law of the church is observed in these country missions, for the law is as good for the country as it is for the city, and the surest way to be on the safe side is to keep the law. With reference to Sunday-schools, I want to say that we ought to instruct our own children in the doctrines of Methodism by all means. The pastor should never suffer his children to go into schools of other denominations or into union Sunday-schools when there is any possible chance to avoid it. I mean to say when he can have one of his own. Follow the law in this matter.

Furthermore, one of the surest ways to build up these waste places is by preaching the doctrine of our church, and distributing our papers and literature. The church paper is one of the best helps a pastor ever had in a broken-down field. It will visit once per week where he can, perhaps, go but once per month or quarter. I never visit a home without urging upon the members to take the ADVOCATE. We do not need to multiply the number of our religious papers, but we want a healthy circulation of those already instituted. The people must know what Methodists believe before they will know whether they are Methodist or not. This instruction must be given in a plain, simple way; not by holding up the defects in the confessions of other denominations, but by telling the people what we believe, and then by proving it by the Bible.

In conclusion, let me say that I have had a good time on Winstonville charge this year. Have had about 35 additions, some Sunday-schools running ever since warm weather, and we think that our report will be favorable. Our people are hopeful, and we give God the praise.

J. H. BASS.

Fern Springs, Miss., Oct. 7, 1900.

AS THE WORLD LOOKS AT IT.

In your issue, of Oct. 25, Bro. W. S. Lagrone has given us something in the way of a reminder, to pray over.

There are many who look upon our church as a kind of machine. Is it a fact that there is any cause for such suspicion? In some instances there is, and far too often our pastor has to "preach money" when the truth is, that he must, or he will receive nothing. The stewards are at fault when the pastor has to assume what is their duty. The pastor who has to "preach" money, right then and there loses to a considerable extent his hold on the world. Let a pastor have stewards that are faithful, and the question of money need not enter into his work. Can he not necessarily preach better with faithful stewards?

Brethren, as stewards, let us be up and doing, and let us not by our neglect of duty close the door of our church to the world by forcing our pastors to mix spiritual and temporal things. Where a pastor is not encumbered with financial matters, can he not be more spiritually minded? Can he not approach the world in such a manner that outsiders will realize that he is not after money? I know whereof I speak. I am associated with the worldly class every day. Our religion can be held in the highest esteem by the world if we will be independent. I admit that there is a class that do not look with favor upon any religious movement, but if the pastor attends to the spiritual interests of the church, then the stewards, by godly lives and conversation, will have little trouble in raising the finances. The truth, brethren, is this: We need more grace and more consecration. Our pastors will then be inspired to "greater things," and the world will take note of us that we have been with Christ.

J. H. MINER,
Steward.

Lumberton, Miss.

Correspondence.

NEWS FROM WESSON.

MR. EDITOR: I am confident that you will be glad to hear of the good condition of the church at Wesson, and that it is a matter of interest to all good Methodists to learn of one of the most loyal churches in our connection.

The conditions confronting the church here differ from those usually found in Mississippi. The Mississippi Mills dominate the place industrially, and either directly or indirectly the whole population is dependent on them. The large majority of our people, indeed, are employees of the mills; hence our people, as a whole, are comparatively poor. True, we have a goodly number of the merchants and professional men of the town, yet the proportion of these to our membership is comparatively small. Naturally, one might suppose that our church would fall behind in collections, but that is not the case. Last year a surplus over all assessments was paid, and a similar record will be made this year. We have a membership of 500, a comfortable church-building, adequately furnished, and an excellent parsonage. Eighty-one members were received last year. Our Epworth League has forty members, and is a live institution. Our Woman's Foreign Missionary Society has twenty members, and was last year the banner society of this district. Our Home Mission Society was the banner society of this Conference. Our Sunday-school has an enrollment of 225, and the attendance is good. Last year there were raised for all purposes $2,204.44. The church is not a "boom" church, the flame of whose piety is like that of a burning straw-stack, hot and bright, but evanescent; rather is it like that of a well-made fire. We have, of course, some light stuff, but it is good for kindling, and some wet wood; also green sticks (seasoning fast, we trust), but there are not a few genuine "back-logs" and fine "fore-sticks." The celestial fire is kept going by the constant supplies of heavenly grace, and the fire from above comes like the steady shining of the sun. The good women of the church constitute a devoted band, and their petitions have influence with the King. The stewards magnify their office, and the Sunday-school superintendent is devoted to his work.

The authorities did a good thing for this charge when they sent Rev. J. M. Morse as our pastor. Some men excel in one or two points, and are deficient in others, but Bro. Morse is good all round. He brings up the collections of the church, but he is not a mere collector. He looks well to every material interest of his people, but he is not a worldly man. He is a charming companion, a safe counselor, a good pastor, but he is, above all, a genuine man, firm as a rock on every moral question, and eagerly desirous that all men everywhere should be transformed by the renewing of their minds, and conformed to the image of Christ. It is the belief of this writer that no man can do more good here than he, and all earnestly desire his return.

Altogether, the church in Wesson is in a prosperous condition, and we ask only the prayers of God's people, that we may have still greater favor with the Lord.

BEN SICKLES.

The Christian Life.

NOT WHERE WE GO, BUT HOW.

The United States soldier must always wear his uniform. To be anywhere without his proper dress is to be a deserter. So the Christian must always show his colors. It is not where he goes, but in what guise, that determines his character. He can go where any man can, provided he go in his own proper character—provided his being there is not a contradiction of his profession, a putting off of his uniform. A Christian may and ought to accept the duties and responsibilities of a citizen, serve in civil office, be a magistrate or policeman if need be, or engage in any legitimate business. Christian men and women are members of various grades and conditions of society, and as such may be called to social duties and associations, and they may properly and freely engage in these so far as they do not involve a denial or contradiction of their Christian profession. But they must not go where their going will be a denial of Christian character, nor engage in action which involves desertion of their colors. The Christian officer may go into the theatre, the liquor saloon, or the gambling den for the preservation of peace, enforcement of law and order, or the arrest of the criminal. To go to such places to share in their dissipations or crimes is to deny his profession and desert his Lord.

A few years ago there retired from the police force of Boston a man who had served in all grades of his profession, and in some of the worst parts of the city. His duties had called him at times into all sorts of places of dissipation, amusement and crime, and among the most depraved classes of people. But in all he had so performed his duty as to win the approval of his superiors and promotion to highest rank in actual service. Yet this man never put off his badge of Christian discipleship. He was known among policemen always as a Christian, and was familiarly spoken of among them as "the Deacon," in recognition of his religious character. At his death he was eulogized by the public press as an efficient officer, and equally as a noble Christian man.

The Christian is to be the Christian always. He is never to lay aside his uniform, nor to go where he can not wear it. There is no provision for "taking a day off." Not where he goes, but in what guise, determines his character. In fact, his Christianity is not dress, but character, and wherever he goes he must take self with him. Not where he goes, but how.—Zion's Herald.

A BLUNDER, OR A SIN—WHICH?

That was a fearful blunder those brave British soldiers made at one time during this terrible war in South Africa when, in the darkness of the night as they sallied out on a sortie, they encountered a band of men whom they took for the enemy, a fierce engagement followed, and after a desperate hand-to-hand encounter they discovered that they had been fighting their own men, and a hundred of them lay dead on the battlefield.

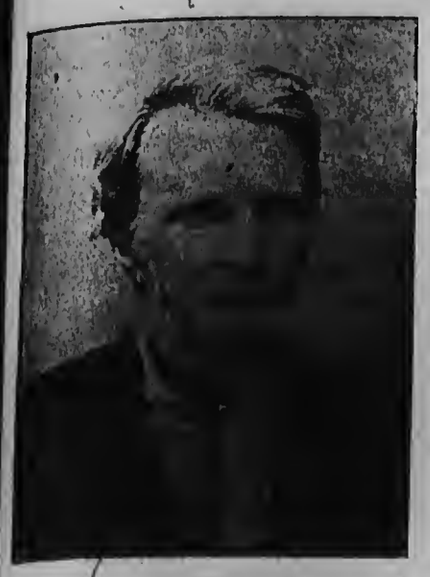
A sadder sight is beheld, a more egregious blunder is made, when professing Christians, members of the same church, "bite and devour one another." Paul's counsel to contending brethren in Galatia is timely to-day, "Take heed that ye be not consumed one of another!"

There is nothing that so effectually grieves the Holy Spirit and compels him to depart from a church as strife and contention. Therefore the repeated warnings of Scripture against this sin, and the earnest and loving entreaties for brethren to cultivate good-will, forbearance, and the mind of the Master. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." No good ever comes from a personal, family, or church quarrel.

'Let brotherly love continue."

He who inadvertently wounds or injures a brother commits a blunder. He who with open eyes does aught to injure another in reputation or business commits a sin.—Christian Outlook.

An humble confession of sin brings shame to ourselves, but glory to God. —Mason.



JOSEPH M. ROBERTS.

Another old Confederate soldier and Christian warrior has been called from the cares of this life to meet the pleasures and rewards of the life beyond. At Garland, La., Tuesday, Aug. 7, 1900, Joseph M. Roberts died at the age of 85 years. He was born near Norfolk, Va., Aug. 4, 1815. In 1828 he moved to David county, N. C., and was there married to Miss Susan B. Kirby, Nov. 17, 1835. Of this union ten children were born, five boys and five girls—five of whom survive their venerable father—namely, three sons—Sam'l D., James M., and R. Roberts—and two daughters, Mrs. Mary Prosser and Mrs. Elizabeth Bentley.

In 1862 Mr. Roberts moved to Louisiana, and since the year 1865 has been a resident of Garland, St. Landry parish, where he has lived an exemplary life to neighbor and friend.

When but a boy, at the mere age of fourteen years, he embraced religion and united with the Methodist Church, which gives him a Christian record of seventy-one years—a lifetime of itself to be a worker in God's holy vineyard.

He was a true Southerner, and gave to the Confederate cause four of his young sons who went out as soldiers. Two of these brave lads never saw home nor friends again, and in that memorable struggle lost their lives.

The last illness of Mr. Roberts was of short duration. Although very feeble during the last year of his life, yet he was not confined to his room. Previously he had been as hardy as any one could be at his ripe age. He loved to have his friends with him, and delighted in music, and when occasion offered always joined in songs of praise to his Maker.

When death came it had no sting. His children and grandchildren were all with him during his last hours. Just before he died he passed into a perfect quiet, which so resembled death that his loved ones thought that never again they would hear the sound of his voice. He rallied, however, and in accents clear sang this little verse of praise:

"Glory, honor, praise and power
Be unto the Lord forever;
Jesus Christ is my Redeemer;
Hallelujah! praise the Lord."

Then, with gentle admonition to all, he closed his eyes to earth, and passed unto his Maker.

Oh! what a consolation it is to his sons and daughters to know they had such a noble father! May his example ever be in their memories, helping them all through life!

A FRIEND.

Garland, La.

Items from the Field.

REPORT FROM WASHINGTON CIRCUIT.

Notwithstanding physical disability that continued for some months, we have made some progress on my work. My father attended to nearly all my ministerial duties from about the middle of May until near the close of September. After forty-eight years historic old Washington received a "second benefit" from his ministry. I received two members last Sunday and three await reception. The Ladies' Aid Society of this place (the officers of which are Miss Olivia Ireland, president; Miss R. Millar, secretary, and Miss Marsh, treasurer), and the society at Kingston, under the efficient leadership of Miss Mattie Foules and Mrs. C. F. Farrar, have expended, the one about $50, and the other about $200 in repairs on the parsonage. We enjoy a neat, comfortable, commodious and delightful home here now.

In the short time before us much is to be done, as "Samantha" would say, "Quick and simultaneous." Pray for us. J. WILSON BROWN.

Washington, Miss., Oct. 27, 1900.

CHURCH DEDICATION AT CAMPTI, LA.

On Friday morning, Oct. 12, we took the train at Coushatta for Campti, to attend our fourth Quarterly Conference and the dedication of our new church at that place.

On Saturday afternoon we assembled to hold the first business meeting in the new church, and I am sure it will long be remembered, for I do not think I ever saw presiding elder, pastor and stewards look so pleased. I discovered the cause of this when the stewards reported that they had a good per cent. of their collections, and felt sure they would "pay out." The presiding elder and pastor felt glad because they had such a faithful Board of Stewards. The member of the W. H. M. Society who was there was elated because every member had paid all her dues. All the stewards were re-elected except two; one was sick and one "was not, for God took him." Bro. Tom Murphey died this year in the prime of life. He was a faithful steward, and did all he could to help collect funds for this new church. May the new stewards be as faithful as our departed brother!

We had a good sermon Saturday night by our presiding elder.

Sunday morning, the fourteenth instant, dawned bright and clear, and a large number of people collected in the beautiful new church, which was ready for dedication. First, a sweet little babe was dedicated to God in holy baptism by her parents; then a collection by the pastor followed, which, however, was not for the new church, it being out of debt. Next came the dedication sermon by Dr. Sawyer, who was at his best, and who treated us to a magnificent and inspiring discourse. How small and unworthy we felt after the beautiful and impressive dedication exercises were concluded. The doors of the church were opened, and four persons came forward! The sacrament of the Lord's Supper was then celebrated, the altar being filled twice with communicants. Before the service closed Dr. Sawyer spoke of how the new church came to be built, mentioning that when Bro. Lynn Atkins came to Campti, he found no church, and went to work, with God's help, to build one, but before he had collected half enough, God took him home; and how his brother, Mr. J. B. Atkins, of Lake End, La., and Bro. E. Hammett, chairman of the Building Committee, have completed the church and turned it over to the M. E. Church, South, out of debt, with a bell, organ, splendid lights; put down a pretty carpet, which a kind sister, assisted by others, had put down. Dr. Sawyer suggested that the church be named the Lynn Atkins Memorial Church, as Bro. Atkins gave the lot near his own home, and, no doubt, he expected to live a long life, and enjoy the gospel as preached from that sacred desk; but God knew best. May God bless his family, the brother who so nobly carried out his last wishes, and all who assisted in the work!

MRS. T. S. RANDLE.

REPORT FROM THE COALVILLE CIRCUIT AND THE PALMER CAMP MEETING.

We are closing our second year on the Coalville circuit, and a more excellent people than these can not be found in any Conference. Consecration and loyalty to their church are characteristic of the people of this charge. Glorious revivals have swept through this work the past two years, and 250 persons have claimed conversion, and very nearly 300 have united with the church. Sunday-schools and prayer meetings are well attended, and spiritual life is felt throughout this entire charge. The high tide of salvation has swept in on the people of this charge and lifted them out of sin into the sunlit clime of a better, brighter, and sweeter life. Fathers and mothers have seen the triumphs of their prayers and faith in the glorious conversion of their children. Blessed old church! how we love thee for having done more for us than all things else in this world! We bless the day when John Wesley stood on his father's tombstone and set in motion a revival of spiritual religion that has rolled like ocean billows across this land and swept all kinds and classes of people into the kingdom of God.

Methodist people are up and doing in this part of the vineyard. We have just closed a grand meeting at old Palmer Camp Ground, which resulted in much good. A mighty victory has been won for God. There were 50 conversions, 21 accessions, and $160 collected. Thirty of this was a special collection for our worn-out preachers. We had fine preaching in this camp meeting. Revs. W. W. Simmons, P. E; J. N. Parker, W. M. Sullivan, H. B. Vandenburg, B. S. Rayner, W. L. Hightower, G. R. Ellis and J. L. Jordan were present, and preached to the delight of every one who heard them. Thursday morning came and Rev. T. J. Norsworthy appeared on old Palmer for the first time in life. Bro. Norsworthy was fresh and in the spirit, and infused new life into the meeting. As all the other preachers, except two, had to leave us that morning, we naturally felt a little blue, but Bro. Norsworthy preached the sweet old story to us, and we just shouted, "On to victory," and on to victory we went. Bro. Norsworthy is a fine revivalist. He is never at a loss for something to say or do. Many souls were saved under his preaching and methods of work. I am proud of our Mississippi evangelist, and recommend him to any preacher desiring the services of an evangelist. Old Palmer is on a boom, and will continue to be as long as we have such men and women as Uncle Sam and Aunt Jane Walker, and Bro. O'Neal and wife, Bro. Fayard and wife, Bro. Bellew and wife, Rev. J. L. Jordan and his beautiful daughters, Bro. James Smith and wife, and Rev. A. Scarborough and wife, and many other good people too numerous to mention.

Some of the old tenters have passed over the river, and are tenting on the other shore, but their influence is seen and felt among us for good. God bless all the preachers and all the people who assisted us in the great camp meeting at Palmer.

GEO. W. HUFF, P. C.

Wool Market, Miss., Oct. 26, 1900.

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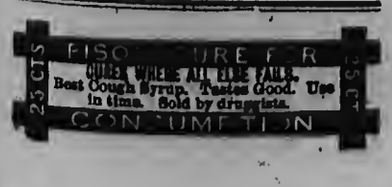
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THURSDAY, NOVEMBER 8, 1900.

TWENTIETH CENTURY WATCH-NIGHT.

BY BISHOP CHARLES B. GALLOWAY.

As president of the Board of Education of the M. E. Church, South, I suggest that on Monday night, the thirty-first of December, a great Methodist watch-night service be held in every church of our vast connection in the interest of the Twentieth Century Fund. The last day of the year, and the last day of the century, ought to be made memorable. Watching the new year come in, and the new century dawn, should be a momentous occasion, like the wonderful spiritual feasts of early Methodism. On Sunday before, in all the circuits and country places, let Twentieth Century services be held, and thank-offerings laid upon the altar of the church. In all villages, towns and cities the greatest feast should be on Monday night. I suggest that pastors begin at once preparing for that night of watching and consecration. Addresses should be delivered by those previously selected on the various triumphs and developments of the now dying century, and an appropriate sermon preached and grateful offerings made, closing with a prayer of consecration as the clock strikes twelve, and then the jubilant singing of Methodism's thrilling watch-night hymn, 'Come let us anew, our journey pursue." Then, with an exchange of new century greetings, we will go out, under the baptism of another Pentecost, to achieve greater things in our Lord's wonderful to-morrow.

Brethren of Southern Methodism, let us make this great watch-night another such spiritual scene as was witnessed in that historic love-feast in Fetter Lane, London, Jan. 1, 1739. If so, the glow and glory of it will abide through the century.

Jackson, Miss., Nov. 1, 1900.

A WORLD-WIDE WATCH-NIGHT SERVICE.

Bishop Galloway's suggestion that on the last night of the year 1900, which will mark the close of this most eventful century, and the ushering in of another, every congregation in Southern Methodism unite in holding a watch-night service in the interest of our Twentieth Century Thank-offering Movement, is certainly a most happy one, and we feel confident will meet with a most hearty response throughout the connection. In what more fitting way could we celebrate the death of the old and the dawn of the new century than by thus re-dedicating ourselves to God and laying a thank-offering upon his altar? Instead of letting the occasion be a season of unholy revelry and frivolity, let us make it a season of spiritual refreshing, a glad and glorious feast unto the Lord. What inspiration there is in the thought that the last night of the passing year is to be observed as a holy watch-night, not only by us, but by Methodists throughout the world. Let due announcement be made in every charge respecting this watch-night service, and let pastors and people prepare to make it a grand and gracious occasion.

THE EDIFICATION OF BELIEVERS.

In almost every Methodist congregation some persons may be found who imagine that unless special revival work is going on in the church, little or nothing is being done. They look with disfavor upon sermons that do not appeal largely to the emotions, no matter how instructive they may be, and shortly after a meeting is closed, lose interest in the ordinary services of the church. They seem to think that preaching the gospel consists almost entirely in fervid exhortation and lurid denunciation of sin, and appear to be dissatisfied unless they are in a blaze of religious excitement. Such persons are usually foward in testimony, and in advising the pastor what to do in order to make the church prosper, but they are too often wanting in fidelity and in self-sacrificing service. Every evangelistic effort that is accompanied by great enthusiasm and loud profession they regard as a grand revival, although the after results may fail to justify such a conclusion. The preacher who does not frequently get up a "ronsement," as our colored brethren would put it, they characterize as unspiritual, and often act as if religion consisted almost entirely in worship and testimony.

Far be it from us to discount even in the slightest degree the transcendent importance of evangelistic effort in winning men to Christ, and in building up his kingdom. In doing this work, however, we must avoid the mistake of neglecting the edification of believers, which is also of vast importance. Sermons that are made up mainly of exhortations and fulminations against absent evil-doers are long become exceedingly stale and unprofitable. Is it not the duty of the shepherd to feed the sheep as well as to seek the lost and straying?

Dr. Alexander Bruce, in his excellent work, "The Training of the Twelve," has the following forceful paragraph anent the tendency of just the class of Christians of whom we have been speaking, to regard evangelistic labors as the whole work of the kingdom. "Revival of religion," he remarks, "among the neglected masses is for them the sum of all good doing. Of the more still, less observable work of instruction going on in the church, they take no account. Where there is no obvious excitement, the church, in their view, is dead, and her ministry inefficient. Such need to be reminded that there were two religious movements going on in the days of the Lord Jesus. One consisted in raising the mass out of the stupor of indifference; the other consisted in the careful, exact training of men already in earnest, in the principles and truths of the divine kingdom. Of the one movement, the disciples—that is, both the twelve and the seventy—were the agents; of the other movement they were the subjects. And the latter movement, though less noticeable and much more limited in extent, was by far more important than the former, for it was destined to bring forth fruit that should remain; to tell not merely on the present time, but on the whole history of the world. There would have been a poor outlook for the kingdom of heaven if Christ had neglected this work, and had given himself entirely to vague evangelism among the masses."

A HERO AND HIS DETRACTORS.

The selection of Robt. E. Lee's name as one of "the immortals" whose names are to be inscribed on the walls of the Hall of Fame in New York City, has caused a few Northern editors and politicians to foam at the mouth, so to speak, and served as an occasion for a fresh manifestation of sectional prejudice and blind partisanism. The New York Sun has been peculiarly bitter, and has indulged in an absurd attempt to asperse the character of one of the South's purest and most illustrious sons. The lustre of Lee's name, however, can not be dimmed in the slightest by such contemptible monthings, nor are the main body of the people in the North in sympathy with these would-be detractors from Lee's greatness and nobility of soul. If Lee is not entitled to enduring honor, then neither is Washington or Grant or Lincoln. Every respecter of true manhood, whether he be a Yankee or a Southerner, recognizes in Lee those noble qualities that shine forth in the life of every genuine hero.

CHRISTIAN LOVE.

There seem to be many hazy ideas among people as to what Christian love is. They do not make a proper distinction between it and natural human love. Much that passes for Christian love is merely human love, and not of a very good quality at that. Christian love is the love of Christ implanted in a believing heart. There may not be much of it, and it may be mixed considerably with one's natural love, as seems to be too often the case. And Christian love, as first imparted to the believer, is not cultivated and enlarged by its possessor, in numerous cases, to any particular extent. God's desire is that this love shall be "shed abroad" in the heart, so that it may become a masterful force in one's life. The Christian, by a steady course in prayer, in studying the Bible with a devotional spirit, in a ready willingness to do God's will, may so enlarge and spread this love that it will surcharge his whole heart.

And observe the truth that Christian love is perfect love. It is the perfect love of Christ, bearing rule in the heart and dominating the daily life. Christ never imparted imperfect love in any believer's heart. Hence every true believer has perfect love; and each has it in proportion to his faith and capacity to receive it, and also according to the extent of a personal cultivation of it.

And what does Christian love lead its subjects to do? It leads them to do just as God commands them, so far as they are able to understand his commands. If the Christian refuse to obey a command to him, which he knows comes from God, then he is governed by his natural love, which is love for self-will. He certainly is not governed by Christian love, for this always aims to obey Christ in every respect. Christ's love never operates against itself; and this applies to Christ's love in a believer's heart.

Again, this love leads its subjects to be kind toward all classes of persons. It never prompts one to say or write spiteful words about those who do not agree with him. Nor does it lead one to rejoice in the misfortune which comes to one who differs from him in religious matters. Some time ago I read an editorial in a religious paper in which it was apparent that the writer rejoiced in the alleged falling off in the circulation of a great official organ of the church, because the editor did not advocate the same views that the other editor does. Christian love does not behave like that. It is the natural love, quite depraved, that wishes something bad will happen to those who will not believe in all things just as the exacting, critical Christian does. Finally, I say that this love leads its possessor to be strictly honest. He will pay his subscription to his religious paper, without being asked a dozen times by the publisher.

C. H. WETHERBE.

A CALL TO STAND BY OUR ENTERPRISES.

In a late communication to the Wesleyan Advocate, Dr. Young J. Allen, who has been laboring in China as a missionary for over forty years, thus writes of our opportunity there: "There never was anything like it in the history of missions, and would that I could multiply myself a hundredfold to meet the demands of the occasion. The only way possible, that I see, whereby the church—our church—may do its duty at this hour and in some sense commensurately with the opportunity is to stand by its projected enterprises, to-wit: The college at Soo Chow and the press at Shanghai. I estimate the value of the press alone as potentially worth one hundred missionaries, and as it will be readily self-supporting when once set up, and have for its field of operations the three kingdoms of the Far East, with hundreds—yea, thousands, of missionaries as its voluntary agents in the distribution of its literature, what may it not accomplish among the five hundred million of people thus made accessible to us by the printed page?"

CURIOUS, ISN'T IT?

The class of church members of whom "Stylus" speaks below are by no means confined to the North: "Will some one kindly explain why the evening and night air during the year of a presidential election loses its damp, injurious quality, and becomes really healthful to people of weak lungs? There are men who can not venture out in the evening air to attend a prayer meeting or a preaching service, because of its effect upon their throat or vocal organs, and they are frank to tell their pastor of this and regret their inability. But during presidential year these men will go out nearly every evening, remaining out sometimes till midnight, and they have been known to shout louder and longer than any ranter of the olden time! Will some brother who is an atmospheric authority make this matter clear? Meteorology is surely a great science."—"Stylus," in New York Advocate.

BISHOP GALLOWAY'S ADDRESS.

The large auditorium of the Methodist Church was crowded last Sunday morning and night by an attentive and enraptured audience, who gathered to listen to that peerless pulpit orator, and unrivaled and majestic divine, Bishop Chas. B. Galloway. In the forenoon he delivered his address on the Twentieth Century Educational Movement. For scholarly diction, profound logic and transporting eloquence, the great Bishop is easily the peer of the world's greatest speakers. No skeptic could answer his masterly appeal on the necessity of Christian education.

Preliminary to his address, he made feeling allusion to Kosciusko, the home of his birth and boyhood, and some of the older citizens who were present, which beautifully illustrated the human and social side of the great Bishop's character. As a minister present said, it was indeed a "feast of reason and flow of soul," and all present will long remember the rare literary, oratorical and spiritual treat. At night he preached such a sermon as only he could preach, and our feeble pen will not attempt the vain feat of painting the lily or gilding fine gold.—Kosciusko Herald, Oct. 14.

FOOT-BALL PLAYER PARALYZED.

The following Associated Press dispatch from Berkely, Ca'., dated Nov. 2, speaks for itself:

"Lee Calhoun Duff, substitute centre on the freshmen eleven of the University of California, is totally paralyzed from the shoulders down as a result of an injury received in foot-ball practice last week."

A NEW BOOK.

EDWARD BLAKE: COLLEGE STUDENT. By Charles M. Sheldon. Cloth, gilt top, 75 cents; linen cloth, 40 cents; paper, 25 cents. Sent, postpaid, on receipt of price by Advance Publishing Co., 215 Madison street, Chicago.

This book contains a thoroughly American story of one of those fine products of the soil: the poor, but ambitious boy who "works his way" through college. Never was a truer picture drawn of this splendid type which has appeared in so many of our presidents, judges, legislators and men of affairs. It is a story that will kindle manly ambition in every boy.

The author has decided views about college problems, (such as athletics, the tyranny of money over convictions, responsibility of the teacher for the moral and religious, as well as mental, development of his pupils, which are here forcibly expressed. He does not preach, but he makes his story illustrate his opinions and convictions.

The Spanish-American war is a leading incident of the story. In it, also, are developed the author's very positive and striking views upon the subject of "imperialism," and of war in general. It is an up-to-date, American, and absorbingly interesting piece of fiction.

The woman's edition of the Summit Sentinel, a copy of which lies on our desk, contains, among other good things, a splendidly written and highly meritorious poem by our worthy friend, Sister J. P. Drake, entitled "Room for the Toiler," it being a reply to Edwin Markham's famous poem, "The Man without the Hoe." We think Sister Drake's production would grace any of the high-class magazines. In the same issue of the Sentinel also appears a very entertaining article by Dr. Annie Walters Fearn on "A Summer in Japan."

A UNION THANKSGIVING SERVICE.

On the twenty-ninth instant the Southern Methodist congregations of this city will join in a union Thanksgiving service, which will be held in the Carondelet Street Church. Rev. Dr. W. H. LaPrade has been appointed to preach the Thanksgiving sermon. On that occasion a collection will be taken for the benefit of our Southern Methodist Churches and congregations in the storm-swept district, and it is hoped that the offerings that day will be very liberal, as our churches at Galveston and in the Houston district are still in sore straits, the contributions for their relief to date being far short of what is needed in the work of repairing and restoring lost or damaged church property. By all means let us remember our Texas brethren in their affliction, and gladden their hearts with a large thank-offering.

NEW ORLEANS PREACHERS' MEETING.

MONDAY, NOV. 5.

NOTES.

Every pastor was present.

Additions reported: Algiers, 1; Carondelet, 6, Carrollton, 3; Louisiana Avenue, 1; Felicity, 2; Rayne Memorial, 5; Parker Memorial, 3.

Nearly every pastor reported increase in attendance during the past month.

Seven Sunday-school teachers' meetings have been organized lately.

Conference collections are being stressed just now.

A resolution was adopted to hold a Union Thanksgiving service at Carondelet, led by Dr. LaPrade. The offering will go to Galveston Methodism.

Dr. Keener spoke complimentary of the heroic work being done by Bro. F. G. Hocutt on his circuit.

A good deal of pretended friendly criticism partakes of the nature of slander.

The minister of the gospel who is not free from the taint of jealousy scarcely deserves to be called saintly.

To turn against a friend when he can no longer be used for the accomplishment of personal ends is the very acme of baseness.

Many a believer who professes to live by the Golden Rule shows by his conduct either that he is deceiving himself or that his application thereof is a hollow form.

Mr. Ready-to-Halt has not a few followers in the church of to-day. People of his class are always looking for a more convenient season in which to labor for God and humanity. Conditions never are just to their liking, and so they take things easy. But, alas! a day of reckoning is coming.

NOTES.

Epworth League matter this week will be found on the eighth page.

***

Be sure to read the notice on the fifth page headed, "Renew Now and Save Money."

***

We had the privilege not long since of listening to a most excellent and edifying discourse by Dr. S. S. Keener at the Dryades Street Church.

***

We see it announced that Bishop Hargrove has given $6,000 to Vanderbilt University as a thank-offering to our Twentieth Century Educational Movement.

***

A revival meeting is in progress this week at Lake Charles, La., conducted by Rev. T. B. Clifford. Pastor Tucker reports "good congregations and much interest."

***

Messrs. Barbee & Smith have purchased a fine lot in Nashville, on which, in the near future, a handsome building will be erected for Publishing House uses. The lot cost $22,800.

***

Pastor P. O. Lowrey is engaged in a protracted meeting at Burgundy Street Church. He is being assisted this week by Rev. F. N. Parker. The meeting is daily increasing in interest.

***

We have been favored by the editor, Rev. Wm. P. Turner, with a copy of the Minutes of the ninth session of the Japan Mission Conference of our church, which was held at Hiroshima, Aug. 1-9, 1900. From it full information may be gained as to what our church is doing in the "Sunrise Kingdom."

In accordance with the request of the Book Agents of the M. E. Church, Dr. Daniel Dorchester is bringing his "Religious Progress" down to the present, and a new edition of the work is soon to be issued.

***

On last Sabbath, at eleven A. M., through the courtesy of Pastor Lowrey, the assistant editor had the pleasure of preaching to the noble flock at the Burgundy Street Church. After the sermon a delightful sacramental service was held.

***

The mooted case of "Country-Bred Men vs. City-Bred Men" is the title of a noteworthy paper contributed by Dr. A. E. Winship to the November number of The World's Work. Dr. Winship shows that, contrary to popular belief, the big cities have supplied a larger proportion of our successful men than the country.

***

It is gratifying to note that both the Montana and the New Mexico Conferences paid up their missionary assessments in full. Despite the huge difficulties that our pastors in that section have to contend with, the West is taking the lead. At the Kentucky Conference an increase was reported in the collections for foreign missions.

***

An officer of the National Liquor Dealers' Association delivered an address recently, in which he vigorously denounced the department stores for selling liquor at wholesale prices. He stated that in one department store in New York City over seventeen thousand bottles of beer and liquor were sold in one day and drunk in rooms on the premises. Not a little was sold to women. This is indeed an ominous sign.

***

Rev. Harry Bradford, of Dallas, Texas, was married, at 11 A. M., on the twenty-fifth of October, by Rev. B. F. White, to Miss Hannah L. Raynham, of St. Francisville, La., the rites being solemnized in the St. Francisville Methodist Church. The newly married couple left on the morning of the twenty-sixth for their home in Dallas. The groom is a son of Rev. D. P. Bradford, of the Mississippi Conference. Our best wishes go with the happy pair.

***

An organization called the Holy Name Society has been formed in the Roman Catholic Church for the purpose of preventing and discouraging profanity. Meetings in the interest of this society were recently held in Brooklyn and Albany, and thousands of men walked in line. At the conclusion of one conference a cablegram from the Pope was read conferring the papal benediction upon the work. Protestants would do well to engage in a similar movement.

***

We trust that every Mississippi pastor who expects to hold a Thanksgiving service will be sure to give the people an opportunity to make a special offering on that occasion for the benefit of our Methodist Orphans' Home at Water Valley, which is in great need of funds, and which is in every way deserving of our most cordial and generous support. What worthier benevolence can be named than this? Let us not forget, then, to remember the orphans on Thanksgiving Day.

***

Mr. Llewellyn James Davies, in the November Forum, claims that the horrible conditions now obtaining in China are the fruit entirely of the insincerity and duplicity of the Chinese Government in its relations with foreigners. He exonerates the Chinese people, as a people, from all blame, and in his paper, "The Taming of the Dragon," endeavors to substantiate his opinion and to suggest a new line of punishment for the offenders. He lays down in outline a scheme of reform, and narrates the steps that must be taken before any such scheme can be put into effect.

***

"Pressed Flowers from the Holy Land" is the title of a charming booklet by Rev. Harvey B. Greene, B. D., which contains a collection of twelve flowers gathered from the fields of Palestine, together with an accurate description of each, and appropriate Scripture references. The author has spent three Springs in Palestine, and with the aid of natives has made a large collection of the native flowers, which he now offers for sale in this attractive form. He desires to find agents who will canvass the smaller cities and towns in the interest of this booklet. His address is 175 Stevens street, Lowell, Mass.

THE PIANOS AND ORGANS
Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

The 20th Century Movement.

BY HENRY G. HAWKINS,
Conference Secretary of Education.

The total amounts from beginning of movement up to date, as reported to the Conference Secretary of Education, are as follows:

Formerly reported	$7 211	35
Gallman.....Increase	9	35
Camden	90	00
Meadville Ct	7	75
Forest.....Increase	12	00
Central, Meridian..Increase	60	18
	$7,390	63

DELINQUENT IN SENDING REPORT.

The following charges have made no report to me: First Church, Jackson, Brandon, Sharon, Lake City, Yazoo circuit, Vicksburg, South Vicksburg, Edwards, Bolton, Rocky Springs, Hermanville, Flora, Port Gibson, South Side, East End, Porterville, Waynesboro, Wayne Mission, McComb City, Crystal Springs, Hazlehurst, Magnolia, Whitestown, Bogue Chitto, Mt. Carmel, Westville, Caseyville, Adams, Wesson, Beauregard, Providence, Americus, St. John, Whittington, Bay St. Louis, Pearlington, Purvis, Columbia, Hattiesburg, Galloway, Vancleave, Williamsburg, Leakesville, East Covington, Moss Point, and all of the Natchez district except Meadville. If the pastors of these charges will fill out and send me "Form D" by Nov. 15, I can then make to Dr. Hammond something like a complete report for the whole Conference.

If it be that the blank form has been lost or not received at all from presiding elder, then write on postal the total amount enrolled up to date, how much has been paid, and how much has been specially directed and to what institutions.

LOUISIANA CONFERENCE.

TWENTIETH CENTURY FUND.

Amounts subscribed and paid as reported, Nov. 5, 1900:

ARCADIA DISTRICT.

	Subscribed	Paid
Ruston	$ 101 00	$ 37 00
Calhoun	51 25	5 00
Farmerville	81 60	11 35
Lisbon	53 95	47 95
Homer	81 70	6 20
Downsville	23 50	
Total	$ 337 00	$ 107 50

ALEXANDRIA DISTRICT.

None reported.

BATON ROUGE DISTRICT.

St. Helena	$ 896 00	$ 11 25
Baker	193 64	15 50
Pine Grove	127 00	39 40
East Feliciana	66 00	26 00
Port Vincent	41 50	11 50
Live Oak	40 00	2 00
Port Hatonla	48 00	33 50
Baton Rouge circuit	130 00	32 75
Franklinton	150 50	35 00
Zachary	109 00	70 50
Amite City	65 00	24 50
St. Francisville	55 85	21 60
Wilson	43 95	15 70
Clinton	185 00	24 00
Jackson	90 60	35 00
Total	$2,251 44	$ 412 90

DELHI DISTRICT.

Harrisonburg	$ 33 00	$ 50
Delhi and Tallulah	3 00	3 00
Waterproof	29 00	20 50
Bonita	42 75	14 25
Winnsboro	23 85	20 50
Floyd	28 00	
Monroe	200 00	
Lake Providence	75 00	
Mayville	40 00	
Bastrop	70 00	
Total	$ 539 60	$ 68 75

NEW ORLEANS DISTRICT.

Carondelet	$ 583 50	$ 69 50
Rayne Memorial	601 00	293 25
Felicity	170 00	170 00
Louisiana Avenue	281 15	88 15
Dryades	40 00	15 00
Carrollton	582 00	574 00
Parker Memorial	71 28	11 28
Algiers	319 75	161 25
Burgundy	73 00	49 00
Tchoupitoulas & Gretna	99 00	34 00
Plaquemine and Donaldsonville	52 75	19 50
Total	$2,973 43	$ 1,484 93

OPELOUSAS DISTRICT.

Crowley	$ 408 45	
Morgan City	125 00	100 00
Franklin	130 00	40 50
West Lake	5 00	
Patterson	16 00	15 00
Prudhomme	50 50	28 00
Total	$ 734,95	$ 184 50

SHREVEPORT DISTRICT.

South Bossier	$ 300 00	$ 101 50
North Bossier	27 25	
Mansfield	375 00	200 00
First Church, Shreveport	850 00	
Red River	212 00	
Benton	160 00	4 50
Grand Cane	51 50	10 50
Caddo	56 00	6 00
Total	$2,031 75	$ 322 50
Conference total	$8,878 17	$2,615 08

It will be seen that numbers of charges (including one entire district) have failed to send me reports. Brethren, please send at once. I wish to publish facts, and am dependent on you for information. If there are errors in above statement, please drop me a line giving correction.

I have the list of contributors at last Annual Conference. Preachers desiring their contributions credited to any special charge, in cases where such amount has not been so included in report sent me, will please notify me.

WM. H. LAPRADE,
1407 State street, New Orleans, La.

ATTITUDE OF RAILROADS.

PROMPT ASSISTANCE RENDERED BY THEM AT GALVESTON.

The popular belief that large corporations are relentless under all circumstances where profits are at stake, has received a gratifying "shock" in so far as the attitude of the railroads since the Galveston storm is concerned, as the following will show:

Morning Post, Raleigh, N. C.: The Concord Tribune says:

"We have all heard a great deal about the corporations being soulless. This may be true. They are at least stern business institutions What we want to say is that when a disaster of the Galveston nature comes the people are absolutely at the mercy of the corporations, and in a measure look to them for relief. Just now the railroad, express and telegraph companies are doing no little toward the relief of the Galveston sufferers, and deserve due credit for what they are doing. It's true they have large business interests there, and suffer from a financial standpoint, but it is due these companies, soul or no soul, to say they can and do do a great good when there is suffering to be relieved."

This is true and just. But for the prompt generosity of these corporations in such emergencies, the suffering would be multiplied many fold. And it is not only the promptness with which they respond, but the free transportation of supplies and all things necessary to alleviate the suffering, whether provided by governmental or individual charity, that deserves commendation. It costs as much to run trains for such occasions as it does to run similar trains for profit. Yet there is not a railroad company or an express or telegraph company in the land that would not be and has not been prompt to render every such service that the emergency could call for without price. When the Philadelphia Press intimated the other day that it had nurses and medical supplies and a trainload of provisions for Galveston, these things had scarcely been gathered together before the Southern had its train of cars and comfortable coaches at the Quaker City depot, and so soon as all could be loaded and gotten aboard was speeding through the South, with absolute right-of-way of trackage, on its mission of mercy. It is due to say that either of the other great systems reaching into the South would have cheerfully performed the same service to the extent of its system.

Yet these great instrumentalities of charity, as well as of enterprise, are the objects of special assault and oppression by the little souls who constitute the demagogue element of society. When these corporations are not cut down in their traffic receipts to the lowest limit, they are singled out for burdensome, unusual and unequal taxation, thus cutting them both ways. And if they object to being thus robbed, they are held up constantly as enemies of the people.

Holiest people are fast learning to place the proper estimate upon the visions and ambitions demagogues, and to appreciate and to protect in all things that are just, those great agencies of good as well as of material development.—New Orleans Times-Democrat.

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ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

TO OLD SUBSCRIBERS.

Renew Now and Save Money.

From now until Dec. 1 we will take renewals at the rate of fourteen months for $2, provided all arrearages are paid up. Send 16⅔ cents for each month up to November, 1900; then send $2 additional, and we will receipt you to January, 1902.

A Touching Gift.

MR. EDITOR: Herewith paid $1.70 from our Choctaw Christians for the sufferers in India from the poorest people in Mississippi to the poorest people in the world. The collection was taken at the request of Bro. Tom Tubby, and every nickel was contributed by Choctaws—nothing from any one else.

As my recent letter was otherwise so correctly printed, my pen must have slipped and Raleigh was written when Decatur was intended. Bro. L. J. Jones is the preacher in charge of Decatur circuit. Yours faithfully,

T. L. MELLEN.

Forest, Miss., Oct. 31, 1900.

NOTICE.

If would greatly expedite the business of the Board of Church Extension of the Mississippi Conference if the funds were placed in my hands before Conference convenes. Postoffice money order on Vicksburg or express money order on Vicksburg or New Orleans exchange desired.

THOS. A. HOLLOMAN,
Tr. B'd Ch. Ex., Miss. Conf.

Phœnix, Miss., Nov. 1, 1900.

What Would You Give

To be cured of catarrh? If you or your friends have this disease, you know how disagreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately its cure is not a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constitutional remedy, which thoroughly purifies, enriches and vitalizes the blood, you may expect to be completely and permanently cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes, and rebuilds the tissues, and ultimately cures all symptoms of catarrh.

NOTICE.

TEACHERS' AGENCY. CHRISTIAN TEACHERS, ATTENTION.

For a nominal fee, and without taking any per cent of the salary if a position is obtained, The Teachers' Bureau of the Methodist Episcopal Church, South, gives the most careful attention to the placing of Christian teachers in public and private schools, and in colleges. For further information address,
BOARD OF EDUCATION, M. E. CHURCH, SOUTH, Methodist Publishing House, Nashville, Tenn.

A QUERY.

MR. EDITOR: Will our Rally Day collections be included in the report of "Twentieth Century" collections, or will they be included in our regular foreign missionary collections? In our Sunday-school at Bond, Miss., we raised the collection in our Missionary Rally service as a "Twentieth Century Thank-offering" for our foreign missionary educational institutions. How will said collection be reported?

Kindly answer through the ADVOCATE for the benefit of all who do not understand it, and oblige,

MRS. E. LOU WHYTE.

Bond, Miss., Nov. 2, 1900.

[All contributions to foreign missionary educational institutions will be counted as a part of the Twentieth Century Fund.—EDITOR.]

MARRIAGES

WILLIAMS—HALLFORD.—At the residence of the bride's parents, near DeKalb, Miss., Oct 31, 1900, by Rev. H. Mellard, Mr. W. B Williams, of West Alabama, to Miss Lizzie Hallford, of Kemper county, Miss.

CHRISTIAN—McKNIGHT.—At Carondelet Street Church, New Orleans, La., Oct. 31, 1900, by Rev. John T. Sawyer, D. D., Mr. Charles Gayler Christian and Miss Addie Sawyer McKnight.

SAMPLE—BETHEA.—At the residence of Rev. W. T. Griffin, Summit, Miss., Sept. 25, by the bride's father, Dr. R. C. Bethea, Mr. S. C. Sample, of Franklin county, to Miss Ella C. Bethea, of Summit.

MERCER—CRICHTON.—At the residence of the bride's father, Mr John Crichton, near East Point, Red River parish, La., Oct. 31, by Rev. T. S. Randle, William D. Mercer, Jr., of Taylortown, Bossier parish, La., to Miss Jo. D. Crichton.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE
Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle!

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Jacoby P. O., La.

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It has paid to living members	$283,157,627 54
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Total paid to members, both living and dead	$487,748,910 96
And now holds for the security of its present members	277,517,325 26
Paid to and invested for its members	$765,266,236 43

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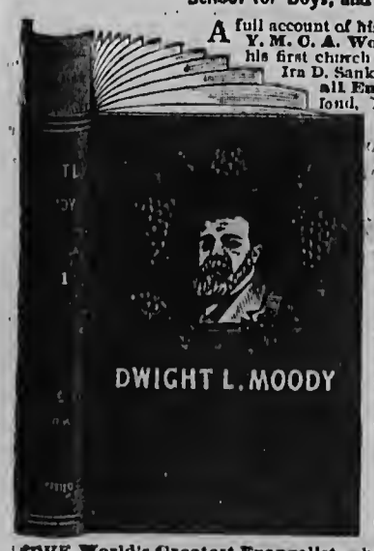
The Founder of Northfield Seminary, Mount Hermon School for Boys, and the Chicago Bible Institute.



A full account of his boyhood and early life. Business life in Chicago. Y. M. C. A. Work. Civil War record. Mission Work. Building his first church and Farwell Hall. Convention Work. Meeting Ira D. Sankey. Work after the great Chicago fire. Shaking all England by sermon and song. Great work in Scotland. Return to America. Great Revival in Philadelphia. Continued Evangelistic work. Great World's Fair campaign. Northfield Conferences. Northfield Seminary. Mount Hermon Boys' School. Chicago Bible Institute. Last Campaign in Kansas City. Return to Northfield. Dying words, "Earth recedes, Heaven opens; God is calling me; this is my triumph; this is my coronation day!" In his life he influenced more souls for Jesus than any other man, and in his death God called him, to place on his brow a crown with many stars. As thousands crowded the "Moody Meetings" to hear him preach while living, so now thousands read this thrilling and inspiring volume, that they may preserve and keep fresh in memory the complete record of his Great Life and Work. It contains over 400 pages and over 60 halftone engravings. A handsome volume, showing us the Boy, the Man, the Preacher, the Educator, and the Philanthropist; replete with Reminiscences, Anecdotes and Illustrations.

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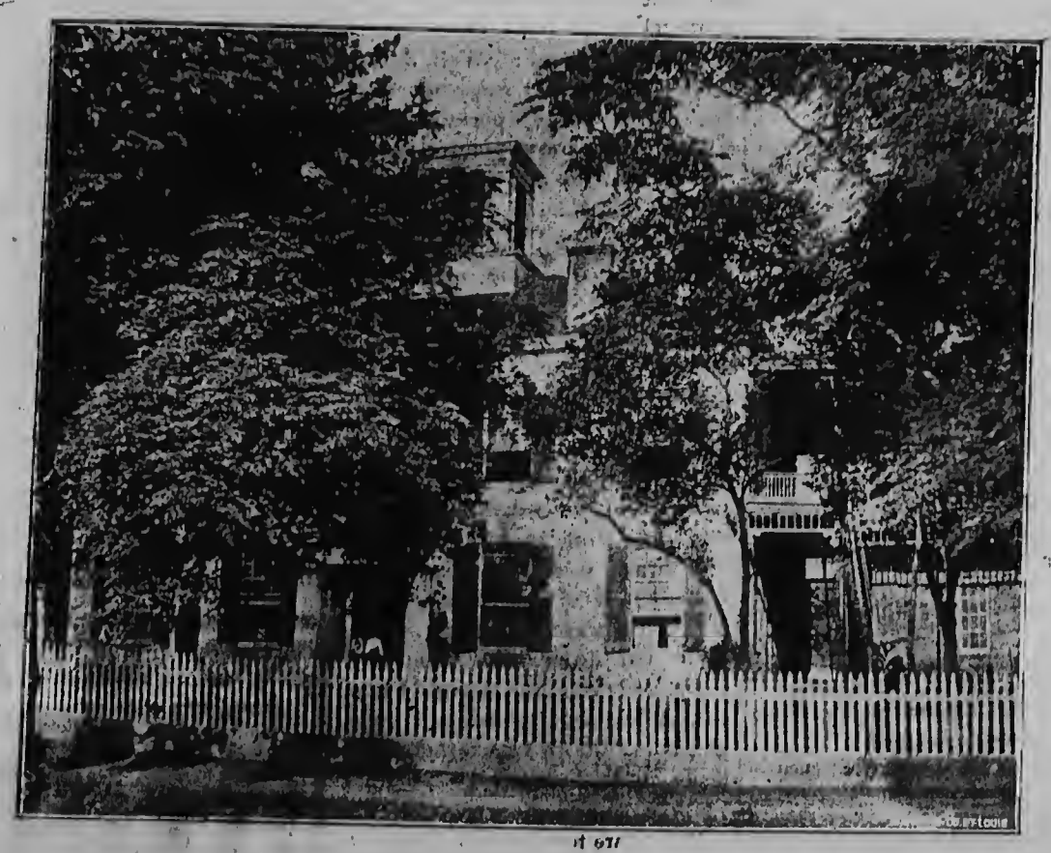
A First-Class Book at Half-Price.

To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to Nov., 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, post, is $1.25. Our price, on conditions named above, is 63 cents postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Nov. 15th. Don't delay.

Address
REV. W. C. BLACK,
512 Camp St., New Orleans, La.



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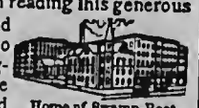
It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's **Swamp-Root** is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.



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Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

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Address

Rev. W. C. BLACK,
512 Camp St., New Orleans.

Home Circle

AUTUMNALIA.

Aves Migrantes.

BY W. L. C. H.

Once in early Autumn days,
So the beech-tree legend says,
Robin Redbreast's youngest son
Died when life had just begun.
Lost by chance from Mother's nest,
Fate denied him other rest.
Downy drapery dipped in dew
Chilled the birdling ere he flew.
Father droops upon the tree,
Mother mourns in minor key,
Birds around in sadness pine,
Dimly, too, the sun doth shine,
Falling leaves drop slowly down,
Sounds are sad, the earth grows brown,
Winds sing dirges in the air,
Gloom sits brooding everywhere.
Sad and rueful was the day
When young Robin passed away;
Curling leaf was shroud and grave,
Drooping branch did o'er him wave.
Silence reigned long time, they say,
On young Robin's burial day.

Yet the sadness soon was past,
Sorrow but a night could last.
Sharpest grief takes quickest flight—
Songs came with the morning light;
Joy thrilled all the birds again—
Joy is stronger after pain.

Hear the mock-bird's Autumn lays,
Mellow as the Autumn days!
Day and night I hear him sing,
Fresh as in the burst of Spring.
Now, too, hear the flute-toned wren
Calling o'er and o'er again,
Till the silvery notes deploy,
Flinging wide the sounding joy.
List! the speckle breasted thrush,
Creeping through the tangled brush,
Chatters threats with baneful eye
At the heedless passer-by.

Now the birds with prudent care
Store away their Winter fare,
For they all appear to feel,
While yet distant, coming ill,
And prepare for it betimes,
Or depart for friendlier climes:
Nature, too, makes them to know
Which should stay and which should go.

Sporting now in airy ocean,
Swallows while in wild commotion,
Congregate at evening hour
Down some chimney throat to pour,
Moved by strangest inspiration,
They prepare for their migration;
Seeming everyone to know
Just the time for them to go.
Thousands upon thousands come,
Gathering for their journey home.

Blue-birds, too, go southward now
Till the time when farmers plow;
Man may hear their concert chime
When they start for distant clime;
Marshalled high in pathless skies
Bird to wandering bird replies.
Plaintive notes borne through the air,
As of angel near despair;
Heard amid our dreamy slumbers
Wake us by their mystic numbers,
Marking tardy hours of night,
Slowly passed in weary flight—
Signal-sounds on high to tell
Heaven and earth that all is well.

HOW TOIL CONQUERED PRIDE.

John Adams, the second President of the United States, used to relate the following anecdote:

"When I was a boy I used to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and, therefore, I studied the grammar till I could stand it no longer; and going to my father, I told him that I did not like study, and asked for some other employment.

"My father said: 'Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and was glad when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

"I dug next forenoon and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night toil conquered pride; and though it was one of the severest trials I ever had in my life, I told father that if he chose, I would go back to Latin grammar.

"He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in that ditch."—Christian Standard.

OUR OVERFURNISHED HOMES

"More simplicity in our homes would make our lives simpler," writes Edward Bok in a plea for the exercise of better taste in furnishing our homes, in the Ladies' Home Journal. "Many women would live fuller lives because they would have more time. As it is, hundreds of women of all positions in life are to-day the slaves of their homes and what they have crowded into them. Comfort is essential to our happiness. But with comfort we should stop. Then we are on the safe side. But we get on and over the danger line when we go beyond. Not one-tenth of the things that we think are essential to our happiest living are really so. In fact, we should be an infinitely happier and healthier people if the nine-tenths were taken out of our lives. It is astonishing how much we can do without, and be a thousand times the better for it. And it doesn't require much to test this gospel of wisdom. We need only to be natural: to get back to our real, inner selves. Then we are simple. It is only because we have got away from the simple and the natural that so many of our homes are cluttered up as they are, and our lives full of little things that are not worth the while. We have bent the knee to show, to display, and we have lowered ourselves in doing it: surrounded ourselves with the trivial and the useless: and filling our lives with the poison of artificiality and the unnatural, we have pushed the Real: the Natural: the Simple: the Beautiful—the best and most lasting things out of our lives."

"MIGHTY RICH."

A writer in the Outlook describes a ride he once took with an old farmer in a New England village, during which some of the men of the neighborhood came under criticism.

Speaking of a prominent man in the village, I said: "He is a man of means?"

"Well, sir," the farmer replied, "he hasn't got much money, but he's mighty rich."

"He has a great deal of land, then?" I asked.

"No, sir, he hasn't got much land either, but he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

"You see, he hasn't got much money, and he hasn't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything, and he isn't afraid of anybody; he tells every man the truth, and does his duty by himself, his family and his neighbors; his word is as good as his bond, and every man, woman and child in the town looks up to him and respects him. No, sir, he hasn't got much land, but he's a mighty rich man, because he's got all he wants."

Until the church arouses from her Rip-Van-Winkle sleep and gets on the whole gospel armour, we may expect to see the liquor traffic grow and flourish like the cedars of Lebanon. The saloon will go down just as soon as the churches are converted to God. No truly converted man can vote to perpetuate the saloon—Danville (Ill.) Banner.

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a sickly woman, and no woman need be sick. The prescription of a famous old German physician, put up under the name of

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THE OLD DOCTOR'S STORY.

"Children, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, dusty, hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing school. My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said heartily, giving my scythe to one of the men.

"'Thank you, Jim,' he said. 'I was going myself; but somehow I don't feel very strong to-day.'

"He walked with me to the road which turned off to the town. As he left he put his hand on my arm, saying again: 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town, and back again. When I came near the house I saw a crowd of farmers at the door.

"One of them came to me, the tears rolling down his face.

"'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'"—Exchange.

PROGRESS OF TEMPERANCE.

Temperance reformers have no reason for discouragement. Even while the liquor interest grows more shameless and intolerant in its demands, and prohibitory and license, laws prove ineffectual in so many instances, new allies come over to the temperance side. The managers of the great railway corporations are doing excellent work, and while they are not doing it as reformers, but as shrewd men of business, it tells for temperance just the same. Railroad employees can do but little drinking, if they expect to retain their positions. The managers may not preach total abstinence, or practice it, but they are making rules that will require total abstainers to keep. It is said of the thirty thousand men in the employ of a great railway corporation that there is so little drunkenness that less than one per cent. of the discharges is due to that cause. Twenty years ago the proportion was twenty times as large. The demand for total abstainers increases every year, and everybody who is at work to recruit that body of men may be sure of encouragement from the real business world and the true apostles of political economy.—Zion's Herald.

THE SUPREME GIFT OF EDUCATION.

We are living in a keenly strenuous and competitive age, writes Whitman Barbe, of the University of West Virginia, in Success.

For a dollar you can buy a cyclopedia which contains more facts than you can learn in any course in any college.

A piece of machinery is more exact and self-poised than the best disciplined mind in any school.

Look around you at the other aspirants in the field of action. Some men you will see so fortunate as to be able to make in a single speculation more money than a college president earns in years. Some women by accident of birth or riches move in society circles which are forever closed against the most cultivated and refined women who do not have these advantages.

It behooves you, then, to get the best, the highest equipment. A curriculum should be only the foundation. Build higher; build until you get the right view.

The facts of history; the mathematics, and the idioms may crumble beneath you, but the supreme gift of education—a larger, richer, and more beautiful life—will live forever. It is not so much what he seems to the world to be, but rather what the world and human life seem to him to be, that is really important to the man. The failure to make this distinction leads us to false views of the ends and purposes of education.

HOUSEHOLD PIETY.

Probably one reason why conversions have diminished and the number of candidates for the ministry has fallen off is that there is a decline in household piety. Underneath the church lies the household; there is no such school of Bible-religion as a God-fearing home. Of that "church in the house," parents are the God-ordained pastors. Before the pulpit begins, or Sunday-school begins, the mother has already begun! A prodigious power is this. It sent Samuel out of the arms of Hannah, and Timothy out of the household of Ennice and of Lois; it is the mightiest of human agencies; and to-day the destiny of Christianity is largely dependent upon a conscientious and consecrated motherhood.—Theodore L. Cuyler.

STUDY AND LOVE WIN BEAUTY.

It is said that the uplifted, softened eyes of the Italian women are born of the mind's attitude for generations toward the Madonna, writes Ella Van Poole in Success. It takes generations to establish a type, but anyone can change the general lines of her own face to a higher beauty by the influences of intellectual study, and by the recognition of love. The former gives an expansion of brow, and a frank, independent look to the eyes, which speak of ambition, and power for good. The earth is one of the greatest incentives to the growth of beauty. A plain face will blossom into flower-like grace when visited by love, and this quality of beauty is the quality of holiness.

A lady had in her employ an excellent girl, who had one fault—her face was always in a smudge. Mrs. —— tried to tell her to wash her face without offending, and at last resorted to strategy:

"Do you know, Bridget," she remarked in a confidential manner, "it is said that if you wash the face every day in hot, soapy water, it will make you beautiful?"

"Will it?" said Bridget, "sure, it's a wonder ye niver tried it, ma'am."—Exchange.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

TORIAN—Miss MATTIE GLENN TORIAN was born in Goliad county, Texas, Jan. 11, 1868, and died a triumphant death at the home of her father, Mr. W. S. Torian, in Lafayette, La., Aug. 2, 1900. Her last days were spent in great physical suffering, but in spiritual joy. She died surrounded by her loved ones, who had tried so hard to keep her longer. She was conscious until the very last, and just before she left earth tried to tell them of the beauty of the vision she beheld. She had all that science could give. Fervent prayer was offered in her behalf by her church and by other christians, but a loving Heavenly Father called her home. It was a sad day for her family and friends when they followed her to the little Protestant Cemetery in the suburbs of Lafayette.

In the record book of the M. E. Church, South, in what might appear to be a death-bed sentence, "Mattie G. Torian; received Aug. 19[illegible]; died Aug. 2, 1900." but this is not the case. She had previously confessed Christ publicly, and was waiting for her brother to return home and join the church with him according to an agreement. The first day she got sick she told her mother that if she became dangerously sick, to send for her pastor and have her received into the church, as she did not want to die out of the church. She left a father and mother, and four brothers and four sisters, and an uncle and other relatives, to mourn her loss.

"Our mourning is all at an end
When raised by the life giving Word;
We see the New City descend
Adorned as a bride for her Lord,
The city so holy and risen;
No sorrow can breathe in the air,
No gloom or affliction or sin,
No shadow of evil is there."

Her pastor, C. C. WREN.

MOORE—ALMA ADELIA MOORE, daughter of Mr. and Mrs. A. G. Moore, was born March 20 1883 and "fell on sleep" Sept. 25, 1900.

The youngest of the family, she was the cherished treasure of a devoted father and mother, and affectionate brothers and sisters. Loved by a host of friends for her genial, sympathetic disposition, we are at a loss to find words to express the sadness caused by her death. Under the training and example of pious parents, she entered the Sunday-school at the early age of six years, where she remained a faithful scholar to the time of her last illness. On Oct. 18, 1891, in her tenth year, she made a public profession of faith in her Savior by joining the church.

More than once has she cheered the heart of the writer by telling him that she was blessed by his preaching. At all times she was an active, consistent worker in the church, Sunday-school, and League. Last June she graduated with honor from the Jackson High School, and the members of her class paid their last tribute of affection by attending in a body the funeral, which took place from Capitol Street Methodist Church, of which her father is an official member. The large concourse of people that filled the church and accompanied her remains to the cemetery attested the universal esteem in which this lovable young girl was held. The services were conducted by the pastor, Rev. C. F. Emery, assisted by Bishop C. B. Galloway and Dr. W. C. Black. As she was tenderly laid beneath the sod, which was covered with flowers by loving hands, we felt that the influence of her pure, noble young life would not soon be forgotten.

C. F. EMERY.

SHEDD—The subject of this sketch, W. H. SHEDD, was born in Jefferson county, Ala., A. D. 1845. He moved with his parents to Mississippi when a boy. He volunteered and entered the Confederate War in 1862, and made a brave soldier. He was wounded in the battle of Chickemauga on Sept. 19 or 20, 1863, which resulted in the loss of one of his legs. He came home, and was for some years a wild boy, but changed up in his spiritual life during the pastorate of Bro T. Y. Armstrong on the Neshoba charge. His neighbors say he had been a true, good and brave man for the twenty-two years preceding the time when I became acquainted with him. I knew him personally for one year and nine months, and preached at his church every month during this time, and he was always in his place in the church for Sunday-school and preaching except once, and then he was in bed sick. He frequently shed tears under the influence of the gospel.

I talked to Bro. Sheid just before he died, and he said that he was all right, and did not fear to die. He was taken ill on Thursday, but did not take his bed until Friday morning, and died the same day at 12:17 o'clock, Sept. 21, 1900. Congestion got in its deadly work before his danger was realized. He left no family, never having married, but leaves a sister and nieces and nephews to mourn their loss. The church has lost a good, faithful member; the county a good citizen, and the community a true and tried friend.

(Rev.) P. H. HOWSE.

LANGLEY—MARY ELIZABETH LANGLEY (nee Hightower) was born in Georgia, Aug. 21, 1821. In her eighteenth year she professed religion and joined the M. E. Church, and for sixty years was a faithful member of the same, and diligently bore her cross from young maidenhood to a green old age. For eight years she was confined to her room an invalid, and the most of that time confined to her bed. Through all those years of suffering not a murmur was ever heard from her lips. At times her sufferings were such that often she and family would think the end had come. Her children standing around her bed expected to see her breathe her last. Of such times she would say, "There is not a shadow between me and glory," expressing a willingness to endure all this pain as long as it was God's will she should suffer. Though oblivious to passing events, her mind was ever clear and bright as to the state of her soul and her hope of heaven.

November 25, 1840, she was married to the Rev. H. A. Langley—an old-time Methodist local preacher. As the result of this marriage she became the mother of twelve children. The husband and three of these preceded her to the spirit world. Two daughters and seven sons survive, one of whom—A. W. Langley—is a member of the North Mississippi Conference.

On April 7, 1900, this dear mother and true woman "fell on sleep" in Jesus.

J. D. NEWSOM.

Cedar Bluff, Miss.

ATKINS—SCHALLIE WADE ATKINS, infant son of John and Jessie Atkins, departed this life on the seventeenth of September, 1900, aged three years eleven months and eleven days.

Wade was a beautiful and loving child. He was devoted to his parents. Many times has he put his little arms around their necks and kissed them good-night. He was one of the brightest little boys of his age that I have ever known. His mind was so strong, clear, could converse with anyone with so much intelligence. He talked to his mama about heaven; he had learned the Lord's Prayer. His short life was like the morning flower, blooming only a short time, and then closing its foliage for the shadows of the eve; but he has gone on to bloom in the Beulah land forever. To the bereaved parents we say: Look up; God doeth all things for the best. While we can not understand why it was that little Wade was taken so young, after while these sorrows will be made known to us. Christ says, "Suffer little children to come to me." Your darling boy has gone on before you. He can not come back to you, but you can go to him. Some sweet day, when the toils of life are over, you will see little Wade again in the home of the blessed. Oh, may we all cross over the river and rest under the tree-shade of life!

G. S. MOSENHEAD, P. C.

JONES—Mrs. KATIE L. JONES, daughter of R. E. and L. A. Jones, and wife of Walter E. Jones, was born in Jackson parish, La., Oct. 20, 1870; joined the M. E. Church, South, in 1890, from which date she lived an exemplary Christian life to the day of her death (Sept. 9, 1900).

It was not my pleasure to know the young sister long, having been her pastor only this year. I was with her, however, the day before her death, and asked her if, while she was so sick and weak, she trusted in the Lord, to which she replied, "I don't know what I would do if I did not trust in the Lord." She was perfectly resigned to the will of the Lord, and died consciously and triumphantly; left husband and three little children.

That the Lord may sanctify this affliction to the stricken and bereaved, is the sincere wish and earnest prayer of her pastor,

J. H. BROWN.

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A child of God ought to be happy, for the simple reason that he is God's child. The normal state of a child is happiness. When it is well, and is well provided for, it is usually as happy as it can be. A moping child calls for a doctor. If our souls are well, and if we are in the hands of our Father, and we are sure he is providing for us, what is there to keep us from being happy? We may have our cares and worries, but a soul in health and strong in faith soon shines through the clouds, as the sun shines through a Spring shower, and as a child's laughter comes while its cheeks are yet wet with tears.—Exchange.

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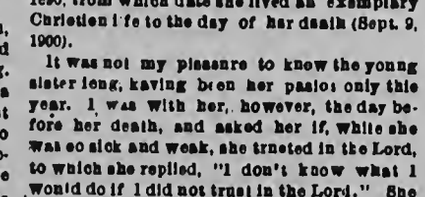
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The kingdom of God is not come when God's will is our law, but when God's will is our will. When his will is our will we are free children, and nothing in all nature is free enough to be a symbol for the state of these who act immediately from the essence of their hidden life, and the recognition of God's will in that essence. Macdonald.



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IT IS quite generally believed, particularly by large consumers and practical painters, that Pure White Lead is the best paint. It is because of this belief that manufacturers of the so-called White Leads, mixtures of Whiting, Barytes and Zinc, brand them "White Lead," "Pure White Lead," etc., etc. You can avoid these by making sure that the brand is right.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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W. W. Carre & Co.
LUMBER,
NEW ORLEANS, LA.

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The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to November, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.

THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

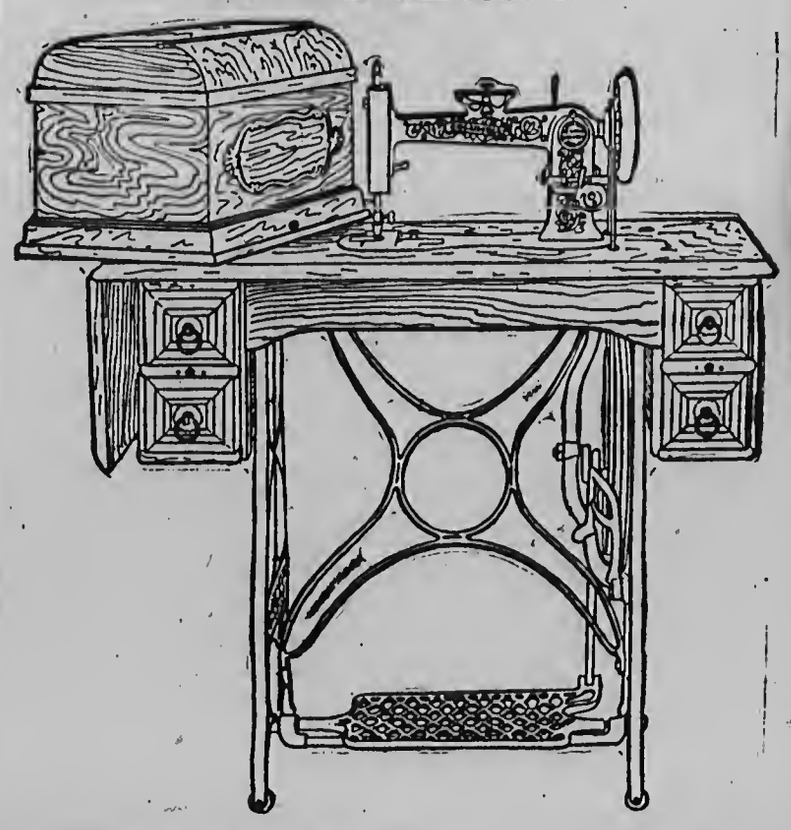
A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Ruffler, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Binder and One Thread Cutter.

No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $22. Our price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Gauge Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4.



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (6 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.
No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.
No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

NEWS OF THE WEEK.

As a result of the presidential election on Tuesday, McKinley and Roosevelt, the Republican nominees, were elected.

William L. Strong, the last mayor of the old City of New York, died on Nov. 2

Charles M. Hays has been elected president of the Southern Pacific Railroad.

The First National Bank of Lumberton, Miss., has been authorized to begin business.

The iron and steel workers' strike at Bessemer and Ensley, Ala., has been declared off.

The governor of Mississippi has named delegates to the Southern Industrial Convention.

The Egyptian cotton crop is reported to be unsatisfactory, both in quantity and quality.

The Republican speakers who went to Slidell, Saturday, were not permitted to hold their meeting.

A monument to the late President Carnot of the French Republic has been unveiled at Lyons, France.

Capt. Atkinson, with thirty four men, rescued two Americans who had been captured by the Philippine insurgents.

The police investigation of the New York explosion has narrowed the list of missing and unaccounted for down to eighteen.

Sir Thomas Lipton has gone to Glasgow to sign contracts for the construction of the new challenger for the America's cup.

Gen. Roberts has appealed to his countrymen to refrain from turning the welcome of the home coming troops into a drunken orgy.

The Indian agents of the United States Government have protested against the alleged unlawful seizure of lands by aggressive whites.

The American Liner St. Paul reached New York, last week, with her machinery room damaged and her propeller and part of her tail shaft gone.

The disbursing officer in the Philippines has applied for permission to purchase Mexican silver for the payment of native employees of the government.

Judge St Paul dismissed the injunction forbidding the payment of salaries to the new Civil Service Commissioners. An appeal was taken to the Supreme Court.

The Paris Exposition authorities have closed the Transvaal Pavillon because of failure to remove certain inscriptions on the walls said to be insulting to England.

Capt. Devereux Shields, who was recently captured by Filipinos and rescued by Gen. Hare, will leave Manila for home Nov. 15. He resides at Natchez, Miss.

The foreign ministers at Peking agreed that the treaty obligations had not been respected by the Chinese, and that some other guarantees are absolutely necessary.

Although the troops of some of the European powers continue to campaign in various parts of Northern China, negotiations for peace are actively in progress at Pekin.

A. B. Steele, of Atlanta, Ga., has given $5000 to the Orphans' Home of the Methodist Church, South, at Decatur, Ga., the Home of the Friendless, Atlanta, and the Agnes Scott Institute, at Decatur.

An American missionary has collected indemnities in Chou Chon and Liang Hsiang for the murder of Chinese converts. Another has collected money and secured a land grant in Tung Cho for the same purpose.

The charter of the American Rice Growers' Distribution Company was published at Crowley, La., on Nov. 5. Five million dollars must be paid up before the concern starts business, which it is expected to do Wednesday.

Cardinal Gibbons, in a sermon, took the position that there is nothing in the political situation to warrant the belief that the election of either candidate will in anywise seriously affect the future welfare and prosperity of the American republic.

At a Japanese banquet at Shanghai in honor of the Mikado's birthday, the Tao Tai proposed the health of the Mikado and the Japanese consul general proposed the health of the Emperor of China. The Japanese, Chinese and European officers, it is said, fraternized.

Astounding frauds in sugar importations have been revealed in Philadelphia by The Times of that city. The Times states the United States Government has been defrauded out of $8,000,000, and that the sugar importers, from whom the trusts buy sugar, have been defrauded out of $4,000,000.

It is reported from Washington that the officials of the Navy Department have finally agreed upon a programme of ship-building to be submitted to Congress. This programme is said to be the most extensive ever suggested at any one time, and will include as many as 32 new vessels of an aggregate tonnage of more than 120,000 tons. The programme includes 3 battle-ships of 15,000 tons, 2 armored cruisers of 15,000 tons, 6 gunboats of 2,000 tons each, gunboats of 600 tons each, 10 gunboat of 200 tons each. 3 colliers of 15,000 tons, 1 repair ship of 7000 tons, and 1 marine transport of 7000 tons.

New Testament Given Away.

To every subscriber now in arrears who will pay up his arrearage to date, and pay two dollars additional for his renewal for one year—to November, 1901—we will send, free of charge, a beautiful, morocco-bound, gilt-edged copy of Holman's Self-Pronouncing Testament, pocket size. This offer is made only to those who pay full price. Look at the label on your paper, count the months to November, 1900, and send 16⅔ cents for each month. This will pay your arrearage. Then add $2 for your renewal. Under this offer we can not give commissions to agents. This offer will last until Dec. 1. Don't delay.

W. C. BLACK,
512 Camp St., New Orleans

N. B.—Those of our subscribers who get the New Testament free under our special offer can also avail themselves of any and all our Bible and machine offers.

HOW ARE YOUR NERVES? If you are easily "flustrated," can't sleep, and feel unrefreshed in the morning, your nerves are weak. Hood's Sarsaparilla makes the nerves strong by making the blood rich and pure.

Sick headache is cured by Hood's Pills. 25 cents.

THROW AWAY YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee, or money refunded.

FINLAY, DICKS & CO., Ltd., New Orleans.

LaGrippe is at Home Anywhere!

No Locality Offers Safety--
Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN ONE NIGHT.

"I took laGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results.
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

IF YOUR present employment does not take up all of your time, it is quite possible that you can double your income by taking the agency for your town for

The Ladies' Home Journal AND The Saturday Evening Post

You can surely make every minute of your time profitable. We want energetic workers to secure new subscribers and renewals.

We Allow Liberal Commissions

Also, liberal rebates for large clubs. And, in addition, we are going to reward 764 of our most successful agents with $18,000 at the end of the season. You may make five hundred or a thousand dollars during the winter in addition to commissions that would ordinarily be deemed ample compensation for the work. Write.

THE CURTIS PUBLISHING COMPANY
PHILADELPHIA

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

From a letter, not intended for publication, from Prof. Hayes, our State League president, we take the privilege of quoting the following:

"For some time I have been intending to put myself in correspondence with you in regard to the League work of the State.

"At the time of my election as president of the State Conference, I was, comparatively, a stranger in the State, and I have been necessarily delayed in getting the work in hand. Now, that I am prepared to take hold vigorously, I find myself confronted with grave difficulties of organization. Three of the State officers have recently resigned. Mrs. O. B. Stevens, third vice-president, resigned on account of ill health. Prof. G. F. Boyd, of Kosciusko, has been appointed to fill this place Miss Josie Critz, State treasurer resigned on account of her election as teacher in Sullins College, Virginia. Mrs. J. M. Wyatt, of West Point, has been appointed to take her place. And now Miss Vic Thompson, after long, faithful service as State secretary, resigns because of the pressure of her school duties.

"I am now asking presiding elders to make nominations for District Secretaries.

"I met with Columbus Leagues last Sunday in delightful services. The League is a power in the Columbus charge.

"Our West Point League is doing magnificent work. The last year's reading course has been completed. The work was done thoroughly and evoked remarkable interest. The League has already been supplied with the next year's course, and work upon it will begin next Tuesday night."

From a number of endorsements of Mrs. Mathis' articles on the "Epworth League—some Plain Facts," etc., which have come to this office, we select the following from Dr. J. M. Weems, of Meridian. Others are on this line—enough of them to prove to the observer that the Leagues of Mississippi are fixed in their purpose not to follow any would-be leader out of bound.

DR. WEEMS ON THE LEAGUE.

I was at Vicksburg during two days' sessions of the State Epworth League there, and during this time the Missionary Department, under the direction of Bro. Cobb, was given the right of way. I believe as strongly in the cause of missions, and the development of our young people in the largest liberty of thought and action in support of that cause, as any one. But I do most earnestly protest against the unconstitutional effort of Dr. DuBose and others to deflect our Epworth League organization from all other equally important objects of its being, and the making of it another missionary society in the church. And I further protest against these same parties intermeddling, without law or precedent, with the affairs of our local churches, districts and Conferences. The evidence is abroad in the land that if these brethren would give themselves up to their appointed duties, and let others with their duties alone, both themselves and the whole church would be better off

JAS. M WEEMS,
Pastor Central Methodist Church.
Meridian, Miss.

REVIVAL STIRRING DANVILLE, VA.

Evangelist Clarence Strouse preached with great power last night, and the service was a most remarkable one. The meeting has now been in progress two weeks, and it is the general sentiment that Danville has never seen a revival of greater power. There have been about three hundred professions so far during the meetings. Evangelist Strouse believes in the old-fashioned altar, and he has it crowded every night. The leading Danville preachers are delighted with the meeting and the preaching of the evangelist, as well as his honest methods. It is truly a union meeting.

Evangelist J. E. Schoolfield, under whose ministry Mr. Strouse was converted, has been much interested in the meeting. He says Mr. Strouse is second to no evangelist of whom he knows. He considers him the most successful.

The meetings close to-night, but, on account of the great interest and the large attendance, Mr. Strouse is being urged to continue another week. He will decide to-night.—Danville Daily Register, Danville, Va., Oct. 28, 1900.

A QUEENLY DEED.

A cablegram from Lisbon to the New York Journal, dated Nov. 4, says:

"The Queen of Portugal, at Cascais, a fashionable seaside resort, to-day made a thrilling rescue, which has made of her a heroine in the eyes of all her subjects.

"The Queen, who has been staying at the royal palace at Cascais, was on the beach to-day, idly watching Catalao Croom, her boatman, bringing his boat to shore. Suddenly a huge wave overturned the boat. Croom's arm was broken, and he was overcome by the undertow, which carried him beneath the waves.

"The Queen is an expert swimmer, and seeing that her boatman was drowning, she sprang into the sea in her clothing before any of her attendants could prevent her. With rapid strokes she swam to the boatman's side, and held him up until persons on the shore put out in boats and rescued both the Queen and her boatman.

"Croom was taken to the royal palace, where he is being nursed by the Queen. She is none the worse for her experience."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Kossuth, at Bethel	Nov. 3, 4
Corinth circuit, at Marvin	6
Gun Town and Baldwyn, at Baldville	10, 11
Mantachie, at Shiloh	14
Belmont, at Patterson's Chapel	17, 18
Burnt Mills, at Mt. Pleasant	20
Jacinto, at Hebron	22
Booneville circuit, at —	24, 25
Mariette circuit, at Mariette	Dec. 1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Nov. 3, 4
Dubbs	10, 11
Tunica	12
Hillhouse	17, 18
Friar's Point	18, 19
Gunnison	24, 25
Rosedale	25, 26
Bolivar	Dec. 1, 2
Greenville	3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Nov. 3, 4
Longtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

GRENADA DIST.—FOURTH ROUND.

Winter City	Nov 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley Main Street	24, 25
Oxford circuit	Dec 1, 2

R. G PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit, at Carolina	Nov. 3, 4
Amory and Nettleton	5
Aberdeen circuit, at Greenbriar	10, 11
Quincy circuit, at Soule's Chapel	17, 18
Aberdeen station	25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Itta Bena and Sidon, at Itta Bena	Nov. 3, 4
McNutt, at McNutt	10, 11
Carrollton, at Eden	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts Camp circuit, at Potts Camp	Nov. 3, 4
Olive Branch circuit, at Olive Branch	10, 11
Shawnee circuit, at Liberty	17, 18
Ashland circuit, at Ashland	20
Randolph mission, at Randolph	24 25
Abbeville circuit, at Abbeville	Dec. 1, 2
Holly Springs station	3

J W. HONNOLL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus station	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17, 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Barlow	Nov. 3, 4
Wesley Chapel	10, 11
Jefferson Street	11, 12
Homochitto Chapel	17, 18
Washington	24, 25
Liberty	Dec. 1, 2
McNair	3, 9

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs at Shiloh	Nov. 3, 4
Port Gibson	4, 5
South Warren, at Wesley Chapel	10, 11
Edwards, at Edwards	11, 12
Warren, at Wesley Chapel	17, 18
Utica, at Utica ..... Wed night	21
Hermanville, at Hermanville	24, 25
Rolling Fork, at Rolling Fork	Dec. 1, 2
Anguilla, at Anguilla	2, 3
Satartia, at Mt. Olivet	3, 9

E. H. MOUNGER, P. E.

FOREST DIST.—FOURTH ROUND.

Y. and Heidelberg, at Vossburg..Sat. and Sun	Nov. 3, 4
Rose Hill, at Paulding..Sat. and Sun	10, 11
Montrose, at Montrose	Tues.. 13
Raleigh, at Taylorsville..Sat. and Sun.	17, 18
Trenton, at Trenton	Tues.. 20
Shiloh, at Shiloh	Thurs.. 22
N. and Hickory, at Newton..Sun. and Mon	25, 26
Chunkey, at Chunkey	Tues.. 27
Lake, at Lawrence	Wed.. 28
Morton, at Pelahatchie..Sun. and Mon	Dec. 2, 3
Forest, at Forest	Sun and Mon.. 9 10

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Georgetown	Nov. 3, 4
Adams, at Adams	10, 11
McComb City	11, 12
Fernwood, at Fernwood	11 a. m.. 13
Gallman, at Gallman	17, 18
Beauregard, at North Wesson	11 a. m.. 19
Wesson	7:30 p. m.. 19
Mt. Carmel, at Mt. Zion	24, 25
Westville, at Magee	25, 26
Crystal Springs	7:30 p. m.. 26
Tylertown, at China Grove	Dec. 1, 2
Pearl, at Tilton	10 a. m.. 5
Lincoln, at Brookhaven	10 a. m.. 7
Hazlehurst	7 30 p. m.. 7
Caseyville, at Caseyville	8, 9
Summit, at Bogue Chitto	11 a. m.. 10
Brookhaven	7:30 p. m.. 11

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Pachuta, at DeSoto	Nov. 3, 4
Binnsville, at Scooba	10, 11
Vimville, at Marion	17, 18
Mathersville, at Winifred	24, 25
Shubuta, at Shubuta	Mon.. 26
Middleton, at Manassa	Dec. 1, 2
Daleville, at —	8, 9

G. A. GUICE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Nicholson, at Lacy	Nov. 3
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	11 12
Ocean Springs and Scranton, at Ocean Springs	17 18
Brooklyn, at Wiggins	24
Bay St Louis	25, 26
Moss Point	Dec. 1
Escatawpa, at Zion	2
Columbia, at Columbia	3
Purvis, at Purvis	8, 9
Hattiesburg	10

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughan's, at New Hope	10, 11
Benton, at Midway	11, 12
Tranquil	17, 18
Yazoo City	18, 19
Camden	21, 25
Fannin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues.. 4
Steen's Creek	8, 9

Pastors will please see that local preachers and Trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Washington and Chicot, at C	Nov. 3, 4
Opelousas	5
Lafayette	8
Abbeville	10, 11
Indian Bayou	14
Plaquemine Brulee, at Rayne	17, 18
Prudhomme, at P	21
Lake Arthur	24 25
Grand Cheniere	28
West Lake	30
Lake Charles	Dec. 1, 2
Gheydan	6
Crowley	8, 9

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Friendship	Nov. 1
Pine Grove	3, 4
Ponchatoula, at Hammond	6
Amite City	7
St. Helena, at Greensburg	10, 11
Franklinton	14
Kentwood and Tangipahoa	16-18
East Feliciana, at Independence	24, 25
Wilson, at Gayden	28
Clinton	30-Dec. 2
Baker, at Blackwater	4
St. Francisville, at Star Hill	6
Jackson	7-9

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Slidell	Nov. 4
Parker Memorial	11
Plaquemine	18
Bayne Memorial	25
White Castle	Dec. 2
Carondelet Street	11 a m.. 9
Burgundy Street	7:30 p. m.. 9

S. S. KEENER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many, at Many	Nov. 3, 4
Logansport, at Logansport	7
South Bossier, at Allentown	10, 11
Zwolle, at Zwolle	17, 18
Pelican, at Bethel	24, 25
Leesville	Dec. 2
Mansfield	9

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Nov. 3, 4
Bienville, at Bienville	10, 11
Valley, at Pleasant Valley	17, 18
Minden	19
Haynesville	23
Homer, at Homer	24, 25
Ruston	Dec. 1, 2
Gansville	7
Arcadia, at Arcadia	9, 10

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Gilbert and Vidalia, at V	Nov. 3, 4
Bastrop	10, 11
Rayville	11, 12
Lake Providence	17, 18
Floyd	19-21
Waterproof	24, 25
Delhi and Tallulah, at T	Dec. 1, 2
Bonita, at Bonita	8, 9
Monroe	9, 10

J. M. HENRY, P. E

$200 A MONTH SURE (and industrious man or woman anywhere, without experience necessary) following our instructions, exhibiting and taking orders from Dairymen, Creameries and every one using cream. Wonderful invention of the age—the greatest mechanical wonder of the age of a cow—the greatest mechanical wonder of the age of a cow—the greatest mechanical wonder of the age of a cow

Christian Advocate.

VOL. 47.—NO. 46. NEW ORLEANS, THURSDAY, NOVEMBER 15, 1900. WHOLE NO. 2308

Rev. W. C. BLACK, D.D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

THE COMMON OFFERING.

BY HARRIET M'EWEN KIMBALL.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasure must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold,—
By the love that can not be told.

Behold us, the rich and the poor,'
Dear Lord, in thy service drawn near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master—the love is here!

—New York Advocate.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Secretary Hay's latest dispatches from Minister Conger indicate progress, not in the negotiations with the Chinese Peace Commissioners, but in reaching an agreement among the representatives of the powers interested as to the exact nature of the demands that shall be made on China. No doubt is entertained at the Department of State as to the prompt acceptance by China of the programme when once it has been agreed upon by the powers. A portion of that programme has already been unanimously adopted by the foreign ministers in Pekin, all of whom are actively participating in the conferences, but has not been made public, and is not likely to be until final action has been taken.

The cablegram sent to the President by Gen. Wood, by request of a majority of the delegates to the Cuban Constitutional Convention, which assembled at Havana this week, indicates a better feeling towards the United States than had been outlined in previous publications in our papers. Following is the cablegram: "The delegates elected to the Constitutional Convention, assembled at their inaugural meeting, greet with profound gratitude and affection the President of the United States of North America, and they are satisfied with the honesty demonstrated in the fulfillment of the declarations made in favor of the liberty and independence of the Cuban people."

Dr. A. S. Fiske preached a strong and interesting sermon, at the Gunton Temple Memorial Church, in commemoration of the Christian missionaries murdered in China, taking his text from Revelations xiv, 13, "Blessed are the dead who die in the Lord." He said, in part: "In our century has sprung up again that old exceeding grandeur of soul, which forgets self to remember man and Christ, his Savior. The world's greatest works, heroic things, things sublime, are being done to-day as never before since the days of the apostles. They are being done by modest and humble men and women, who, with no dreams of fame, but with Christianity and love only for men, whom they live and die to save, whose only gains are earthly loss. In these days has come to these groups of heroes in one great empire their time of testing. One hundred and fifty of them have given the last full proof of their devotion, and won their martyr crowns amidst horrors beyond those of earlier times. Fifteen thousand of their meek converts have been tortured to death, not accepting deliverance through denial of their God. Nor have they faltered when any strange thing has befallen them. They remembered the twenty-five years of horrible persecution through which Madagascar passed till a princess converted to their persecuted faith came to the throne. They recalled Uganda, with its massacred missionaries and its hundreds of converts facing death without flinching for Jesus' sake. They recalled that the way to Christian triumphs in every land now civilized and Christian, had been through the fires of persecution and blood of martyrs. There was no flinching. No missionary left his post till orders came from the Boards at home, or from the consuls of their provinces, or from friendly or hostile native officials, that they better go. Of the living who passed through those great tribulations with heroic faith equal to that of those triumphant dead, let it be said, some of them are worn, aged, and broken by their terrible experience; some are marred for life by their beatings and savage hackings; but no one of them fails of courage or confident faith of China's swifter and more complete redemption. Not one of them who does not believe that the souls of these Chinese martyred Christians are worth all that has been suffered; not one of them who is not eager to re-enter the blood-stained stations, and to rebuild the smoking ruins of homes, churches and schools—to gather the fugitive congregations of their churches and redouble all their work; not one of them breathes revenge, but only such just penalties upon Chinese authorities as shall ensure safety for the future."

Miss Rue Sellars, who has been employed in missionary work in Nanital, India, for nine years, and who is now on a vacation, delivered an address on her work and experience to the Woman's Foreign Missionary Society of Washington district this week. She demonstrated that missionary work in India was accomplishing great results for the people, and declared that Christianity was taking India by storm, and was gradually, but surely, penetrating the whole country. The same meeting was addressed by Rev. Ira La Fetra, who has been engaged in missionary and educational work in South America, mostly in Chile, for some years. He declared that there was as much need of missionary work in a country where the Roman Catholic faith prevails, as it does throughout South and Central America, as in heathen lands.

Regardless of personal opinions of the result, there is a feeling of relief in Washington that the political campaign is over. It is not a pleasant thing to say, but it is true that many men and women have a dread of a national political campaign, because experience has shown that they act as national demoralizers to an alarming extent. It seems absolutely impossible, no matter how high the plane upon which it may be started, to prevent a presidential campaign degenerating into an exchange of personal abuse of the candidates and their friends, instead of the calm and judicial arguments for and against the principles represented by the rival candidates, as it should be. That is why so many experience a feeling of relief and thankfulness that the next one is nearly four years off.

Washington, Nov. 7, 1900.

DECLINE OF RELIGION IN AMERICA—ITS CAUSES AND CURE.

NO. 3.

It is an easier matter to make a diagnosis of a malady than to provide a remedy; but in the case in hand all the manifestations point to sin as the malady, and for this there is but one cure. This remedy is Christ applied through faith, and brought to men by means of the gospel. Christ is the only Savior of men, faith in him the only condition, and "God has chosen by the foolishness of preaching to save men." The cure, then, for our sickness is Christ presented by a living ministry from pulpit and paw, in theory and practice, until men will see in the lives of men the demonstration of saving power, and thus letting "your light so shine that others, seeing your good works, shall be constrained to glorify God."

Do not dismiss this with careless assent, but let us consider what it involves. Clearly, it involves a revived and spirit-baptized ministry. Whatever the learning, or whatever the zeal, both are powerless without the personal presence of Christ and the indwelling Spirit, for only "by one Spirit are we baptized into one body," and made efficient to do the work of the Lord. The gentle polish of John and the fiery zeal of Peter each held wonderful possibilities for Christ and humanity, but neither the one or the other could be effective until they received "power from on high," and we had as well realize in the beginning that want of this power must, at our best, leave us as helpless to arouse men as was Sampson, shorn of his locks in the lap of Dalilah, void of strength. The great revival we need, just as surely needs to begin in the ministry, which must be in close and living touch with Christ through the Holy Spirit, in order to effectively convey Christ, the only remedy for sin, to men. He warns us, "Without me ye can do nothing," and he bids us to "tarry at Jerusalem until ye receive power from on high."

It is an awful thing to be a Christian minister, for while no position is so high, no responsibility is so great as that which devolves upon him. Into this sacred place no man should dare come without a clear divine call, for he who enters otherwise is sure to fail, and at the same time become a curse to his fellow-men. St. Paul trembled before his task, and said that "no man is sufficient for these things;" yet, if any man could be naturally fit for them, surely he was. He found his ground of service in being "an apostle called of God," and who could "do all things through Christ, who strengtheneth me," and on this ground of divine authority, and leaning on this power for aid, every true minister of Christ must stand. If not, he will speak as the scribes, and not "as one having authority." He will attempt to please the people rather than the Master, and fall a victim to the conditions which, in his folly, he assists in creating. With clear consciousness of his divine call to the work, he will speak with authority and power, while, at the same time, with tenderness like unto Him who wept over Jerusalem, for his heart will be filled with 'the love of God shed abroad in our hearts by the Holy Ghost," as he goes forth to "seek and to save" the lost. Then learning will be sanctified to holy use, and eloquence put to proper use, as "knowing the terror of the Lord, we persuade men." Here on ministerial souls we need the revival fires first to burn, that we may all go forth "burning" as well as "shining" lights, speaking not simply with human wisdom, "but in the power and demonstration of the Holy Ghost." This condition of the ministry will bring again the preaching of the great doctrines of the cross—of repentance, faith, justification, regeneration, assurance, and sanctification—which honor God, and will be honored of him to the conviction and conversion of multiplied thousands, so that, as it was in the days of our fathers, so will it be again. The wanderer would be reclaimed and Zion rejoice in the renewal of her strength, while the life of the church would be full and effective. Our offering would increase under the law, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The world, which now sneers, would first wonder and criticise, then oppose, and at last would cry out, "Men and brethren, what must we do to be saved?" There would then be no crying out for want of congregations, for the one permanent drawing force which will fill our churches is the simple old gospel proclaimed by men of cool heads and warm hearts touched by the Holy Spirit, and filled with love for God and man, under the influence of "the love of God shed abroad in our hearts by the Holy Ghost given unto us," which would enable us to reach the souls of men.

Are we willing to pay the price of such a revival, which must cost us popularity with the world, and bring us face to face with the enemies of God in fierce conflict, in which the armor of Saul must be cast aside, and we go forth with the simple sling of faith and the smooth stones of the gospel to meet the Goliath of sin, encased in covetousness and armed with lust, now facing and defying the church, the army of the living God? The church will be weakened in numbers, for many of those who are in the church, but are of the world, would continue to love pleasure more than God, and range themselves upon the side of his enemies when the real conflict came; but with a regenerated membership fewer in numbers, but greater in power for good, it would prove the promise, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Under seemingly hopeless conditions every great revival has come, and demonstrated the presence and power of the living Christ. So was it when John Knox cried, "O God, give me Scotland, or I die;" when Luther unchained the Word of God, and made mind and conscience free, and when John Wesley, crying, "The world is my parish," went out and wrote a chapter in the history of the world, bearing testimony to the power of God in the gospel when proclaimed by a consecrated and spirit-baptized ministry.

Let our young ministers read the history of Methodism, and see what they must endure in order to a great revival, and see whether each one can say, 'Here am I; send me," for as sure as sin is entrenched in the church, so sure is it that it will require a fierce battle to dislodge it; and the faith to take up the challenge of sin in the pulpit and in the pews, in the home and in business, made in this time so prolific of indifference and unbelief, is the need.

The Pauline spirit is our need by which we may be enabled to truly say we are Christ's in the fullest sense, "by whom I am crucified unto the world, and the world is crucified unto me." When the ministry comes to this point of power with God, we will have power over men through him who giveth assurance, "Lo, I am with you alway, even unto the end of the world." If we fail in this, all else will be but the use of lotions good only for cutaneous troubles, but which can have no effect upon the disease which "lies deep within."

Jesus Christ is the only cure for our disease, and Christ saves men by men, and calls us to be his instruments in the salvation of men. The old-time power of the church will return when the ministry has the old-time faith and courage. The faith which deposits all values, which dares to plant itself on the divine promises, and to go forth to do, and, if need be, to die, is the great need, for this is the faith which the Master will honor, who has said, "And I, if I be lifted up, will draw all men unto me."

It seems that we have reached the "perilous times when many shall depart from the faith," and the Lord is calling his people loudly to "come out from among them, and be ye separate, saith the Lord, and I be unto you a Father, and ye shall be unto me sons and daughters, saith the Lord Almighty." Will the church dare to follow the Master? If so, all will be well, and out of the conflict she will come with a glorious victory, but, if not, then must she flounder, helpless, in the drifts of sin, weak in her fancied power and ignorant in her fancied wisdom, the dissipator of divine force and the laughing-stock of the world.

Coupled with a revived ministry, which will beget through the gospel a revived and forceful membership, we need a genuine revival of Christian education. The curse of the church to-day is ignorance, and the State system of education only increases the damage, and furnishes no remedy. Our fathers were not only men mighty in the power of God, but they were wise men, laying foundations deep and broad, upon which we have been enabled to build. Honoring learning, they did not forget that "the wisdom of man is foolishness with God," and, therefore, they provided well for real Christian education, wherein men and women became wise in the things of God. We need not merely institutions of learning, but institutions of Christian learning, where the Word of God is honored and taught by men and women who have an experimental insight into and knowledge of its teaching; who, in all the paths of learning, trace the footprints of the Infinite; whose love for man constitutes the central thread of the cloth woven in the loom of human history.

While I have never seen a State institution of learning in which God was fully honored and Christ set forth as the hope of men, yet I have seen some in which this was nearer done than in some so-called Christian schools, in which the arts and sciences are nudely magnified, and the Word of God scarcely recognized in the course of teaching, and from them come young men and women learned in the things of the world, and well-nigh ignorant of the things of God.

Any system of education which does not equally develop the soul culture with that of the mind is unworthy the name of Christian, and should not receive the endorsement of the church of Christ, for no bird with a single wing, however strong it may be, can be capable of long and continuous flight, and no young man or woman whose soul powers are not equally developed with the mental can retain long and effectively Christian faith and life. A called ministry well furnished in the school of the prophets, not armored simply with human learning, but with the knowledge "of God and Jesus Christ, whom he hath sent," must be our greatest force, and such men, guided by the learning of "the wisdom that cometh down from above," must be the divinely chosen means for the operation of the gospel, through the Spirit, upon the souls of men. The highest culture and the humble spirit of faith are not antagonistic, but should go in perfect companionship in order to "glorify God in body and spirit."

While we need the Pauline spirit of faith and consecration, we need also the mental furnishing of the great apostle, that in the work of the ministry zeal and knowledge may go hand in hand. Such a ministry will, with faith and culture, go forth, "not with enticing words of man's wisdom, but in the power and demonstration of the Holy Ghost," and the old-time power will be felt until the church rises to the great work of seeking and saving the lost. The love of God yearning to save men is not lessened, the power of the Divine Spirit to convict is not lost, and the pledge of the Lord to honor his word is not withdrawn. If the results are less, the fault is with us, and we should honestly enter into self-examination, and seek "the old paths, that we may walk therein" and find "rest for your souls." Let us, as ministers, seek for the highest spiritual place, the clearest personal experience, the greatest zeal, and the spirit of wisdom in "the excellency of the knowledge as it is in Christ Jesus," and all the things which trouble us will pass away. The voice divine will calm our troubled sea, the bladering waters will roll aside, and the church of God "go forward" to conquer the tribes of the alien and possess the land.

I am aware that I have written nothing new, nor have I essayed so to do, but I simply call attention to things which are old and yet ever new, and have only voiced the longings of my own soul to feel and see the old-time power of revival in the midst of the people called Methodists. "Lord, revive us!"

W. T. BOLLING.

A SUGGESTION FOR THANKSGIVING DAY.

The church has responded to the appeals for the rebuilding of the wrecked churches in the storm-swept region of Texas, so that all the churches outside of Galveston will be replaced by Dec. 5, when the Conference meets.

We have now to secure funds for the Galveston Church. The work of restoring the city is going forward rapidly. We shall need a church there which will cost not far from $25,000. Of this amount we have secured several thousand dollars. The sale of former locations will more than pay for the new location. But beyond this amount the Galveston people can do little for themselves. They will do well to maintain their pastor during the next year. Let me, therefore, beg the whole church to come to their help.

It has been suggested that our people direct their offerings on Thanksgiving Day to this purpose. This is a wise and beautiful suggestion, and I trust it will be adopted by every congregation in the connection.

Thanksgiving Day this year in Galveston must be a sad one. Vacant chairs in homes that withstood the storm, and other cases where even the homes are gone, will bring keen pangs to many hearts. We can not restore the sacred objects of their memory and love, but we can give them a church in which to worship God, and to find heavenly consolation. It should be such a house as will be a speaking reminder to the generations to come of how our great church came to the help of our afflicted brethren in their hour of sore distress. It should be worthy of us, and it should be such as will adequately express our love to our bereaved people in Galveston.

Send all offerings to Rev. O. T. Hotchkiss, Houston, Texas.

W. A. CANDLER.

MILLSAPS COLLEGE NOTES.

We are now well advanced into the first quarter of the session. The enrollment has gone above two hundred, and the students are doing splendid work.

The first issue of the Collegian will appear soon. Prof. Bishop is taking great interest in this publication, and the names which appear on the staff give assurance of success. B. E. Eston, of Taylorsville, is editor-in-chief; H. O. White, of Carthage, is the literary editor; T. W. Holloman, of Phœnix, is the alumni editor; D. C. Enochs, of Brandon, is the exchange editor; Allen Thompson, of Kentwood, La., is the business manager, with John Howell, of Canton, and George Crosby, of Fayette, assistants.

XXX.

THE DISBELIEVER IN FOREIGN MISSIONS.

The man who doesn't believe in foreign missions has been prominent of late. China furnished him a pretext for some foolish talk. Then he got into the newspapers. Some papers which enjoy, above all other things, a slap at the church, gave him space. He thinks there will be a decline in the collections. But there won't. He never gave anything, and people who have given are going to give more, because they see in the mighty movements now going on the handwriting of God. The Missionary Committee will have more interest in its sessions this year than ever before. What a fool the man reveals himself to be when he says he has "no use for foreign missions!"—"Styles," in New York Advocate.

It is announced that the ladies of the Woman's Christian Temperance Union of the District of Columbia have decided to seek the abolition of the inaugural presidential ball, and the substitution therefor of a reception by the President. Such a change is certainly to be desired.

THINGS THAT OTHER PEOPLE DO.

BY S. E. KISER.

The man who does his best to make the world a better place,
Whose heart is pure, who dares to look his neighbor in the face,
Is not the one who takes delight in holding up to view
And scoffing at the foolish things that other people do.

The man who gains the noble height where fame and honor wait
Wins no delight from petty spite, he gives no heed to hate;
For he has little chance to reach the distant summit who
Gives up his time to smudging things that other people do.

I like the honest man who tries to keep away from sin;
I like the man who seeks to rise, but does no wrong to win;
The world is brighter for the day spent in his presence who
Can keep from finding fault with things that other people do.

—Pittsburg Advocate.

Communications.

A NEGLECTED DUTY.

Two sad occurrences coming within my pastoral experience during the past week lead me to write upon a subject that has for some time been upon my heart.

A young man, twenty-two years of age, living less than a hundred feet from the pastor's home, but practically a stranger to him, died after a few days' illness without a single word of Christian consolation. After the death, when the pastor was called upon to officiate at the funeral, it was learned that the young man was a member of the Methodist Church in Texas and the son of godly Methodist parents, his father being a local preacher; that he came here to engage in business employment and drifted away altogether from church privileges. His parents are now heart-broken. The practical point that I wish to draw from this incident is, that a church certificate or a letter from his pastor in Texas, to a preacher or other Christian worker in New Orleans, might have averted the sad issue.

Three days later the pastor was called upon to bury a young man, nineteen years of age, who had been mangled by a railroad train. In this case I also learned afterwards that before coming to New Orleans he had been a Christian. The lesson is the same.

These two incidents are samples of what is constantly occurring and what will continue to occur in spite of the most unremitting diligence on the part of pastors and their co-workers. Individuals and even entire families are constantly moving from town and country to city, and unless they are possessed of unusual Christian devotion, soon take their place among the vast majority of a Sabbath-breaking, non-church-going city population. Without deliberate intention, but through hesitation to worship among strangers and under necessarily changed conditions of church life, or through changed business conditions which ignore the sanctity of the Sabbath, or through the glittering attractions of worldliness and vice, they soon become fixed in a backslidden state. In many cases this might be averted by a prompt visit of welcome from the pastor and his workers, which, without information from their home churches, is dependent upon mere accidental discovery.

Of course, people also move from city to town and country, and the obligation remains the same, but the disastrous result is not so frequent.

In many cases, I fear that a pastor's dislike to report losses in membership has caused him to retain the names of persons removing, instead of following the Discipline, paragraph 137. But even when this duty has been performed, it is often insufficient, the certificates being carefully put away for safe keeping in trunks, and a personal letter to the pastor, or some other means as the particular circumstances may suggest, is highly important.

I once heard the late Dr. D. I. Purser say: "New Orleans is a burying-ground for Baptists." It is no less true regarding Methodists

I received not long since a membership certificate issued by a M. E. Church pastor in Kansas, to which was attached blank to be filled out by the pastor of the church where the member joined, and returned, this blank giving the name of the church with which the member united and the date when the certificate was presented. This plan is of value in that the pastor issuing the certificate is made acquainted with the disposition made of it, and it is especially helpful when the exact locality to which the individual has removed is not known.

It seems to me that if pastors would more faithfully carry out the disciplinary provision to furnish certificates to members at the time of their removal, there would not be such a large accumulation of lost-sight-of names that have to be dropped. Often members removing fail to attend worship at all simply because the old church connection was not broken and there is no obligation felt to establish a new connection. For this reason pastors should, except under peculiar circumstances, urge them to take their certificates with them, rather than encourage them to retain their membership where they do not live.

ROBERT H. WYNN.

"Shall the General Conference Refer the Licensing of Preachers Back from the District to the Quarterly Conference?"

Under the above caption I wrote an article for the ADVOCATE, setting forth some reasons why the licensing of preachers should be referred back from the District to the Quarterly Conference. In the ADVOCATE, of Oct. 25, Bro. W. L. Anderson attacks my position with a positive "No; unless we wish to cheapen the already too easy access into the ministry of the gospel."

Bro. Anderson's allegation in the above statement is a reflection on the great church to which we belong, for the Quarterly Conference, as the authorized body to license proper persons to preach, stood the test of the ages, furnishing the church with a live, aggressive ministry whose glorious history we rejoice in. How is it to-day, with this authority transferred to the District Conference? The cry has come from different parts of the church that we are not making progress as we should, because we have a dearth of preachers, especially in the local ranks. Some of our preachers, who are much older and have much more experience than either Bro. Anderson or myself, declare that the change of the law on this subject has already proved hurtful.

Now, from actual observation I wrote what I believe to be some of the causes why the present law is hurtful, and the reasons why we should go back to the time-honored and God-blessed Quarterly Conference. Then Bro. Anderson laid down a proposition that, it seems to me, he can not sustain. He says: "The man truly called of God to preach is not dependent on a single revival season for his impression. It is a living passion with him, arising out of a certain constitutional spirituality, and will abide while his religious consciousness remains."

In putting this proposition to the test by my own experience, it is not true in any particular, neither does it stand the test of Scripture. We are warned not to "grieve the Holy Spirit of God." The impressions of the Holy Spirit on the mind and heart will weaken usually in proportion as the Spirit is resisted; hence the importance of giving encouragement to young converts. Why not those who are called of God to preach? In my own case I resisted the call ten years. I am sure I never would have been an itinerant preacher but for the help and encouragement I got from dear Bro. Kendall (God bless him!) and that long line of great presiding elders who magnified the Quarterly Conference by licensing men to preach, and helping and inspiring them to noble effort. We may well be proud of such a glorious period in our history.

Again: Bro. Anderson surprises me by his statement that "the majority now-a-days go to college." This he can not sustain; and if we granted that the majority of those who go into the itineranoy went to college, who would have the hardihood to say that the majority of those who are called to preach go to college? And if the way was open, as I insisted in my article that it should be, who that is acquainted with the facts that does not believe we would have more young preachers in college to-day than we have?

As to Bro. Anderson's last proposition, I confess I am not sure of his meaning. "There is too much comedy and not enough tragedy in the present-day estimate of the ministerial career"—unless, as applied to my article, comedy means that licensing preachers in the Quarterly Conference is light and ridiculous, and, by tragedy, the licensing of preachers by the District Conference is awful and awe-inspiring. If such be his meaning, he runs the risk of putting himself in a ridiculous light before his brethren.

W. M. YOUNG.

THE COLLECTIONS AGAIN.

It seems that the collections are disturbing some of the brethren, and at this fact I must confess that I am delighted, provided it enables us to see ourselves just as we are. I think that we should honestly and conscientiously strive not only to see the good of our methods, but also the wrong of the same, if there be any, and be sure to cease the wrong. Some of the brethren believe honestly that too much attention is given to the collections, while others, who are just as honest, do not believe that there is.

Now, it appears to me that instead of brethren writing as if they were striving to outwrite one another, it would be better to sift this matter most thoroughly, and see whether or not we are stressing money collecting more than the conversion of souls and right living. Let us not forget that it is quite possible for an individual to pay liberally to the collections, and at the same time be quite immoral in his conduct. This we all know is possible. Besides this, we also know that it is possible for even a minister of the gospel to become so exceedingly zealous about the collections as to forget in part, if not wholly, that there is something more necessary in order to enter the kingdom of God, and to remain in the same, than the mere collecting of money. Knowing these things to be possible, is it not, therefore, safer for us, as a church and as individual Christians, to prayerfully consider this matter fully, and steer the right direction, rather than to drift to the extreme of stressing our collections too much, or to that of not stressing them enough? Let us not forget that we are liable, in our zeal for the collections, to set a premium on even him who gives liberally of his dishonest gains. Many men hope by their contributions to compensate for their dishonest dealings, and to purchase for themselves a home in heaven. This can not be done, and we know it; but if we are not careful, we will give them grounds to believe it can be done. And, too, if we are not careful, we shall be disposed not only to lose respect for those who do not pay as we think they should, or do not pay at all, but also lose in a degree, if not wholly, an interest in their salvation. We have already heard paying brethren, stewards, and even ministers, speak not only discourteously of those who did not pay, but to declare them to be no account, and yet the Scriptures say, "Be ye holy in all manner of conversation." (I. Peter i, 15.) "Speak evil of no man." (Titus iii, 2.) Let us not make a god or a religion of the collections. Many who pay do not do so cheerfully, but they pay from force of circumstances, and we know it. Their giving is not edifying at all. They do not secure the love of God, neither do they keep it by such giving. The collection can be stressed too much, and also too little, and in the wrong way.

ISAAC L. PEEBLES.

"CAN WE APOSTATIZE, OR NOT."

Under this caption Bro. Newsom discusses in the ADVOCATE, of Oct. 11, the untenable error of "Once in grace, always in grace." He called attention to a futile effort of a Calvinist preacher to prove this fallacy by referring to the natural relations of father and son after the flesh, saying, "His son was his son always, everywhere, and under all circumstances," etc.

Now, of course, this idea arises from a misinterpretation of John iii, 3-5, which is but a figure to illustrate the "effect" of the change of heart, and not the "manner" of it. For, first, the physical birth is involuntary and unconditional to the subject, while the spiritual regeneration is conditioned on the voluntary choice of the subject, aided by divine grace, which is alike for all. Certainly the fatal relation of involuntary sonship after the flesh argues nothing concerning the free, voluntary spiritual sonship, which is a state of adoption only, and which may be espoused or renounced at will.

Again: Spiritual life consists in being properly related to God or in proper adjustment to God. The whole vegetable kingdom slumbers when wrapped in the embrace of Winter, and should this wintry condition be protracted too long, resuscitation would fail, but Spring coming in its season, all of a given latitude, being again brought back to the right relation to the physical sun, revives again. The brooklet is unlocked and the fountains of life are set flowing, because of proper adjustment to the only source of physical life. So, also, "except" this proper spiritual relation be espoused, "you can not see the kingdom of God," and the light and life thereof. The one is physical and divinely controlled; the other is spiritual and humanly chosen. The earth must come and go as God wills. The human soul should do so, for it would then be ever "alive unto God," but may refuse God's counsels, and lapse into spiritual apathy, and finally into spiritual death, unless the danger is seen and flight speedily made.

W. L. ANDERSON.

Chester, Miss., Oct. 12, 1900.

"COLLEGE ENTERTAINMENTS."

MR. EDITOR: In your last issue there was a splendid article on the above-named subject from my friend, Mrs. Mary Inge Hoskins. It does my soul good to read such timely utterances from the pen of one so gifted, and I am sure it will lead to good results. I have long since put myself on record as opposed to any form of entertainment that smacks of the dance or the theater. If parents want their children taught these things, let them send their daughters elsewhere than to a Christian college, especially a Methodist college. Of course, no Methodist college would agree for its friends even to infer that it taught or permitted such things, but all serious people know that the spectacular performances and the theatrical exhibitions given at some of these swell commencements are training-schools of these things. Many a father has groaned in the spirit when called upon to defray the expenses of commencement, especially when his daughter was going to graduate; and many a fond mother has wept tears of disappointment when she realized that her daughter returned from college with her head full of the world.

Why is it that so many of our girls come back from college so worldly-minded, so frivolous, and so fond of gayety? I have heard of some girls who learned how to dance while attending a Christian college. If a girl didn't know how herself, her room-mate would teach her.

All this tendency to show is on a par with church entertainments, where "the publicans and sinners are fed at two-bits apiece" to help purchase a carpet for the church. Think of Lydia getting up an oyster supper, or Paul having a donkey party to raise money to build the house of the Lord in Macedonia. It is no wonder our people are cold and formal, for we have compromised the church, and permitted her pure garments to trail in the dust. Our girls are to be trained, not for the world, or foolish society, but for the best service to God and humanity. Then let us forbid whatever does not contribute to this end.

T. W. LEWIS.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. J. F. Evans...Eupora, Miss
La. Conf.....Mrs. T. P. Fullilove..

ATTENTION, AUXILIARIES!

Miss Marshall has just sent out the following letter to the auxiliaries of the W. F. M. S. of the Mississippi Conference:

My Dear Sister—

The end of the nineteenth century is near at hand, bringing with it the limit of our opportunities for redeeming our pledges to the Twentieth Century Educational Fund. The cause for which we made these pledges is sacred, and the pledges themselves are binding, so it behooves us to bestir ourselves, and see to it that the end of the century does not come and find us delinquent in meeting our obligations and derelict in the performance of our duty. Let us strive to begin the twentieth century with our records clear for the duties of that period, without anything to bring up which belonged to the duties of the past. Of the entire amount pledged to the Laura Haygood Memorial, the treasurer has received only seventy dollars; yet not much more than two months remain in which to raise the balance. How important, then, that we should lend our energies to this one purpose until it is achieved, and then we will have a clear conscience to take up our other duties.

Let all the auxiliaries that have pledged amounts to the Twentieth Century Fund look after the interests of this fund immediately, and as soon as possible send the full amount to our treasurer, Mrs. J. P. Drake, Summit, Miss., so that she will be able to report this fund paid in full by the last of December, 1900. I would urge the president of each auxiliary to press this claim at once.

Hoping for a ready response in the form of prompt remittances to our treasurer for this special fund, I am,

Yours in the work,

ADDIE V. MARSHALL,
Pres. W. F. M. S., Miss. Conf.

As stated above, only seven of the twenty-five shares in the Laura Haygood Memorial pledged at our late Conference have been redeemed—three by Capitol Street (Jackson) Auxiliary, and four by Meridian Central). Moss Point, Yazoo City, Biloxi, Vicksburg, First Church, Jackson; Hattiesburg, Brookhaven, Mayersville, Capitol Street Young People, Shubuta, Quitman, Waynesboro and Enterprise are yet to be heard from. We feel sure that these pledges will be redeemed. What we urge is that this be done at once. Perhaps other auxiliaries not represented by delegates at Conference would like to honor the memory of our sainted missionary. To them we would say, lest they should not be already informed, that the sum of ten dollars constitutes a share; that each shareholder, whether an auxiliary or an individual, is entitled to a certificate adorned with the noble face of Laura Haygood. Let all of us who can, individually or unitedly, honor her blessed memory, and thus help to perpetuate her self-sacrificing work in China.

Oh, let every auxiliary in the Mississippi Conference be represented in this great Twentieth Century Movement! Let us work and pray and "deny ourselves," that we may bring up our full quota of the $100,000 asked of the Woman's Foreign Missionary Society! Hopefully,

CLARA B. DRAKE,
Treas. W. F. M. S., Miss. Conf.

Summit, Miss.

Selections.

"HIGHER CRITICISM" AND EVANGELISM.

BY DEAN MARCUS D. BUELL,
Of Boston University School of Theology.

The writer having heard much confident and even passionate assertion to the effect that the newer historical and analytical methods of Bible study were actually undermining the faith and chilling the evangelistic zeal of our younger ministry, resolved to make an investigation which might yield some exact and reliable information on the subject. Having at hand the addresses of upwards of four hundred Methodist preachers, who, as graduates and former students of Boston University School of Theology, have become familiar with the methods and results of the so-called "higher criticism," he sent them, on the first day of March last, a circular requesting each one to report the number of conversions which had taken place under his ministry during the eighteen months preceding, and also during the six months preceding. Replies from about two hundred and ten preachers had been received and placed on file when this article was begun. The returns furnished by the first two hundred preachers, taken just as they came, are as follows:

CONVERSIONS OCTOBER, 1899, TO MARCH, 1900.

10 preachers report	1,583	conversions;	average,	158.3
20	"	"	2,418	"	"	120.9
50	"	"	3,893	"	"	77.6
100	"	"	5,134	"	"	51.3
200	"	"	6,023	"	"	30.1

CONVERSIONS SEPTEMBER, 1899, TO MARCH, 1900.

10 preachers report	2,665	conversions;	average,	266.5
20	"	"	4,232	"	"	211.6
50	"	"	7,310	"	"	140 2
100	"	"	9,089	"	"	90.89
200	"	"	12,399	"	"	61.99

After deducting from the last table the figures reported by the 38 preachers who were in the school at Concord or Boston prior to the year 1885, the writer found that the remaining 162 had been pupils of Prof. Mitchell, the present professor of Hebrew and Old Testament exegesis. These 162 preachers report for the 18 months ending March, 1900, 9,650 conversions, or an average for each preacher of 59.6.

In the face of the depressing decrease of no less than 21,731 in the membership of our church as reported for the year 1900, the returns tabulated above are as gratifying as they are instructive. They seem to confirm what not a few had long suspected, viz.: that the teaching of a reverent and believing "higher criticism" in our schools has nothing to do with the humiliating decline in the evangelistic success of our church as a whole. Nay, rather, the figures point the other way. The actual fact is that the very preachers for whom modern methods of Bible study have clothed the Old Testament record with the historical reality of the New Testament Gospels, are found in the very front rank of successful evangelists.

To followers of John Wesley there is, of course, nothing anomalous in this union of scientific study of the Scriptures with aggressive evangelism. It was Wesley who, on the one hand, said to his preachers, "You have nothing to do but save souls," and on the other hand said, "As to all opinions that do not strike at the root of Christianity, we think and let think." The root of Christianity he defined in the context to be the believer's personal attitude toward the divine Christ, who is the Savior of souls. It was John Wesley, the incomparably successful evangelist, who had drunk so deeply of the foremost German biblical criticism of his day, as embodied in the works of his contemporary, Johann Albrecht Bengel of Tubingen, that he frankly prefaced his own "Notes on the New Testament" with the statement that he believed he could better serve the interests of religion by translating from the "Guomon" than by writing volumes of his own notes.—Zion's Herald.

WHAT DOES A REVIVAL MEAN?

It means:

A deeper knowledge of God.

A more perfect understanding of our relations to him.

A greater desire to do his holy will.

A more intimate sense of the divine presence.

A greater love for God's Word.

A more thorough appreciation of its meaning.

A stronger faith in its promises.

More perfect submission to its teachings.

A greater love for the means of grace.

A more intense desire to profit by them.

Greater enjoyment in private devotions.

More faith and liberty in prayer.

A stronger sense of my obligations to the church.

A greater willingness to do my whole duty in the church.

A deeper love and closer fellowship with the church.

A more perfect consecration of myself to the work of the church.

A more solemn sense of my duty to the unconverted.

A stronger desire for the coming of the kingdom of God.

More earnest prayer for the baptism of the Holy Ghost.

Greater love and zeal in the work of the Lord Jesus Christ.—Exchange.

ONE BY ONE.

There are many of us willing to do great things for the Lord, but few of us are willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul, and lead that soul to the blessed Jesus. We must get down to personal effort—this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at the wonderful sermon that he preached to that lone woman at the well of Samaria. He was tired and weary, but he had time and the heart to preach to her. This is but one of many instances in the life of the Master from which we may learn a precious lesson. If the Son of God had time to preach to one soul, can not every one of us go and do the same? . . . The trouble is that we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit. There is a wife, but she dares not speak to her husband about his soul. There is a father that does not speak to his son about his soul. We want to speak to our neighbors about these things. We call it a little work, but let me say to you that it is a great work. If we do this, we might turn ten thousand to the Son of God.—D. L. Moody.

MISSISSIPPI ORPHANS' HOME.

As the Conference year draws near the close we are constrained to write this in the interest of the orphan children being cared for at the Mississippi Orphans' Home at Water Valley. This work has moved along smoothly and the Home was never in a more prosperous condition. The number of inmates has been over fifty during the entire year. Better health could not have been expected, and the Home work has impressed itself on the people as being for the permanant good of many orphans.

Certainly no work comes nearer the heart of our Savior and his church; and the Lord has taken care of it so far. They are not only clothed and fed, but are tanght to work, sent to school and tanght the religion of our Lord Jesus Christ. The nnmber could and should be increased, as many applications come from needy ones.

Five of the girls have been placed in college throngh the generons offer of the female colleges of our church in the State. Two in North Mississippi, and the others at Whitworth, East Mississippi and Port Gibson, without cost of board or tuition. Mnch has been done, and mora of this charitable work can be done if the church will help. Every pastoral charge (and many of them do this) shonld present the matter to each congregation at least once a year. And preparation shonld be made and a grand rally had on Thanksgiving. Give the people an opportnnity and they will help. Many who have made their regular contribntions for other pnrposes will gladly give to this. There are many other calls, bnt none more worthy than this.

Let na take care of onr orphans and thna save to our church these children, many of whom have been going from us, and these children will never forget the church that cares for and traina them. No money is expended by us that will do more permanent good for onr fnture. Let us remember them with onr offerings Thanksgiving.

'Our Home" paper, only 25 cents per year, will keep yon posted on this work, or you can give $2.50 to the Home, and we will send it free.

Yours for the Orphans,

W. T. GRIFFIN, Financial Agt.

Summit, Miss.

MISSIONARY INSTITUTE.

The Missionary Institute of Forest district, Mississippi Conference, was held at Pelahatchie, Miss., Oct. 16, 17, 1900, with Rev. T. L. Mellen, presiding elder, in the chair.

This second Missionary Institnte was held in compliance with a resolution nnanimously adopted by onr District Conference, last Spring. Only six pastors were present and two local preachers. An excellent program had been prepared, which was carried ont as far as possible with the small attendance. An interesting paper was read by W. M. Snllivan on "How to Organize onr Snnday-schools into Missionary Societies, and How to Secnre Contributions Therein." This paper will be sent to the ADVOCATE for pnblication. W. L. Linfield read a paper on "The Missionary Finances in the Forest District in 1899." Bro. Linfield read statistics showing that the amount collected to date is considerably in excess of this time last year, and the brethren present seemed hopefnl of full collections this year.

Our work in China was discussed by several of the brethren. Bro. Mellen gave us a stirring address on he Twentieth Century Movement and its bearing on the missionary work of the church. W. P. Donnell, preacher in charge of the Choctaw Mission, and Simpson J. Tubby, one of his assistants, addressed the institnte in reference to their work. We rejoice in the progress of this important work. Bro. Donnell reported twenty-five accessions this year and two additional church-buildngs to be erected soon.

Miss Addie Purnell, president W H. M. Society, and Miss Sallie Smylie, corresponding secretary W. F. M. Society of the Mississippi Conference, were present and represented these important branches of our work.

Three sermons were preached before the institute; two by T. L. Mellen, and one by P. D. Hardin.

Pelahatchie entertained us royally; the only complaint was that there were not enongh of us to go aronnd. Those of us who attended the institute were greatly benefited thereby. All went away with greater zeal for the cause of our Master, both at home and abroad, and regretting that so many of the brethren who shonld have been there missed this feast of good things.

P. D. HARDIN, Secretary.

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CHURCH SUPPERS.

"Raising money by snppers has had no part in the Holston missionary movement. To reach the pocketbook by way of the stomach is to miss the conscience entirely."—Midland Methodist.

The above, Mr. Editor, I take from the colnmn of "Notes" on the editorial page of yonr paper of Oct. 4. I am glad to know that the Holston plan does not inclnde the qnestionable means of getting up church suppers to raise missionary money. I believe that more ought to be said in our press and pnlpit on this snbject. It seems too much like "doing evil that good may come." It is not giving on the part of those who participate, for they receive the valne of their money. In giving to the Lord we do not want to receive anything in retnrn except the grace of God and an approving conscience The church snpper encourages intemperate eating, which is opposed to the teaching of the apostle, "Be temperate in all things." It brings the church, the Lamb's Bride, in contact with the world, the flesh and the devil. The Lord deliver us from questionable ways of getting np money for his cause.

E. B. PARTIN, M. D.

Hickory, Miss., Oct. 11, 1900.

Items from the Field.

DECATUR, MISS.

After reading Bro. T. L. Mellen's letters in the ADVOCATE (dated Oct. 15 and 11) I have been wondering in mind as to how many of the presiding elders and preachers in charge believe that they will have a full report at Conference. I have seventy dollars yet to raise, and it promises would answer, I could say we will have everything in full. Brethren, let us ask God to help us daily in our collections, and be sure to visit every home in the bounds of our work, pray, present the claims, and by the time we get around we will have the amonnt.

L. J. JONES.

Oct. 27, 1900.

COLUMBIA CHARGE, LOUISIANA CONFERENCE.

I have just closed a fine meeting at Beouf River. The preaching was done by Rev. J. D Harper, presiding elder of this district. Every sermon was first class and to the point. I have never witnessed a better meeting for the same length of time. Four accessions and quite a nnmber of bright conversions. I have lost a great deal of time on the acconnt of sickness with myself and family, and the small-pox scare, which lasted two months.

We are advancing spiritnally and financially. I take this method of informing the brethren of the Conference that, no preventing providence, I will be on hand when the roll is called at the Capitol City.

G. D. ANDERS, P. C.

REPORT FROM THE LISBON AND SUMMERFIELD CHARGE.

We are now closing onr fonrth year on the Lisbon and Snmmerfield charge, and must soon end onr pastorate with this good people. Many fond memories, however, will linger with us. Onr association with and work among the people here have been very pleasant.

We will report at Conference a net increase of thirteen for this year, and a net increase in membership for the four years of sixty-three. Our assessments will all be paid in full, which was the case last year. Many have professed conversion dnring the four years, and we feel that while we have been blessed in onr labors, the work wronght was graciously received. But as the time for parting draws nigh, how reinctantly we shall take leave of those we have served and loved! God bless the noble people of Lisbon and Summerfield charge. We have on this charge four appointments, four good church-buildings, and a very good parsonage located at Lisbon among kind and loyal people. The pastor who succeeds me will find this a delightful charge.

B. H. SHEPPARD, P. C.

Lisbon, La., Oct. 23, 1900.

REPORT FROM BOYKINS, MISS.

MR. EDITOR: The NEW ORLEANS CHRISTIAN ADVOCATE has been a visitor to onr home for many years, and it's a welcome one indeed, bnt as I've not seen any report from onr part of the work, I thonght I would write. Abont the second day of June we began a meeting, which lasted ten or twelve days. The meeting was conducted by Bro. J. N. Whitehead, who is a true man of God. He makes the Word of God very plain and simple to his hearers. Our people were moved as they had never been before, and were made to rejoice in the light. When Bro. Whitehead returned to us abont the second Snnday in August they began walking in the light. I never saw snch victory at one time; every soul in the house was at the altar, or as near to it as they could get. Many souls were saved; about twenty-two professed entire sanctification. When the meetings began we had abont six people who wonld lead in prayer, and now I think there are thirty-four. God has wonderfully blessed us. We have two prayer meetings—a general prayer meeting on Sunday evening, and we, the ladies, have a cottage prayer meeting on Wednesday evening. Several women have been gloriously sanctified. The Lord is with, us, and we are giving him the honor, for we know he is all and in all. Pray for us always. Yonr sister in Christ,

SCRAP PITTMAN.

Boykins, Miss., Nov. 6, 1900.

PROTECTION FOR EVERY WOMAN IS FOUND IN Dr. PIERCE'S FAVORITE PRESCRIPTION

"I am the mother of four children," writes Mrs. Euphemia Falconer, of Trent, Muskegon Co., Mich. "My first two babies were still-born, and I suffered every thing but death. My friends all thought I could never recover. I was reduced to 109 pounds. When I was three months along for my third child I was taken with hemorrhage or flooding and came near having a miscarriage from female weakness. For two months I was under the care of our doctor, but was getting weaker all the time until one day I happened to come across one of your little books and I read it through, and the next day I sent and got three bottles of 'Favorite Prescription' and one bottle of 'Pellets.' I improved so fast I continued to take your medicine until baby was born, and he is healthy and all right. My health has been good ever since. I now weigh 165 pounds."

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REV. A. F. WATKINS.
REV. L. CARLEY.

NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. T. MURRAH.
REV. H. C. MOREHEAD.

THURSDAY, NOVEMBER 15, 1900.

Some foolish church members put dignity above duty.

To pray as you go is even more important than to pay as you go.

The worst tyranny any man can suffer from is the tyranny of evil habits.

There is a vast difference between preaching the truth and preaching it in love.

We ought to be content with our station in life, but never with our spiritual state.

Many a man who is thoroughly orthodox in his opinions is extremely heterodox in conduct.

A type of religion that does not make its possessor charitable in speech is wofully defective. "Love thinketh no evil."

"The church kicker," says some one, "never gets kicked out of the church." But, alas! he often drives others out who are worth a dozen of his sort.

"A genuine revival," says Dr. Theodore Cuyler, "means a trimming of personal lamps." How about your lamp, brother church member? Is it burning brightly, or is it going out?

Archbishop Ryan is quoted as having said recently that the Roman Catholic Church will never be afraid of Protestantism so long as it is disorganized and disunited. While there is a good deal of sober truth in this statement, it is nevertheless a fact that the various branches of Protestantism were never so united and fraternal as now. The spirit of fraternity among the churches is growing perceptibly. The bitter denominational controversies that used to be so frequent are now almost entirely things of the past. The leading Protestant denominations are co-operating in this country in many directions, especially in the crusade against the liquor traffic, on the question of Sabbath observance, and in rescue and charity work.

CHRISTIAN FELLOWSHIP.

The spirit of cordial fellowship which is supposedly characteristic of all Methodist Churches is now and then conspicuous for its absence. There is no question of the fact that the manifestation of sociability and brotherliness on the part of church members toward strangers and newcomers has a wonderfully magnetic effect. A hearty hand-grasp and a kindly welcome will help almost as much in building up a congregation as good singing or fine preaching. Not many people will continue to attend a church where scarcely any notice is taken of them. Form and fashion should not be allowed to stand in the way of true fraternalism.

A young man once said to his pastor, as he pointed to a certain millionaire in his congregation: "If that man only knew what an influence he could have over young men by noticing them, shaking hands with them, and inviting them to come to church, he could fill this church."

Heaven deliver us from churches where the members are too stiff and respectable to visit Christians outside their own exclusive circle, or to speak to a stranger without being introduced.

METHODISM AND THE CITIES.

A good deal has been said of late about the slow progress Methodism in America is making in the large cities as compared with her hitherto phenomenal success in the rural districts, and as compared with certain other Protestant denominations. Our church is evidently not reaching the masses in the great centers of population as she did in England during the early days of her history. In consequence of this the claim is being made by some modern-day church-men, who are not as wise, however, as they might be, that Methodism is not suited to city people and city ways, and that we might as well recognize the fact that our church is destined to be supplanted in the cities by other forms of Christianity. Whatever may be the cause or causes of our indifferent success in some of the larger cities, Methodists have not yet become so deficient in courage and zeal and self-respect as to be ready to retreat from the field. We firmly believe that Methodism is adapted to all sorts and conditions of men, and that she possesses adaptability enough to adjust herself to changed conditions, whether in the cities or in the country. We have a great deal to learn yet as to the best methods of city evangelization, but the problem is being studied more and more, and we are coming to realize wherein we have made mistakes. There must be a return to the old-time aggressiveness and enthusiasm that distinguished the efforts of John and Charles Wesley and the pioneers of Methodism. Let us not be content with merely holding the fort, as it were, but let us push the battle into the enemy's camp.

Unquestionably, the hindrances to religious progress are infinitely greater in the cities than in the country, but if Methodism continues to stand for a pure and full gospel, and gives unmistakable evidence that she is still "Christianity in earnest," her sons and daughters need have no fears about her ultimate success in the great centers of population.

The mightiest triumphs of the gospel in Paul's day were won in the proud and shamefully corrupt cities of the Roman Empire, nor is Christianity any the less efficacious to-day in the great urban strongholds of sin when the disciples of the Master are strong in faith, united and persevering in effort, and wise in action. For ten years or more the Wesleyan Methodists have been carrying on a wonderful evangelistic movement in the slums of London and several other large cities of England, known as the "forward movement," which has been attended with the most gratifying results. In fact, the masses are being reached just as they were in the days of Wesley, and in some degree the same methods are being used that he employed so successfully.

According to the census returns for the year 1900, while the increase in population for the whole country during the past decade is 21.6 per cent., the urban population during the same period has increased 31.92 per cent. The 161 cities of over 25,000 population now contain fully one-fourth of the entire population of the United States. While we have as yet few large cities in the South, the development of manufactures among us is rapidly bringing about a change in this regard, and in the course of the next ten or fifteen years the grave problems presented by the cities will be as significant to us as they now are in the North.

As the drift of population is constantly toward the cities, and as they are becoming more and more the centers of power and influence in all directions, it is clear that no denomination can be true to the gospel commission or hope to hold its own unless it puts forth mighty effort among the vast mixed multitude of the cities. In them the great political and moral battles of the future are to be fought. The metropolitan pulpits need to be manned with our best-equipped and most consecrated men. The failure of the churches in the cities means disaster to the whole country.

We heartily agree with the following utterance upon the subject under discussion from Rev. Frank Mason North, D. D., of the M. E. Church, who recently said:

"For one, I do not give place to the thought that Methodism was commissioned chiefly as a rural denomination—that it is good for the hamlet, the village, the town, but without place in the great centers of our land. If Methodism can not conquer in our cities, it can not conquer at all. If we can not get men converted—Italians, Germans, Bohemians—and bring them to Jesus Christ, we can not be the leaders of the great religious movement of America. We who are gathered together year after year in these national union conventions have come to the conviction that, so far from being exempt, Methodism has an imperative mission for this latter-day civilization, and that a church which can go into every land and preach the gospel in every language is commissioned to preach the gospel in every city, and in every language in that city, to the multitude gathered there for all that the city brings of good, who are in danger of all that the city brings of peril."

Since the foregoing was written, the New York Advocate has come to our desk, in which (the issue of Nov. 8) we find an able and exhaustive article by Rev. Frank Mason North, D. D, Corresponding Secretary of the National City Evangelization Union of the M. E. Church, on "The Census, the Cities, and the Church." Dr. North gives statistics regarding 136 cities of 25,000 population and over, the cities of the South, however, not being considered in his investigation, and shows that while the population in these 136 cities, comprising nearly one-fourth of the total population of the country, has increased 33.6 per cent., the Methodist communicants have increased 31.8 per cent. "This is a better showing," he remarks, "than pessimists have feared, a worse one than optimists have hoped."

A GENERAL MISSIONARY CONFERENCE TO BE HELD IN NEW ORLEANS.

A brief note to the editor from Dr. W. R. Lambuth, dated Nov. 10, 1900, conveys the following interesting information:

"The Board of Missions decided at its meeting in May to hold a General Missionary Conference, to continue for six days, beginning with April 24, 1901. The Executive Committee met on the sixth instant, and after a careful consideration of the several invitations, determined to accept the generous offer of our friends in your city, and hold the Missionary Conference in New Orleans. I trust that from this time on our people will join us in earnest prayer that God will bless that gathering—one which will be fraught with so much interest in connection with our great missionary work."

OUR TEACHERS' AGENCY AT NASHVILLE.

We wish to call the attention of our readers, especially those who are interested in education—and all Methodists are interested in education—to the notice of our Teachers' Agency, or Bureau, which appears in another part of our issue. Let our teachers, and those employing teachers, keep constantly before them this truth: that an education which is not saturated with the principles of Christianity is not education in its highest, truest sense. The Methodist Church was born in a university, and its greatest work has been done by men sent out from colleges and universities not only to preach, but to teach. Recognizing that the strength of the church, and the strength of society at large, lies in the young life, we have, in connection with the work of our Board of Education, established a Teachers' Bureau, the purpose of which is to supply all classes of schools with Christian teachers. It is not proposed to make money, but to advance the interests of the highest education. Is it asking too much that all Methodists, as well as all Christian people, engaged directly as well as those engaged indirectly, give this enterprise of our Board of Education their hearty support?

CHURCH CERTIFICATES, AND ELSE.

On our second page will be found a timely article by Rev. R. H. Wynn, pastor of Louisiana Avenue Church, in which he calls attention to the sad results frequently occasioned by the neglect of pastors to furnish with church certificates members who have removed, or are about to remove, to the city or to some other charge. Many losses to the church and much backsliding would be prevented if, in addition to providing removing members with church certificates, pastors would write to some Methodist itinerant in the city or town to which such persons have gone, informing him of the fact that they are Methodists, and asking him to look them up, if possible. Surely, no Methodist preacher ought to be guilty of the folly of being more concerned about the size of his church roll, and of a reputation built therenpon, than he is about the real welfare of souls and of the church in general. This is a most important matter, and we hope that every pastor will give earnest heed to Bro. Wynn's suggestions.

MISERABLE CHRISTIANS.

It would seem that there are many such ones. I have met quite a large number. They take on their hearts a great burden of concern for what they regard as being the best welfare of Christ's cause. They see a vast deal to mourn over. They lament that "old-fashioned piety" has mostly departed from the earth. There is scarcely any revival of religion in these days equal to those in the last generation. Sinners are not converted in the way that they used to be. There are no such birtheries as once characterized the birth into Christ's kingdom of sinners.

The preaching, too, is very unlike that of olden days. These old, miserable Christians can recollect the time when there were many giant preachers, whose sermons slew score of sinners at one sweep. No such preaching now! And what about the spirituality of Christians? Oh, there isn't any, to speak of! Of course, there is some of it, here and there, in our own church, as a whole, but it is awfully scattering! And what about intemperance? Why, it is simply dreadful! The churches of the land are, for the most part, in league with the liquor traffic—at least to some extent and in some way. Even our Christian President is in collusion with liquor dealers. He actually prefers to serve their interests rather than the cause of temperance. Isn't it perfectly dreadful? Yes, according to the eyes of the miserable Christians, who see everything bad and nothing that is good. When they attend prayer meeting they take part, and what a solemn part it is! Oh, the lamentations which they utter! How melancholic their prayers are! How they groan over the broken walls of Jerusalem! What weeping there is over the universal desolation!

Now, dear reader, I do not say that there is no occasion for Christians to feel sad over the evils which may be found in church and society; but I do think that too many Christians make themselves unnecessarily miserable. They have gotten into the bad habit of seeing the dark side of every situation, and such a habit unfits them for appreciating the many good and great things which God has done and is doing, even in our own land. There are tens of thousands of God-fearing men and women in this country. The gospel is still preached in many pulpits with great spiritual fervor and mighty effect. Missionaries, in our own country and abroad, are rapidly extending the boundaries of the kingdom. Rejoice and be glad, for Christ is still alive in heaven! The devil is not having everything in his grip!

C. H. WETHERBE.

RETURNING TO THE WORK.

We are indebted to Dr. W. R. Lambuth for the following important communication anent the outlook in China:

Politically speaking, affairs in China are still in a very unsettled condition. Slowly, however, "The Powers" seem to be coming to understand each other, and are approximating an agreed policy in dealing with the situation. The most hopeful feature, from a secular point of view, is the firmness with which the viceroys of the central and southern provinces stand for reform and good government. From a Christian standpoint, there is absolutely nothing to discourage either our missionaries on the field or the church at home. Indeed, our missionaries, who were temporarily called to Shanghai during the general panic, are anxious to return to their work. Some of them have already done so, and all seem sure that a wider and more effectual door is opening to them. The following extracts from a letter just received from Bro. J. L. Hendry will be read with interest. He writes from Sung Kiang, China:

"I am happy in having the opportunity of addressing another letter to you from this city. Indeed, I might have done so some time ago, as I was down here for a week looking after the work.

"During the past few months, when so much ruin was wrought in other parts of the country, the Lord in mercy has shielded his little flock here, so that not one of them is lost. How my soul does praise him for his protection! You can have no idea of how happy the friends are to see us again; even our outside friends appear glad to have us back. They regard our return as rather a guarantee of peace.

"Our native pastors have deported themselves during these trying times in a highly commendable manner. Those who could do so have remained at their posts. Bro. Tsian, the pastor at Kan Li, has stayed right through with his entire family, and has kept his chapel open for the preaching of the Word. It is wonderful to see how he has been kept and sustained amid all the excitement.

"So far as can be seen, this region is peaceable. The officials assure us that it is safe in this city, but are not so certain regarding the country places, where there are many rowdies, and in deference to their opinion, I shall exercise due caution. They advise our waiting until peace is made before entering again upon our work as usual. What can be done with reasonable safety, you may rest assured, will be done. All of our native pastors are now at their posts. Still they realize the difficulties of the situation. It is only too true that just now the masses are not in the proper frame of mind to listen to the gospel. In the meantime, however, we shall do what our hands find to do with all our might. It will not be long, I hope, until a greater door than usual will be opened for the promulgation of the Word.

"Bro. Reed is also here, having left Mrs. Reed in Shanghai, where I have left my family too. He is opening his school to-day. While the opening is rather small, he hopes that the number of students will increase as the prospect for peace improves.

"I am wondering when our physician is coming. He could take up the medical work right now, and do much to allay fear and prejudice. Our medical work here has been kept up the whole Summer. Unless the authorities at home soon come to understand the situation, much valuable time and opportunity will be lost. While our wives and little ones may not now return with us to our work, we can do so, and be of great assistance to the members and probationers. The matrons and orphans returned to Sung-kiang last week. The little children are doing nicely.

"I hope that you will not hold our co-laborers in the United States. Let them come on to the field; the way will soon be clear for them."

A NEW BOOK.

MAN AND HIS DIVINE FATHER. By John C. Clarke, D. D. 12 mo. 364 pages. Cloth. Price, $1.50. Chicago: A. C. McClurg & Co.

This book is a bold, masterly and admirable treatise on systematic divinity along the line of conductive philosophy, and deals vigorously and, in the main, satisfactorily with a number of puzzling as well as interesting philosophical and theological problems. In the first part, the author sets forth the principles of a rational philosophy of the human person and of a personal God. The main body of the book, however, is taken up with the consideration of the teachings of Scripture from the philosophic standpoint, some rather novel conclusions being reached. Dr. Clarke claims to have discovered the Bible to be "a treatise on philosophy, the foremost teacher of first principles, the earliest teacher of the philosophy of personal doing, and of causation, and even the introducer of modern words, phrases, and principles that are now most approved as rational and philosophical." The author's interpretation of Old Testament literature is subject to criticism on account of its excessive discerning of symbols. Some of his etymological tracings and conclusions also seem to us rather questionable. An important and useful chapter is devoted to an examination of the philosophy of Philo.

The closing chapter contains a strong, refreshing and luminous presentation of the doctrine of the vicarious atonement of Christ as a necessary element in human salvation. The author, who is a well-known thinker and conservative theologian, says of his purpose in the preface: "The book aims to bring cheer and hope to human souls. All are puzzled with the problems of their own being and happiness. This is philosophy, and all men are philosophers; but largely without method, and with poor logic, and no first principles. Hence, there is little agreement; and what is called 'Reason and Common Sense' is, in a great degree, nonsense. In the chaos of opinions we try to find the line and system of plain truth."

It is a highly instructive, thought-provoking and inspiring volume, and is evidently the product of a vast deal of thought and toil.

NOTES FROM THE SEASHORE DISTRICT.

As I have not seen any late news in the ADVOCATE from the Seashore district, permit me to say we are moving on nicely on all lines. I think 12 or 15 pastors will be paid their salaries in full, and 8 or 10 will bring up every collection in full. A large number have been converted, and many added to the church. All are hard at work getting ready for Conference.

W. W. SIMMONS.

NOTES.

Foot-ball is already responsible for four fatalities this season.

***

Let no pastor count too much on being able to do great things the last Sabbath before Conference.

***

Almost without exception, the pastors of this city are hopeful of bringing up their collections in full.

***

We were in error in stating in our last issue that Rev. Henry Bradford is a son of Rev. D. P. Bradford. He is a relative, but not a son.

***

The Sunday-schools of our church contributed last year to missions the sum of $46,546 47, the net increase over the preceding year being $5,993.47.

***

Prof. Henry B. Carre, of Centenary College, spent Saturday and Sunday in the city, and was a welcome visitor at the preachers' meeting on Monday morning.

***

Rev. G. W. Huff, of the Mississippi Conference, paid the ADVOCATE office an appreciated call on last Saturday. He was not at all well, and is having a tussle with severe cold.

***

In last week's issue the title of Edwin Markham's famous poem was erroneously given as "The Man without the Hoe." It should have been, "The Man with the Hoe."

***

We desire to call special attention to a communication on the third page from Rev. W. T. Griffin anent our Orphans' Home at Water Valley. We hope that every pastor in Mississippi will act upon Bro. Griffin's suggestion.

***

We had the pleasure, on last Sunday evening, of listening to an exceedingly thoughtful and helpful sermon at the Carondelet St. Church by Pastor F. N. Parker, who, in spite of having had to battle with many grave difficulties in his work, will carry up an excellent report to Conference.

***

A card, dated Nov. 9, from Rev. J. S. Parker, the pastor at Gulfport, Miss., says: "We have just closed a great revival meeting in our new church at this place. Thirty-five conversions and thirty accessions to the church, making over one hundred accessions this year. Every assessment will be paid in full."

***

We are in receipt of a letter from Rev. W. B. Lewis, the popular pastor at Yazoo City, Miss., in which, after sending us several renewals to the ADVOCATE and the names of one or two new subscribers, he gives the following encouraging church news: "We are rounding up the year's work successfully in Yazoo City. All our collections will be up in full. Up to date there have been thirty-four accessions to the church during the year—twenty-three on profession of faith. We have had many bright conversions, and some have gone on to perfect love. The spiritual life of the church is healthy. We dwell together in unity. Congregations large; Sunday-school flourishing; prayer meetings well attended."

THE PIANOS AND ORGANS

Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.

JUNIUS HART, - 1001 CANAL.

Storm Sufferers' Fund.

Previously reported	$57 50
Mrs. R. G. Rapp, Winnsboro, La., for sufferers at Galveston, $1; for rebuilding churches, $1	2 00
Rev. A. S. J. Nelll, Winnsboro, La., for rebuilding churches	5 00
Total	$64 50

The 20th Century Movement.

BY HENRY G. HAWKINS,
Conference Secretary of Education

The total amonnte from beginning of movement up to date, as reported to the Conference Secretary of Education, are as follows:

Formerly reported		$7 390 63
Biloxi	Increase	5 00
McComb City		11 25
		$7,406 88

DELINQUENT IN SENDING REPORT.

The following charges have made no report to me: First Church, Jackson, Brandon, Sharon, Lake City, Yazoo circuit, Vicksburg, South Vicksburg, Edwards, Bolton, Rocky Springs, Hermanville, Flora, Port Gibson, South Side, East End, Porterville, Waynesboro, Wayne Mission, Crystal Springs, Hazlehurst, Magnolia, Whitestown, Bogue Chitto, Mt. Carmel, Westville, Caseyville, Adams, Wesson, Beauregard, Providence, St. John, Whittington, Bay St. Louis, Pearlington, Purvis, Columbia, Hattiesburg, Galloway, Vancleave, Williamsburg, Leaksville, East Covington, Moss Point, and all of the Natchez district except Meadville. If the pastors of these charges will fill out and send me "Form D" by Nov. 17, I can then make to Dr. Hammond something like a complete report for the whole Conference.

If it be that the blank form has been lost or not received at all from presiding elder, then write on postal the total amount enrolled up to date, how much has been paid, and how much has been specially directed and to what institutions.

We note in the ADVOCATE that the Sunday-school at Bond, Miss., by the rally raised Twentieth Century money to be directed to the foreign mission educational work. Also the school at Biloxi, Rev. V. V. Boone, pastor, reports money raised by Sunday-school rally. Let all such funds be forwarded to Maj. R. W. Millsaps, Jackson, Miss., with directions as to what he shall do with it. He is the treasurer of the Twentieth Century Fund for the Mississippi Conference.

Louisiana Conference.

TWENTIETH CENTURY FUND.

CORRECTION.

Louisiana Avenue Church, report of amount paid should have been $183.15, instead of $83.15.

WM. H. LAPRADE.

INDIAN MISSION.

To the Friends of the Indian Mission in Mississippi:

DEAR BRETHREN AND SISTERS: We need money for the missions very much. We want church-houses and land very much. Who will help? Please send to me at Lorman, Miss., or hand to your pastor to hand to me at Conference. Don't forget us. Please help now. We have received since last report the following amounts. A friend, $1; Mrs. R. A. Harris, $1.

Yours in the work,

A. D. MILLER.

Lorman, Miss., Nov. 6, 1900.

NOTICE.

The Board of Missions of the North Mississippi Annual Conference will meet in the Methodist Church, in West Point, December 5, at two o'clock P. M.

Let every member be present at this meeting if possible.

W. S. LAGRONE.

Sardis, Miss., Nov. 8, 1900.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

We hear good reports from many Leagues in different parts of the State. It comes in an indirect way. We shall be glad to have reports in form that we may let others know what you are doing.

We have just enjoyed a visit from Rev. W. T. Griffin, agent for our Orphans' Home at Water Valley. Let every League in the State assist the pastor in having a real interesting Thanksgiving service on the twenty-ninth of the present month, and let the collections go to the Home. Begin now.

From a personal letter from Prof. Hayes, our State League president, we quote the following item:

"I ought to tell you of my recent delightful trip to visit the Columbus Leagues in their Chautauqua exercises. The services gave evidence of intelligent and consecrated leadership, and faithful and earnest work on the part of the League membership. In Columbus the Leagues do not constitute an additional burden for the pastor to carry, but they are to the pastor what Leagues everywhere should be—a source of strength and help."

From some private communication from Rev. J. A. Bowen, our pastor at Columbus, Miss., received recently, we select the following notes of interest:

"We are all happy over the League Chautauqua held in our church from Friday evening, Oct. 19, to Sunday night. Prof. Hayes was with us and did grandly. Twelve members received certificates, and we have eighty in the class for 1901. We have purchased twenty-one sets of the new reading course. They are here, and our three Leagues are at work with them. The Sunday following our Chautauqua, by request of the Leagues and the pastor, Judge Cayce, president of our Central League, gave us a fine address on the Vanderbilt University Jubilee. He is a member of the Board of Trustees of the University. The attendance was large, and the Leaguers were delighted. We are justly proud of our president."

This is all good. Others will do well to follow. What one League can do others can do.

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. J. S. Oakley and family have moved to Winona.

Rev. J. B. Culpeper is to aid Bro. Sanders in a meeting at Indianola, beginning the eighteenth instant.

Twenty-one sets of the Epworth League Reading Course, and eighty-five enrolled in the reading class for 1901 in Columbus. Who comes next?

Rev. W. M. Young, the young presiding elder on Corinth district, writes: "We are doing well so far as I can see; have had some good revivals and ingatherings; have had fine Conferences this round; I believe all the salaries are better than formerly." All of which is good.

This writer has recently spent more than two weeks in the Greenville district, during which time he visited and labored more or less in ten pastoral charges with fairly good results. The presiding elder and pastors in the Delta are a noble class of brethren who know how to treat a visiting fellow-laborer and to co-operate with him in his work. Thanks to them and to the lay brethren and sisters who were our "helpers in Christ Jesus."

The Sunday-school blanks have been sent to the pastors to be filled up and returned at Conference to the Secretary of the Sunday-school Board, as per instructions. If any pastor has not received his blank, let him write me at once for it, that there may be no failure nor delay in furnishing the desired report.

We need to have published at least one thousand more copies of our Conference Minutes than we have had heretofore. This can be done if the full assessment made to each charge is forthcoming at Conference. Why may it not be so? Brother pastor, it is a very small amount on your charge; be sure to bring it up and let us have more Minutes. Arrangements are being made for a portrait gallery of the Conference in the Minutes of this last year of the century. We want every preacher and lay delegate to appear in this, in order to which let each one bring to Conference a photograph of himself to be used in preparing the plates. Preachers and others desiring to procure during Conference any special books will please send me their orders in due time, that I may have them on hand. This notice applies also to the Mississippi Conference brethren, as I expect to be with them at Brookhaven.

All hail to editors and other writers in the religious papers who are speaking out in condemnation of foot-ball playing, as indulged in by some of our colleges. Let there be no uncertain sound on this and all intercollegiate gaming until the whole thing is put down in our church schools.

G. W. BACHMAN.

Winona, Miss., Nov. 10, 1900.

After a Day's Hard Work
Take Horsford's Acid Phosphate.
It nourishes, strengthens and imparts new life and vigor, by supplying the needed nerve food. Relieves the worst forms of dyspepsia.

Children's Day Money—Mississippi Conference.

DEAR BRETHREN: When making remittances on your Conference collections, don't forget to send to Rev. J. W. Crisler the Children's Day money that you have on hand. A great many charges have made no report yet. Don't wait till Conferences as some did last year, but send on what money you have for this cause right away. It will save trouble at Conference and enable the Sunday-school Board to have matters in a better shape when that time comes. From the publication of the Year Book to Oct. 17 the following amounts have been received:

VICKSBURG DISTRICT.

Bolton	$ 5 65
Rocky Springs	9 10

FOREST DISTRICT.

Decatur	$ 4 00

MERIDIAN DISTRICT.

Central Church, Meridian	$ 8 25

SEASHORE DISTRICT.

Moss Point	$ 4 90

BROOKHAVEN DISTRICT.

Topisaw	$ 7 00
Total	$ 38 90
Previously sent in	$437 81
	$476 71

There are 64 charges in the Conference that have not reported any Children's Day money yet. They are divided among the districts as follows:

Vicksburg	5
Jackson	10
Forest	7
Meridian	8
Seashore	12
Brookhaven	11
Natchez	11

The Board needs the money. Send by check, postoffice money order, registered letter, or express money order to Rev. J. W. Crisler, treasurer, of Woodville.

D. SCARBOROUGH, Sec.

NOTICE.

TEACHERS' AGENCY. CHRISTIAN TEACHERS, ATTENTION.

For a nominal fee, and without taking any per cent. of the salary if a position is obtained, The Teachers' Bureau of the Methodist Episcopal Church, South, gives the most careful attention to the placing of Christian teachers in public and private schools, and in colleges. For further information address,
BOARD OF EDUCATION, M. E. CHURCH, SOUTH, Methodist Publishing House, Nashville, Tenn.

TO OLD SUBSCRIBERS.

Renew Now and Save Money.

From now until Dec. 1 we will take renewals at the rate of fourteen months for $2, provided all arrearages are paid up. Send 16⅔ cents for each month up to November, 1900; then send $2 additional, and we will receipt you to January, 1902.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE
Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle!

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

THE ADVOCATE FOR $1.

From now until the first of January we will take new subscriptions at the rate of $1 for eight months.

WANTED.

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Conference Notice.

The presiding elders of the Mississippi Conference will please send me at once lists of the delegates from their districts and of the applicants for admission on trial and for orders.

If any purpose bringing their wives to Conference, I must be notified by the twentieth instant. I can not guarantee homes for wives unless notified of their purpose to come by that date. I will be deeply grateful to any brother if he finds that he can not attend Conference to notify me by card.

T. W. ADAMS.

NOTICE.

The class for admission on trial into the North Mississippi Conference will meet the Examining Committee at the Methodist Church at West Point, on Tuesday, Dec. 4, at 2 o'clock P. M.

JNO. W. BELL,
W. C. HARRIS,
N. G. AUGUSTUS.

Houston, Miss., Nov. 8, 1900.

NOTICE.

The class of the second year will please meet the committee in the Methodist Church at West Point, Dec. 5, at 10 o'clock A. M.

T. Y. RAMSEY,
For the Committee.

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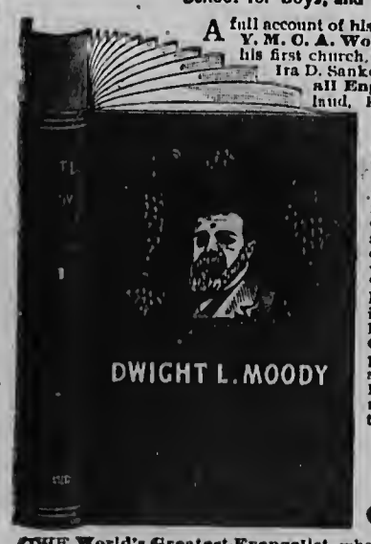

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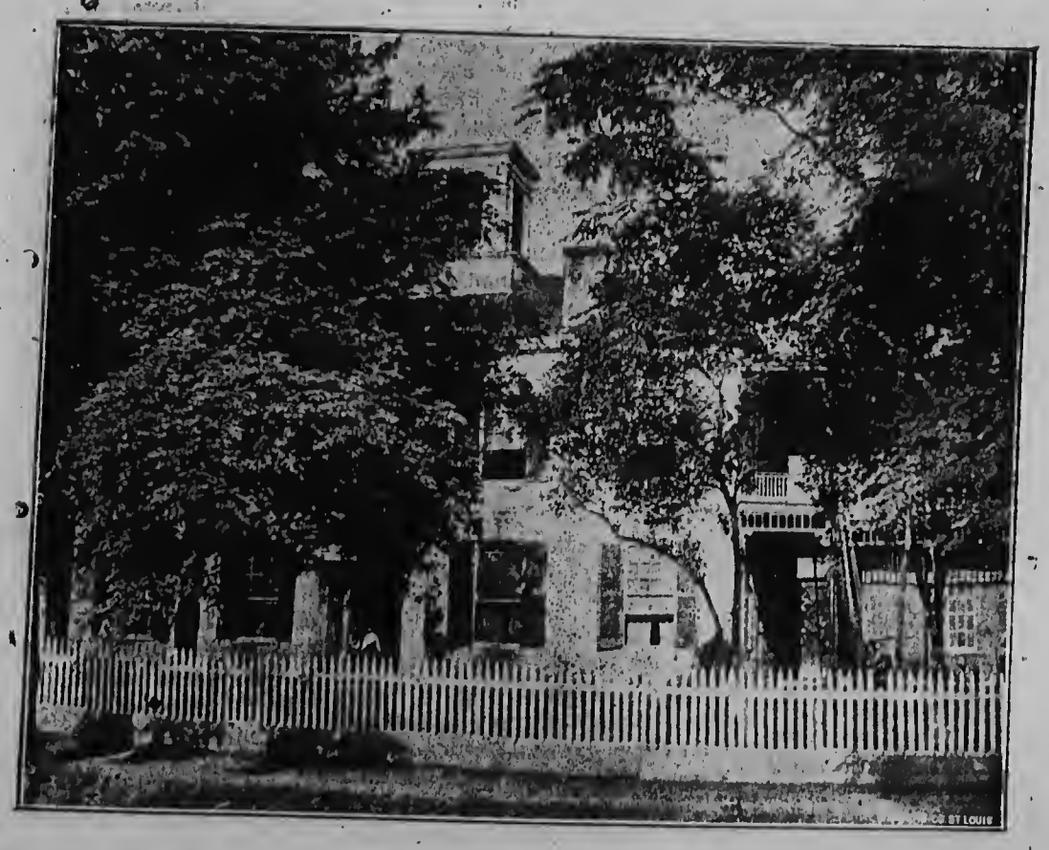

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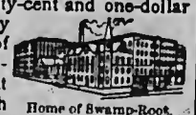

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Home Circle.

THE REAL HERO.—

BY REN E. REXFORD.

"I wish I could be a hero,"
A little boy said to me;
"And when I grow up, a hero
I really mean to be.
I mean to be brave," he told me,
While his face was all aglow:
"I'll do something grand and noble
That all the world shall know."

My little unfledged hero,
I've something to say to you:
In the time when you're sorely tempted,
To your own self be true.
Do right and let no one lead you
Into the ways of wrong,
And you'll be as true a hero
As ever roused poet's song.

Be kind to the poor and needy
You'll meet with in the way;
Your life be a light to lead them
To loftier heights, I pray;
Be steadfast, and work in patience;
In all things do your best;
Be a man, my little fellow,
And you will be all the rest.

—Central Advocate.

THE RUSH TO THE CITIES.

As we stated last week, the census of 1900 will, in all probability, show that the exodus from the farms and country villages to the cities, which has been going on for some years, continues. Many who desert the farm find the struggle for existence in the city harder to bear and more disappointing than they had anticipated.

There are many reasons why young people on farms desire to go to the city, chief of which, perhaps, are the isolation and the consequent loneliness of their lives. They long to go where they can see people. This is a natural desire, and it should be gratified. But the loneliest place in all the world is a great city to one who knows no one there. It is not difficult to form a speaking acquaintance with strangers, for it is a part of one's duty in business to be forward and speak to would-be purchasers; but the acquaintance that develops into friendship is not easily made. There are thousands of young men and young women in our great cities who have not been within the walls of a real home since they left their parents' home on the farm. Their own home is a cheerless room in a boarding-house. Their acquaintances, such as they are, are often made on the street, in the public park, in the theater, or in a ball-room. It is a sad fact, but scarcely surprising, that many, simply because of their loneliness, fall into temptation and sin through these street acquaintances, and there find, too, their companions for life. One of the gravest problems to which city churches should give consideration, and one for which a solution must be found, is that of providing social privileges for homeless young people in the cities.

As prevention is better than cure, something should be done to make farm life more attractive, so that young people will be satisfied with it and prefer to spend their lives upon a farm rather than go to the city. That the farm has attractions is evidenced by the fact that children are most happy when there. No greater pleasure can be given a city boy or girl than to spend a few months on the farm, or to remove there to make it their permanent home. Children find delightful companions in dogs, horses, cows, sheep, chickens and the other live stock of a farm, but when they verge upon manhood and womanhood they begin to long for the society of people. How to adequately provide this society is a problem. In early years the country appointment of the Methodist circuit-rider was a social as well as spiritual means of grace, and was a common meeting-place for the people of a large district. Possibly the abolition of the circuit system in the thickly settled portions of the country, and the non-employment of local preachers, who held meetings more or less frequently during the intervals between the visits of the pastor in charge, have increased the discontent with farm life by decreasing the opportunities for social intercourse. The problem of the country church is causing anxiety to all Protestant denominations. Methodism may find, in part, the solution, so far as its relation to the problem is concerned, in the revival of the lay preacher and the class-leader and in the social work of the Epworth League.

It is in the home itself, however, where the greatest change in farm life must be made. The home must be made so attractive that children will feel that it is the most charming place in all the world. The "spare room," whose dampness has caused the death of hundreds who dreaded the fate which compelled them to occupy it, should be given to the children of the family to occupy and adorn, and the "parlor," which has been so sacredly guarded that to many children it was as mysterious a place as a pirate's cave, should be opened up, and the sons and daughters be permitted to make it an assembly-room for their friends. The farm-house should be made bright with music, pictures, papers, magazines and books, and the children should be permitted to indulge those innocent amusements which give them pleasure and bring young people together. Some of these things cost money, but they are wise expenditures. They make the young people contented with home and save the heartaches of parents.—Northwestern Christian Advocate.

IS THE AMERICAN HOME DETERIORATING?

ELIZABETH CADY STANTON.

As to the increase in the number of divorces being an evidence of the weakening of home ties, I think it is quite the contrary. I believe it is due to the growing independence of woman and her recognition of what is due to her as the mother of the race. Her new dignity and self-respect will not allow her to maintain relations which can never be productive of anything but degradation and misery for herself. She knows, too, that the influence of unhappy relations between the parents will act most disastrously upon the children. There will probably be some abuses, but, on the whole, facility in obtaining divorce will result in strengthening all true relations and weakening all false ones.

In short, I believe that many of the things bemoaned as evils, including the apartment house, the woman's club, and less stringent divorce laws, are heralds of the good time coming, the ideal society and home of the twentieth century.

REV. ROBERT COLLYER.

There are no happier homes on earth than ours. It is said that a happy country has no history. This is more true of homes than of nations. We hear much of divorces; yet they occur not more than once in a thousand marriages. Only the seed of discord will germinate and grow into a weed that will destroy the home.

To speak personally, I lived thirty-seven years in the country, and have lived forty in the city. Both lives have their value—the country for gathering in forces, the city for putting them out in the interest of our fellows.

But, wherever they may be located, I see no degeneracy in American homes. The divorces are merely the driftwood on the surface of home life. They in no way represent or reflect the clear depths.

Let a young man begin right by marrying the right woman, and marrying her early in his life, and his home will be a great blessing.

REV. MADISON C. PETERS.

I believe that the greatest defect in our social system is the aimless way in which girls are brought up to-day. Very few, indeed, are prepared in either body or mind for the lofty duties and serious responsibilities which marriage implies, and marriage, in consequence, has been brought down to a low, sensual plane.

The state of life to which it has pleased God to call our women is, for the most part, that which entails the duties of the housekeeper and the homemaker; and, for those duties, the learning acquired in the schools does much to unfit them. The result of this unfaithfulness in the foundation, the education, is seen in woman's wearying in her attempt to be a queen in her own household. And so she allows her little kingdom to live without a head.

MRS. FRANK LESLIE.

Apartment, hotel and club life are, I believe, among the principal influences in the weakening of home ties, and, perhaps, greater than any of these is the growing desire of women for a wider field of action than that bounded by the limits of the home. I believe in higher education to the broadest possible degree of culture for women as well as for men, but I am not a very strong advocate of what, in public parlance, is termed a "career" for women; for I think that, in seeking and finding a career, as women do now, they give up a great deal in the way of that tender family life that meant so much in the past. As a general rule, the woman who leaves the home to follow a public career must lay many sacrifices on the altar of gratified ambition. —Success, for November.

AN EFFECTIVE LESSON.

A drunkard in New Orleans was recently saved from continuing his career of dissipation in a peculiar manner. The young man in question was of a fine family and had splendid gifts, but was going down as fast as it was possible for a man to go through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a court stenographer, determined to try a new tack with him. He was sitting at a restaurant one evening, when the young man in question came in with a companion, took the table next to him, sitting down with his back to him, and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his notebook and took a full shorthand report of every word he said. It was the usual maudlin folly of a young man with his brain muddled by drink, and included a number of highly candid details of his daily life—things that when he was sober he would as soon have thought of putting his hand in the fire as of speaking about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly and sent it around to his office. In less than ten minutes he came tearing in with "What is this, anyhow?" "It's a stenographic report of your monologue at the restaurant last evening," his friend replied, and gave him a brief explanation. "Did I really talk like that?" he asked faintly. "I assure you it is an absolutely verbatim report," was the reply. He turned pale and walked out. He never drank another drop. There are many men who would cease not only the sin of drunkenness, but other sins as well, if they could see themselves as other people see them.—Herald and Presbyter.

A NEW WESLEY STORY.

A new Wesley story is told by Sir Edward Russell, of the Liverpool Post, who had it from an old lady now living on the Isle of Man. Her great grandfather once entertained the famous evangelist, John Wesley, and at that time her grandfather was a little boy. He was allowed, as a great honor, to come to dinner, and Wesley patted him on the head at the close of the meal and asked him what he meant to be when he grew up. "I'm going to be a preacher," said the youngster; "there are always such good dinners when the preachers come."

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"LET US GO HOME."

Say what you will of the coldness and selfishness of men, at the last we long for the companionship and the fellowship of our kind. We are lost children, and when alone and the darkness begins to gather, we sigh for the close relationship of the brothers and sisters we knew in our childhood, and cry for the gentle arms that once rocked us to sleep. We are homesick amid this sad, mad rush for wealth and place and power. The calm of the country invites, and we fain would do with less things, and go back to simplicity and rest. And so it came to pass that about the year 2001 men began to think, and they saw that to work all day with your head, and never with your hands, failed to bring content. The most successful man was the most unhappy; and they turned at last from the city to the country.

They said, "Let us go home—all is so quiet there." They found, having taken a little time, that there was a beauty in the country they had not quite forgotten, and the melody of the water running over the pebbles, hastening to the sea, was a song of gladness. They saw, too, that animals and birds that lived in the open air never went into decline—that the chipmunk's health did not fail, nor the quail have nervous prostration.—Elbert Hubbard, in Good Housekeeping.

Two recent deeds of women deserve wide recognition: One was that of Miss Buck, of St. Louis, who rescued and sheltered a woman from the strike mobs, after the poor girl had been denied refuge by two men—a saloon-keeper and a grocer. The other was the act of a Miss Rosborough, of Chester, who risked and lost her life to save a negro child from a train. It is no uncommon thing for a woman to be brave, but these deeds deserve to be known and remembered.—Southern Advocate.

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MOORE—EDWARD JAMES MOORE was born June 7, 1858, and died Sept. 26, 1900.

Nothing too good can be said as to the life and character of this man. In whatsoever condition or relation of life he was placed, no fault was found, no complaint was made. His integrity was unspotted, his honor unimpeached.

Bro. Moore served the people of Lafayette county, as keeper of the parish, for more than fifteen years. In this capacity he gave perfect satisfaction. He had not to seek his place, but was sought. His dealings with the unfortunate—the poor—showed the man. He regarded his relation to them as sacred, and not as a mere hireling. In return they loved him, and wept when he died; they lost a friend.

The Christian character of Bro. Moore was known and read of all men. In early life he lived right; he was a good boy—the best material for a good man.

Bro. Moore joined the Methodist Church when about fifteen, and was ever faithful, both as a private and official member. As a steward, his equal was hard to find. His pastor has lost a true friend. Virtue has her own reward. Edward Moore lived virtuously; his reward is life eternal.

Perhaps the noblest phase of the life of this good man was his devotion to his family. He loved his wife and children, and had the strength not to be ashamed to show it. He indulged in those tender expressions of affection which make life sweet and beautiful. His memory is sacred because his life was holy.

J. G. HUGGINS.

MIXER—PAUL MIXER, ninth child of Bro. Chas. Mixer, deceased, and Mary Ann Robinett, was born Oct. 20, 1883, and died in the home of his nativity, Big Cane, La., Oct. 28, 1900, at 4 o'clock A. M., leaving a widowed mother, two brothers and four sisters to mourn his loss.

Bro. Paul was a Christian and a devoted member of the M. E. Church, South, having joined during the pastorate of Bro. S. H. Whatley in the year 1895. It can be truthfully said of him that he was a consistent member. He was an affectionate and devoted son and brother, and much beloved by the entire community. "Beautiful in the sight of the Lord is the death of his saints." The family are broken-hearted, the home is desolate, and the church sustains an irreparable loss, but our brother has crossed the turbulent stream, and is now with the blessed "multitude which no man can number." We will find him there when we cross over into the city of the redeemed. What blessedness now is his! What rest! what peace! "In my Father's house are many mansions," says the Master, and Bro. Paul now inhabits one. When we contemplate the reward of the just from a Bible picture, the terrors of death dissipate in the glory of the resurrection, and the shadows melt in the splendors of the morning dawn. He can not return to you, mother, sisters, brothers, but you can go to him. His pastor,

J. W. LEE.

Big Cane, La.

WARING—EMMA OPHELIA WARING, little daughter of Mr. and Mrs. Thomas G. Waring, was born March 23, 1890, and died Oct. 2, 1900.

About the fifteenth of May, Emma, with her papa, mama, sisters and brothers, went out to Mammoth Mineral Springs, near Hattiesburg, where they remained until Sept. 20, when they returned to their home at Waterboles. She had been at home only one week when she was taken suddenly ill, and died after an illness of four days. She was a bright little girl, and seemed ever ready to assist her mama and sisters in any way she could, and, oh, how they miss her; but she was too pure for this sinful world, and God, having provided something better in store for her, called her to a heavenly home.

May her parents, brothers and sisters, who have before been bereft of loved ones from their home circle, think of them as safe in the arms of Jesus, and may these sad trials help to draw them heavenward!

Her cousin,
M. B. L.
Waterboles, Miss.

EGGERTON—MRS. MARTHA EGGERTON was born in South Carolina, and moved to Mississippi in the year 1856. She was married to Silas Eggerton, of Quitman, Miss., in 1856. From there they moved to Mathersville, where she lived until she departed this life, which sad event occurred Oct. 13, 1900. She joined the Methodist Church when quite a youth, and remained a Methodist until her marriage. Her husband being a Baptist, she joined his church. She was seventy-three years one month and nine days old at her death. She has five children to mourn their loss.

Sister Eggerton was a sufferer for several months before her death, but bore her afflictions with Christian patience. I visited her several times during her illness, and found her resigned to the will of God. She asked me every time that I visited her to conduct a prayer service, and at the conclusion she would say "Amen!" in an audible tone. She often expressed her conviction that she would not live long. She desired to live, if it pleased God to spare her to her children, but was perfectly resigned to his holy will. She often said that she had a rich inheritance in heaven, as her loved ones who had passed on before were waiting and watching at the beautiful gate to give her a heavenly greeting when she comes. Dear children, mother is gone, but you know where to find her. Step on, thou faithful servant of God, until Jesus comes to take his jewels home.

R. H. BARR.

WOOTTEN—CHARLES PERRY, infant son of J. W. and Mrs. Lottie Wootten, was born March 17, 1899, and died Oct. 23, 1900.

He was a bright, healthy little fellow, and seemed destined to be a robust, stalwart man. The grim monster, Death, ordered it otherwise. Like a little bud swelling into a larger life, or a flower opening its petals to a life of greater fragrance, the life of little Perry was becoming a richer and deeper reality. His powers were fast developing, and the little baby was fast gliding into childhood. Tender were the ties that bound father and mother to the little child, and great was the grief when these ties were severed. For three weeks the little fellow was a great sufferer from inflammation of the bowels. Death came at last when medical skill could not afford relief. As one bound the spirit of little Perry mounted the fragrant hills of God to be with him who said, "Suffer little children to come unto me, and forbid them not."

May a sympathizing Savior sustain the sorrow-stricken family, and may he who took little children in his arms and blessed them pronounce his blessings upon those who have been so touched and torn with grief!

E. S. LEWIS.

Brookeville, Miss.

GEIGER—At his home near Silver Creek, Miss., on May 2, 1900, after an illness of only a few days, our friend and brother, Mr. LEWIS W. GEIGER, departed this life in the seventy-fifth year of his life.

Bro. Geiger was born near Jessup, Wayne county, Ga., on the first day of March, 1826. He came to Mississippi at the early age of fifteen, in which State he spent the remainder of his life. He was married about the year 1849 to Miss Elizabeth Bush, of Simpson county (who died in 1880), to whom eight children were born, five of whom are still living.

Bro. Geiger joined the Methodist Church about the year 1880, and was a good citizen, a devoted Mason, and a man who had long since learned to trust in the blessed Savior; and that is sufficient proof of his piety. I visited and prayed with him in his last illness, and he told me he was ready and prepared to meet God. Would to God we all could say we are ready to meet him! When life, with all its conflicts and temptations, is past, and the Father receives us unto himself, among the familiar faces awaiting us there we expect to behold the glorified face of Lewis Geiger.

J. EARLY GRAY.

Silver Creek, Miss.

WINTERS—LITTIE RUTH, daughter of Harry H. and Joyce Winters, was born Oct. 25, 1899, and died Oct. 29, 1900. She lived just one short year; but such a life of sweetness and innocency! What a joyous ray of sunshine! How happy she made the home into which she came! It seems that she "came from above," to bring some of heaven's brightness into this darkened world, and God recalled her to adorn heaven's portals, for "of such is the kingdom of heaven." She has left sad and lonely hearts, but has cast into memory's casket such sweetness and beauty that neither time nor eternity can fade or eradicate. Oh, what tender, sacred ties these little childish lives can bind about our hearts!

Little Ruth lived her sweet, happy mission, and now is forever at rest. No sin can mar, no pain can afflict, no death can interrupt. Her cries of pain are now changed to shouts of joy. Her pitiful appeals for help when none was nigh are now beckoning calls for loved ones to come to her home. May God comfort the stricken hearts of these fond parents, and through their blinding tears may they ever behold little Ruth as she is!

RODT. W. VAUGHAN.

New Iberia, La.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists; price, 75c.

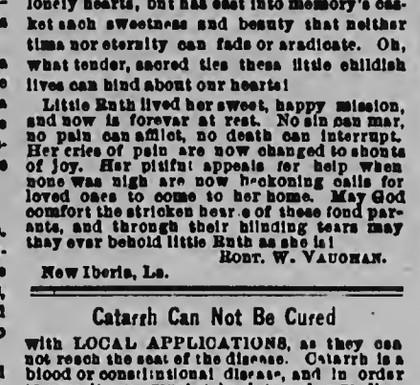
Hall's Family Pills are the best.

Every man's own besetting sin is the tempest. You love God; you walk upon the sea; the swellings of this world are under your feet. When your heart fascinates with the desire of sin, call on the divinity of Christ, that you may conquer that desire. Anselm.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Love thy neighbor for God's sake, and God for his own sake, who created all things for thy sake, and redeemed thee for his mercy sake. If thy love hath any other object, it is false love; if thy object have any other end, it is self-love.—Enchiridion.


Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders; slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.

WINE OF CARDUI

How a Woman Suffers.

HOWELL, IND., Nov. 26.
I will always praise Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.
Mrs. MINNIE STODGHILL.

McELREE'S Wine of Cardui

It isn't necessary for a woman to give particulars. When she says she has "female troubles", other women know what that means. It means days and nights of endless suffering. it means headaches which no tongue can describe. It means that terrible bearing and dragging down in the lower abdomen. it means agonizing backache, and shoulder ache, and arm ache, and aches in the lower limbs. It means nerves on edge—the blues— despondency and loss of hope. It means debilitating drains that the doctors call leucorrhœa. It means martyrdom—sometimes even death seems preferable. And still Wine of Cardui will utterly put those diseases and pains to rout. It has cured thousands of cases when nothing else on earth would. To the budding woman, to the bride, to the wife, to the expectant mother, to those going through the Change of Life, this Vegetable Wine is a blessing.

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't, The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Druggists Sell Large Bottles for $1.00.

WINE OF CARDUI

W. W. Carre & Co.
LUMBER,
NEW ORLEANS LA.

JOB PRINTING
- - All Kinds - -
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The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

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There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to November, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

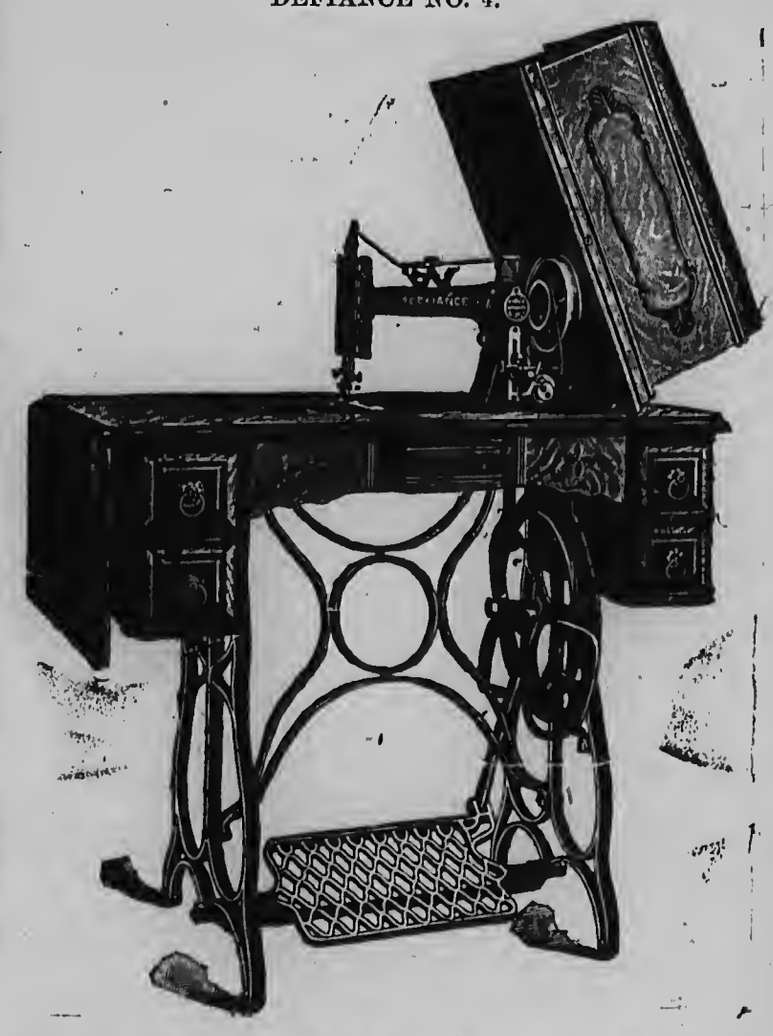
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5¼ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on the spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer, 1 Feller (one piece), 10 Needles, 8 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Oil Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is perfectly illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address

REV. W. C. BLACK,
513 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

NEWS OF THE WEEK.

The Paris Exposition has closed.

Belgium has annexed Chinese land for a foreign settlement.

In the exports of cotton for October, New Orleans broke all records.

Russian troops have successfully encountered 6000 Boxers north of Shan Kuan.

American-made boots and shoes are being sold in increasing numbers in England.

Remy Kleck, Criminal Sheriff of Orleans parish, died in New York from appendicitis

A monument to commemorate the victory of Admiral Dewey at Manila is to be erected in San Francisco.

R. G. Dun, head of the mercantile agency firm of R. G Dun & Co., died in New York City on Saturday.

The British column is returning from Pao Ting Fu to Peking and Tien Tsin, after destroying several Boxer camps.

The Russian Government, through Count von Waldersee, will hand over the railway to Peking to Great Britain.

Two men were killed, a third is dying and a fourth is under arrest as the result of a bar room quarrel at Birmingham.

Three important bills the Nicaragnan Canal bill, the army bill and the ship subsidy bill, are to come up in Congress this year.

The presence of small-pox in Paris has induced the prefect of police to issue an order advising the inhabitants to be vaccinated.

It is thonght the Spanish-American Congress at Madrid will be a "fizzle." Cuba and Puerto Rico are not officially represented.

The execution of the Acting Viceroy of Chi Li, a non-combatant, has caused hard feeling among the Chinese officials against the allies.

The Association of the Army of Northern Virginia declined to subscribe to the fund for the erection of a monument to Jefferson Davis. Lack of funds.

Morocco has declined to pay an indemnity claim made by the United States for the death of a naturalized American, and a warship will be sent there.

A syndicate of Danish and Swedish bankers has begun negotiations with American bankers for a $15,000,000 loan for the Copenhagen municipality.

Miss Clara Barton will withdraw from Galveston in a few days and return to Washington and New York. The Red Cross relief work in Texas will be continued.

Congress will be asked by the Postmaster-General for an appropriation of about two and a half millios dollars for the further extension of the rural free delivery service.

Dr. H. L. McAnley, of Chicago, now at Paris, says he will present a claim for $100,000 damages against the Portuguese Government for his imprisonment at Lourenzo Marques.

There was an immense conflagration in Biloxi, Miss., last week. About sixty houses were burned. No lives were lost. Many of the finest residences in the town were destroyed.

French soldiers have taken possession of the telegraph stations at Cheng Ling and Pao Ting Fu, in the province of Chi Li, and have demanded control of the line which leads to the westward.

Anti-trust proceedings have been brought against sixteen cotton oil companies in Mississippi. They are charged with combining to lower the price of cotton seed and increase the price of seed oducts.

Gen. Buller says the Boers' eyesight is two miles better than the British, and their knowledge of the Kaffir tongue enables them, by resorting to the native kraals, to beat the British Intelligence Department.

Two Mexicans were arrested in New York, charged with smuggling into this country part of the famous jewels worn by Carlotta, the widow of Emperor Maximilian of Mexico. The jewels are worth $76,000.

The Italian brigand, Musolino, is defying a thousand troops and hundreds of police, and has addressed a warning to the general commanding the soldiers that if the officers value their lives, they had better "clear out."

The consulting representatives of the powers at Peking are said to have practically reached an agreement as to the demands to be made on China, and the question of indemnity is said to have figured largely in their deliberations.

It is asserted that on the arrival at Marseilles of ex-President Kruger the formal announcement will be made that he is the special envoy of the Transvaal and Orange Free State to treat for peace on the basis of legislative autonomy for the two republics.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.
W. A. GRIFFITH,
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD,
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

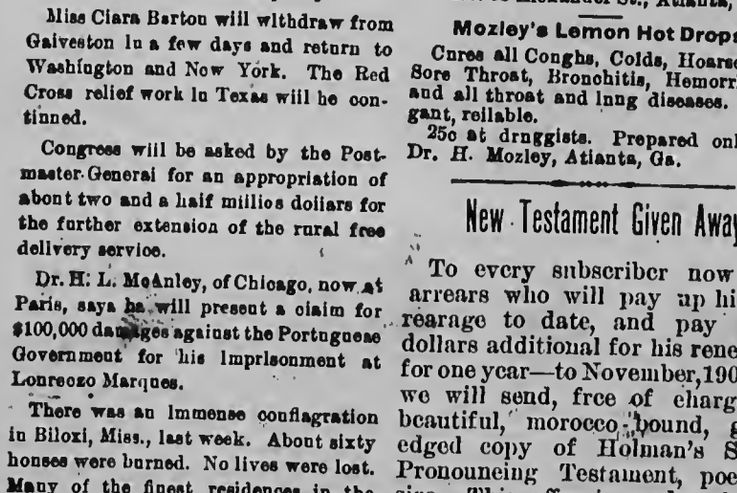
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

New Testament Given Away.

To every subscriber now in arrears who will pay up his arrearage to date, and pay two dollars additional for his renewal for one year—to November, 1901—we will send, free of charge, a beautiful, morocco bound, gilt-edged copy of Holman's Self-Pronouncing Testament, pocket size. This offer is made only to those who pay full price. Look at the label on your paper, count the months to November, 1900, and send 16⅔ cents for each month. This will pay your arrearage. Then add $2 for your renewal. Under this offer we can not give commissions to agents. This offer will last until Dec. 1. Don't delay.

W. C. BLACK,
512 Camp St., New Orleans

N. B.—Those of our subscribers who get the New Testament free under our special offer can also avail themselves of any and all our Bible and machine offers.


THROW
AWAY
YOUR QUININE PILLS
and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of
CHILLIFUGE
will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.
Every bottle sold under a guarantee, or money refunded.
FINLAY, DICKS & CO., Ltd., New Orleans.

LaGrippe is at Home Anywhere!

No Locality Offers Safety—
Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN ONE NIGHT.

"I took laGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results.
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

VERY likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

The Curtis Publishing Company
Philadelphia

MARRIAGES

WINSTEAD—VICKERS.—At the Lodebar M. E. Church, South, near Pelahatchie, Miss., Tuesday, Nov. 6, 1900, by Rev. P. D Hardin, Mr. Robt. H. Winstead and Miss Lessie Vickers, both of Rankin county.

WILLIAMS—PATRICK.—At the residence of the bride's parents, Patrick, Miss., Wednesday, Nov. 7, 1900, by Rev. P. D. Hardin, Mr. Chas. A. Williams and Miss Ina M. Patrick, both of Rankin county.

HILL—BASS.—At the Methodist Church in Lake Providence, La., Oct. 28, 1900, by Rev. H. O. White, Mr. Chas H. Hill and Miss Mabry Bass, all of Lake Providence, La.

ASHBRIDGE—BURNEY.—At the residence of the bride's father, Mr. R. J. Burney, Oct. 30, 1900, by Rev. H. O. White, Mr. George Ashbridge and Miss Julia May Burney, all of Lake Providence, La.

BARRETT—BELL.—At the residence of the bride's father, Dr. Bell, by Rev. H. O. White, Prof. J. L. Barrett and Miss Emma C. Bell, of Lake Providence, La.

Mississippi Methodist Orphans' Home.

To the Friends of the Home:

You will please let me call to your attention the needs of the Home. Owing to short crops being made this year throughout Mississippi, the collections for the Home have not amounted to the sum expected. This requires on our part a more earnest effort and appeal to you in behalf of the Home. If it were possible to bring the wants of this institution to the attention of every individual in our State, all would be well. You will kindly let me request of you in behalf of the Home, that in observing Thanksgiving services you will take up a collection for the Home. In case of union services, let our Home be one of the beneficiaries. We would suggest and solicit subscriptions and gifts from individuals. We now have five girls in colleges, and while their tuition is free, yet we know their expenses are necessarily greater.

God has been kind and loving to us in many ways during the past year, and we can not show our gratitude to him more forcibly than by contributing to the wants and uplifting of his little ones. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again."

Fraternally,

JNO. H. SHERARD, Pres't.
Sherard, Miss.

GROWTH OF THE SALVATION ARMY.

The Salvation Army, though quite a young organization, has had a truly phenomenal growth. Originating a little over twenty-five years ago, it now has 5,600 stations, which are in charge of fully 13,000 officers. Although work in America was not begun till 1881, the organization now has 765 stations in this country, with more than 2,500 officers. It has also established 118 institutions for the amelioration of social conditions, 4,000 persons being reached daily in the ministrations. Through its agency 270,000 persons annually become seekers of salvation. Including the National Headqnarters, there are in and around New York City fifty centers of activity, among them being four shelters for men, one for women, two Rescue Homes, a Children's Home, a Labor Bureau, which has secured employment for 10,500 persons, and an Inquiry Department, which has found 210 lost friends.

Songs of All the Colleges

We are in receipt of an attractively bound book of songs entitled "Songs of All the Colleges," published by Messrs. Hinds & Noble, Cooper Institute, New York City. The songs are compiled and arranged by David B. Chamberlain (Harvard) and Karl P. Harrington (Wesleyan). Cloth. 218 pages. Price, $1.50. In collecting the material for this new book of college songs the compilers have endeavored to select the songs which are most popular to-day in all the colleges.

The Syracuse University Herald has the following to say concerning the book:

Going beyond the usual scope of a collection of college songs it comprises those that are typical of many colleges, each of its own alma mater. This feature alone would be sufficient to commend the book to students generally, for a sort of acquaintance is felt with another college by knowing its songs. The fraternal spirit among colloges and universities already developed to a marked degree seems to prepare a field for this book which, in its turn, will aid the widening and deepening of this same spirit.

THE PEOPLE TESTIFY that Hood's Sarsaparilla cures scrofula, eruptions, catarrh, rheumatism, dyspepsia, nervous troubles, and you may take it with confidence that it will do for you what it has done for others.

The non-irritating cathartic is Hood's Pills.

A timely article is Macaulay's Centenary, by Prof. James Main Dixon, which has first place in The American Illustrated Methodist Magazine, for November. The article is commemorative of the centennial of the famous English historian, who was born Oct. 25, 1800, in Leicestershire, England. An exquisite portrait of Macaulay appears as the frontispiece of the number. Wesleyan Missions to the Maories, by Hannah C. Storer, of Waikato, New Zealand, is an interesting account of the establishment and progress of Methodist missionary work among the Australasian aborigines. The story abounds with incidents of hardship and danger, and the illustrations are from photographs of striking features of New Zealand coast and mountain scenery. The Rev. J. W. Luccock contributes an appreciation of Frank Wakeley Gunsaulus, the Poet-Preacher. The thirteenth in the series of articles on Famous Writers deals with Michael Bruce, author of The Mountain of the Lord and the hymn, Christian Resignation. Chapter XXI. of The Illustrated History of Methodism deals with The Final Development of British Methodism. It takes up the period following the death of Wesley, when, practically without a government, the church rose to the occasion and brought permanent order out of the chaos which threatened. The Poet-Laureate on Dante gives a summary of a recent address delivered by Alfred Austin before the London Dante Society. It is finely illustrated. A Faithful Lover, by Elsie Kendall, is the short story of the number.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts Camp circuit, at Potts Camp	Nov. 3, 4
Olive Branch circuit, at Olive Branch	10, 11
Shawnee circuit, at Liberty	17, 18
Ashland circuit, at Ashland	20
Randolph mission, at Randolph	24, 25
Abbeville circuit, at Abbeville	Dec. 1, 2
Holly Springs station	3

J. W HONNOLL, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth, at Bethel	Nov. 3, 4
Corinth circuit, at Marvin	9
Gun Town and Baldwyn, at Saltillo	10, 11
Mantachie, at Shiloh	14
Belmont, at Patterson's Chapel	17, 18
Burnt Mills, at at. Pleasant	20
Jacinto, at Hebron	22
Booneville circuit, at —	24, 25
Marietta circuit, at Marietta	Dec. 1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Nov. 3, 4
Dubbs	10, 11
Tunica	12
Hillhouse	17, 18
Friar's Point	18, 19
Gunnison	24, 25
Rosedale	25, 26
Bolivar	Dec. 1, 2
Greenville	3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Nov. 3, 4
Longtown	8, 9
Pt. Grove	10, 11
Pt. Hill, at Baker's	17, 18
Wall Hill	23
Cockrum	24, 25
Tyro	Dec. 1, 2

W. S. LAGRONE, P. E.

GRENADA DIST.—FOURTH ROUND.

Minter City	Nov 3, 4
Charleston	10, 11
Cascilla	12
Water Valley circuit	17, 18
Water Valley—Main Street	24, 25
Oxford circuit	Dec. 1, 2

R. G PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit, at Carolina	Nov. 3, 4
Amory and Nettleton, at Nettleton	5
Aberdeen circuit, at Greenbriar	10, 11
Quincy circuit, at Soule's Chapel	17, 18
Aberdeen station	25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Ittа Bena and Sidon, at Itta Bena	Nov. 3, 4
McNutt, at McNutt	10, 11
Carrollton, at Eden	17, 18
Moorhead, at Moorhead	24, 25
Indianola	Dec. 1, 2

J. H. MITCHELL, P. E.

DURANT DIST.—FOURTH ROUND.

Ethel, at Tabernacle	Nov. 1
Ackerman, at Salem	3, 4
Poplar Creek, at Bethel	10, 11
Chester	17, 18
Louisville	24, 25
Rural Hill	27
Pickens	Dec. 1, 2
Durant	7 P. M.. 2

T. W. DYE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus station	Nov. 4, 5
Sturges, at Ebenezer	10, 11
Starkville circuit, at Steel's Mill	17, 18
Lagrange, at Double Springs	23
Cedar Bluff, at Cedar Bluff	24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 168, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Barlow	Nov. 3, 4
Wesley Chapel	10, 11
Jefferson Street	11, 12
Homochitto Chapel	17, 18
Washington	24, 25
Liberty	Dec. 1, 2
McNair	8, 9

W. L. O. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs, at Shiloh	Nov. 3, 4
Port Gibson	5
South Warren, at Wesley Chapel	10, 11
Edwards, at Edwards	11, 12
Warren, at Wesley Chapel	17, 18
Utica, at Utica ..... Wed night..	21
Hermanville, at Hermanville	24, 25
Rolling Fork, at Rolling Fork	Dec. 1, 2
Anguilla, at Anguilla	2, 3
Satartia, at Mt. Olivet	8, 9

E. H. MOUNGER, P. E.

FOREST DIST.—FOURTH ROUND.

V. and Heidelberg, at Vossburg, Sat. and Sun	Nov. 3, 4
Rose Hill, at Paulding, Sat. and Sun	10, 11
Montrose, at Montrose	Tues.. 13
Raleigh, at Taylorsville, Sat. and Sun.	17, 18
Trenton, at Trenton	Tues.. 20
Shiloh, at Shiloh	Thurs.. 22
N. and Hickory, at Newton, Sun. and Mon	25, 26
Chunkey, at Chunkey	Tues.. 27
Lake, at Lawrence	Wed.. 28
Morton, at Pelahatchie, Sun. and Mon	Dec. 2, 3
Forest, at Forest	Sun and Mon.. 9 10

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Georgetown	Nov. 3, 4
Adams, at Adams	10, 11
McComb City	11, 12
Fernwood, at Fernwood	11 a. m.. 13
Gallman, at Gallman	17, 18
Beauregard, at North Wesson	11 a. m. 19
Wesson	7:30 p. m.. 19
Mt. Carmel, at Mt. Zion	24, 25
Westville, at Magee	25, 26
Crystal Springs	7:30 p. m.. 26
Tylertown, at China Grove	Dec. 1, 2
Pearl, at Tilton	10 a. m.. 5
Lincoln, at Brookhaven	10 a. m.. 7
Haslehurst	7 30 p. m.. 7
Caseyville, at Caseyville	8, 9
Summit, at Bogue Chitto	11 a. m.. 10
Brookhaven	7:30 p. m.. 11

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Pachuta, at DeSoto	Nov. 3, 4
Binnsville, at Scooba	10, 11
Vimville, at Marion	17, 18
Mathersville, at Winifred	24, 25
Shubuta, at Shubuta	Mon.. 26
Middleton, at Manassa	Dec. 1, 2
Daleville, at —	8, 9

G. A. GUICE, P. E.

PEASHORE DIST.—FOURTH ROUND.

Nicholson, at Lacy	Nov. 2
Pearlington and Logtown, at Pearlington	3, 4
Gulf Port, at Gulf Port	11, 12
Ocean Springs and Scranton, at Ocean Springs	17, 18
Brooklyn, at Wiggins	24
Bay St Louis	25, 26
Moss Point	Dec. 1
Escatawpa, at Zion	2
Columbia, at Columbia	7
Purvis, at Purvis	8, 9
Hattiesburg	10

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek	Nov. 3, 4
Lake City	4, 5
Vaughen's, at New Hope	10, 11
Benton, at Midway	11, 12
Tranquil	17, 18
Yazoo City	18, 19
Camden	24, 25
Fannin	Dec. 1, 2
Brandon station	2, 3
Brandon mission	Tues.. 4
Steen's Creek	8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Washington and Chicot, at C	Nov. 3, 4
Opelousas	5
Lafayette	8
Abbeville	10, 11
Indian Bayou	14
Plaquemine Brusles, at Rayne	17, 18
Prudhomme, at P.	21
Lake Arthur	24, 25
Grand Chenieres	28
West Lake	30
Lake Charles	Dec. 1, 2
Gneydan	6
Crowley	8, 9

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Friendship	Nov. 1
Pine Grove	3, 4
Ponchatoula, at Hammond	6
Amite City	7
St. Helena, at Greensburg	10 11
Franklinton	14
Kentwood and Tangipahoa	16-18
East Feliciana, at Independence	24, 25
Wilson, at Gayden	28
Olinton	30-Dec. 2
Baker, at Blackwater	4
St. Francisville, at Star Hill	6
Jackson	7-9

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Slidell	Nov. 4
Parker Memorial	11
Plaquemine	18
Rayne Memorial	25
White Castle	Dec. 2
Carondelet Street	11 a m.. 9
Burgundy Street	7:30 p. m.. 9

S. S. KARNAS, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many, at Many	Nov. 3, 4
Logansport, at Logansport	7
South Bossier, at Allentown	10, 11
Zwolle, at Zwolle	17 18
Pelican, at Bethel	24, 25
Mansfield	27, 28
Leesville	Dec. 2

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Nov. 3, 4
Blenville, at Blenville	10, 11
Valley, at Pleasant Valley	17, 18
Minden	19
Haynesville	23
Homer, at Homer	24, 25
Ruston	Dec. 1, 2
Genesville	7
Arcadia, at Arcadia	9, 10

B. T. ORRELL, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Natchitoches, at Natchitoches	Nov. 3, 4
Dry Creek	10, 11
Winfield, at Atlanta	15, 16
Montgomery, at Montgomery	17, 18
Pineville, at Nugent	24, 25
Bunkie	Dec. 1, 2
Alexandria	8, 9

J. D. HARPER, P. E.

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Pearline is the Original Powder—The Best—the largest seller among intelligent people and the mark for all imitations and substitutes. The difference in the price of **Pearline** and the cheapest imitation is nominal. One garment ruined would consume the saving of a year

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By BELLE KEARNEY.

Cloth, 12 Mo, Fully Illustrated. $1.

This is a book which photographs the new South in contrast with the old. It deals especially with the evolution of Southern women—their surprising energy in leaping from the lap of the old, feudal, luxurious life to meet the stern realities of to-day. The author herself belongs by birthright to the old regime, while in full sympathy with the new condition. She writes from the inside, and pictures in her vivid and throbbing pages the situation down in Dixie as it relates to the people, education, the woman question, temperance, the economist, etc. All those who would have an inside knowledge of Dixie's Land as it is to-day should read it.

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Christian Advocate.

VOL. 47.—NO. 47. NEW ORLEANS, THURSDAY, NOVEMBER 22, 1900. WHOLE NO. 2309

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

REST.

BY JOHN H. VAN DOLHUIS.

Light after darkness,
Gain after loss,
Strength after weakness,
Crown after cross;
Sweet after bitter,
Hope after fears,
Home after wand'ring,
Praise after tears.

Sheaves after sowing,
Sun after rain,
Light after mystery,
Peace after pain;
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last.

Near after distant,
Gleam after gloom,
Love after loneliness,
Life after tomb;
After long agony,
Rapture of bliss—
Right was the pathway
Leading to this.

—Western Christian Advocate.

THE GALVESTON DISASTER.

(Personal narrative of the great storm, by Rev. W. D. Bradfield, pastor of St. John's Church.)

Shortly after the disastrous storm of September 8 Bishop Candler detached me from the pastorate of St. John's Church, and directed that I meet as many Annual Conferences as possible in order to solicit help toward the rebuilding of our church at Galveston. The Bishop's own estimate of the amount needed by our stricken people is twenty thousand dollars.

In accordance with instructions given I have met the Southwest Missouri, the Holston, and the Tennessee Conferences. Dr. Whisner has presented our cause to one or two other Conferences. From the spontaneous and generous responses already given we hope to secure from the round of Conferences the sum of ten thousand dollars. The second ten thousand, we believe, will come as spontaneously from the church at large if our appeal can be heard.

The great storm came not without warning. The Weather Bureau predicted its arrival as early as the evening of September 7. Personally, I have heard of but one individual who gave serious attention to the warning—a gentleman who telegraphed his family, then en route to Galveston, to stop off at San Antonio, assigning as the reason for such action that a great storm was raging in the gulf. Friday night passed without the predicted storm. Saturday morning witnessed the usual scenes, men and woman everywhere going to their work. About noon Saturday rain began to fall. Many of us went to dinner as usual. I did. Of this number many returned in the afternoon to their work. I did. I had scarcely reached my study at the church, some six blocks from the parsonage, when the storm struck us in earnest. The wind blew fiercely, the rain fell in torrents. Every electric car was soon brought to a standstill. The streets soon filled with water. The raging storm grew steadily worse. By four o'clock the trees in the churchyard, some of which had withstood the elements for twenty years or more, were all down. Suddenly, at about half-past five o'clock the water rushed around St. John's Church, and for the first time I realized that the sea was upon us, and that our helpless city was at the mercy of the angry gulf. My first thought, of course, was of the wife and little ones six blocks away. How to get to them was the problem. The storm was now frightful, and between us and the loved ones were six blocks of maddened waters. Cars and hacks were nowhere to be seen. Fortunately, a negro appeared in a skiff. The bargain was quickly made. I was to go home. The good negro waded at places breast-deep, at other places the water was too deep for wading, and at such places we had to row our boat as best we could. Great waves were now surging through the streets, small houses were floating, debris of every kind now filled the streets. The journey, however, was made safely. I found two or three feet of water in my yard. The wind had carried off the sentile from the house, blinds had been blown from the windows. Soon our little family was forced to the second story. The water was now from five to six feet in the yard and from eighteen inches to two feet in our new parsonage. About half-past six o'clock, with great difficulty, I pulled in a man and his wife from the storm. For three awful hours we sat, expecting each moment that our house would certainly go. About eight o'clock the wind reached a velocity estimated to be one hundred and twenty miles an hour. The oil in the lamp oscillated as if being carried by one walking across the floor. The wind seemed to come in terrific relays, like an awful regiment of demons temporarily repulsed, only to come in more fearful assaults. At one time the brick fine fell upon the roof, and we thought all was gone. At another the entire front of the house, foundation and all, was forced two inches from its place, and for a moment all seemed lost. After two hours of such suspense the wind abated considerably. There was scarcely a dry place now in the house, upstairs or downstairs. Still, we managed to find a place comparatively dry, and lay down for rest. But there was to be no rest. A cry from the darkness aroused us. Go I must. The waters had greatly abated by this time. To my surprise I found my fences washed away; to my greater surprise I found that the seven-foot brick walls inclosing the convent just across the street from me were down. I struck water breast-deep one block west of the parsonage. A perfect mill-race was dashing through the streets. The cry ceased, the rain was blinding, and I had to give up my search. A second time, however, the cry of distress took me out of my house. This time I succeeded better. I was amazed, however, to find an immense pile of ruined houses in the street some distance from where I had first gone. I climbed over fallen trees and ruins of houses, and found Mrs. Dr. Ashton, who, with her aged mother, had floated some ten blocks. The faithful daughter had been able to hold her mother's head out of the water to that point, but here she became entangled in the timbers and drowned. In the midnight darkness and pelting rain the faithful daughter, shivering with cold, kept watch over the body of her dead mother. Such a moment! I had never felt its like before. The daughter reluctantly left the loved form for the itinerant's home. Early in the morning I stood by the body again.

If we were slow to take the warning of the storm, we were equally slow to realize the awful proportions of its ruin. My first impression, as I stood that Sunday morning by the body of Mrs. Barnes, was to wait for the coroner before I moved it. Wait for the coroner! There were not enough coroners in Texas to view our dead. Soon a negro said to me, "A man with tan shoes on lies just here." Another said, "A little boy is just there under the telephone pole." Another one said, "The bodies of a woman and of a child are here by the railroad track." Soon a bedraggled mother came holding in her tired arms the limp form of her dead child. Then I knew that we could not wait for the coroner. I formed temporary morgues, and before breakfast had gathered some thirteen bodies in my immediate neighborhood. All day I went gathering the dead. The second day I went gathering the dead. The third day I spent likewise. We had now gathered some seven hundred bodies at public morgues in the city. These bodies we carried to sea. The bodies were so offensive that we could not attach weights to them, and they quickly washed ashore. Then the order was given to bury the dead wherever found, and for

NEW METHODIST CHURCH, GULFPORT, MISS.
REV. J. S. PARKER, PASTOR.

several days we buried on the sidewalks and in the streets—wherever we found a vacant place. When some thousand, or more, bodies had thus been disposed of, we realized that such disposition of the bodies jeopardized the health of our city. Then the command came to burn the bodies, and for these twenty, thirty, forty, fifty days we have been burning our dead. From six to eight thousand of our people have been lost.

The property loss in the Galveston disaster has also been very great. More than four thousand residences, with their outhouses, were totally destroyed. Ninety-eight per cent. of the houses that remained were more or less injured. Fully ten thousand of our people were rendered homeless. St. John's Church, built thirty years ago at a cost of more than forty thousand dollars, was totally destroyed. The pipe organ and furniture are a total loss. The membership reported last year at Conference was three hundred and fifty-six; now scarcely two hundred remain. Our membership who remain are greatly reduced. One of my physicians told me he had five hundred patients swept away. One of my lumberman told me that the storm rendered twelve thousand in accounts valueless for him, the people to whom he sold being lost or impoverished. St. James Church was badly damaged. West End was blown from its blocks and badly injured. In this hour of distress we turn to our great church for help.

Will Galveston rebuild? There is hardly a doubt. Galveston is the only deep-water port west of New Orleans. The port is a commercial necessity. The total foreign and coastwise trade last year was nearly two hundred and twenty million dollars. Mr. Huntington has recently expended a million and a quarter dollars on his Galveston property. The railroads contemplate a steel bridge across the bay. Yes, Galveston will be rebuilt. Men will continue to live and labor and die there; and where men live and labor and die, Methodism must have her preachers, with their message of a free, present, and full salvation, Evangelical in her doctrine, scriptural in her experience, and providential in her government, Methodism must remain in Galveston a saving force to that people. May we not expect a contribution from each of our congregations? Such, in the aggregate, would enable us to rebuild. Send your contribution to Dr. P. H. Whisner, 705 West Chestnut street, Louisville, Ky.

THE MINISTRY—PAST, PRESENT, AND FUTURE.

The church, from time immemorial and for all time to come, has held and will hold to the belief that the ministry is divinely called and sent. This belief vests the ministry with matchless power. Eliminate this belief from the church, and you will have shorn the pulpit of its strength. Without it the dictum of the preacher would be of no more force than that of the school teacher. While the church holds to the imperative need of a divine call to preach the gospel, and will not sanction the ministry of any man who does not feel that he is called of God, yet she has not fully awakened to the fact that God's first demand upon a person called to preach is to prepare himself for efficient work in the ministry. The ministers of early Methodism were men of little education and few advantages for self-culture. God seems to have supplied this lack with miraculous endowments of the Holy Ghost, so that without college training they wrought wonders and confounded the wisdom of the wise. Besides, the environment of early Methodism was more favorable to an uneducated ministry than now. Then the pew had but little culture, and only demanded men of strong natural endowments and a full stock of Holy-Ghost religion to minister to them in spiritual things. What preachers our fathers had! what wonders they performed! But these men called of God did not forget to make themselves by hard study men worthy of their high calling.

With a ministry but poorly equipped (speaking after the manner of men) Methodism has been a mighty force in the uplifting of the world. No church has done more to bring lost men to Christ than ours. But what she did with her uneducated preachers (we speak comparatively) when learning was not general, she can not do to-day with the same class of men. We are now in an age of learning and under environments which demand a better-educated and more highly-cultured ministry than in the early days of Methodism. We are suffering to-day because of the meager education of many of our preachers. We do not mean to say that any of our preachers are ignorant. We simply mean to say that many of them are deficient in education. Many of them are preaching to congregations that are far ahead of them in learning. The pew is often better informed than the pulpit. This ought not so to be. As leaders, our preachers ought to be the best-educated, best-informed men of the charges they serve. Our present corps of preachers, of course, can't lay aside their work and make the needed preparation, but they can buy books (text-books) and study while they work. Much can be done in this way. But see to the future ministry there need be no lack along this line. Let the church see to it that her young men prepare themselves for their work before they are put in charge of the souls of men. We do not believe that God calls imbeciles to the ministry, nor do we believe he wants those whom he calls to rush out to battle without being equipped for the fight. The Lord gave Moses training for forty years before he put him in charge of Israel as their leader and law-giver. Christ taught his disciples three years before he said, "Go ye into all the world and preach my gospel to every creature." Paul took three years after his call in which to prepare himself for his great work.

The day has come when we must have men thoroughly furnished for the work of the ministry; and the preacher, young or old, who does not see it, had better not enter the conflict. And the church that does not see it can prepare to close her doors, and engage some one to preach her funeral. The secular world, in all the vocations of life, is calling for skilled, trained workmen. Can the church of God, commissioned to save men, do less? We trow not. We need in the ministry men with fire-baptized hearts and well-trained minds to push on the conquests of Methodism. We need men who have heart-power and head-power to lead the armies of our God. Let us all study to show ourselves workmen approved of God and men.

We would say to every young man called to preach: Keep a warm heart, and, if possible, get a finished education.

L. S JONES.

Port Gibson, Miss., Nov. 8, 1900.

The 20th Century Movement.

NOTICE.

To the Preachers in Charge, North Mississippi Conference

DEAR BRETHREN: We are gratified to know that our charges have subscribed fifteen thousand dollars to the Thank-offering, but confess to disappointment that the amount is not greater. That the fund may be handsomely increased by Conference, we urge you to increase the subscription in all the charges, and also that you see to it that every dollar subscribed be promptly paid.

Some charges that have secured good subscriptions have not reported to the secretary. Of course, they will report to the Annual Conference. We hope every charge in our Conference will make a generous contribution to this sacred fund.

Remit all moneys collected, together with your subscription made at Greenwood, to Bro. Park at Winona. The need is great. The work is of utmost importance, and must be accomplished—and it will be.

To doubt would be disloyalty,
To falter would be sin.

(Signed) W. S. Lagrone, J. H. Mitchell, W. T. J. Sullivan, W. M. Young, R. G. Porter, T. W. Dye, W. W. Woollard, J. W. Honnoll, J. W. Dorman.

BY HENRY G. HAWKINS,
Secretary Board of Education, Mississippi Conference.

The total amounts from beginning of movement up to date, as reported to the Conference Secretary of Education, are as follows:

Formerly reported		$7,406 88
Newton and Hickory	Increase	64 30
Beauregard		20 00
Hattiesburg		230 25
Gallman	Increase	20 60
Brooklyn	"	2 75
Washington		16 45
Woodville		308 00
Carthage	Increase	16 25
Warren	"	5 25
		$8,090 73

The Woodville Church, with 87 members—Rev. J. W. Crisler, pastor—has enrolled $308, as appears above.

If it be that the blank form has been lost or not received at all from presiding elder, then write on postal the total amount enrolled up to date, how much has been paid, and how much has been specially directed and to what institutions.

On Nov. 11 a Twentieth Century collection was taken in the Hattiesburg Church. Mr. Tatum and Mr. G. L. Hawkins responded with $50 each for Millsaps College, but the congregation, as a whole, has not yet contributed even an average of a dollar per member, much less an amount that is consistent with the prosperity and ability of the membership. It is probably in financial ability the strongest congregation in the Mississippi Conference, easily equal to $1,800 for their pastor and liberal contributions otherwise. Perhaps they will be heard from again after the watch-night service.

Rev. M. L. White, representing Carthage charge, in his November report shows an increase over former reports. He adds, "I send to-day $46.60 to R. W. Millsaps." That sounds well.

Rev. J. G. Galloway has been at work for this cause recently at Newton and Hickory, as evidences the increase there.

At the last session of the Annual Conference no record of the status of the movement in each charge was made. The roll-books were inspected, certain summaries were obtained, and then they were returned to the pastors. The purpose of all this writing these latter weeks has been to get pastors to report for both years, all in one, just as if no other report had ever been made. The above $8,090.73 has been officially reported as the total amount enrolled. There are five or six thousand more that we know of, but which have not been exactly and officially reported. We await these.

REPLY TO "GILDEROY."

I am glad you found out we are doing something up here, if it is only taking a collection. If you are stressing the work of soul-saving, we have not seen a call of ministers and laymen to consider it. We are not contending for anything but the truth and the best interests of the kingdom of Jesus Christ.

I do not think I am mistaken in my interpretation of the Scripture, as the facts and history of the case will show. You seem to think the apostles were burdened with the collections, and that a conference was held to relieve them. The facts are these: "Certain Greeks murmured against the Hebrews, that their widows were neglected in the daily ministrations by those who had this business in hand. They said to the disciples, "It is not reason that we should leave the Word of God and serve tables." They advised what to do, "Look ye out among you seven men." For what? You would say, "To take the collections." These seven men are to find these widows and their needs, and supply them out of the church's treasury. The apostles never did serve tables. But they did take collections, and considered it a part of the ministry of the Word.

Serving tables and taking collections was not the same then or now. It has always been the duty of the ministry of both the Old and New Testament Church to take the collections. The Apostle Paul, following this divine plan, ordered the churches in Galatia to take collections. (I. Cor. xvi, 1.) This great apostle did not think it too much for him to take a collection in Macedonia and Achaia for the saints in Jerusalem, and go all the way up there to take it to them. (Rom. xv, 25, 26.) Then he takes up two whole chapters in his second letter to the church at Corinth in explaining and inforcing the gospel of giving. Show us one single case in the Word of God where this duty was ever considered a burden? Show us one text that justifies the turning of this business over to laymen?

W. S. LAGRONE.

Sardis, Miss.

The Presbyterian Banner (Northern) says that out of a total of eighty-five Presbyteries which so far have voted on the subject of creed revision, sixty have voted in favor of some change, and twenty-five against any. Of those favoring a change thirty-three ask for a supplementary statement, twenty-five desire revision of the creed, and the remainder favor other modifications.

The Glad Tidings Gospel Tent, at Fifty-seventh street and Broadway, New York, has been closed for the Winter. During the season, seventy-five thousand people attended the services, two hundred and fifty conversions are reported, and the season closes with a balance of $250 in the treasury.

THINGS THAT CAN NOT FAIL.

BY WASHINGTON GLADDEN.

When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce tho' the fiends may fight,
And long tho' the angels hide,
I know that truth and right
Have the universe on their side.

—Pittsburg Advocate.

Communications.

SABBATH THOUGHTS.

THE REAL LIFE, THE DOUBLE LIFE, THE PHYSICAL LIFE AND THE CHRISTIAN LIFE HAPPILY BLENDED.

"Men talk of another life as if it began on the other side of the grave," exclaimed the Princess Colm Eberstein to her son, Daniel Deronda. "I have long entered on that life."

These words image one of those curiously decisive crises of transition in life which, it may be, are sometimes more potent than that of death itself. More potent, I say, because it settles the question of a blessed condition of immortality. Many persons have crossed my path who, in every act and walk in life, have proved beyond cavil that they, even here, with trying and tempting environment, had entered certainly and surely on another life; and what a charmed life it is! No ostentation, no sanctimonious display, but an even, graceful contribution of every energy and act to those noble deeds and things that are seemingly half of heaven. There are those we know who live every day alike, who never profane their lives, and who seem to live double lives, doing things gracefully that pertain to the physical, and yet keeping within the pale of that which pertains to the spiritual life. All is consecrated to duty, to humanity, and to God, and when these fortunate personages pass out, their lives here will have been so spent that they will not be unfamiliar with the new conditions.

Ah, what a blessing it is to tread the rose-perfumed walks of heaven everwhilst we walk the rugged paths of earth; and how eager should we strive to follow in the steps of love, "in His steps," colored with His blood! There is no mistaking them, for all along the way we see the prints of the crucl nails, and we breathe the holy incense distilled at the cross.

The life of these admirable characters—whom we sometimes walk with as angels unawares, and who live constantly in the life to come—is filled with prayer; prayer that expresses faith, that proves a loyal soul, that teaches humility, that brings happiness, that reaches up and fills the vials of heaven about the throne with holy incense, for John says in his sublime vision, "The four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."

These lives are not influenced by the sordid things of life. Those who live them are not worshipers at the feet of the golden calf. They are men and women of character; men and women who are robing themselves with the only thing they can carry into the better land—a spotless character; the only thing that is worth leaving behind. Jackson praying as he rode on the crest of battle, praying in the tent, and humbled on his knees before his soldiery before going into battle, was living this double life, and was forging that which has made his name immortal. Gen. Gordon, in his recent lecture, said eloquently, impressively of him: "I want the young men of my country to know the reason for it. Young gentlemen," he said, "the light left by Stonewall Jackson's life will burn on and on through all the ages, because he added to that marvelous genius for war a character, a character as a man and soldier, which was absolutely without a blemish; a deep-rooted belief in God, in the Bible as God's Word, in God's providence over the destinies of people. This deep-rooted belief was over, under and through Jackson, permeating every fibre of his being, governing every thought, controlling his every effort, whether he was dispensing light and joy to his own family, or imparting life and lofty thought to his pupils at Lexington, or in planning his irresistible strategy on the eve of battle."

No one doubts that he lived here the life as indicated by the Princess Eberstein, and that he could safely say when the end came, "Let us cross over the river, and rest under the shade of the trees!"

JNO. J. HOOD.

Meridian, Miss.

DANGEROUS HELPERS.

It is a fact of long standing that some people who have been allowed to have a hand in certain work have shown themselves to be very dangerous helpers. Their motive in engaging in the work has been a selfish and base one. And there have been examples of this kind in religious affairs. Certain ones, who had no real heart in the true interests of the cause, have offered their services with a pretended concern for its welfare, and if they succeeded in sharing in the work, they managed to take personal advantages and reap selfish profits, to the great detriment of the good cause. In the book of Ezra we read the following words: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded a temple unto the Lord, the God of Israel, then they drew near to Zerubbabel and to the heads of fathers' houses, and said unto them, Let us build with you, for we seek your God, as ye do sacrifice unto him since the days of Esar-haddon, King of Assyria." But this plausible offer of help was rejected. The true Israelites were justly suspicious of those volunteers. Then what did the volunteer helpers do? They soon exhibited their real characters by doing all they could do to harass and hinder the work of the true friends of the cause. Thus we read: "Then the people of the land weakened the hands of the people of Judah and troubled them in building and hired counciliors against them, to frustrate their purpose, all the days of Cyrus, King of Persia." The course which those adversaries finally pursued showed that they would have been very dangerous helpers of the true friends of the cause, if they had been allowed to share in the work.

And this suggests the fact that here are people in our churches today, occupying official positions, who are very dangerous helpers, because, though ostensibly helping Christ's cause, they are actually very dangerous to its spirituality and true welfare. Their daily lives are such that they are doing tenfold more harm to the cause than outside people are doing or can do. And some, too, because they can not have full swing in leading the rest of the church, are exhibiting a temper which is a disgrace to Christianity.

C. H. WETHERBE.

ESSAYS ON THE ORIGIN OF CHRISTIANITY.

BY JOSEPH BOGEN AND GEORGE SOLOMON.

This pamphlet, written by two Jewish rabbis, has lately come from the press, and deserves more than a passing notice from the Christian reader. The book is well written, reminding one of the figurative mysticism of the ancient Jewish prophets; but the especial interest that attaches to the book is the fact that it discusses the "origin of Christianity" from a Jewish standpoint, and is written for Christian readers. This of itself is unique, and while the little book gives much historical information, the historical reference to Christ is mere supposition. While the authors mark the New Testament as the only source of information in regard to Jesus of Nazareth, they brand this as a mere legend, with no more authority than their own word. Not attempting to deny the fact that Jesus lived, that he was a remarkable man in many respects, they yet boldly dispute the only accounts of his life by contemporary authors on the sole ground of their friendship for Jesus. They do indeed find fault with some difference in the accounts of the various gospel writers. What is suited to their argument they acknowledge. For instance, that the scene of his life was largely about the Sea of Galilee, and thereby hangs the supposition that Pilate had him crucified as a rebel, and that he was a well-known character in the city of Jerusalem, and, therefore, the story of the betrayal by Judas is necessarily false.

Altogether, these writers make the New Testament a strange medley of fact and fiction, without citing a single authority in support of their theory. The unsupported assertion that Jesus of Nazareth was an impostor, and the story of his life a legend, will shake the faith of an insignificant few who look to him for life and immortality.

Practically, the only argument attempted is that against the authority of the record, for the reason that they are unsupported by contemporary evidence of those inimical or indifferent to Christianity, not considering that the most reasonable course for its opponents would be to treat with contempt a movement headed by a Nazarene carpenter's son, and its leading adherents a publican tax-gatherer and a few Galilean fishermen.

Altogether, the book is not strong, though well worth reading.

K. S. ENOCHS.

Correspondence.

THE EAST MISSISSIPPI FEMALE COLLEGE.

This institution of learning has had by far the largest opening of any year in its history. We have already enrolled nearly 200 boarding students, and will likely reach a total enrollment of 400 students before the session ends. Soon after the session opened we had every inch of available space filled, including the "annex," and were compelled to erect another "annex" to accommodate the overflow. This is a beautiful new building with modern equipments; hot and cold baths, with instantaneous gas heater for hot water. The building is furnished with iron beds, oak dressers, and other new furniture. This gives us plenty of room for this session.

We have also erected a science lecture-room, and equipped it with modern equipments at great expense. We now have the best equipped science lecture-room of any college for girls in the State. We have employed Dr. M. A. Besson, brother of the president, as professor of science. He is well prepared in this department, having made a specialty of the sciences.

We have put another story to the frame building, fifty feet long, in the rear of the music-rooms, and have equipped it with white enameled steel bath-tubs, five new water closets, which, in addition to what we have, gives ample accommodation for all students. We have doubled the capacity of our water-works by erecting two more cypress tanks, one for cold water and one for hot, for bath-rooms, to be heated from the boiler.

We are also putting in a large elevator for lifting trunks and coal to the second floor, and making other much-needed improvements.

We have the largest attendance in the conservatory of music we have ever had. The time of every teacher was filled, and we were forced to employ another music teacher in order to take all who applied for instruction in music.

We have a very fine student body, having some from Mississippi, Louisiana, Texas, Indiana, Tennessee, Arkansas, Kentucky, Alabama—in fact, from most of the Southern States.

But, best of all, we have Christ with us in our daily work. We have had up to this time more than sixty professions of salvation among the students, without any protracted meeting. Not a week has passed but that we have had a number of girls saved. Truly, God is with us. We need the prayers, sympathy and support of God's people everywhere, that we may send out a body of young women as trained workers for God.

Our new building gives us room for a few more students, which we will take for the remainder of the session at a reduced rate.

Tell your friends of this special offer. We are running the college for God, and he is honoring it. No man or men could cause the success that is evident here. We give God all the praise. We are trying to be his humble instruments to do his work. Pray for us.

J. W. BESSON.

IMPORTANT.

ONE THOUSAND DOLLARS FOR WRITERS.

The American Sunday-school Union offers one thousand dollars in two prizes: $600 for the best book, and $400 for the next best book written for the society upon the topic:

HOW IS MAN TO BE SAVED? OR, GOD'S WAY OF SALVATION.

Each writer will be allowed the widest practical freedom in the form and style of treatment in answering the question, and will be expected to suggest an appropriate title for his work.

The Society does not desire any technical theological treatise, but works of a practical and popular character, of a high order of merit, and of convenient size, preferring that each work have from about 40,000 to about 70,000 words.

The MSS. should be type-written, and must reach the Committee of Publication on or before Nov. 1, 1901. Each MS. should have a special mark, and the name and address of the author should be sent at the same time in a sealed envelope (not to be opened until after the award) bearing the same mark, and both addressed, post or express prepaid, to The American Sunday-school Union, 1122 Chestnut street, Philadelphia, Pa.

The two MSS. gaining the prizes are to become the exclusive property of the Union, and the prizes will be paid when the copyrights are so secured by the Society.

The Society reserves the right to decline any and all MSS. offered, if unsuitable for its purpose.

Unsuccessful MSS. will be returned to the writers at their request within 90 days, and at their expense. All MSS. are at the risk of writers.

These prizes are offered under the terms and conditions of the John C. Green Income Fund. Address:

The American Sunday-school Union, No. 1122 Chestnut street, Philadelphia.

Oct. 16, 1900.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. M. R. Kennedy, of Louisiana Conference

NOTES FROM NORTH MISSISSIPPI.

It would seem that in the bounds of the North Mississippi Conference there might be found one girl who desired to have the advantages of the Searritt Bible and Training-school; yet not one offered for the place. So it was given to Miss Mary Culler White, of Georgia, for the current year. We trust that next year one of "our own" will realize the great benefit in training for Christian work to be derived there, and thenceforward it will remain filled. Miss White, in a letter to our president, Mrs. Foote, presents to the society her grateful appreciation of the courtesy, and expresses the hope—in which we can all join her—that this may be the best year of her life.

A fine society of fourteen members was organized in September at Courtland, Miss.

A special donation this quarter of $50 was made by Dr. J. S. Featherston, through the Macon Auxiliary, to assist in furnishing the "Fannie Lucas Featherston Memorial Room" in the school-building at Key West. A beautiful mounment to her memory will this room be, reared by her co-workers and loved ones, and far more enduring than the marble or granite shaft.

I believe a list of the contributions to the Twentieth Century Fund has never been furnished from this Conference; so I will append such a list. Some societies do not appear on the list because they are waiting for the full amount of subscriptions to be paid; but, no doubt, all will be in hand by the expiration of the time-limit—Jan. 1, 1901.

Contributions to Twentieth Century Fund, North Mississippi Conference Society, for year ending March 1, 1900:

Aberdeen District—Strong's, $13.50; Verona, $2; Nettleton, $5.

Columbus District—Starkville, $8; Hebron, $8.05.

Durant District—Pickens, $6.25.

Grenada District—Nothing.

Corinth District—Corinth, $4.

Greenville District—Boyle, $9.10.

Holly Springs District — Holly Springs, $34.42.

Sardis District—Sardis, $14.50.

Winona District—Winona, $13.90; Vaiden, $9.10; Indianola, $1.

For year beginning March 1, 1900:

Aberdeen District—Strong's, $27.25.

Columbus District—Macon, $17; Hebron, $33.85; Starkville, $2.25; Brooksville, $13.50.

Durant District—Nothing.

Grenada District—Nothing.

Corinth District — Corinth, $5; Booneville, $25.75.

Greenville District — Greenville, $19.60; Cleveland, $50; Boyle, $8; G. Juvenlies, $4; Gunnison, $13.

Holly Springs District—Nothing.

Sardis District — Sardis, $7.50; Como, $3; Batesville, $1; Coldwater, $9.50; Pleasant Grove, $3.

Winona District—Sunnyside, $5.25; Carrollton, $29.50; Valden, $24.

MRS. J. B. STONE.

Selections.

A BROTHERLY TALK WITH THE PREACHERS.

BY THEODORE L. CUYLER, D. D.

Although I am by birthright a Presbyterian, and have the blood of several Presbyterian generations in my veins, yet I have had a peculiarly warm side for Methodism ever since a visit that I made to Middletown in my student days (in 1845), when the majestic Dr. Olin was at the head of the University, and Gilbert Haven and Edward G. Andrews were among his pupils. During the fifty-four years of my gospel ministry I have been permitted to preach more than two hundred times in Methodist pulpits, have had much intimate intercourse with Methodist preachers, and have reached a multitude of them through Methodist journals. It is not strange, therefore, that I have felt a sincere pain over the reported diminution of conversions in your great denomination during the last five or six years; and I read last Spring the pathetic and powerful address of your Bishop with a profound interest. Will it be thought presumptuous if I offer a few frank and fraternal words to my dear brethren?

There may be a strong temptation with many of you to rack your brains in attempts to discover some new devices to attract auditors and to arouse a new interest among your people. If this leads any of you to try some sensational novelties, you will commit an awful mistake. All sorts of sensational devices—whether in the shape of queer and startling pulpit topics, or of Sunday evening musical concerts—have no permanent value. Like the use of alcoholic stimulants, there must be an increase of the dose, and a reaction to feebleness is sure to follow. To draw people to the house of God is very well; it is better for them to be there than on a bicycle or over a godless Sunday newspaper; but unless they are drawn to Jesus Christ and a Christian life, the chief purpose of attending church is not attained. You are not mere winners of human bodies to the sanctuary; you are to be winners of souls to the Savior. If your efforts this year do not turn some immortal souls from hell towards heaven, as well as build up Christ's disciples into a stronger and holier life, then they will be a most lamentable failure. Solemnly determine that with the Holy Spirit's help you will "compel people to come in," by going after them all through the week, and by kindling your pulpits red-hot with love of Christ and souls on the Sabbath. A zealous preacher who carefully prepares practical evangelical sermons, and keeps up through pastoral visitation, and interests himself in everybody, down to the little children, rarely fails to draw and to hold a good Sunday congregation. Keep Jesus Christ in your pulpit; let him "lifted up" be the drawing power.

In the earlier days of American Methodism preachers did their own preaching. Such men as Hedding, Bascom and Wakeley never thought of sending off for an "evangelist." They would sooner renounce their office than admit that they could not proclaim the gospel in such a way as to save sinners and edify believers. Sow your own gospel seed this year, well steeped in prayer, and reap your own harvest. Put the responsibility down hard on your official Boards and church members to back you up in your efforts; never cheapen or dishonor your own pulpit; and "let no man take thy crown." There is no such ecstacy this side of heaven as winning souls to Jesus Christ.

I exhort you not to be caught by the current delusion that this "advanced age" requires entirely new methods and a new style of preaching, and what is absurdly called an "up-to-date gospel." This age of ours, with all its mighty mechanical inventions and its increasing mammon worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and the telephones and all the universities, with their boasted achievements in scholarship, have not yet outlawed Calvary and Pentecost. Human nature has not changed; human sinfulness and sorrows have not changed; the Word of God has not changed; the Holy Spirit has not changed; the precious promises have not changed; and what fallen man needed to lift him Godward nineteen centuries ago he needs to-day. Stick to the old gospel. When God gives you another, preach it, but not before. Don't waste your breath in defending your Bible; it is self-evidencing. Your commission is, "Preach the Word," and God will take care of it.

One very probable reason why conversions have so lamentably decreased of late in your own and in other evangelical denominations is that there is less direct, pungent, loving, and faithful preaching to the unconverted. Jesus Christ came into the world to save sinners, and unless a man is convicted of sin and feels his guilt he is not likely to come to Christ for salvation. Toward the close of his noble Christian career Gladstone remarked that one of the worst symptoms in this age was "the general decay of the sense of sinfulness." The preacher who belittles or conceals the guilt and retributions of sin is an enemy of souls; he will make but few converts, and those of a shallow experience. The first text of Jesus Christ was, "Repent ye, for the kingdom of heaven is at hand," and when Peter boldly preached repentance and remission of sins through Christ Jesus, three thousand souls were converted in that one day! All the mighty soul-winners, the "weight of whose spear was like a weaver's beam"—the Wesleys, the Whitefields, the Finneys, the Lyman Beechers, the Spurgeons, and the Moodys—have never tried to extinguish Sinai's thunders any more than to silence Calvary's loving invitations. To preach effectively to the unconverted requires courage, tenderness, wisdom, faith, and a deep inflowing of the Holy Spirit. Prayer will give you all these, my brother, and this year will bring you a harvest.

Through all its first century in America it was the peculiar glory of Methodism that the "common people" heard its ministers "gladly." It never was the pet religion of the aristocracy, and never will be. It costs more labor for you Methodists and us Presbyterians to capture one kid-gloved and lavender millionaire than to convert fifty of the "working classes," for if Crœsus goes into any church at all, he is predestinated to seek one of the high ritualistic pattern. One reason why the census of Methodism in New York does not show more advance is that the glorious old type of religion that once prayed and preached, wept and shouted in old John street and Vestry street and Forsyth street is not more prevalent. While reaching up after the cultured classes, I entreat you don't neglect "the plain people." John Wesley's bones will rattle their protest if you do.

Don't mistake or misapprehend these frank words of exhortation, I beg you; they are the truth spoken in love. To your great church and to mine God has committed a tremendous responsibility for the salvation of our beloved country.

Begin your year's work with a fresh and sincere self-consecration. Take the only Bible God has given you, or ever will give, and preach it as if you heard the surges of eternity break against our church walls. Throw yourself into every line of practical love-labor, kindle your church by your contagious enthusiasm, and make this the best year of your whole lives.—New York Advocate.

He who can enter a church or a chapel, or any place dedicated to the worship of God, as he does into his own habitation, or into that of his horses, which is a very common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from his attendance on the ordinances of God.—*Dr. Adam Clarke.*

FOREST DISTRICT.

To the Preachers and Official Members of the Methodist Episcopal Church, South, in the Bounds of the Forest District, Mississippi Annual Conference—

DEAR BRETHREN: Eight of the seventeen Quarterly Conferences of the fourth round have been held, and all except Hillsboro and Walnut Grove circuits indicate a marked improvement. Where systematic efforts have been made there will be no deficit.

Up to the eighteenth day of October, Hillsboro circuit had paid only 36 per cent. of the assessment of $127 for missions, etc., and 40 per cent. of the assessment for ministerial support. Over 300 members.

The Walnut Grove circuit, with 476 members, on an assessment of $186 for Conference purposes, had paid up to Oct. 23 only $20.30—just a shade over 10 per cent.; and on the $570, assessed for ministerial support, $206.92, or a little over 36 per cent.

Carthage circuit, on the assessment of $800 for ministerial support, Oct. 20, had paid nearly 66 per cent., but on the $197 for Conference purposes about 46 per cent.; but the preacher in charge and the assistant and the official brethren present were determined to improve greatly on that percentage, and the whole amount can be paid in full.

Neshoba circuit, Oct. 25, had paid 60 per cent. on Conference claims, and the balance was secured by subscriptions ranging from 10 cents to $2 made by the respective members. Much depends on the pastor's zeal and activity. On the assessment for ministerial support nearly 62 per cent. had been paid, and the stewards were confident that the balance would be paid in full. The circuit is abundantly able to pay much more than the assessment.

Decatur circuit, Oct. 30, had paid nearly 72 per cent. of the Conference claims, and the pastor was satisfied that every assessment would be paid in full; but the stewards will need to be energetic to collect the 47 per cent. yet unpaid on the assessment for ministerial support. Every cent can be paid and ought to be paid.

The fourth Quarterly Conference at Vossburg, Nov. 3, was a very pleasant occasion. On the Conference claims 80 per cent. had been paid, and the remainder is secured and assured. The presiding elder was paid in full, and a little over 75 per cent. paid to the preacher in charge and the assistant, and the balance pledged. One steward who had failed to make even one bushel of corn or any molasses, and had made only a very few bales of cotton, pays his assessment in full, and guarantees that his church will meet every obligation. Two responsible brethren together pledged $50 for the district parsonages. Vossburg and Heidelberg circuit will be high up in "Class A" next year. Hattiesburg must look to her laurels!

Rose Hill circuit, Nov. 10, had paid 54 per cent. on Conference collections, and about 72 per cent. for ministerial support. Just a little more earnest and persistent, systematic working on the part of preacher and stewards will bring everything up and put Rose Hill circuit into "Class A." There are members and money enough to make this a first-class appointment and one of the most desirable circuits in the Conference.

Bro. Linfield and the stewards on the Morton circuit are working together hopefully to meet all claims and keep that circuit in 'Class A." Bro. Hardin and his co-workers on Shiloh circuit are moving under the impulse of a like worthy ambition and the desire to honor God, and are determined to succeed.

Bro. Galloway has secured foreign and domestic missions and Conference claimants fund in full, and he and the stewards for Newton and Hickory have made up their minds to put that charge in "Class A" on all assessments. The fourth Quarterly Conferences for these charges are likely to find collections in full. Bro. Langford, on the Trenton circuit, and Bro. Gale and Bro. Williams, on the Raleigh circuit, are most hopeful. Their collections are considerably ahead of those for last year, but are not yet in full.

Let nothing discourage you, brethren beloved in the Lord, but look to God for guidance, and press forward and "do your best." Let the preachers and stewards use all diligence, and let them, as well as the other members, not forget that the vows of God are on them. Let every one be true to their vows, true to the church and true to God. Don't throw the burden of the deficits on the faithful preachers, and tax them so heavily for the honor of preaching to the congregations committed to their care.

Let Thanksgiving services be held in all our churches the last Thursday in this month in compliance with the requests of the President of these United States and of the Governor of Mississippi. Let your offerings go to our Orphans' Home at Water Valley. Yours faithfully,

T. L. MELLEN.

Nov. 12, 1900.

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Items from the Field.

BRO. NORSWORTHY AT GULFPORT AND OTHER POINTS.

Since my last note I have assisted Bro. Parker in a meeting at Gulfport, where much good was accomplished, and also have attended and taken part in the New Prospect Camp Meeting, and at this writing we are in a tent meeting here in Howison. The weather has been a little cool for meeting in a tent; but as there is no church or other house in which to preach, we have used the canvas. The interest has been good, quite a number having professed conversion. The most important result of the meeting will be the establishment of a church and the erection of a house of worship. We have every reason to anticipate such results. There is already on foot a movement to build a thousand-dollar church. If this place only had a pastor to push the work, much could be accomplished. I have no doubt that in due time they will have. Much credit is due Bro. E. A. Hearon, master mechanic in the Native Lumber Co., who has maintained a Sunday-school and sowed the seed which have made the present movement a possibility. Bro E. A. Vail, the converted saloon keeper of New Orleans, La., is laboring with me. We will close out here to-morrow night, and then go home for a few days. Any communication addressed to me at Bay St. Louis will be promptly forwarded to me.

T. J. NORSWORTHY.

Howison, Nov. 10, 1900.

ENCOURAGING NEWS FROM THE BARLOW CIRCUIT.

As we are nearing the close of our fourth year on this charge, a few items of the status of the work will, no doubt, be acceptable to your readers.

Our fourth Quarterly Conference has just been held. Dr. Hunnicutt our cultured and efficient presiding elder, was with us, and gave no evidence of his recent suffering and illness, so far as vigor of mind and body are concerned. He is one of our very best men for any place, official or otherwise; full of wisdom and the Holy Ghost. The spiritual condition of the entire charge is very good. During the past few months revivals of unusual power and demonstration of the Spirit have been held at each church. The revival fire is still burning, as may be witnessed at almost every service held now, whether public preaching, class or prayer meeting. We have a woman's prayer meeting every Friday evening at some residence, besides weekly prayer services and class meetings at the church. We are deeply grateful to our Lord that we shall move next Conference, with the consciousness that our labor for the past four years has not been in vain. The financial condition of the church, together with the amounts paid to all claims, is encouraging, and will be in advance of the past few years, although crops of all kinds are almost a total failure in this country. Many are not making cotton for rent, nor corn enough to do until Christmas.

The parsonage is being greatly improved just now. The house is receiving a long-needed coat of paint, whitewash, etc. A new fence of "all-heart pine" has been built for garden and yard. The whole parsonage premises have been improved in such a way as not only adds much to the durability, but to appearance and attractiveness. We hope to leave to our successor a large, comfortable, and pretty home. Some of our people wonder why we are doing so much for the parsonage to leave it all for another. We should all do this much for each other.

Besides the direct work we have been able to do here in the past four years, we have indirectly helped to build up a thriving little town, and secure good residents, close neighbors, who will add much to the welfare of the preacher and family. The advantage of having good, generous people close to the parsonage is beyond estimate. We have lived largely in isolation for four years, but not so now. Some of the kindest and best families in the country will be in close touch with the parsonage next year. We almost envy the preacher who shall follow us. We are thankful to bequeath to him so good a heritage.

Taking a summary of the important improvements added to the charge during our four years' pastorate, we beg leave to mention the following: Two good cisterns, one at Reboboth Church and the other at Lebanon, which are a great convenience and benefit; and an annex to the parsonage, such as a dining-room, kitchen, pantry and back gallary, thus adding much to the comfort and convenience of the preacher's family. One church, Lebanon, has been beautifully ceiled, the old floor replaced by a new one, and the whole inside much improved.

The whole charge has made considerable advancement, but is still lamentably short of what it might be. This people, like those of olden time, "are destroyed for lack of knowledge." They do not intelligently appreciate their relation to the gospel. If they would only believe in and support the institutions of the church according to their ability, then this would be one of the very best charges. We pray that they shall be brought to a knowledge of this truth, so that in the coming years they shall enter into the riches of all the fullness of the gospel of Christ.

E. F. EDGAR.

Barlow, Miss., Nov. 10, 1900.

Farmers and Furrows

A farmer is known by his furrow as "the carpenter is known by his chips." It takes a firm hand and a true eye to turn a straight furrow. No wonder the farmer wears out, spite of exercise and fresh air. One day's work on the farm would tire many a trained athlete. And the farmer works hardest of all. The first up and the last to bed, feeding his team before he feeds himself, his work is practically never done. Why does not the farmer treat his own body as he treats the land he cultivates? He puts back in phosphate what he takes out in crops, or the land would grow poor. The farmer should put back into his body the vital elements exhausted by labor. If he does not, he will soon complain of "poor health." The great value of Dr. Pierce's Golden Medical Discovery is in its vitalizing power. It gives strength to the stomach, life to the lungs, purity to the blood. It supplies Nature with the substances by which she builds up the body, just as the farmer supplies Nature with the substances that build up the crops.

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THURSDAY, NOVEMBER 22, 1900.

SPECIAL NOTICE.

The Executive Committee of the Publishing Committee will meet Tuesday, Nov. 27, at 11 o'clock A. M., in the ADVOCATE office.

S. S. KEENER, Chair'n.

REPORT OF THE PUBLISHING COMMITTEE, 1900.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in annual session in the office of the ADVOCATE, 512 Camp street, New Orleans, La., Wednesday, ten o'clock A. M., Oct. 31, 1900. Drs. Keener and Sawyer and Rev. F. N. Parker, of the Louisiana Conference; Revs. R. J. Jones, A. F. Watkins, and L Carley, of the Mississippi Conference, and Dr. W. T. J. Sullivan, Revs. J. T. Murrah, and H. C. Morehead, of the North Mississippi Conference, were all present, and manifested deep interest in the work committed to them.

The report of the editor and publisher, Rev. W. C. Black, D. D, was submitted, carefully considered, and was approved. The financial exhibit was most gratifying, and gave the committee great pleasure. Not only have all of the expenses been met, and something in way of a fair salary received by editor and publisher for services rendered, but a folder and other property to the value of four hundred and fifty dollars have been turned over to the committee.

The fact that the ADVOCATE is out of debt—does not owe a single dollar—is a matter of congratulation to all concerned. And this, it must be understood, is due to the wise, efficient and economic management and fine business qualities of Dr. Black. The committee was unanimous and hearty in its approval and commendation of the Doctor's distinguished success. And we feel that the whole church throughout the patronizing Conferences will join us in our sincere appreciation of Dr. Black for this great service which he has rendered the church. This will be the more readily accorded when it is considered that not only has this been done in the midst of shrinking values and great financial stringency, but that a burdensome and difficult debt has also been discharged which the Doctor found hanging, nightmare like, over the ADVOCATE when he took charge.

The standard of excellency to which the ADVOCATE had already attained has been maintained during the year, with possible improvement in the editorial department in the matter of variety.

It is a matter of sincere regret to all of us that our Conference organ is so much restricted in its circulation. When we consider the large and inviting field of its operation, and the many members of our church in said field, the subscription list is painfully small.

One of two things confronts us, viz.: Our people must be reached with our literature, or we are playing, and will continue to play a losing hand. Which shall it be?

It is nonsensical to suppose that an intelligent Christianity and a healthy, strong denominationalism can be produced and maintained when the very means to the end is sadly lacking—the circulation of religious and denominational literature. Our papers, tracts and books must find their way to our people until every Methodist home is supplied.

H. C. MOREHEAD, for Com.

THANKSGIVING DAY.

In accordance with a noble and honored custom—which, we hope, will never become obsolete—the President of the United States has issued a proclamation calling upon the people of this heaven-favored land to observe Thursday, the twenty-ninth instant, as a day of national thanksgiving to the Giver of all good, in reverent recognition of his providential care over us, and of the divine source of the manifold and signal blessings which the people of America to-day enjoy. Says President McKinley with much appropriateness:

"It has pleased Almighty God to bring our nation in safety and honor through another year. The works of religion and charity have everywhere been manifest. Our country throughout all its extent has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities, and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people."

Let us not dishonor God by looking upon the observance of this day as a mere form, having little significance, but let us remember that, without the divine blessing, no nation can prosper or continue. It will be an ominous day for us when we, as a people, forget that while "man proposes, God disposes." America's greatness is more truly represented by the sublime motto, "In God we trust," stamped upon her every coin, than by the vastness of her commerce and resources, the grandeur of her inventions, the intelligence of her people, or the valor of her soldiers. Our Republic can better afford to lose the favor of every European power than the favor of Almighty God.

On the day so fittingly set apart for the expression of national gratitude, let all our people repair to the places of worship, and unite in glad thanksgiving to God for all his benefits to us, collectively and individually, invoking the continuance of the favor of Him "who is able to do exceeding abundantly above all that we ask or think." Let no Christian be so thoughtless and ungrateful as to spend the day wholly in pleasure-seeking and enjoyment, forgetful of his dependence upon God for all things, and of the sacred obligation to testify to the goodness of God.

Let us beware that our gratitude be not of that self-righteous sort which thanks God that we are not as other men are, and that has neither genuine sympathy nor charity for the suffering and unfortunate. Let us evidence our thankfulness not only in words of praise, but also in deeds of love and mercy, and thus prove our worthiness to be called the children of the Highest.

How prone even the best of men are to complain rather than to express gratitude and praise! How needful it is that at stated times we call in review the manifold and tender mercies of God, and give thanks unto him who never forgets even the unworthiest of his creatures!

While to many the year has not all been sunshine, even the most unfortunate have something for which to thank God. Yes, we shall find, if we continue to put our trust in God, our very trials and sorrows turn to blessings. Is it not written, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him"? "I will sing praise to God," says the Psalmist, "while I have my being." Beautifully has it been said that "thanksgiving is the tune of angels." How much more grateful many of us would be if we would only stop to compare our condition with that of thousands whose lot is one of grinding poverty and almost hopeless misery! What a glorious blessing it is to have a home! Yet in the great cities there are hundreds of persons who have no place that they can call home. Scores of boys and girls go to sleep every night in ill-smelling attics, amid evil surroundings, and without the tender care of a mother. Shall we, who have bread enough and to spare, not be thankful for food and raiment? In India and in China there are not simply thousands, but millions of people who are always on the verge of starvation, and who never know what it is to have enough to eat. Says Mr. Henry Briggs, who was a trader in China for twenty years: "The well-fed American can have no idea of the utterly bare life of the Chinese rice-picker. It is, at best, perpetual semi-starvation. In years when the crop is short these men grow into the likeness of skeletons. Infant female children are smothered as a religious duty to save them from the pangs of death by famine." Despite their wretchedness and abject poverty, they are said to be brave and cheerful, and are kind and considerate neighbors. What a rebuke to many in Christian lands the patience and cheerfulness of these poor unfortunates ought to be!

Should not those who enjoy vigorous health fervently praise God for such a glorious blessing? If the body be racked with pain and the prey of a fell disease, how unsatisfying are honor and fame and wealth! Is it not true that health enhances the value of every other temporal blessing?

Ought we not also to be thankful to God that "we do not lift blind eyes to a sky we have never seen"? Shall we not be grateful that we are able to feast our eyes upon the countless beauties of nature, and behold the glory of the Lord as revealed therein? As some one significantly asks, "Are not the sun, the moon, the stars, the trees, the flowers, worth a word of praise?" Yet how seldom do we thank God for these ordinary blessings! But when we are deprived of some blessing that seems common, and that we too often accept as if it were our right, how precious does it appear in our eyes!

Ought we not to be grateful that we live in the most wonderful century the world has yet seen; that we enjoy citizenship in one of the most enlightened countries upon the globe; that we are sharers in the matchless benefits of a Christian civilization? Should we not be devoutly mindful of the almost unequalled opportunities and advantages with which God has favored the people of free America? But who can declare all the mercies of God? Who can exhaust the limitless catalogue of his benefits?

Above all, let us offer thanksgiving and praise to God for the light of his Holy Word, and for the supreme gift of his dear Son, "who hath abolished death, and brought life and immortality to light through the gospel."

"My Savior, my Almighty Friend,
When I begin thy praise,
Where will the growing numbers end,
The numbers of thy grace?"

AN EPIDEMIC OF LYNCHING.

One of the most alarming signs of the times is the frequence with which lynch-law is being resorted to all over the country in the punishment of criminals, no particular class of which seem to be exempt from the mob's rage. During the past few weeks so many lynchings have occurred that it looks as if the whole country were being swept by a veritable epidemic of lawlessness. While it is true that the crime which rarely fails to arouse the mob spirit has been unusually frequent of late, lynchers have by no means confined their attention to rapists, but have in several instances visited summary punishment upon persons guilty of insignificant crimes. The seeds of lawlessness which have been allowed to take root among us, and grow almost without let or hindrance, are now beginning to bring forth their legitimate fruit. The result is a harvest of diabolism and horrible brutality that rivals the worst cruelty of which savages have been guilty.

The enactment of such barbarity as characterized the recent lynching of a base wretch in Colorado shows unmistakably that, after all, civilization is but skin deep, so far as many people are concerned; and the contemplation thereof is enough to fill every righteous soul with just indignation and the deepest horror. Shall men lower themselves to the level of the brute they endeavor to punish merely in order to gratify blind rage? The man who participates in the fiendish brutality which is becoming more and more characteristic of the acts of the mob, in so doing casts to the winds all vestige of true manhood, and tramples every high and holy principle under foot. The church member who takes a hand in mobism ought not to be classed as a Christian.

"Men of Israel, help." Mobism must be put down at any and every cost, or else law and order will degenerate into the names of things that were, and righteousness will be as a vanishing cloud. Unless the press and pulpit thunder long and loud against this evil, our country is in danger of being overwhelmed in its fierce and fatal tide.

THE EPISCOPAL CHURCH AND THE DIVORCE QUESTION.

At the last General Conference of the Protestant Episcopal Church, held in 1898, a committee of twelve was appointed to consider the question of marriage and divorce, and to make such recommendations to the next Conference as they deemed proper for the welfare of the church. This committee held a meeting in New York City a few days ago, and before adjournment drafted three new canons bearing upon the divorce question. The existing canons of the Episcopal Church already distinctly forbid any clergyman thereof to officiate at the marriage of any divorced person, except where such a person is the innocent party to a divorce granted on statutory grounds. The new canons, which will come up in due time for adoption or rejection, put additional barriers in the way of the marriage of divorced persons, and, in fact, expressly provide that any member of the communion who shall remarry during the life-time of the other party to the first marriage shall be refused all the rites of the church, the sole exception being in the case of an innocent party to a divorce on Scripture grounds. The proposed legislation, while mainly disciplinary, is quite stringent. There is no question about its being a very strong pronouncement on the divorce question, which all the churches ought to deal with sternly and fearlessly. The evil is assuming large proportions, and is threatening in no small degree the integrity and perpetuity of the home-life of our Republic. Bishop Wm. E. MacLaren, of the Episcopal diocese of Chicago, the day after the adjournment of the special committee mentioned above, declared that the rapidly increasing evils of absolute divorce have so lowered the tone of public morality that ecclesiastical legislation on the subject is a necessity.

GENERAL MISSIONARY CONFERENCE.

BY REV. WALTER R. LAMBUTH, D. D.

An Ecumenical Conference on Foreign Missions was held in New York City, April 21-May 1. It was one of the greatest gatherings of Christian workers ever held upon this continent. The Methodist Episcopal Church, South, was represented by 107 of her leading men and women, including Bishops Granbery and Hendrix.

At a meeting of our delegates, presided over by Bishop Granbery, Dr. James Atkins suggested the holding of a similar Conference for the consideration of problems growing out of and related to the missionary enterprises inaugurated by our church at home and abroad. The following committee was appointed to present the matter to the Board of Missions at its ensuing annual meeting: Drs. James Atkins, Gilby C. Kelly, and J. H. McLean; Mrs. S. C. Trueheart, and Mr. John R. Pepper.

The Board gave careful consideration to the recommendation of the committee, and took favorable action as follows:

"Your committee to which was referred the memorial of our delegates to the Ecumenical Conference, held in New York City, April 21 to May 1, in regard to the holding of a General Missionary Conference, begs to submit the following report:

"It can scarcely be questioned that the recent Ecumenical Conference on Foreign Missions has already impressed the whole of Christendom as no other meeting has ever done. It has enlarged the vision of the churches as to the needs, possibilities, and fruits of the foreign fields. It has refreshed and strengthened the laborers abroad by such an exhibition of interest in them and their work as has never before been given them. It has stimulated faith in God and in man, and has laid before the inspection of the world so many and so great achievements of divine grace as will compel the world's recognition of the missionary movement as the mightiest movement of modern times. It has produced and revealed such a state of comity among the varying branches of the Protestant Church as will lead the world to say of us, as the heathen said of the early church, 'See how these Christians love.'

"But in order that the influences of this Conference, which was truly ecumenical in its character, may be distributed and reach to the great body of believers, it is necessary that denominational meetings, as catholic in make-up and scope within the denominational limits as this was in the world sphere, shall be held at as early a time as practicable. This is necessary in order to the opening up of channels for the conveyance of the thought and spirit of the Conference into the membership of the churches.

"We, therefore, heartily recommend that the Board of Missions shall provide for a General Missionary Conference of the Methodist Episcopal Church, South, to be held for one week, at such time between the middle of April and the middle of May, 1901, as the Executive Committee may determine. In regard to the nature and scope of the meeting, we beg to submit the following suggestions:

"1. That an Executive Committee be appointed by this Board, consisting of the Bishops in charge of the foreign mission fields for the ensuing year, including the island of Cuba, the Secretaries of this Board, and one representative each from the Woman's Foreign Missionary Society, the Woman's Home Mission Society, the Sunday-school and Epworth League Boards, Board of Education, and Board of Church Extension; these members to be chosen by the Secretaries of this Board.

"2. That this General Conference shall be wholly engaged with the subject of missions, and shall include in its schedule all the branches of missionary work enterprised by our church—that is, both foreign and home missions, including also the work which our women are doing at home and abroad.

"3. That the place of holding the Conference should be a city of considerable size, with a fairly central location, and one, if possible, which will raise sufficient money to make the meeting thoroughly successful on its local side.

"4. That large attention be given in the programme to the part our young people of the Sunday-school and Epworth League are to take in missionary work.

"5. That the Conference should be a delegated body, thoroughly representative of all classes of our missionary workers, and constituted in whatever way the Executive Committee may devise, provided only that the scheme shall be ample enough to procure the attendance of not less than one thousand delegates.

"6. That the necessary expenses of the Executive Committee shall be paid out of any funds belonging to the Board not otherwise appropriated.

'JAMES ATKINS, Chairman;
"E. R. HENDRIX,
"HORACE BISHOP,
"W. B. PALMORE,
"W. F. GLENN."

Pursuant upon the action of the Board of Missions, we have as the Executive Committee: Bishop A. W. Wilson, in charge of our missions in the East—China, Japan, and Korea; Bishop E. R. Hendrix, in charge of the Brazil Mission; Bishop J. S. Key, the Mexico Mission; and Bishop W. A. Candler, the Cuba Mission; Dr. James Atkins, Sunday-school Editor; Dr. P. H. Whisner, Secretary of the Board of Church Extension; Dr. J. D. Hammond, of the Board of Education; Dr. H. M. DuBose, of the Epworth League Board; Mrs. S. C. Trueheart, of the Woman's Foreign Missionary Society; Mrs. R. K. Hargrove, of the Woman's Home Mission Society, and the Secretaries of the Board of Missions. The Executive Committee met, organized, and after long and careful consideration of the matters referred to, it has reached the following conclusions:

1. The time for holding the General Missionary Conference shall be six days, beginning Wednesday night, April 24, 1901, and continuing until Tuesday night, April 30.

2. The city of New Orleans, La., shall be the place where the Conference is to be held.

3. The number of delegates to be 1,091, each Annual Conference being entitled to one clerical delegate for every ten preachers, and one lay delegate for every fifteen preachers. The Woman's Foreign Missionary Society will be entitled to 100, and the Woman's Home Mission Society to 75 delegates. The method of appointment is left to each Annual Conference and to these societies.

4. While every effort will be made to secure the lowest rates, delegates are expected to provide for their own expense of travel and entertainment.

5. The Programme Committee, having about completed its work, will, in a short time, publish an outline, giving the subjects to be discussed, in order to more intelligent preparation for participation in the Conference.

6. The Business Committee shall be the Secretaries of the Board of Missions and their office staff. All questions pertaining to the management of the Conference are to be referred to this committee.

The General Missionary Conference provided for in the foregoing action of the Board and of its Executive Committee should create an epoch in the missionary work of the Methodist Episcopal Church, South. It will be the first Conference in her history of the character and scope contemplated in the paper presented by our delegates who were in New York. While the meeting will be held under the auspices of the Board of Missions, aided by the Secretaries of our several Connectional Boards, and while the problems to be considered will bear more especially upon the missionary enterprises we have ourselves inaugurated, yet there is a broader sense in which the body of workers will be called upon to put themselves in vital touch with questions of world-wide significance. The aim of the Conference will not be that of generating enthusiasm—something more permanent is contemplated. The time has come to give the fullest consideration, in a spirit of honest inquiry, to the evangelistic problems which confront the church. We trust the result will be a more complete occupation of the fields where we have missions, more adequate provision and equipment for work and workers, a wiser policy of administration and self-support in our domestic missions and in foreign lands, more efficient methods of disseminating missionary information, and the creation of intelligent conviction as to personal responsibility in seeing to it that the gospel is preached to every creature. We are entering upon a new and wonderful era. The world-field is white unto harvest. Such a Conference should be approached with earnest supplication for that visitation of the Holy Spirit which will give those who tarry for his coming a vision of the Christ enthroned and of the nations of the earth gathered into his kingdom. Our faith will be the measure of its power.

DEATH OF REV. C. C. GRISHAM.

A card from Rev. J. M. Huggin conveys the sad news of the death of Rev. C. C. Grisham, a superannuated member of the North Mississippi Conference, who passed away in great peace on the morning of the fifteenth instant. A more extended notice of his death will be furnished later.

What a pity that some Christians have such a poor way of showing gratitude for favors done them!

The professing Christian who in the hope of boosting himself resorts to disparagement of the character and work of another, thereby gives convincing evidence of a lack both of honor and of vital godliness.

The manner in which an act of kindness is performed is often more significant and of more value than the kindness itself. Those who show little consideration for the feelings of the poor and the unfortunate need not be surprised if sometimes their gifts are scorned. Throw a bone at a dog, and he will probably scamper away instead of stopping to gnaw it.

Everything that Midas touched turned to gold, but in these days if you touch some men with gold, they will turn to anything.—Epworth Era.

THE PIANOS AND ORGANS
Represented in our exclusive agencies embrace all the requirements of a perfect high-grade instrument. We make terms to suit, and guarantee our goods.
JUNIUS HART, - 1001 CANAL.

NOTES.

The vacancy in the presidency of the Society for the Prevention of Cruelty to Children, caused by the death of Dr. Alfred E. Clay, has been filled by the election of Mr. S. D. Moody, a prominent Christian worker of this city.

***

Rev. H. C. Morehead writes that his delay in sending in the report of the recent meeting of the Publishing Committee was due to sickness. We are glad to learn that he is now in his usual health, and that he is closing up his work well for Conference.

***

Presiding Elder T. W. Dye sends us the following additional news anent Bro. Shumaker's condition. He says: "I am just from the bedside of our dear Bro. Shumaker, who has a malignant case of typhoid fever. He is calm and submissive to the will of his Lord. His work is well in hand, and a good report will come up from Kosciusko. Let prayer be made for our brother."

***

A friend at Moss Point, Miss., sends us the following items of interest: "A revival meeting is now in progress at the Methodist Church here. The congregations are growing, and some interest is manifested. The services are being conducted by Rev. Thomas B. Clifford, of Morgan City, La. The pastor, Rev. R. W. Bailey, will leave with his family in a few days for Colorado, where he will remain until his health materially improves."

***

Mrs. W. M. Legg, a daughter of the late Rev. Simon P. Richardson, of the North Georgia Conference, has a supply of her father's charming autobiography, "Lights and Shadows of An Itinerant Preacher's Life," and will take pleasure in filling all orders for same promptly. Dr. Richardson's book is attracting much attention, and has already had a phenomenal sale. Send to Mrs. Legg for a copy. Her address is 534 Washington avenue, Macon, Ga.

***

We are in receipt of a brief note from Rev. N. G. Augustus, the pastor at Durant, Miss., in which he says: "Rev. J. H. Shumaker, preacher in charge of Kosciusko station, is just finishing his first week with typhoid fever. His wife is also in bed. Both ask to be remembered by the brethren. Bro. Shumaker has done a fine year's work, and is in great favor with his people." May God grant this faithful itinerant and his good wife complete and speedy recovery.

***

We are deeply pained to learn of the death, which occurred at the parsonage at Shannon, Miss., on the thirteenth instant, of Sister Evans, wife of Rev. R. M. Evans, the faithful pastor of the Shannon circuit. Besides her husband, she left four small children to mourn her loss, their grief being shared by a large circle of sympathizing friends. A more extended notice will appear next week. The bereaved ones have our deepest sympathy in this heavy sorrow.

***

In Hattiesburg, Miss., on Wednesday, Nov. 28, 1900, at eight o'clock P. M., at the residence of the bride's parents, Mr. William Horace Wainwright and Miss Clara Marvin Powell will be united in the holy bonds of matrimony. The bride is the lovely and accomplished daughter of our esteemed friend, Rev. Clarence A. Powell, of the Mississippi Conference. We extend in advance our cordial congratulations, and wish this worthy young couple a life crowded with happiness and sunshine.

***

A letter from Rev. R. A. Davis, the pastor at Waterproof, La., conveys the sad intelligence of the death from congestion of his little daughter Allie, who passed away on the night of the twelfth instant, after an illness of only two days. She was born in Downsville, Union parish, La., Sept. 21, 1891, and thus was a little over nine years of age. We tender Bro. Davis and his bereaved family our sincere sympathy in this dark hour, and pray that the God of all comfort may sustain them by his grace and presence.

Revival at Oxford, Miss.

In a brief note to the editor, dated Nov. 12, Rev. R. M. Standefer, the cultured and popular pastor at Oxford, Miss., says: "We have just closed the greatest meeting that Oxford ever had. Bro. Culpepper was with us and did splendid work. This great work will last. We had one hundred conversions; about fifty have joined the Methodist Church."

Revival at East End, Meridian.

MR. EDITOR: On the night of the fourth instant we closed a very delightful meeting at East End Church, Meridian. The first two weeks the preaching was done by my son, J. W. Bradford, of the North Alabama Conference. The third week Bro. G. S. Harmon did the preaching. Our church and community were interested from the beginning, but the interest increased and the congregations improved until even with the aid of the Sunday-school room we could not seat the people. There were at least thirty conversions and reclamations, and twenty-one accessions to our church. Among the conversions were several young ladies of the E. M. F. College.

Among the most gracious results of our meeting was the unifying of our church. We are in harmony and love. We expect nothing else but a full report for Conference. In the past two years there has been one hundred and forty accessions to this church. We have at least fifty persons who will pray in public. Praise the Lord.

D. P. BRADFORD, P. C.

Meridian, Miss., Nov. 17, 1900.

For a Nerve Tonic
Use Horsford's Acid Phosphate.
Dr. H. M. HARLOW, Augusta, Me., says: 'One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

More Good News from Brookhaven District.

A letter just received tells of the purchase by the Topisaw circuit of a neat parsonage on a ten-acre lot adjoining the church lot at Topisaw. This will give Topisaw circuit a neat, substantial preacher's home.

Rev. J. M. Morse, the preacher in charge, assures me that every cent of missionary and all other assessments at Wesson will be paid. Indeed, he has almost every cent already in hand. Rev. W. G. Forsythe feels safe in saying that his charge, the Adams circuit, will pay up in full. Rev. C. McDonald is very hopeful that he can bring up a like report from Providence. Rev. H. A. Gatlin writes that Beauregard circuit can be relied on to pay up on missions.

I am on my "fourth round." So far I find the preachers and people, generally, encouraged and very hopeful, and the preachers are in favor with the people.

H. WALTER FEATHERSTUN.

Nov. 17, 1900.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

Storm Sufferers' Fund.

Previously reported	$64 50
Sunday-school, South Vicksburg, Miss.	5 00
Total	$69 50

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

MISSISSIPPI.

REV. THOS. H. DORSEY, Arcola, Miss. EDITOR.

"The God who upholds the universe can uphold you."

"Too many are content to sing of the heights while they walk in the vale."

"He who knows he is right fears no ridicule."

"Liberty is freedom to do what you ought; not what you like."

It is folly for people to boast of freedom in a free country; then acknowledge that they are slaves to some sinful habit; and this is frequently the case.

Parents who have sons to educate for the highest purposes in life should boycott every college that permits foot-ball. They say, "Where shall we send them?" Nowhere, if that is the best we can do. Our boys would better grow up in blissful ignorance, if there can be such a thing, than to be prize-fighters, foot-ball players, or any other sort of brute.

Mrs. Hoskins' article in the ADVOCATE on "College Entertainments," followed in the next issue by Rev. T. W. Lewis, deserves to be carefully and prayerfully read by all our people, both old and young.

Our Lord intended that his church should be sustained by the "sincere milk of the Word," and not by ice-cream; yet there are a great many people who think the financial interest of the church would go to pieces if it were not for church suppers, when the fact is, it is an abominable curse to the church, and it is to be hoped that our Leagues will have nothing to do with them. They are of the devil, and no church can prosper so well with as without them.

Let all our young people begin to recount God's blessings to them during the year; then, on Thanksgiving Day, let us put a worthy gift on the altar as a token of our appreciation of his mercies and blessings, and may our Orphans' Home, at Water Valley, be remembered on that day by the many kind-hearted Methodists and others who may meet together to give thanks to the God of all grace. The cheerful gift makes the cheerful giver.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

Are the Leaguers wondering if the Louisiana editor is asleep? Well, he is not. There's been nothing to write about, and one lesson yet to be learned by many is not to write unless there is something to write about.

Will not the secretary, or one of the members of each League, please write a short letter of 100 words, more or less, to the editor concerning their League? What about the Holston Plan? Reading Course? New officers? Tell us something about these.

Arcadia League has raised about $30 on the Holston Plan, and expects to raise about that much more. We would like to hear from each League in the district as to how they are getting along on it.

We are in receipt of the Shreveport District Epworth League Handbook—a neatly-printed, well-gotten-up pamphlet, full of information concerning the League. Bro. W. G. Evans is the editor, and has made a good job of it.

Ye editor has been up to his eyes in local work for the past three months, and is now domiciled in as pretty and comfortable a parsonage as there is anywhere. The cost is about $2,400, including the lot. The Junior League has been an active factor in its erection.

Conference is almost here. Leaguers, see to a few things:

1. See that your pastor's salary is paid in full. You can be of great help to the Board of Stewards if you will, and if they will let you. Organize into squads and gather up the crumbs. The only reason the salary is not paid half the time is, that the people don't try.

2. Ask the pastor to let you help him get his Conference collections, or do something else to help him.

3. See that he is supplied with correct League statistics to report at Conference.

TAKE HEED!
And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,
USE
Locock's Cough Elixir.
It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.
TESTIMONIAL.
LINDEN, ALA.
I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.
Price: 50 cts. and $1 a Bottle!
I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

THE ADVOCATE FOR $1.

From now until the first of January we will take new subscriptions at the rate of $1 for eight months.

Conference Notices.

NOTICE.

Each preacher and delegate will be notified by postal card, at an early date, of his Conference home; and is urged to inform his host, at once, when he will arrive, over what railroad, and whether on the day or night train. As far as possible, all are requested to come on day trains. Let every one preserve and bring with him the card he receives from me. If you are not met by your host, take hack and go directly to your assigned home, as indicated on card. When there you will find all things in readiness for your reception and a cordial welcome awaiting you.

All preachers and delegates who are certain they can not attend Conference, please notify me at once.

Yours fraternally,
J. M. WYATT.

West Point, Miss., Nov. 17, 1900.

NOTICE.

LOUISIANA CONFERENCE.

The class of the first year will meet the committee in the First Methodist Church, Baton Rouge, on Wednesday, Dec. 12, at 9 A. M. We request that examination sermon be handed in as soon as we meet.

F. N. PARKER.

Louisiana Conference.

CLASS OF THIRD YEAR.

The class of the third year in the Louisiana Conference, M. E. Church, South, is requested to meet the committee at the Methodist Church in Baton Rouge, at 8 o'clock P. M., Tuesday, Dec. 12, proximo.

J. A. PARKER,
For Committee.

Shreveport, La., Nov. 14, 1900.

Mississippi Conference.

The class of the second year will meet the committee at the Methodist Church in Brookhaven, Tuesday, Dec. 11, at 3 P. M. All examinations will be written.

T. L. MELLEN, Chair'n.

Nov. 15, 1900.

NOTICE.

NORTH MISSISSIPPI CONFERENCE.

The class of the fourth year will meet at the Methodist Church in West Point on Monday evening, Dec. 3, at seven o'clock, for examination.

W. T. J. SULLIVAN, for Com.

NOTICE.

The class for admission on trial into the North Mississippi Conference will meet the Examining Committee at the Methodist Church at West Point, on Tuesday, Dec. 4, at 2 o'clock P. M.

JNO. W. BELL,
W. C. HARRIS,
N. G. AUGUSTUS.

Houston, Miss., Nov 8, 1900

NOTICE.

The class of the second year will please meet the committee in the Methodist Church at West Point, Dec. 5, at 10 o'clock A. M.

T. Y. RAMSEY,
For the Committee.

The Mutual Life Insurance Com'y
OF NEW YORK.
RICHARD A. McCURDY, PRESIDENT.
Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.
SINCE ITS ORGANIZATION IN 1843
It has paid to living members $283,157,627 64
To beneficiaries of deceased members 204,591,283 42
Total paid to members, both living and dead $487,748,910 06
And now holds for the security of its present members 277,517,325 00
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THE POLICIES OF THIS COMPANY
are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.
Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.
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LIFE and WORK of DWIGHT L. MOODY THE GREAT EVANGELIST
The Founder of Northfield Seminary, Mount Hermon School for Boys, and the Chicago Bible Institute.

A full account of his boyhood and early life. Business life in Chicago. Y. M. C. A. Work. Civil War record. Mission Work. Building his first church and Farwell Hall. Convention Work. Meeting Ira D. Sankey. Work after the great Chicago fire. Shaking all England by sermon and song. Great work in Scotland. Returns to America. Great Revival in Philadelphia. Continued Evangelistic work. Great World's Fair campaign. Northfield Conferences. Northfield Seminary. Mount Hermon Boys' School. Chicago Bible Institute. Last Campaign in Kansas City. Return to Northfield. Dying words. "Earth recedes, Heaven opens; God is calling me; this is my triumph; this is my coronation day!" In his life he influenced more souls for Jesus than any other man, and in his death God called him, to place on his brow a crown with many stars. As thousands crowded the "Moody Meetings" to hear him preach while living, so now thousands read this thrilling and inspiring volume, that they may preserve and keep fresh in memory the complete record of his Great Life and Work. It contains over 400 pages and over 60 halftone engravings. A handsome volume, showing us the Boy, the Man, the Preacher, the Educator, and the Philanthropist; replete with Reminiscences, Anecdotes and Illustrations.
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A copy of this thrilling and soul-stirring volume should be in every Christian home.
THE World's Greatest Evangelist, whose burning words have touched the hearts of so many thousands, has passed to his reward. His voice will no more fill large earthly auditoriums, nor stir vast audiences, but his life stands as a monitor to the world's masses. No single figure has influenced so many minds. No single voice has touched so many hearts. No other man has done such a life-work for mankind.
We will send you this magnificent book and the best paper we can make for one year on receipt of price first named above. If you are now a subscriber, we will send the paper one year from the date your present subscription expires. Renew your subscription at once and take advantage of this liberal offer.

A First-Class Book at Half-Price.

To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to Nov., 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, postpaid, is $1.25. Our price, on conditions named above, is 63 cents, postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Dec. 15th. Don't delay.

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REV. W. C. BLACK,
512 Camp St., New Orleans, La.

A NEW BOOK.

PHYSICAL CULTURE. By B. F. Johnson. Primary book. Cloth, 25 cents. B. F. Johnson Pub. Co., Richmond, Va.

This book is the work of a man who has put physical culture where it belongs in his own home, and has personally reaped its benefits.

It is a primary book intended to be used by teachers and pupils at school, and by parents and their children at home. The directions for exercises are so simple that a parent can easily take up and continue at home the work which the teacher begins at school. In addition to the exercises there are bright, every-day talks of great practical value—some addressed to teachers, others to parents, and others to children. There is a helpful word to mothers; a timely chapter on the model school-house and grounds; there are also chapters on breathing, the use of the hands, fingers, wrists, lower limbs, and joints; talks on how to be straight, on food, drink, cleanliness, care of the hair, eyes, ears, teeth, and feet. And there is a much-needed word on purity of habits and character. The volume contains a number of excellent and useful illustrations. It deserves a large circulation.

WANTED.

A lady or gentleman (lady preferred) to teach private school for family of four children; also to teach music, vocal and instrumental. For further information apply to

R. L. LINDSEY.

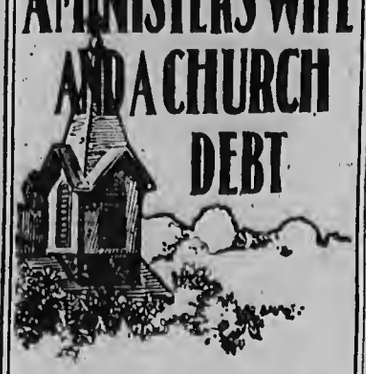
Jacoby P. O., La.

The work of translating the Self and Sex Series of Books by Sylvanus Stall, D. D., to young boys, young men, and young husbands, requested by missionaries and undertaken by the largest Christian publishing house in Japan, to counteract vices so common in that country, has disclosed the fact that the Japanese language contains no words with which to convey the thought that has been unfolded in such a unique manner in this deservedly popular series of dollar-books issued by the Vir Publishing Company of Philadelphia.

The man who succeeds in some important work or enterprise, no matter how honorable may be his course, is almost certain to be a target for stone-throwers and mud-slingers, who are envious of his success

Port Gibson Female College,
Port Gibson, Miss.
Port Gibson Female College is one of the oldest female colleges in the Mississippi Conference. For more than fifty years she has been contributing to the training and development of Christian womanhood in this and other States.
Her course of study is academic rather than collegiate, which should commend the school to parents who have young girls to educate. The P. G. F. C. offers superior advantages for less money than any other school of like grade in the State. Methodist Parents who want to educate their daughters can do so as cheaply here as it is being done by the State at Columbus, i. e., if they give their girls the ornate branches.
We give board, including fuel, light, washing, tuition and music, or any one extra, for $160; without an extra, $130. Girls wishing to prepare themselves to teach can enter the middle of January and continue through the session for $75, with music or any other ornate branch; without an ornate branch, $65.
For catalogue address,
L. S. JONES, Pres.

A MINISTER'S WIFE AND A CHURCH DEBT



A minister's wife in Buffalo writes:

"Our church was encumbered with a mortgage. The Ladies' Home Journal and The Saturday Evening Post seemed to offer a chance to accomplish something for the work, and I took the matter to the Ladies' Aid Society. I proposed that each member should enter her subscription, and try to secure other names. My plan was received enthusiastically. In addition to our own members we obtained subscriptions from many not connected with the church. Everywhere we went we talked Journal and church mortgage. Soon we had subscriptions enough to reduce the mortgage considerably, and with very little work."

What this one woman did, thousands can do for their church or for themselves. Write to

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Renew Now and Save Money.

From now until Dec. 1 we will take renewals at the rate of fourteen months for $2, provided all arrearages are paid up. Send 16⅔ cents for each month up to November, 1900; then send $2 additional, and we will receipt you to January, 1902.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy five ponnds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two thirds of the entire mileage has been relaid with 75-ponnd new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

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THE VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
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3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy-Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to Nov., 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

Home Circle

TO THE BOYS OF TO-DAY.

A judgeship is vacant, the ermine awaits
The shoulders of youth, brave, honest, and true.
Some one will be standing by fame's open gates,
I wonder, my boys—Will it be one of you?

The president's chair of a great railroad mass
Is empty to-day, for death claimed his due.
The directors are choosing a man for his place.
I wonder, my boys—Will it be one of you?

A pulpit is waiting for some one to fill.
Of eloquent men there are only a few.
The man who can fill it must have power to thrill;
The best will be chosen—Will it be one of you.

The great men about us will pass to their rest.
Their places be filled by the boys who pursue
The search for the highest, the noblest, the best
I wonder who'll fill them; I hope 'twill be you.

—The Ram's Horn

A BROKEN THREAD.

It was one of the boy's duties to carry the mail from the summer hotel where he worked to the postoffice in the neighboring village. He was an honest boy, but apt to be careless at times.

One day, on his return from the office, he found that a letter had remained in the bag unnoticed when he took out the others. He took it out now and looked at it. It was directed to some town in France.

He could still mail it in time for the noon train if he ran all the way back; but it was a scorching day, the road was dusty, and he was tired. Besides, there was a game of ball going on that he wanted to see. It did not look like an important letter. A light, thin thing, directed in a woman's hand. Pshaw! Women were always scribbling!

He threw it into the bag and went whistling to the ball-field.

The letter was mailed two hours later. It reached New York just an hour too late for the steamer, and was thus delayed four days.

Old Jeanne, the cook at the hotel, went about that Summer crooning happily to herself, muttering and laughing when she was alone, paring the potatoes. When her mistress asked her one day why she laughed, she said:

"It's for Louis, madame—my old Louis. He comes at last. It was for that I save and save, one—two year. He is lame and sick—not like me. I come here with my boy, Jean, to earn money so that we can all make a home here. Jean is dead. Then I work here alone to bring my husband. We take ze little cabin yonder. I cook for you; Louis, he make us a little garden. He shall have care of the poulets. We shall talk over the old times. We shall be as happy as the birds."

She went on to tell their plan. The old man was to walk from the hills to Havre, where he would take the ship. She had sent the money for his passage in a draft. He had it now. He would be here next week. They never would be separated again.

The old man went to Havre on the day set, but he found no letter. Worn out with his journey, ill and penniless, he wandered about the quays of the great seaport for three days, and at last was taken to a house of refuge for paupers.

The letter came at last, but it was too late. It never reached him. He died the following Winter.

Jeanne worked alone for the rest of her life, in merciful ignorance that her life was so lonely and empty just because a well-meaning boy had failed in a trifling duty.

Human lives are so closely woven together that the cutting of a single thread sometimes starts a rent which may extend beyond our knowledge or power to help.—Youth's Companion.

HIS MOTHER'S TRAINING.

Roland stopped and looked at the sign,

"BOY WANTED."

It hung outside a large cutlery establishment next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in? He hesitated, then with all the courage he could command went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "you go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boy's work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"'Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman; and the boy, muttering that he wanted to be errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came the gentleman who had sent him down stairs appeared and, looking round at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly:

"That's what we want. 'Boy Wanted' doesn't mean any kind of a boy. Mother know you came? No? Well, take her your first wages, and tell her there's a place open to you here. Then put your arms around her neck and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'"—Sunday-School Advocate.

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"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room, and make her own bed?"

"No, I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

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DAVIDSON—Mrs. MARTHA A. DAVIDSON was born Oct. 20, 1823, in Alexandria, La. She was married to Mr. Neal Davidson, Jan. 11, 1838. Their union was blessed with twelve children, four of whom remain to mourn the loss of a devoted Christian mother whose life was in every sense worthy of emulation. She also leaves one sister, Mrs. Plaisance Texada, of Quadrate, La., and a number of relatives and friends, to whom we tender our sympathy in this hour of bereavement.

Sister Davidson united with the Methodist Church in 1839, and ever afterwards lived a consistent life. The writer doubts if anyone has lived in Rapides parish in the last half century whose life has done more to advance the cause of Christianity than that of the deceased. As pastor, I visited her several times during her last illness, which was long and painful, but never did I hear her utter a word of complaint. I found her always bearing her affliction with Christian fortitude. I am sure the few hours spent in her presence resulted in greater good to myself than to her. A friend remarked after her death that she always had time to talk religion to us. Whether on the street, in the home, in the office, or elsewhere, "Grandma," as she was commonly called, would talk and exhort those she met to a better life. I saw her just a few hours before death came, and she reached out her hand and said: "I am glad to see you. I am just waiting for Jesus to come. I am ready, and it will only be a little while now." A few hours later, in the home of Mr. Cary Blanchard, her son-in-law, surrounded by three of her four living children, and their families and friends without a struggle she fell on sleep.

A. W. TURNER, P. O.

WHITE—Mrs. MARY CRENSHAW WHITE, wife of Dr. Stuart L. White, fell asleep in the arms of her Savior in Ruston, La., on the morning of Oct. 22, 1900, after an illness of one month. A half hour before the end she partook of the sacrament of the Lord's Supper, and then, after signifying her wishes concerning her little babe, just a month old, and bidding good-bye to husband and loved ones, she closed her eyes and waited for death, which she welcomed as a sweet release from the intense suffering she so heroically bore.

Mary Crenshaw was born and reared in Arkansas, and educated at Galloway College, Searcy. She was married, Sept. 29, 1897, to Dr. Stuart L. White, only son of the sainted T. B. White, and their three short years of married life were a perfect realization of love's dream. She was one of noble, decided Christian character—gentle, loving, and forgiving. Her friends were many and staunch. The words of assurance of her acceptance with God and resignation to his will, which she spoke just before the last, were but confirmation of what her life had already shown. As her soul went up from earth to God, it drew other souls nearer to him, and her life, brief and unassuming though it was, was end is a blessing to the world. Of a truth, "Blessed are the dead which die in the Lord." Those who feel most her loss are trusting God more than ever. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem, saith the Lord." Amen!

HER PASTOR.

WARREN—G. W. WARREN was born in Itawamba county, Miss., Nov. 8, 1833, and died while on a visit to the home of his son, in Plain Dealing, La., Aug. 21, 1900. He moved when quite a boy to Claiborne parish, La., and spent most of his life in the above and in the adjoining parish of Webster. He was a man of good business qualifications, serving the people in the capacity of clerk of court and sheriff of the parish of Webster. I knew nothing of his early life, but for many years he was a member of the Methodist Church. In 1896 I became his pastor, and was such for three successive years, and found him always to be a conscientious, spiritual man, and we placed him in the Board of Stewards. He loved the church, and liberally supported it. He was not only a converted man, to which he gave testimony, but was seeking the blessing of entire sanctification, in which he firmly believed. His home was a preacher's resting-place, and he, together with his good wife, made the preacher feel at home. He died trusting in the Lord, and joined with his family in his dying hour to meet him in heaven. He was a kind husband and father. May his last pleadings be remembered, and his loved ones meet him in heaven!

J. F. PATTERSON.

Minden, La., papers please copy.

TAYLOR—Died at her home in East Feliciana parish, La., Oct. 31, 1900, MARY HILL PIRAS, wife of J. Warren Taylor, aged seventy-five years eleven months and eleven days.

When the one of the last October morning was filling the world with light and song, this gentle woman, loving mother, true and loyal friend, passed "through the valley of the shadow of death" into the "haven of rest" that remains for the children of God. She was born in 1824, in East Feliciana parish, seven miles north of Clinton. Reared in a home of wealth and refinement, she developed into a superior womanhood. In 1841 she became the wife of J. Warren Taylor, of Virginia. Of this union seven children were born, five of whom, with her husband, survive to mourn their loss. In 1856 she united with the M. E. Church, South, and the love for her church was manifest until the end. For all human errors she received perfect pardon, and the "peace that passeth understanding" was hers during the days of her long illness. Such was her faith that she, through her suffering, could look up and behold the glories of her future "happy home," and was beckoned on by the angels, who waited in their life-boats to bear her home. By her Savior, with the redeemed, she stands, to welcome our coming.

A. G. T.

MARBLE—Mrs. NANCY C. MARBLE (nee Freeman) died at her home in Claiborne county, Miss., July 15, 1900. She was born of Christian parents in Tennessee, June 25, 1827; moved to Mississippi about 1841, and was married to Ira J. Marble, Jan. 4, 1853. She was the mother of five children, three of whom, with the father, preceded her to their heavenly home, and two children, viz.: Rev. M. J. Marble and Mrs. I. Z. McKay, and eight grandchildren are left to mourn their loss. She joined the church early in life, and lived a quiet, unassuming Christian. When her health would admit she visited the sick, attended divine services, taught a class in Sunday-school, and always loved her pastor. She belonged to a large and influential Methodist family. Her father, Anderson Freeman, and many of the family have been and are ministers of the gospel. She had many sorrows and sad afflictions, but always seemed resigned to God's will. Her health had been very bad for several years, and at times was a great sufferer, and seemed to have realized for some time that her life's work was done, and expressed herself many times as being ready and wanting "to pass over the river and rest under the shade of the trees."

"ONE WHO LOVED HER."

GRAY—E. E. GRAY was born May 4, 1829, in Robinson county, N. C.; moved to Mississippi in 1854; joined the M. E. Church, South, in 1856; was happily united in matrimony in 1865 to Miss Rosie Bell Sartin. God blessed their home with twelve children—nine boys and three girls—five of whom preceded their father across the dark river, and seven of them remain with their Christian mother to follow some sweet day to that home to which their father went from this earth, Oct. 19, 1900. He also left one sister, who shares the grief of his family and numerous friends.

Bro. Gray was unquestionably a true Christian. He held family prayer twice a day—morning and night—and the lives of his children manifest the graciousness of his influence. He was always ready to fight against sin. He loved all his pastors; was exceedingly liberal to the church; was a contributor to every good cause.

Bro. Gray was a faithful teacher of the Bible class in the Sunday-school at New Salem for a long time. In his death earth lost a treasure, but heaven has gained a jewel. May God bless his sorrow-stricken wife, sister and children! In the prayer of his worthy friend and pastor,

LUTHER A. MCKROWN.

GRAY—YOUNG—Resolutions of respect adopted by New Salem Sunday-school, New Salem circuit, Greenville district, North Mississippi Conference, in memory of Bro. R. E. GRAY, who died Sept. 19, 1900, and Bro. JOHN YOUNG, who died Sept. 28, 1900:

Resolved, That whereas God has taken them from us, in their death we sustain a great and irreparable loss, for they were both teachers of such long standing that they seemed to be a very necessary part of the classes which they loved and served so well. These brethren were in many respects remarkable men. Their places in the various relations of life, especially in our church and Sunday school, will be hard to fill. The vacancy made in their home can only be soothed by the sacred presence of the Savior's love.

Resolved, That in the death of these brethren the Sunday-school has lost two valuable teachers, the cause of Christ two active workers, and the neighborhood two staunch friends and helpers in all times of need. While we mourn the loss of such valuable men, we bow in humble submission to the will of God, and we will ever hold their many virtues in affection's sacred memory, and to their mourning families we extend our heartfelt sympathy, and commend them to the keeping of the Heavenly Father, who ever hears the prayer of the widow and orphan.

Humbly submitted by the following committee:

R. A. RIDOWAY,
C. F. CARPER.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surface. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Sold by druggists, price, 75c.

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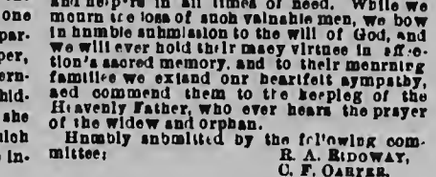
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—Beveridge.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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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NEWS OF THE WEEK.

Anti-Christian riots have broken ont in the province of Kiang Si, China.

The bnbonic plagne has been officially declared to be prevalent in Cape Colony.

The Snltan of Turkey has congratnlated President McKinley on his re-election.

A cyclone and hailstorm did mnch damage in the vicinity of Summit, Miss.

The degradation of Prince Tnan means that his son, the heir apparent, can never be Emperor.

A Keoknk, Iowa, lawyer has brought suit against a mining company for a $500,000 fee.

A large order for rolling stock for the Jamaica Railroad will be placed in Philadelphia.

Small-pox has broken ont in Peking, and an epidemic is feared among the allied troops.

Trouble has broken ont anew at Tampa, the rival labor unions having failed to effect a joint agreement.

Martin Irons, the noted labor leader, who directed the Missouri Pacific strike in the 80's, died Saturday in Texas.

Gen. Chaffee says the American field battery was more effective in the attack on Peking than that of any other nation.

Gov. Roosevelt has formulated a memorandum of the charges against Mayor Van Wyck in connection with the New York ice trust.

The Chilian Government has appropriated $500,000 to defray the expenses of the Chilian exhibition at the Pan-American Exposition.

The Inniskillen Fusiliers, who returned to England from Natal a few months ago, have been ordered to re-embark for Cape Town.

Minister Conger says the situation is apparently very favorable to the early beginning of negotiations for a preliminary settlement in China.

The New York Police Board has preferred charges against an inspector and a captain of police in connection with the anti-vice crusade.

The South Porto Rico Sugar Company, capitalized at $1,600,000, has been incorporated in New Jersey. It will deal in raw Porto Rico sugar.

Bishop Potter, of New York, has written a letter to Mayor Van Wyck, charging that the police, instead of attacking, are encouraging vice on the East Side.

It is said that a mammoth labor organization will be formed at the convention of the American Federation of Labor to be held in Louisville next month.

The British have decided to adopt the reconcentrado plan in South Africa, owing to the difficulty in dealing with the armed Boers and civilians in outlying districts.

An insane woman threw a hand chopper at Emperor William on Nov. 16, as he was driving through Breslau, but she failed to hit her mark and was scored by the police.

A committee of Congressmen yesterday inspected the Custom-House building in this city, and particularly that part of the great granite pile devoted to the purposes of a postoffice.

President McKinley, it is said, is strongly opposed to any movement looking to a reduction of the congressional representation of the Southern States because of the disfranchisement of the negroes.

It is said the administration is planning to press with vigor for the ratification by the Senate of the Hay Pauncefote treaty in its original form, as the first step toward constructing the Isthmian Canal.

Minister Wu has received a cablegram from China stating that Princes Tuan and Chwang have been deprived of their rank and sentenced to life imprisonment. Other princes and high dignitaries are given lighter punishment.

The annual report of the Chief of the Bureau of Navigation of the Navy Department confirms the statement that the navy is at present wofully short of officers, and that there is at the moment no available source from which the deficiency can be supplied, unless the Navy Department is willing to lay aside its class prejudice and do as all other naval services have had to do, make good the deficiency by drafts upon the merchant marine or from civil life.

The Boers are active. It is alleged that Commandant Louis Botha has formed a government at Ressendal, North Middleburg, and that with the £150,000 which he has available, he is paying the fighting burghers a crown per day. Commandant Abel Erasmus is said to be at Olifohhant's river with 2000 men and 1000 wagons and 12,000 cattle. From Heidelberg it is reported that the Boers are compelling the burghers who had surrendered to take up arms again under pain of death.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.

W. A. GRIFFITH,
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Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.

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Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

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Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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YOUR QUININE PILLS
and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of
CHILLIFUGE
will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.
Every bottle sold under a guarantee, or money refunded.
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Most Vicious Where Malaria Thrives.

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CURES IT IN ONE NIGHT.

"I took laGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results.
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

MARRIAGES.

MCKEOWN—HENRY.—At the home of the bride's parents, Anguilla, Miss., Nov. 7, 1900, at 3 o'clock P. M., by Rev. Robt. Selby, Rev. Geo. P. McKeown, of the Mississippi Annual Conference, to Miss Annie Henry.

SEYMORE—SAUCIER.—At the residence of the bride's mother, Wool Market, Miss., Nov. 1, 1900, by Rev. A. Scarborough, Mr. Charlie Seymore, of Florala, Miss., and Miss Maggie Saucier, of Wool Market, Miss.

HOSLI-RIGGS.—At the residence of the bride's parents, near Ocean Springs, Miss., Nov. 14, 1900, by Rev. A. Scarborough, Mr. John Hosli to Miss Alma Riggs.

SUNDAY-SCHOOL CANVASS.

The following statement concerning the proposed Sunday-school census of New Orleans has been issued by the Press Committee of the movement:

It is known to the Christian public that an organized effort by all Protestant denominations is soon to be made, to take a religions census of the Sunday-school population of our city—that is, of children of age suitable for attendance upon Sunday-schools. It is also proposed at the same time to ascertain the residences of adults who are in no wise identified with any religious organization. The canvassers, mostly from the noble army of Sunday-school workers and teachers, are not expected to do any missionary work, such as tract distribution, or invitation to particular churches or Sabbath-schools. They will be instructed to confine themselves strictly to a campaign of inquiry as to homes, and such religious statistics as attendance or non-attendance on Sabbath-school or church, and if unattached, denominational preferences.

Cards filled out with this information will be tabulated and utilized by our Protestant Churches in conducting harmoniously, systematically and thoroughly future evangelistic work in our city of nearly 300,000 immortal souls. We trust the enterprise will find favor with our people, as the facts thus gained will be useful in guiding intelligently evangelistic work among the irreligious of our population, as well as among neglected children, who steadily recruit the ranks of our pauper and criminal classes. The canvass, if practicable, will be made in a single day, January 8, because it is a school holiday, and because it releases many teachers, has been selected as the time. Encouraging progress has been made in the organization of the forces in the upper districts, but canvassers are sorely needed below Canal street. Who will volunteer?

R. Q. MALLARD,
Chair'n of the Press Com.

FIRST AND FOREMOST in the field of medicine is Hood's Sarsaparilla. It possesses unequalled merit, and cures all diseases caused or promoted by impure or impoverished blood, including rheumatism, dyspepsia, catarrh.

All liver ills are cured by Hood's Pills. 25 cents.

REFORM IN COLLEGE ATHLETICS.

The faculty committees on athletics of the principal American universities, at a conference held more than two years ago, appointed a subcommittee on which seven universities were represented, to investigate the whole subject of intercollegiate athletic contests and report upon them.

The conclusions reached by the committee were recently published, and incorporated in the report are twenty rules to be applied to the regulation of college sports. The committee found that athletics occupy too large a place in college life, but wisely concluded that it is better to mend the abuses by regulation than to end them by abolishing sports altogether.

The rules reported are designed to give athletics their proper place in relation to the mental and moral training of students, and to free them from the taint of professionalism. Under these rules, college athletic committees will always include representatives of the faculty. Only students who are in good standing in their classes will be allowed to take part in contests, and a summary end is put to the practice of entering expert baseball- or football-players as "special" students in order to take advantage of their prowess in the field.

No special or partial student will be admitted to the teams unless he is taking a course equivalent to that prescribed for candidates for a degree; and any student will be shut out from the teams who, before or after entering college, has received any pecuniary gain whatever from taking part in athletic competitions. Intercollegiate contests are not to be allowed on other than college grounds, and it is strongly recommended that an agreement be arrived at to reduce gate-money to a minimum.

These rules are strict by comparison with the lax practices which have long prevailed, but it is probable that they will become an accepted standard, and in that case they will relieve college sports of excess and extravagance, and give them their rightful place in college life.—Youth's Companion.

The November number of the Review of Reviews marks the culmination of the presidential campaign of 1900. Its various departments—The Progress of the World, Record of Current Events, Cartoons, and Leading Articles of the Month—summarize the things worth remembering in connection with the political contests of the year in the United States, Canada, and Great Britain, while contributed articles describe in detail the campaign methods employed in Chicago, New York and Loudon, and the rudimentary party organizations of Porto Rico. Its editorial treatment of current politics has given the Review a unique distinction among American magazines.

That the election of a President has become the greatest of business enterprises is proved by a timely article on the Cost of National Campaigns, which has a prominent place in the current number of the new magazine, The World's Work. The writer traces the growing use of money in politics, and cites the interesting fact that while it cost only $100,000 to re-elect Lincoln, not less than $5,000,000 was spent this year by the campaign managers of the two great parties.

Ninety-four different volumes have been issued up to date in the Moody Colportage Library, their combined circulation being 3,754,899. They include six books in Swedish, four in Danish-Norwegian, three in German, and one has recently been added in Spanish to meet the call for gospel literature in Spanish.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts Camp circuit, at Potts Camp	Nov.	3, 4
Olive Branch circuit, at Olive Branch		10, 11
Shawnee circuit, at Liberty		17, 18
Ashland circuit, at Ashland		20
Randolph mission, at Randolph		24, 25
Abbeville circuit, at Abbeville	Dec.	1, 2
Holly Springs station		3

J. W. HONNOLL, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth, at Bethel	Nov.	3, 4
Corinth circuit, at Marvin		6
Gun Town and Baldwyn, at Saltillo		10, 11
Mantachie, at Shiloh		14
Belmont, at Patterson's Chapel		17, 18
Burnt Mills, at Mt. Pleasant		20
Jacinto, at Hebron		22
Booneville circuit, at ——		24, 25
Marietta circuit, at Marietta	Dec.	1, 2

W. M. YOUNG, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Nov.	3, 4
Dubbs		10, 11
Tunica		12
Hillhouse		17, 18
Friar's Point		18, 19
Gunnison		24, 25
Rosedale		25, 26
Bolivar	Dec.	1, 2
Greenville		3

J. W. DORMAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Nov.	3, 4
Longtown		8, 9
Pt. Grove		10, 11
Pt. Hill, at Baker's		17, 18
Wall Hill		23
Cockrum		24, 25
Tyro	Dec.	1, 2

W. S. LACRONE, P. E.

GRENADA DIST.—FOURTH ROUND.

Minter City	Nov.	3, 4
Charleston		10, 11
Cascilla		12
Water Valley circuit		17, 18
Water Valley—Main Street		24, 25
Oxford circuit	Dec.	1, 2

R. G. PORTER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit, at Carolina	Nov.	3, 4
Amory and Nettleton, at Nettleton		5
Aberdeen circuit, at Greenbriar		10, 11
Quincy circuit, at Soule's Chapel		17, 18
Aberdeen station		25, 26

W. W. WOOLLARD, P. E.

WINONA DIST.—FOURTH ROUND.

Itta Bena and Sidon, at Itta Bena	Nov.	3, 4
McNutt, at McNutt		10, 11
Carrollton, at Eden		17, 18
Moorhead, at Moorhead		24, 25
Indianola	Dec.	1, 2

J. H. MITCHELL, P. E.

DURANT DIST.—FOURTH ROUND.

Ethel, at Tabernacle	Nov.	1
Ackerman, at Salem		3, 4
Poplar Creek, at Bethel		10, 11
Chester		17, 18
Louisville		24, 25
Rural Hill		27
Plokens	Dec.	1, 2
Durant	7 P. M.	2

T. W. DYE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus station	Nov.	4, 5
Sturges, at Ebenezer		10, 11
Starkville circuit, at Steel's Mill		17, 18
Lagrange, at Double Springs		23
Cedar Bluff, at Cedar Bluff		24, 25

Let all members of Quarterly Conferences take special care to be in attendance, and let local preachers have written statements of their work. (See Discipline, ¶ 108, page 75.) Also let Boards of Trustees make full reports in writing.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Barlow	Nov.	3, 4
Wesley Chapel		10, 11
Jefferson Street		11, 12
Homochitto Chapel		17, 18
Washington		24, 25
Liberty	Dec.	1, 2
McNair		8, 9

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs, at Shiloh	Nov.	3, 4
Port Gibson		4, 5
South Warren, at Wesley Chapel		10, 11
Edwards, at Edwards		11, 12
Warren, at Wesley Chapel		17, 18
Utica, at Utica ..... Wed night		21
Hermanville, at Hermanville		24, 25
Rolling Fork, at Rolling Fork	Dec.	1, 2
Anguilla, at Anguilla		2, 3
Satartia, at Mt. Olivet		8, 9

E. H. MONNIER, P. E.

FOREST DIST.—FOURTH ROUND.

V. and Heidelberg, at Vossburg	Sat. and Sun	Nov. 3, 4
Rose Hill, at Paulding	Sat. and Sun	10, 11
Montrose, at Montrose	Tues.	13
Raleigh, at Taylorsville	Sat. and Sun.	17, 18
Trenton, at Trenton	Tues.	20
Shiloh, at Shiloh	Thurs.	22
N. and Hickory, at Newton	Sun. and Mon.	25, 26
Chunkey, at Chunkey	Tues.	27
Lake, at Lawrence	Wed.	28
Morton, at Pelahatchie	Sun. and Mon	Dec. 2, 3
Forest, at Forest	Sun and Mon.	9, 10

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Georgetown	Nov.	3, 4
Adams, at Adams		10, 11
McComb City		11, 12
Fernwood, at Fernwood	11 a. m.	13
Gallman, at Gallman		17, 18
Beauregard, at North Wesson	11 a. m.	19
Wesson	7:30 p. m.	19
Mt. Carmel, at Mt. Zion		24, 25
Westville, at Magee		25, 26
Crystal Springs	7:30 p. m.	26
Tylertown, at China Grove	Dec.	1, 2
Pearl, at Tilton	10 a. m.	5
Lincoln, at Brookhaven	10 a. m.	7
Haselhurst	7:30 p. m.	7
Caseyville, at Caseyville		8, 9
Summit, at Bogue Chitto	11 a. m.	10
Brookhaven	7:30 p. m.	11

H. WALTER FEATHERSTUN, P. E.
Brookhaven, Miss.

MERIDIAN DIST.—FOURTH ROUND.

Pachuta, at DeSoto	Nov.	3, 4
Binnaville, at Scooba		10, 11
Vimville, at Marion		17, 18
Mathersville, at Winifred		24, 25
Shubuta, at Shubuta	Mon.	26
Middleton, at Manassa	Dec.	1, 2
Daleville, at ——		8, 9

G. A. QUICK, P. E.

SEASHORE DIST.—FOURTH ROUND.

Nicholson, at Lacy	Nov.	3
Pearlington and Logtown, at Pearlington		3, 4
Gulf Port, at Gulf Port		11, 12
Ocean Springs and Scranton, at Ocean Springs		17, 18
Brooklyn, at Wiggins		24
Bay St. Louis		25, 26
Moss Point	Dec.	1
Escatawpa, at Zion		2
Columbia, at Columbia		3
Purvis, at Purvis		8, 9
Hattiesburg		10

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek	Nov.	3, 4
Lake City		4, 5
Vaughan's, at New Hope		10, 11
Benton, at Midway		11, 12
Tranquil		17, 18
Yazoo City		18, 19
Camden		24, 25
Fannin	Dec.	1, 2
Brandon station		2, 3
Brandon mission	Tues.	4
Steen's Creek		8, 9

Pastors will please see that local preachers and trustees have written reports before the Conference.

T. B. HOLLOMAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Washington and Chicot, at C	Nov.	3, 4
Opelousas		5
Lafayette		8
Abbeville		10, 11
Indian Bayou		16
Plaquemine Brusles, at Rayne		17, 18
Prudhomme, at P		21
Lake Arthur		24, 25
Grand Chenieres		28
West Lake		30
Lake Charles	Dec.	1, 2
Oneydan		6
Crowley		8, 9

C. W. CARTER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Friendship	Nov.	1
Pine Grove		3, 4
Ponchatonla, at Hammond		6
Amite City		7
St. Helena, at Greensburg		10, 11
Franklinton		14
Kentwood and Tangipahoa		16-18
East Feliciana, at Independence		24, 25
Wilson, at Gayden		28
Clinton	30-Dec.	2
Baker, at Blackwater		4
St. Francisville, at Star Hill		6
Jackson		7-9

F. S. PARKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Slidell	Nov.	6
Parker Memorial		11
Plaquemine		18
Rayne Memorial		25
White Castle	Dec.	2
Carondelet Street	11 a. m.	9
Burgundy Street	7:30 p. m.	9

S. S. KREBER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many, at Many	Nov.	3, 4
Logansport, at Logansport		7
South Bossier, at Allentown		10, 11
Zwolle, at Zwolle		17, 18
Pelican, at Bethel		24, 25
Mansfield		27, 28
Leesville	Dec.	2

JOHN T. SAWYER, P. E.

DELHI DIST.—FOURTH ROUND.

Gilbert and Vidalia, at V	Nov.	3, 4
Bastrop		10, 11
Rayville		11, 12
Lake Providence		17, 18
Floyd		19-21
Waterproof		24, 25
Delhi and Tallulah, at T	Dec.	1, 2
Bonita, at Bonita		8, 9
Monroe		9, 10

J. M. HENRY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Natchitoches, at Natchitoches	Nov.	3, 4
Dry Creek		10, 11
Winfield, at Atlanta		15, 16
Montgomery, at Montgomery		17, 18
Pineville, at Nugent		24, 25
Bunkie	Dec.	1, 2
Alexandria		8, 9

J. D. HARPER, P. E.

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THE JONES CO., 49 COLUMBUS AVE., N. Y.

Christian Advocate.

VOL. 47.—NO. 48. NEW ORLEANS, THURSDAY, NOVEMBER 29, 1900. WHOLE NO. 2310

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE FREEMAN.

BY WILLIAM COWPER.

He is a freeman whom the truth makes free,
And all are slaves beside. There's not a chain
That hellish foes confederate for his harm
Can wind aronnd him but he casts it off
With as much ease as Samson his green withes.
He looks abroad into the varied field
Of Nature, and, though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And, smiling, say, "My Father made them all!"

WASHINGTON LETTER.

(From Our Regular Correspondent.)

"Glorious things of thee are spoken, O city of our God," was the text from which Rev. John Van Schaick preached an interesting sermon bearing on the coming celebration of the centennial of the establishment of the capital at Washington, to be held Dec. 12. He said: "The history of the city of Washington should especially appeal to the citizens here after its hundred years of existence as the capital of the Republic; a hundred years of as dramatic, romantic history as has ever been told in song or story. No one can look into the book of the hundred years just ending without being moved. Certainly no Christian man or woman can read the story without seeing God's hand in it all. This great capital, we believe, is, and pray ever may remain, the city of our God. The birth of the city was strange and unusual as compared with other cities of the continent, but like that of ancient Rome, Paris, or Madrid—all founded by design. Chicago, Milwaukee, Buffalo and Duluth grew up because the lakes drew the wealth of the West into their lape. St. Louis, Omaha and Kansas City are children of emigrant trails and inland rivers. New York and Philadelphia, of the Atlantic, and San Francisco, of the Pacific, all followed in their development well-defined economic laws of trade and commerce. With Washington all is different. She is the creature, not only of the people within her midst, but of all the people of the country. As Senator Southard put it fifty years ago, 'She is the only child of the Union'—a child of which is expected a work unique in the history of American cities. She was put here by the voice of the people, set down in this general section by vote of Congress, placed upon the particular spot she occupies by the great American after whom she is named."

Miss Clara Barton, president of the National Red Cross, is at her home in the suburbs of Washington, resting after her long and continuous work at Galveston. She says that her general health is good, but that she feels the need of a little quietness and rest, and that the Red Cross work in Galveston is now practically done.

Preceding its regular monthly meeting, the Y. M. C. A. held an informal reception to the new general secretary, Mr. Lyman L. Pierce, of Trenton, N. J. Although Mr. Pierce will not come to Washington permanently until the first of January, he wishes to extend his acquaintance in his new field, and has been here several times since he was elected secretary. He made a speech to the members, which added to their previous good opinion of him. He said that the marvelous growth of the Association during the last two years indicated a management which it would be difficult to improve on, but he would do his best to develop the splendid possibilities he recognized in the Washington field. At a business meeting 130 new members were elected.

The twenty-third annual meeting of the Columbia Association of Baptist Churches opened Monday evening, and will continue until Thursday evening. The annual sermon was delivered by Rev. E. Hez Swem. A vigorous committee report on the suppression of the liquor traffic was submitted to the Association and adopted. All the churches in the Association reported themselves in a thriving condition.

The sending of a cablegram by the Navy Department to Capt. Chester, of the battleship "Kentucky," which is about due at Naples, directing him to proceed with the battleship to Smyrna, Turkey, is taken to mean that this government has tired of the procrastination of the Sultan of Turkey in keeping his promise to pay the claims for the American missionary property destroyed by Turks in Armenia, and that he is to be forced to settle. There is nothing absolutely known to justify this belief, but the circumstantial evidence is strong. It is known that the President has about exhausted his patience with the Sultan; also that Smyrna was not on the itinerary of the "Kentucky" as arranged before she started upon the cruise.

The congregation of the Vermont Avenue Christian Church gave a reception to Rev. F. D. Power, their pastor, in honor of the completion of the twenty-fifth year of his work for that church, and quite a number of persons from other churches attended during the evening.

This government is not pleased with the extreme demands of the powers on China for the beheading of a number of those prominent in inciting the Boxer troubles, not because it does not believe that they deserve punishment, but because it believes it would be unwise and productive of much harm to ask the Chinese Government to do more than it is absolutely certain it can do. As a result of a Cabinet discussion, Minister Conger has been instructed to point out to the representatives of the other powers at Pekin the danger of insisting upon the beheading of eleven men who have such strong following as the princes and other Chinese officials who are under condemnation. The members of this government believe that if the government of China should undertake to behead these men, they would band themselves together and cause a big civil war in China that might not only overthrow the existing government, but would throw the empire into a state of anarchy which might continue for years, and that the only way to continue peace in China is to ask no more of the Chinese Government than it is known it can do.

Washington, Nov. 21, 1900.

METHODIST BROTHERLINESS.

(Correspondence from the W. C. T. U.)

I have just returned from a more than two months' tour of six counties—Leake, Neshoba, Newton, Scott, Smith, and Jasper. At the invitation of Rev. T. L. Mellen, P. E., I have spoken in almost every Methodist Church within his district in the interests of the W. C. T. U, and have organized in the greater part.

It was a new experience, not only in talking to audiences, but in bumping over 283 miles of hilly roads, liberally corduroyed. But it was a foreign land as to conditions in my native State. I was once twelve days beyond railway, telegraph, and telephone. North of the A. and V. R. R. the telephone is in every town, and so is the "blind-tiger," and south of it, too, though all this is prohibition territory. In one place it was church members who were selling illicit whisky. Almost everywhere the jug trade and the "wild-cat" product are so alarmingly in evidence that the temperance people of Mississippi would do well to consider if a convention should not be called at Jackson, next May or June, to discuss further protection from the liquor traffic than we have yet gained, for there is little doubt that we are slipping back for want of the aggressive agitation that during the 80's was educating the youth of the State along our lines, and the want of which in the 90's is beginning to tell sadly upon the habits of the people.

But if beyond telephones, I was never beyond human kindness and sympathy—"good measure, pressed down and overflowing;" and I am back "in the swim" with a deeper reverence for humanity in its simpler relations, and should welcome the opportunity to again serve the kindly responsive people who received me into their homes and hearts in the piney woods and sand-washes of Central Mississippi—the country, I am told, which produces our governors and senators. Many of these people for the first time heard a woman speak; and it was pathetic to witness how women shut in by narrow opportunity cherish and need touch of spirit with women of the wider world. A surprising number of the boys and girls are sent off to college, and graded and high schools are eagerly coveted at home. At one place, thirty-five miles from anywhere, I found one young woman just home from a Summer course at Cornell. The transforming power of new ideals is already visibly at work.

But I came away from this district with my heart fullest of Methodist preachers. They are the hardest-worked and most uncomplaining set I have ever met—except their wives. Few of them serve less than six churches, and it is cruel even to think of the number of miles of road they labor off in a month, like a measuring-worm stretching the distance between their charges, visiting the sick, burying the dead, and occasionally having a little note of joy thrown in marrying an infatuated couple. One's blood grows chill contemplating the salary on which these men of God are trying to support "a wife and six children," the only certainty about it being its uncertainty. At one place I learned that the pastor had had in two months just one dollar and a half! There is as heroic missionary service going on now in our own State as any in China, and it deserves as honored recognition. The question is: Do people deserve to have the gospel preached to them who do not take better care of the preacher?

How these preachers long deeply to use the time in study which they must spend "on the road"—the endless road! The best they can do is to provide themselves with their ohmroh periodicals, while their minds starve for a touch with "what-all-the-world's a-seeking" in our highest and latest literature. When somebody sometimes remembers the book famine in the minister's home, he sends old theological literature long relegated to the top-shelf in his own library. It is not needed. If your preacher is to give you an alive gospel, he must be kept "in tune with the Infinite" by hearing the new song God is putting into the months of the men and women of his own day and hour expressed in the newest books. You rich men and women, who wonder what God wants you to do with your money, don't send it all to China! Let some of it brighten those lonely, unpainted little parsonages in Leake, Neshoba, Newton, Scott, Smith, Jasper, and God knows how many other counties in Mississippi where big-brained and big-hearted men starve for brain- and heart-food. Send them a year's subscription to some of our leading magazines, and get your interest in the investment in the picture of the family putting their leaves. I will carry to my grave the tired faces of some of their sweet wives in these parsonages who do all the work for six children. Yet, with all this on their hands and souls, these blessed preachers found time to open the way for my work, and to drive me in their buggies from place to place—sometimes sixteen miles apart.

Bros. T. L. Mellen, M. L. White, C. S. Embree, L. J. Jones, W. W. Morse, D. S. Harmon, Dr. Partin, R. S. Gale, D. C. Langford, W. L. Linfield, D. Scarborough, W. M. Stevens, B. W. Lewis, W. M. Sullivan, the Mississippi W. C. T. U. owes you a debt of gratitude it can never repay, except in kind; and while I live the wounds those Christians of "slower recognition" make to our cause will be healed in the memory of your brotherly kindness.

Within three months, with the assistance of our State organizer, Miss May Russell, the membership of the Mississippi W. C. T. U. has been increased sixty per cent. Two organizers will be kept permanently in the field to "agitate, educate, organize," especially for the enforcement of law. We ask the prayers, the sympathy and the help of all God's people in this effort.

HARRIET B. KELLS,
Pres. Mississippi W. C. T. U.

Nov. 21, 1900.

"MINISTERIAL PREPARATION."

Passing by the generally recognized fact that the preacher must be called and sent of God to preach the gospel, let us notice the preparation needed for the work of the ministry.

The pulpit is the center of moral forces in any community, and is weak or strong according to the character of the man who fills it. We, therefore, conclude that we ought to fill our pulpit only with men who are thoroughly furnished for every good work.

The preparation for the pulpit should be threefold in its nature, viz: physical, intellectual, and spiritual. In other words, the preacher should be an all-round, educated man. The whole man must take part in his work, and, therefore, the whole man should be educated.

The young man called to the ministry should train his body to endure hardness as a good soldier, and especially should he cultivate the organs and members that are to be used in delivering his message. Grace of movement in and out of the pulpit increases the power of the speaker, and should be studied by all of our young men. Most of our young men need to study expression. This, of course, involves the cultivation of the voice. Who can tell how much truth has been ineffectively spoken by preachers who had no control of their voices? Some by whining, some by bawling and screaming, and others by improper modulation and enunciation, have marred the usefulness of their ministry, and thereby failed to reach many that might have been saved. The expression of the face, the grace of the body, and the intonation of the voice, are all important to the preacher.

I see no reason why the preacher should not have as much power in his voice, face, and movement of his body, as the actor. Why not? To hold what we have gathered, and to enjoy a yet greater harvest, we must see that our young men have a complete furnishing, intellectually. The idea of a young man entering the active work of the ministry while unable to hold a first-grade certificate is too absurd to think about. To longer permit it will be the climax of unwisdom upon the part of the church. 'Tis true the harvest is great and the laborers few, still we can wait for our recruits till they are equipped to do better work than we older men are doing. Let the young man sharpen his tools and get ready before he enters upon the duties of a pastorate. Education is so cheap today that there is no excuse for ignorance in the pulpit. If it takes ten years to get the needed preparation, what of that? A man fully prepared for his work can do more in twenty years than one half prepared can do in forty.

Some years ago a young preacher with a fair English education was preparing to attend the Vanderbilt University, but was advised by one of our presiding elders to go into the active ministry. The presiding elder said to him, "You have sufficient education to make a preacher, and we need to fill up our ranks with young men." The young man took the elder's advice, gave up his education, and joined the Conference. He, because of his large natural endowments, has had a measure of success. But what might he have accomplished with a more thorough preparation? We have reached the parting of the ways, and to keep in the way of large success, we must have presiding elders who know the worth of education, and young men who are not willing to go to war unequipped.

In addition to the above, we must have men filled with the Holy Ghost. Without this all the rest will be mere rubbish. Christ did not send the twelve out till they were filled with the Holy Ghost. Their three years in the school of Christ was not enough. Christ said, "Tarry ye in Jerusalem till ye be endued with power from above."

Put into the pulpit men with trained bodies, educated minds, regenerated hearts filled with the Holy Ghost, and Methodism will march on with singing and shouting to the speedy and complete conquest of the world to Christ.

Make our pulpits attractive by filling them with sanctified culture instead of sanctified ignorance (?), and the victory is ours. We have the doctrine and the polity; let us have men who are prepared to apply them.

L. S. JONES.

NORTH MISSISSIPPI CONFERENCE NOTES.

The thirty-first session of our Conference will convene in West Point, Dec. 6. Let us meet in the spirit of prayer and brotherly love, and use all means for spiritual refreshing and good fellowship.

Our convocation should continue at least six or seven days. This will give time for deliberate and safe transaction of business, two or three religious services each day, and reasonable social commingling with ourselves and the homes that entertain us.

Let us be done with the rush and hurly-burly that has usually characterized our proceedings, and let us act with becoming sober-mindedness, that "all things may be done decently and in order." Should a motion be made for an afternoon session before the sixth day, let it be promptly voted down. May this, our last meeting in the nineteenth century, go to record as one of the very best in all things for which a Methodist Conference stands!

Our joyous reunion will be mixed with sadness because of the fact that five of our beloved brethren will answer to roll-call no more with us on earth, viz.: Revs. F. A. Whitson, Joseph Johnson, C. C. Grisham, R. C. Calloway, and James W. Bates. These have finished their course, died in the faith, "answered to roll-call up yonder," and have entered the haven of eternal rest. May we that remain be faithful, follow on, and meet them in the "bright mansions above!"

During the thirty years of our Conference life there have been many and great changes in the personnel of the body, growth of the church, and development of the country. Of the 134 preachers who received appointments at the first session, including superannuates and supernumeraries, only 23 are now members of the body, the total of which is 155.

In 1870 there were 8 districts, 93 pastoral charges, 190 local preachers, 21,757 church members, 200 Sunday-schools, 9,148 Sunday-school teachers and pupils, $1,757.25 Conference collection paid, $1,486.05 missionary money raised. Now there are 9 districts, 143 pastoral charges, 122 local preachers, 45,032 members, 492 Sunday-schools, 25,208 Sunday-school teachers and pupils, $2,896.20 Conference collection paid, $9,504.58 paid for missions. There has been great improvement in number and quality of parsonages and churches.

Thirty years ago the facilities for public travel were far short of that we now have. Then there were but 4 lines of railroad within our territory; now there are 14, and others in contemplation.

In view of these facts, we have abundant reasons for closing this century with thanksgiving to God for his abounding grace and helping hand, and for entering upon the new with fresh courage and hopefulness.

I expect to have on hand at West Point and at the seat of the Mississippi Conference a large lot of choice books, both new and old. Let preachers and visitors come prepared to carry home with them a supply for Winter reading.

"A Short History of Methodism," by Rev. J. W. Boswell, D. D, is the latest book from our Publishing House. The book, both in matter and mechanical work, is creditable to both the writer and the publishers. It is a timely publication, designed to meet a long-felt want for a comprehensive, yet concise and cheap history of our great church for the masses. It should be read by every Methodist in the land, and be made a text-book in our church schools. Price, only 60 cents, postpaid. Be sure to get a copy at Conference, or send me your order directly.

It is very desirable that every preacher report his collections in full on the first day of the Conference session. Brethren, help me to so do, all ye whom this concerns.

G. W. BACHMAN.

Winona, Miss., Nov. 24, 1900.

CENTENARY COLLEGE NOTES.

President I. W. Cooper sends us the following encouraging items respecting Centenary. He says: "Our college is doing much better than any time since I became preside... Our faculty is united in purpose... build up the college in every w... Prof. Linfield, as head-master of ... training-school, is giving great satisfaction. He possesses eminent fitness for such work. Prof. Upton is making great success of the Phar... Hall. He has one of the most important places in the college, and is filling it well. Our college professors are competent, active Christian men—a blessing to any school. Prof. Carre, our 'newest' professor, just from Germany, has captured all things and everybody in these parts. He is one of the most delightful men I ever met. He has a great future before him. Profs. Northcutt and Carre will be given a cordial welcome by brethren of the Louisiana Conference. Truly, Centenary is a child of Providence."

CENTENARY, AND ELSE.

MR. EDITOR: I was surprised, pleased and elated by a recent visit to Centenary. I found everything, from Dr. Cooper's baby down, in a healthy and growing condition. No one need lose sleep over the conditions or prospects there, provided the eyes of our people can be opened to the importance of the work and the needs of the college.

Having spent some time in Prof. Linfield's class-room, I became deeply impressed with the very thorough preparatory work he is doing. In these days of sham and smattering in school-work, such notable exceptions deserve mention. The boy who expects to get through there without much study and thought will find a hard road to travel. If I had a million dollars—but, alas and alack!

My curiosity got the better of me some time since, and I ordered "one gospel." It reminds me of the old man on the witness stand, who, when asked if he was telling the whole truth, answered, 'Yas, and a leetle the rise." The one-gospel theory will not hold together, and this attempt at harmony, it seems to me, ends in a medley.

We have expended about $100 on the parsonage, repairing the roof, papering, and painting. The Epworth League raised most of this amount. We now have a neat and comfortable home. We serve a kind people.

A. J. NOTESTINE.

Zachary, La.

THY NEIGHBOR.

BY J. MONTGOMERY.

"Thy neighbor?" It is he whom thou
Hast power to aid and bless;
Whom aching head or burning brow
Thy soothing hand may press.

"Thy neighbor?" 'Tis the fainting poor
Whose eye with want is dim;
Whose hunger sends from door to door—
Go thou and succor him!

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother or thy son.

—Central Advocate.

Communications.

ANOTHER EDUCATIONAL POLICY FOR MISSISSIPPI METHODISTS.

In this ADVOCATE, of July 5, Bro. J. W. Dorman, presiding elder of the Greenville district, North Mississippi Conference, appears in a clear, strong article upon "An Educational Policy for Mississippi Methodists." Being intensely interested in educational matters, and especially those pertaining to Mississippi Methodists, I welcome Bro. Dorman's contribution to the discussion of the most burning question of our day as a church in this State. But, in welcoming him, I must frankly express my disagreement in the most vital part of his plan. His plan is seemingly a splendid one, and, no doubt, would succeed in a State that had attained to the social ideal, because it would be then a simple demonstration of the maxim, "In union there is strength." But, unfortunately, Mississippi is not nearly Utopian in her development yet, but is composed of ordinary mortals, and, I am afraid, illiterate and unrefined ones in some cases.

I am of the opinion that Bro. Dorman's plan of centralization is too theoretical for our present civilization, and to force it will tend to stress the perfecting of a system; whereas, the present necessity of the case is the forming of crude boys and girls into enlightened and refined citizens.

But it is not the centralization feature of his plan that I wish to oppose, for I could so far bend my judgment for the sake of harmony as to enter into that feature with him heartily, notwithstanding the fact that such centralization would tend to belittle the Methodist educational system of the State to a pigmy affair, with a college for its ultimate end, when a college should only stand midway between the training-school and the university; nor is it his plea for endowment that I do not endorse, for had he proposed a million dollars for endowment, I would have said, "Amen!" but what I am opposed to, unreservedly and unalterably, is co-education of the sexes below the university grade. When we have evolved to the point that it is said Bostonians have reached, where babes are born wearing spectacles, and remain as they are born, cold, passionless intellectualities, then it will be the proper thing to ignore sex distinction, and co-educate; but as matters now stand in Mississippi, we have flesh and blood to reckon with.

Begging the pardon of Mississippians, and especially Mississippi mothers, in advance, I feel it is pertinent to face some cold facts disagreeable in the extreme, yet truths that must be recognised before they can be corrected. They are these: Mississippi, like all Southern States, has a large class of girls—I will not undertake to say how large, for we all have our social standards—who have not had proper home training. Indeed, they are like their mothers before them, good, honest material, susceptible of a fine polish in a few generations of proper training and discipline, if only such training could be instituted; but they need special home training in Christian ethics, above all things; then, as a secondary matter, they need text-book lore for mental development and polish. But the former, and, as I insist, the most important, they can not get at home, simply because their mothers before them have not been so fortunate as to have been trained themselves. Then, again, hundreds of homes in our State are so narrowed by poverty as not to give the proper expanse and scope for the normal development of an aspiring young mind.

While these factors have their inevitable effects upon the boys, yet it is to a very limited extent when compared to the effects upon the girls of such homes. The boy may get out, and 'rub up against the world" in many ways that will broaden and refine him, if he so wills; but the girl, the most important factor in the home life, since she is to be the future mother, is left in her narrow home undisciplined, untrained, unrefined, to grow up to woman's estate unfit for the most important and sacred of all duties—that of teaching a little child.

No one can dispute the above facts, and since they are facts, the plain necessity of the case is not an educational policy that assumes that Mississippi girls are refined and cultured, and with their wills thoroughly in hand in all, or even most, cases, and need only the cold humanities and science to form their minds and supply them with facts for working data, but a policy that looks to the best training of such material as we actually have to deal with. Truly, we have our share of refined material, but such girls are, in Mississippi as in all States under the sun, the fortunate few, and it is the many that we are to prepare and plan for. If Mississippi's daughters had all learned wisdom and been disciplined into discretion before the school age, their co-education would not be so objectionable. But to place undisciplined boys and girls together in schools is to cause one of two things: a mutual interest in one another that is deadly to all training or progress, or to create a disgusting disregard for the presence of opposite sexes—"familiarity breeds contempt." He who has not observed both of these effects has had limited experience.

The policy, then, it seems to me, for Mississippi Methodists to follow is one that considers the material to be dealt with, and leave the more or less theoretical plan of a perfect system, graded and merging into one college, to a future generation, when culture and self-control have become the rule, and to build for the present exigencies of the case. A girl's college is, or can be, a Christian home, where a girl who has not had her share of cultivated surroundings under her parental roof can, for four long years of the most susceptible period of her life, breathe the free air of Christian refinement and enlightenment, and drink in unconsciously the best form of culture. If she should never look into a book during all of that period, still she would be a better woman than had she become learned without these ennobling influences. If she has been a child of fortune, then a model girls' college is a fit place for her to continue to develop the graces so fortunately planted in her home life.

While the ethical plus the æsthetic is of chief importance in human development, text-books come next during school-days, at least, and I would not have a girls' college one whit below a boys' college in curriculum in this day, when so many women are forced to be "bread-winners." But the sexes are different, and their work differs, and in common reason their education should vary. After the college grade comes the university, with its academic or its professional schools, and the girl, having been trained and disciplined and "formed," is now ready to take her chances along with young men, if she so elects, for lessons have been learned in the refined and refining seclusion of a girls' college that will cling to her through life; and go where she may, or be forced into what position you will, the bearing of a lady is stamped upon her to stay.

For this reason the policy I advocate is the immediate endowment of Grenada College, not as a preparatory school for Millsaps College, but as a woman's college, the equal and sister of Millsaps College. I am not antagonistic to Millsaps College—to the contrary; nor am I indifferent to male education, but at present our girls are so poorly provided for that it behooves us all to unite and lift up that corner of the work heretofore so fearfully neglected.

Let "Grenada College, and one hundred thousand dollars for endowment," be the watchword.

W. P. BARTON, M. D.

Malone's Ldg., Miss.

FRANK DANTZLER'S BARBECUE.

For a time, farther back than this scribe's knowledge runneth, New Bethel has claimed the fourth quarterly meeting on Brooksville circuit. It was a union church. Cumberland Presbyterians, Baptists and Methodists worshiped together as one happy family. Situated in the midst of a beautiful grove of post-oaks and scaly-bark trees, ten or twelve miles east of Brooksville, are the prairies of East Mississippi. These fertile lands are now nearly all in cultivation by an intelligent and hospitable people. They live, scattered over a wide area, from one, two, or six miles from the church; but distance is taken little account of in the Summer and Fall, when the black, sticky mud of Winter has become dry, and the roads are beaten smooth and hard as pavement. Buggies, single and double, or surries drawn by quick-footed mules or lively horses, speed rapidly over the long, gently-rising swells of the rolling prairie. The preacher catches the spirit of fast driving, and as you sit beside him behind his plucky team, you are reminded of the driving of the son of Nimshi. At least, it was so at the time of which I write, when D. L. Cogdell, the model and successful pastor, was in charge. For four years he labored here. The work grew in spirituality; one old church was torn down, and in its stead was built a handsome new one, and at each Annual Conference he reported all financial claims "up in full."

On a Friday evening before one of New Bethel's fourth quarterly meetings the presiding elder and his wife were domiciled at the hospitable home of Leo Cole, a successful prairie planter, six miles from the church. Every attention was given by the kind family looking to the entertainment and comfort of their guests. Next morning a roomy hack, drawn by two large mules, with sable driver, was at our service. Two or three of the little girls were company for us, while other members of the family followed in another vehicle. It was an ideal day. Our drive over the smooth-beaten road, through forest, grove, and along beside the wide, sweeping plantations, was most delightful. The cotton pickers were busy gathering the white, fleecy staple for the markets of the world, while the corn, russet and ripe, stood yet in the fields, waiting its turn to be harvested. Hedge-rows and forest trees, touched by the early frosts, were clad in green and purple and gold, and, over all, the sunlight fell in the softened tones of Indian Summer. The congregation had already begun to gather when we arrived at the church. Cogdell, always on time, met us with his bland smile and cordial greeting. Hidden behind the school-house, from public view, Frank Dantzler was superintending the basting and turning processes of the barbecue. All through the night before, with his dusky servitors, he has kept vigils over the glowing pits, watching with the eye and taste of an expert the contributions of the pig-pen and sheepfold, from three to five whole "carcasses," already browning to a turn. The congregation that greeted the preacher was an agreeable surprise—large for Saturday in this prairie country; a church-going and appreciative people, albeit they dwell amid the broad acres of these rich, black lands. After service came the "dinner on the ground." Snowy cloths, laid upon an improvised table, receive the bountiful spread. It was a feast that might gladden the palate of an epicure—roast meats, boiled ham and chicken, gold cakes and silver cakes, and cakes; pickles and pies, and things too numerous to mention—all gotten up in the faultless style of the excellent ladies of the neighborhood. And crowning the whole were generous pieces, ribs and joints—a most savory contribution from Frank Dantzler's barbecue.

The dinner on the ground is a feature of the quarterly meeting in the country throughout our bounds. It is an occasion of social joy; a picnic environed by religious influences. The presiding elder "lives on the fat of the land," and should grow in avoirdupois; yet some that I wot of, like Pharaoh's lean kine, will persist in their leanness.

The Quarterly Conference in the country is better attended and more lively than in the towns. Many others, besides the official members, are present—men, women, and children. The eighth question, always interesting, is specially so at the fourth quarterly meeting. Brooksville circuit, at such time, usually makes a good showing. "Pay the elder the balance due him;" "My salary, though not quite up, will all be paid." Such was Cogdell's way. And such was his confidence in regard to the missionary and other collections—"All will be paid in full." And his report at the Annual Conference soon afterwards proved his forecast true.

Bro. Dantzler, the peerless "chef" of the barbecue, is also a good steward, and always "get's there" on the home-stretch.

A Woman's Home Mission Society was organized at this quarterly meeting, with twenty names, by Sister Cogdell, the district secretary, aided by Mrs. T. C. Wier and that elect lady, Sister Mary Carr, mother-in-law of Bro. Leo Cole, since gone to her heavenly home.

Judging from the size of the congregation on Saturday, there should be an overflow on Sunday. There was occasion, however, for the query: Whether dinner on the ground, crowned by Frank's barbecue, or the Sunday sermon, was the stronger drawing card. Nevertheless, "the beloved" tried to deliver a faithful message. Then came the ever-impressive communion service, followed by a few last words and brief notices from the pastor. The people linger after the benediction, as if loth to leave the hallowed place, shaking hands with their preachers, or exchanging friendly greetings and farewells as they pass slowly down the aisles and separate, not to meet again on a like occasion till twelve months have passed away. The quarterly meeting still holds its place, one of indispensable importance, in our Methodism. Happy the people and happy the pastor who serves the people of Brooksville circuit.

T. C. WIER.

Correspondence.

LETTER FROM ARIZONA.

I have been asked more than once by the brethren of the North Mississippi Conference to "write occasionally to the ADVOCATE," that they might know how I am, where I am, and what I do. I have great reason to thank God "for all his benefits toward me." "Goodness and mercy" have followed me in all my journeyings.

This is the second year of my present relation (supernumerary) to the Conference. In the Summer of '99 Dr. O. J. Short, an eminent specialist of Hot Springs, Ark., treated me for ten weeks for ear and throat trouble, and advised me to seek a dry climate. I can heartily recommend Dr. Short to all who have need of his services. Being much improved in health, I returned to Mississippi, where were my relatives and interests. After the Winter had passed, I ordered some sample Bibles, a thousand copies of "The Sermon on the Mount," and some religious tracts, and started out canvassing. Sold about one hundred and fifty Bibles, gave tracts, preached a few times and taught some Sunday-school classes. About midsummer found myself so completely saturated with malaria that I had to suspend work for a time. Went to the top of the Ozark Mountains in Northwest Arkansas, and suffered with malarial fevers at short intervals for nine weeks, but was kindly and effectually treated by Dr. C. H. Cargile, of Bentonville. I then decided fully to seek a dry, warm climate. I have found it in Arizona. It has been too dry for successful farming for some years, but is raising beautifully to-day. Notwithstanding the drouth, some orchards, farms, and gardens have, under irrigation, been kept alive, and there are in the market places of Phœnix native oranges, lemons, pears, almonds, English walnuts, and vegetables of different kinds. Until a few days ago there were cantaloupes, and there are a few watermelons yet.

The country here is quite different from Mississippi, and the people are different in some respects. But the blessed gospel of our Lord is the same here, and the same sweet songs are heard in the Church, South, as are sung there. It is really comforting to a stranger among strangers to go into a place where the worship is all familiar. Our church in this Capital City numbers about two hundred and fifty. The Sunday-school and Epworth League seem to be doing right well; the prayer meeting about like some of those further East. The good women have meetings, but I have not yet had the pleasure of attending them.

Yours in the love of Jesus Christ,

B. S. RAYNER.

Phœnix, Arizona.

Religion may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street.—John Doughty.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Eupora, Miss
La. Conf.....Mrs. T. P. Fullilove..

In every movement for the benefit of others, in every phase of work to build up the kingdom of our Lord, a knowledge of the successes of our fellow-laborers is a mighty incentive to greater diligence on our part. So, in order to accomplish the greatest amount of good in any specified department, those who have advanced along certain lines, who have achieved success by given measures, should give all concerned the benefit of what has been so valuable in their own case. At least, these tidings of success should sound throughout our borders, that all shall take courage and resolve to begin the battle anew. Thus shall be fulfilled that Scripture, "And let us consider one another, to provoke unto love and good works," recorded in Heb. x, 24. In our foreign missionary work there seems a failing—shall I say of interest? At any rate, our record of labors does not measure up to the standard of a year or so ago. Some auxiliaries have grown weaker and weaker till they seem scarcely to work at all. Some make regular reports, yet lack that vivacity, that enthusiasm which once characterized their efforts.

Now, sisters, as an antidote to flagging zeal, to provoke, to stir, to encourage to try again, I give you two communications from busy workers, praying that some slumbering auxiliaries may be awakened to new activity by the reading.

The first is from the home of our Conference corresponding secretary, written by Mrs. O. R. Early from the Columbus auxiliary: "We would like for the readers of our column to know how our work progresses. We have seventy-one members. Our meetings are held regularly, and are instructive and spiritually beneficial to those who attend. We are brought into closer Christian fellowship with one another, and closer communion with our Heavenly Father. Besides strictly missionary matters, we discuss other things that pertain to Christian living and the cause of the great Master. From these meetings we derive both social pleasure and spiritual profit and advancement. Our auxiliary sent off last year $137 80, and since March of this year, $38.70."

Those regular gatherings of God's hand-maidens, conducted with the above-mentioned object in view, must result in building up the kingdom of Christ within as well as without. Organized effort steadily pursued is undoubtedly a greater promoter of success than spasmodic seasons of work, however earnestly applied.

The next communication is from Mrs. E. T. Buckley, a most energetic worker in both W. H. M. S. and W. F. M. S. in that wide-awake little city, Carrollton, Miss. Sister Buckley writes: "We have paid our pledge made at Durant (annual meeting), $25. Of the $125 pledged to Twentieth Century Fund, about half has been paid; the remainder will be paid soon. The five shares in Haygood Memorial School—subscribed by Mrs. Ella Bingham—goes through our auxiliary, and we will add enough to make her a life member. We have fourteen members and seventeen subscribers to Woman's Missionary Advocate. It is a little unusual for subscriptions to run ahead of number of members. The credit for that state of affairs is due entirely to our earnest agent, Mrs. Bryan. [One of earth's unknown heroes—Ed.] In love with the Advocate herself, she sees that we all have it, even if some copies must be paid for with money earned by her own hands. We have one member who lives several miles in the country. For a number of years she has sent her dues, contingent money and Advocate subscription to us at the beginning of the year. Though she can not attend a single meeting, her interest does not abate. What a rebuke to those who say, 'I would do something if I could!'"

Sisters, it is in my heart to give you a word of exhortation on the above facts; but, perhaps, it is better to let them make their own impression. God grant that these clear notes of success, after earnest work and fervent prayer, may provoke many slumbering ones to "love and good works."

MRS. J. F. EVANS.

Eupora, Miss.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

FROM NORTH MISSISSIPPI.

We report four new societies. The first three, in Columbus district, have been organized some time, but were not doing active work. Soule Chapel, 9 members; Shuqualak, 8 members; New Bethel, 10 members—Columbus district. McClond's Chapel, 7 members, in Greenville district. We are always glad to record new societies.

Our General Secretary, Mrs. R. K. Hargrove, sends out the following: "The Missionary Board of our church is calling for a Missionary Conference of our Southern Methodist Church, to be held at New Orleans early in the Spring of 1901, and to be patterned essentially after the world-wide Ecumenical, held in New York City, last Spring.

"The Conference will be composed of 1,091 delegates. Of these 548 will be preachers, 268 laymen, and 175 ladies. Of this latter number the W. F. M. Society will have 100, and the W. H. M. Society 75, over and above the Conference Corresponding Secretaries and the General Officers of the Board. The topics selected for discussion are among the most practical and important problems confronting our church to-day, and the speakers will be men and women of special prominence in their respective departments of labor. Of the 75 delegates allowed our W. H. M. Society each Conference will be represented by her Conference corresponding secretary, or substitute, and the other delegates elected at the annual meeting of the Conference Society, in case the meeting is held soon. If not, the delegate should be elected by the Executive Committee of the Conference Society. As the Missionary Conference is to be held April 24 to 30, the election should be held soon, that ample time may be given to arrange for a full representation. Reduced railroad rates will be secured and opportunities for boarding at cheap rates. The expenses of delegates may be met personally or by the Conference society, if they so wish, out of its Conference half of dues. It is hoped that no Conference will fail to be represented at this important and notable gathering, that the valuable information and the inspiration of the meeting may produce its salutary influence throughout the bounds of each Conference. I trust you will attend to this matter as speedily as you can."

Mrs. Hargrove has resigned her position as General Secretary on account of her health. This will be a stunning blow to the cause. But God's work never suffers. When he calls a workman to some other place, he generally has one prepared for the place thus made vacant. Yet we can not give up Mrs. Hargrove without deep regret. Her sweet, clear voice has so often brought cheer and encouragement that we shall sadly miss it. May the dear Father deal gently with her!

Mrs. Somerville expects now to be at our Conference in West Point on Friday, Dec. 7, and, if practicable, will hold a meeting in the interest of the W. H. M. Society. We expect our president, Mrs. Foote, to be with us, and any members of the society, or any ladies who are interested in church work, are cordially invited to co-operate with us on that occasion.

MRS. J. B. STONE,
Ed. Column for North Mississippi.

The Christian Life.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—Exchange.

A GOOD WOMAN GONE.

On Tuesday, Nov. 13, at 7 o'clock P M., Sister Evans, wife of Bro. R. M. Evans, and faithful pastor of the Shannon circuit, passed from labor to reward in their parsonage home at Shannon. She had been a constant sufferer for more than two years with a stomach trouble, but her disease did not assume a serious form until about eight days before her death.

Sister Evans was connected with some of the oldest and most prominent Methodist families in the State, and in her life as the wife of a Methodist preacher she was ever loyal to the church of her fathers, and faithful and helpful to her husband in the responsible duties consequent upon his office.

When we entered that sad home our dear Bro. Evans extended his hand, and said, through bitter tears, "Oh, brother, I am crushed, but God is still good." His resignation was most beautiful.

Sister Evans leaves four children, two boys and two girls, all at that age when they need mother most.

The burial services were conducted by Bro. Woollard, P. E.; Revs. J. W. Anderson, H. C. Parrott and this scribe assisting. In the presence of a large concourse of sorrowing friends we laid her remains to rest in the Shannon cemetery to await the resurrection of the just.

May the consolations of the Spirit dwell richly in those hearts, and the God of all grace support the sorrowing ones! S. B. Myers.

Tupelo, Miss., Nov. 19, 1900.

FOREST DISTRICT.

To the Preachers, Officials, and Other Members and Friends of the M. E. Church, South, in the Forest District—

Dear Brethren: Reports continue cheering. Collections for foreign missions, domestic missions and Conference claimants are already in advance of those for last year. These closing days of the Conference year afford fine opportunities for pressing the collections and bringing up full reports.

The increase on the collections in the Montrose and Raleigh circuits is peculiarly gratifying, while that on the Rose Hill circuit is not to be lightly esteemed.

Do not let the small assessment for expenses of delegates to the General Conference be overlooked. Leave no balance to be re-assessed next year.

Be sure that the assessment for the American Bible Society is paid in full. It is but a small return for the many favors granted us by that worthy institution at home and abroad.

Accessions and conversions continue to be reported, and not a few of the saints have been made pure in heart, and endued with power for service. There have been nearly 625 conversions and accessions to the church in our district this year. Our God is honoring the preaching of a full gospel in its simplicity and purity. Let our people express their gratitude by fully contributing to the support of the preachers who have broken to them the Bread of Life. Let the stewards be diligent and prompt.

God bless you all.

Yours faithfully,

T. L. Mellen, P. E.

Forest, Miss., Nov. 16, 1900.

TITHES.

"The tithe is the Lord's." "What is it?" It is giving one-tenth of your income to God.

"Is it one-tenth of my gross or net income?" The gross income. If you are renting, you pay the rent and tithe what is left. If you have a hireling, you pay his wages and tithe the rest. If you are running on borrowed money, you pay the interest and tithe your part. If you are getting wages, you tithe that.

"Can I afford this?" Can you afford to give a seventh of your time? One is as binding upon you and as necessary to your religious prosperity and the kingdom of Jesus Christ as the other. If God has so arranged the laws of nature that we can live longer and do more and make more in six days than we can in seven, certainly he can make nine-tenths do more for us than we can ten.

It is said that some years ago a number of families in the East started to the West. On the first Sabbath there was some discussion as to whether they should remain in camp or travel.

One man thought it would be better to rest, but the majority said, "It is too expensive and too much loss of time on a long trip like this;" so they pulled up and traveled. It was a trial to be left alone on a journey like that, and in those times, but he thought God's company would be worth more than these, and so he kept the Lord's day holy. On the following Friday he passed his tired Sabbath-breakers, and in a journey of forty-six days he gained seven, landing with family and teams all fresh and well. His friends came up seven days later, with poor and broken teams, and worn-out, sick families, and stories of much bad luck.

You say that is natural and reasonable, but you can find no such examples in reference to tithing. Ten thousand and more.

"I have been young and now am old; yet have I not seen the righteous forsaken and his seed begging bread." (Psalms xxxvii, 25.)

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. iii, 9, 10.)

In the first charge I served there lived a man then fifty years of age. He had a large family, and five years before he was supposed to be hopelessly in debt. He had given but little, claiming his "awful debts." He promised God if he would show him the way out, he would do anything. In reading he came upon this: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord." (Mal. iii, 10, 11.) And like Jacob, he said, "Of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. xxviii, 22.) He began to tithe his income, and in less than three years he was free from debt, and for twenty years prospered and lived a joyous, useful Christian life. Another, the case of a boy, brought up in a drunkard's home, and among the poorest and most illiterate I have ever known. He married early in life, and went to live with a consecrated and prosperous local preacher, who was giving a tenth of his income to the Lord. Through his influence and example he was converted and joined the church. He felt he must give a tenth to the Lord. Some said, "Too much; you are too poor." He said, "It is the Lord's." In ten years he owned eighty acres of as good land and as good a house as there was in the community. Two years ago he was living and doing well for both worlds, having a wonderful influence among his people.

You say, "I can't afford it." You can not afford not to do it, my friend. It belongs to God. "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." (Lev. xxvii, 30.) If you don't pay it, you are a robber. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." (Matt. iii, 8.)

You ask, "Did Jesus Christ say anything about the tithe law?" Yes. "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anis and cummin; have omitted the weightier of the law, judgment, mercy and faith: these ought ye to have done and not leave the other (tithes) undone." (Matt. xxiii, 23.)

My friend, will you try it just for once? Try it now. It will pay you—pay you in spiritual blessings, pay you in temporal prosperity, pay you in happiness, pay you in embraced opportunities for usefulness and doing good, pay you in a higher, deeper, broader, happier Christian experience. Oh, it pays in both worlds.

Dare you try it?

W. S. Lagrone.

THE GAMBLING HABIT.

What an illustration it is of the power of the gambling habit that the priests of one of the principal churches in St. Petersburg have been detected in pawning the communion service and the jeweled ornaments of the altar, the very pictures of Christ, in order to pay their gambling debts, says the Interior. The Czar has taken the matter seriously in hand, and visited upon his own aunt, the Grand Duchess Vladimir, severest penalties for her addiction to high play. She has been denied the use of the royal liveries, and her husband has found it convenient to resign as commander of the military district of the capital. Army and navy and clerical circles have been obliged to banish from their clubs baccarat and roulette. But the passion for gambling inheres tenaciously in court circles not under the immediate eye of the autocrat. A wealthy and an idle class has always taken to gambling, and always will. The only cure for such dissipation, is employment. The laziest mortal in America is the agency Indian, and he is also the most inveterate gambler. Many a rich man has proven himself the benefactor of his race; but the idle rich man is the peril and menace of this or any other age.—Central Advocate.

Where is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life and lead it out into the likeness of the life of God? Only he who knows man could have made man a book. Only he that made all hearts could produce a book that should go to the wants of all hearts. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book, because it is man's book."—C. H. Parkhurst.

If thou ar of elephant-strength or of lion-claw, still peace is, in my opinion, better than strife.—Saadi.

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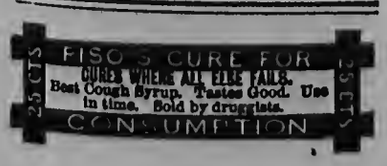
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THURSDAY, NOVEMBER 29, 1900.

NOTICE.

Dr. J. W. Boswell, assistant editor of Nashville Advocate, has been duly elected editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and accepts the position upon conditions which will be announced at the session of North Mississippi Conference.

S. S. KEENER,
Pres't Pub. Com.

Nov. 27, 1900.

Our Retirement and the New Editor.

Seven years ago the present editor accepted the position which he now occupies because he considered his election under the circumstances the call of duty. As the brethren are well aware, the ADVOCATE was, when we took charge of affairs, in an embarrassed financial condition. During our term of office every dollar of indebtedness has been paid, and, as the recent report of the Publishing Committee indicated, the ADVOCATE is now on a good financial basis, which result, however, is to be attributed largely to the fact that until this year we have done double duty, being forced to act both as publisher and sole editor.

At the close of the present year, because of our preference for the pastorate, our connection with the ADVOCATE will be severed, and Dr. J. W. Boswell, of the North Mississippi Conference, will take the helm, he having just signified his acceptance of the ADVOCATE editorship, to which he was elected at the recent meeting of the Publishing Committee.

Our successor has for a number of years served as assistant editor of our general organ at Nashville, which position he has filled ably and creditably. He is a man of ability and fine spirit, and is in every way qualified to fill honorably and successfully the new office to which he has been elected. We bespeak for him the favor and hearty support of all the ADVOCATE patrons, and wish him the highest measure of success.

HIGHER CRITICISM AGAIN.

The Nov. 14th issue of Zion's Herald, of the M. E. Church, contains a splendid symposium on "Higher Criticism," in connection with which an able and timely editorial on the subject is printed. We quote in this connection from the before-mentioned journal the following paragraph by Pres. W. F. Warren, of Boston University:

"Higher Criticism has rendered most important service to Christian thought and life. But for it the Pseudo-Isidorean decretals of the Papal Church would never have been shown to be the mendacious forgeries which even Roman Catholic theologians now admit them to have been. But for the higher critics our Bibles would still contain the story of 'Bel and the Dragon,' and the other apocryphal books that were in the Bible of Augustine, and Abelard, and Alfred the Great, and that are still found in every Roman Catholic Bible. In fact, every modern defender of the Mosaic authorship of the Pentateuch is as truly a higher critic as the man who tries to show that Moses wrote no part of it. Richard Watson was a higher critic so far forth as he endeavored to defend the pre-Solomonic antiquity of the Book of Job, and Prof. Sayce is a higher critic in trying to show the ex-post facto character of some of the supposed predictions of Daniel. Surely it is time that this term should be understood and employed with some discrimination."

OPPOSITION TO REVIVALS.

Strange as it may seem, among the people called Methodists some persons may be found here and there in our churches who look with disfavor upon revival meetings, especially those in which there is much religious excitement, and who, though they may be official members, can scarcely be induced to take any part therein. The extravagancies, the expressions of fervent emotion, and the enthusiasm which are the usual accompaniments of great religious awakenings, they neither understand nor sympathize with. They will not come out squarely and say that they are opposed to revivals, but their conduct and conversation give evidence of a disbelief in the expediency and importance of special meetings. With some, this unfavorable attitude toward evangelistic effort is due to over-fastidiousness and lack of the emotional element in their make-up. They seem, alas! to be more concerned about the proprieties than about the condition of the unsaved and the backslidden, and would not think of doing anything unusual, or of subjecting themselves to criticism for religion's sake. To others, revivals are distasteful, either on account of the fact that they have never been converted and made to realize the deep significance of "getting religion," or because they are living in the neglect of duty or in sin, and are afraid that the holding of a meeting will make it hot for them.

In that charming book, "The Training of the Twelve," Dr. Alexander Bruce has the following pertinent paragraph anent the matter we are discussing: "There are always men in the church," he remarks, "intelligent, wise, and even good, to whom popular religious movements are distasteful. The noise, the excitement, the delusions, the misdirection of zeal, the rudeness of the agents, the instability of the converts—all these things offend them. The same class of minds would have taken offense at the evangelistic work of the twelve and the seventy, for it was undoubtedly accompanied with the same drawbacks. The agents were ignorant; they had few ideas in their heads; they understood little of divine truth, for their sole qualification was that they were earnest, and so could preach repentance well. Doubtless, also, there was plenty of noise and excitement among the multitudes who heard them preach; and we certainly know that their zeal was both ill-informed and short-lived. These things are, in fact, standing features of all popular movements."

Since all men are not cast in the same mould, it is not to be expected that persons of an unemotional temperament and of refined sensibilities will view things in the same light as do those of the opposite temperament; nor is it charitable to criticise them too sharply because of their distaste for excitement and excesses in conduct and speech. Such persons, however, ought to bear in mind that every true revival is accompanied by more or less of excitement and of the extraordinary. A "still," thoroughly decorous meeting often, though not always, means a dead meeting. The church, in this age of fashion and boasted culture, is in far more danger of being frozen to death by formality and strict decorum than it is of being injured by meetings in which glad shouts and hallelujahs are heard, and where the congregation gets into a stir.

Says Dr. Jonathan Edwards with much force, in speaking of the great revival which took place in America in his day: "A great deal of noise and tumult, confusion and uproar, darkness mixed with light, and evil with good, is always to be expected in the beginning of something very glorious in the state of things in human society or the church of God."

Church members of the refined, fastidious type ought, then, to beware of opposing or being indifferent to revivals because of certain objectionable features sometimes connected therewith. In so doing they may be found fighting against God.

Ira D. Sankey tells the story that over across the water a stranger was once walking through one of the large church cathedrals there. A man was showing him the wonderful building, the beautiful windows and statuary and all that, and the stranger, in the kindness and simplicity of his heart, said: "Well, have you many conversions here?" The man turned upon him and said: "Conversions! Conversions! Why, my friend, what kind of a place do you think this is? Do you take this to be a Wesleyan chapel?" The idea of a conversion in that great church was so contrary to his notion of the fitness of things, that he thought it preposterous for a man to talk of conversions there.

Commenting on this, Mr. Sankey says: "My friends, if you fail at that, you fail at everything, because it is the building up the foundation of the church."

THE PASTORS' STATISTICAL REPORT PROBLEM.

Says the editor of the Wesleyan Advocate:

We notice that the Pacific Advocate suggests that each Annual Conference have a committee to examine the pastors' statistical reports before they are handed to the secretary. We think that "that or something better" ought to be adopted. The "something better" ought to be that the pastors make out their reports correctly; but as that seems impossible of attainment, it would be better to go through the committee ordeal than to have this eternal worry over erroneous statistics.

It does seem to us that Methodist preachers, than whom there is not a nobler, more self-sacrificing class of men in the world, ought to be able to make out thoroughly accurate statistical reports of their work, and yet every year complaint is made in many of our Conferences of a considerable discrepancy between the statistics of the secretaries and the totals reported by the treasurers of the various Conference Boards. The two sets of totals ought by all means to tally, and would do so if all the brethren were as careful as they should be in making out their reports. Every Methodist itinerant ought to resolve not to subject himself and his brethren any longer to the reproach of being inaccurate and careless in the matter of reporting statistics. Occasionally some thoughtless brother hands in an incomplete report, and has to be hunted up in order that full information may be obtained. The faithful secretaries would be saved a world of trouble if the brethren would only give proper attention to the filling out of report blanks. As the case now stands, an auditing committee seems to be highly expedient.

"SETTLED VS. ITINERANT MINISTRY."

A late number of Zion's Herald, of the M. E. Church, contains the following suggestive paragraph anent the operation of the new law providing for an unlimited pastoral term:

"As a result of the tabulation of the number of sixth-year appointments made in the 56 Fall Conferences, including over 8,000 ministers, it appears that in sixteen there were no sixth-year appointments; fourteen report one, seven report two, four report three, one reports four making a total of forty-four sixth-year appointments, or twelve less than an average of one in the fifty-six Conferences.

"We may safely say that, with the removal of the time-limit, the Methodist itinerancy affords the freest, most flexible, and most easily adjustable system of pastoral supply to be found in the world."

SUMMER INSTITUTE MOVEMENT.

At the recent session of the West Texas Conference a resolution was passed providing for the establishment of a "Summer Institute for Preachers," which will be held at the Southwestern University, Georgetown, Texas, each year after commencement, and will continue about fifteen days. The plans include two grades of study—one for the undergraduates, and one for the more advanced students. Distinguished lecturers are also to be invited, and the occasion will be made profitable in many ways. This movement is in line with the plan already in successful operation in the Tennessee Conference, and because of its undoubted advantageousness, ought to spread to all of our Conferences.

PURITY IN NEW YORK.

A strong movement has risen to purge New York City of its open and notorious vice. Bishop Potter is standing behind the movement. The clergy who live in the districts where vice is rampant have invoked the aid of the police, and have been met with contempt. One of the preachers is stirring the city by reciting how he has seen young women carried by force into vile places. The movement has enlisted the support of the clergy, Catholic and Jewish, as well as Protestant. The modern city, like the ancient city, is the peril of civilization.—Central Christian Advocate.

A NEW BOOK.

THE TORA OF MOSES: Being a Critical Study of Deuteronomy; Its Separation into Two Copies of the Tora; a Refutation of Higher Criticism. By William Wallace Martin, formerly Professor of Hebrew, Vanderbilt University. 8 vo. 339 pages. Cloth. Price, $1.50. Publishing House of the M. E. Church, South, Nashville, Tenn., and Dallas, Texas.

This is a bold and able treatise anent the much-mooted subject of higher criticism, which the author deals with in a unique and scholarly manner. Dr. Martin antagonizes the conclusion of the higher critics as to the composite character and authorship of Deuteronomy, which, as a part of the Pentateuch, has long been the battle-ground of those engaged in the critical study of the Bible, and endeavors to show by reconstructive criticism that said book in its present form, "with all its inconsistencies, reduplications, contradictions, illogical arrangement, and every alleged inharmonious statement upon which higher criticism rests its assertion of repeated redactions," is the result of the amalgamation of two ancient copies of the Mosaic Tora. Unquestionably the author, who evidences thorough familiarity with the methods and literature of higher criticism, has made out a strong case in support of the theory he advances, and his book, by reason of its originality and masterfulness, is certain to command the attention of scholars as well as of students of the Bible generally. Dr. Martin meets the higher critics on their own ground, and, as some one has suggested, explodes a bomb in their camp. This volume not only throws much light upon the critical study of the Bible, but also gives such investigation an entirely new direction, the possibilities and advantages of reconstructive criticism being strongly and strikingly demonstrated. It is a timely, reassuring and valuable work, and forms an important contribution to Biblico-critical literature.

Says the author in the preface: "Deuteronomy is the stronghold of higher criticism. If its analysis of the book be correct, and if the date which it assigns be accepted as true, there remains nothing to be done except to believe. If, however, it be shown that the literary analysis is incorrect, the strong reasons upon which the date rests disappear, and higher criticism must revise its conclusions."

We wish to add that Dr. Martin ranks very high as a scholar and conservative theologian.

The Success of the Twentieth Century Movement in England.

BY BISHOP E. R. HENDRIX, LL.D.

The Wesleyan Methodist Church has already secured $4,200,000 of the five-million-dollar Twentieth Century Fund which was to be raised. Nearly two million dollars have already been paid in, and the cash receipts amount to some thirty thousand dollars every week. In July last they still lacked $1,333,435 of reaching the $5,000 000, but nearly $250,000 was subscribed in one day during the session of the British Conference, and as much more has been added since, despite the distraction due to a Parliamentary election. The wise organization, the persistent effort, the quiet enthusiasm, the beautiful consecration which mark our Methodist brethren across the sea, leave no doubt that complete success will crown their noble and inspiring effort to lay this notable offering on the altar of their Lord. The great conventions being held now in the North of England will be followed by like gatherings in the South and West until the glorious consummation is reached. There is the consoloneese of success everywhere, and none doubt the ultimate result, despite the heroic efforts still needed between now and Jan. 1, 1901. It is a fitting close of the century which has already witnessed two other great offerings among the English Methodists—the Centenary Fund of 1839, and the Thanksgiving Fund of 1878. Our Wesleyan brethren are in the habit of bringing things to pass, but nothing greater than this Twentieth Century Thank-offering has challenged the faith and effort of the Christian church. It is such faith and zeal that make the Methodists the leading Nonconformist Church in Great Britain, and command for it the respect and admiration of Christendom.—Nashville Advocate, Nov. 22.

EXCHANGE ECHOES.

It is stated in our daily papers that two of the State senators-elect in St. Louis are saloon-keepers and one an undertaker. Just as we expected.—St. Louis Advocate.

***

The Wesleyan Christian Advocate, of Nov. 7, reports the total raised for the Twentieth Century Fund by the South Georgia Conference at $38,640.40; the North Georgia Conference, $66,963.52; total for Georgia, $105,603.92.

***

Ecclesiastical spectators trouble Zion. The sound is close akin to "specked potatoes," and so is the sense. Mere lookers on in the church are communicators of bad spots to their fellows—like the bad potato in a cellar.—Midland Methodist.

***

While making Twentieth Century offerings, why not offer yourself afresh to God? Put away all little or large enmities, antagonisms or prejudices, and other sins, and give to him a loving heart towards heaven and earth. If these are lacking, naught else is accepted.—Southern Christian Advocate.

***

All the work of a Conference should be regarded as religious work, and attended to with the spirit of devout service, but most of the preachers need to hear as much preaching at Conference as possible, and it ought to be such preaching as will increase their humility and consecration.—Arkansas Methodist.

Death of Rev. R. C. Callaway.

Rev. R. C. Callaway, of the North Mississippi Conference, died in peace on the evening of Nov. 20. We buried him in the Odd Fellows' Cemetery, yesterday afternoon. Bros. Williams, Freeman and McIntosh took part in the ceremonies. A large concourse of citizens and the college girls were in the procession. He leaves a wife and eight children in destitute circumstances.

T. Y. RAMEY.

Grenada, Miss.

NOTES.

Thirty-five Arkansas towns have the curfew law.

***

The West Texas Conference has decided to observe one Sunday in the year as "Good Literature Day."

***

Rev. P. Howard, of the Mississippi Conference, has been quite sick, but is now, we are glad to learn, much better.

***

Rev. George R. Stuart traveled last year 16,750 miles, held 21 meetings, preached 405 times, and had some 1,200 conversions. His last meeting is said to have been the best that he has ever held.

***

On a recent Sunday evening the gifted and scholarly Prof. Thos. C. Carter, of Tulane University, preached a very impressive and instructive sermon for Pastor R. H. Wynn, at Louisiana Avenue.

***

President Gilman, of Johns Hopkins University, studies sociology practically as well as theoretically. He believes in seeing actual conditions, and, it is stated, often visits the poorer quarters of Baltimore with note-book, open purse, and words of cheer.

***

We had the pleasure, on a recent Sunday, of listening to a highly enjoyable and inspiring sermon at the Dryades Street Church by Pastor B. F. White, who is greatly beloved by his flock, and who, despite his years is as full of enthusiasm as a youth of twenty.

***

In a recent letter to the editor, Rev. H. R. Singleton, the beloved pastor at Searcy, says: "The ADVOCATE grows better and brighter. Have just read the last number. Well, one more week, and then Conference. My report is now ready. All claims paid in full. About 100 accessions. Peace and harmony prevail. Every department of church work in working order. Congregations fill the house, including about 100 extra chairs. A good year, a pleasant charge, a noble people, and a pastor well pleased."

Charles M. Hays, the new president of the Southern Pacific railroad, who will receive a salary of $55,000 a year, it is stated, began to work for the road twenty-seven years ago at $40 a month. His career is a fresh demonstration of the fact that America is the land of opportunity.

***

A short time ago Postmaster Gordon, of Chicago, issued an order prohibiting cigarette-smoking by the boys in the office, and announced that hereafter no boy addicted to the cigarette habit will be employed in that postoffice. The injuriousness of the habit is becoming more and more recognized.

***

We hope that every Methodist in the city who can do so will attend the Union Thanksgiving service this (Thursday) morning at the Carondelet Street Church. The cultured Dr. W. H. LaPrade, who is in the habit of preaching fine sermons, is to deliver the Thanksgiving discourse, and something superfine may be looked for.

***

Rev. George D. Parker, the bright and popular young pastor of the Carrollton Avenue Church, a short time ago assisted Rev. P. M. Brown in a revival meeting at Johnston Collegiate Institute, Greensburg, La., which resulted in fifteen, or more, clear-cut conversions, and a deep quickening of the spiritual life of the students and of the people of the community.

***

On last Sabbath, Dr. I. W. Cooper, the wide-awake and honored president of Centenary College, dedicated a new Methodist Church at Gueydan, La. To-day, the twenty-ninth instant, he will preach the Thanksgiving sermon at Boyce, La. The genial Doctor is in great demand for special occasions, revival meetings, etc., and never fails to captivate the people wherever he goes.

***

We are in receipt of a card from Rev. J. C. Lowe, dated Nov. 22, 1900, which brings the following sad intelligence: "Rev. J. W. Bater, an aged member of the North Mississippi Conference, died yesterday, at 9 A. M., at his home near Batesville, Miss., and was laid to rest to-day in our beautiful cemetery here. A memoir will be written at our approaching Conference."

***

Several religious journals, among them being two or three papers belonging to the M. E. Church, are now making the rather questionable experiment of publishing once a month a magazine number. Since the leading magazines are conducted by men thoroughly trained and equipped for that kind of work, and since they are backed by almost unlimited capital, it is quite improbable that any religious newspaper will be able to compete successfully with the magazines, which cover a field peculiarly their own. The religious journal has an important mission to fulfill, but it lies in a different direction.

***

Rev. Wm. G. Evans, the zealous pastor at Haughton, La., in a letter to the editor, dated Nov. 24, says: "On Nov. 10 my wife was clear of fever for the first time in 95 days. The doctor called it typhoid. I lost much valuable time from my work by her sickness, but hope to have an 'in-full report' at Conference. My Conference collections are largely in excess of last year, and the grand total at present is at least $300 beyond the last year's report. We have done fairly well on the Twentieth Century matter, and while having one less Sunday-school to report, the other items in that report will show very large advances."

***

Says the Northwestern Christian Advocate: "Miss Mae Brown, the young and pretty daughter of John Crosby Brown, a member of the great firm of Brown Bros., well known in two continents, is living down in Henry street, New York, in the heart of the slum district. Miss Brown graduated from a fashionable school, traveled abroad, and returned to New York ready, it appeared, to enter society. Instead she entered the training-school for nurses at the Presbyterian Hospital in New York. She graduated as a trained nurse in 1897. From the hospital she went straight in her nurse's dress to the Nurses' Settlement House at 265 Henry street. There she has made her home ever since.

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JUNIUS HART, - 1001 CANAL.

THE MISSISSIPPI CONFERENCE: A STATEMENT.

DEAR BRETHREN OF THE CONFERENCE: To answer numerous inquiries and quiet any misgivings that may arise, I give this statement of the supposed yellow fever situation here. For some months we have had throughout this part of the State, in country, in village, and in town, a light form of a sort of "break-bone" fever, which some call "dengue." Many do not go to bed for it—some few have had painful attacks of it—and in a very few cases where there was some chronic disease of the kidneys, uremic poison set in, resulting in death. A prominent physician, president of the Brookhaven Board of Health, assures me that not a single death has occurred, except where such complications existed. These uremic-poison cases resemble yellow fever very much, and one case was so declared. Since the frost the fever has abated very much, only one new case appearing in the last ten days. Nevertheless, a very few nervous persons have sent out some disquieting suggestions about changing the place of holding our Conference. I see no reason whatever for any such step. Indeed, the suggestion is to my mind a manifest absurdity. Schools, stores, business of all sorts, run on unhindered; no one, save a very few nervous ones, seems to think of danger. The following communication was put into my hands this evening:

At a meeting of the Board of Health of the town of Brookhaven, held at the Mayor's office this Nov. 22nd, 1900, all the practicing physicians were present or represented, and the following statement was directed to be made:

We regard the town in so healthy a condition that there can be no sort of danger of infection of any kind to anyone attending the prospective session of the Mississippi Conference of the M. E. Church, South, to be held here in December. All sanitary precautions are being taken; houses suspected of infection are being thoroughly fumigated, and the town is being put into a thorooghly cleanly and sanitary condition.

The Board protests emphatically against any movement looking to a removal of the said Conference session from Brookhaven.

This action of the Board was unanimous.

I. L. PARSONS, M. D.,
Pres. Board of Health.
C. E. GRAFTON, Sec'y.

Dr. Watkins, Bro. Burton, Drs. J. W. Bennett and J. W. Martin, and Hon. A. C. McNair, with many others too numerous to mention, share with us in my judgment that there is no sort of reason in agitating the idea of removing the Conference.

If any real danger should arise, no one will be readier to give warning than Your brother,

H. WALTER FEATHERSTUN.

NOTICE.

Any one desiring holly for Xmas address, MISS LILLIE BELLEW, Saucier, Miss.

Decatur Circuit.

Out of an assessment of $174, which was assigned to us to raise for our part on Decatur circuit, $139 are in hand. Foreign missions, assessed $65, near $70 paid; education paid up, Bible cause paid up, delegates to General Conference paid up.

We have eight in family, and will get near $300 this year. I would ask every brother that has charge of a work in our Conference to use every effort to raise his foreign missionary money in full; read and learn the wants of the heathens. L. J. JONES.

Nov. 20, 1900.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

While we are young people, let us not forget that the "old-time religion" is the best.

We theorize about the lack of spiritual power in the church, and we draw conclusions, many, regarding why more people are not added to the church. The Lord says, by the mouth of his prophet: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." If God's people will walk uprightly with pure hearts, wars may rage; evangelists may sing their songs, preach their professional sermons, gather up the shekels, and pass on; infidels may rant, and commerce may do its worst: but God will honor the faith and labors of his people, and save men to-day as he did fifty years ago.

We give space below for a communication from our State treasurer. Let every Leaguer read carefully and respond at once. Sister Wyatt will appreciate a prompt response from all our Leaguer. Don't put it off—you may forget, and besides inconvenience our treasurer, who is not getting a copper for her time and labor.

To the Treasurers of the Epworth Leagues of Mississippi—

DEAR FELLOW LEAGUERS: Your State treasurer desires to introduce herself to you and inform you of her existence and address through our regular League column in the NEW ORLEANS ADVOCATE.

She also wishes to say to you that the State treasury is in a state of depletion, which can only be remedied by your prompt collection and remittance of the five-cent per capita tax. This is a duty which she urges you to attend to at your next League meeting. She feels sure that no one of you will be willing to cripple the cause of our State League work by neglecting longer to collect and forward to her your per capita tax. This is a very small and insignificant sum per member, but, in the aggregate, is quite significant, as it means the financial life and force of our State organization. Even so good and grand an enterprise as the Epworth League can not succeed without the powerful aid of the indispensable and mighty dollar.

The Leagues of Mississippi have assumed no specials for this year, and all sums thus collected will be expended in promoting and extending League interests within the limits of our own State. Will you not contribute your share to this worthy cause at once?

Your State treasurer is writing personal letters to the local League treasurers as rapidly as her well-filled time and numerous duties will permit. She hopes soon to begin a regular announcement in our League column of a prompt and rapidly increasing honor roll of the Leagues responding to this call, by a payment of the per capita tax. Place your chapter high on that list.

Yours in the work, and "All for Christ," MRS. J. M. WYATT,
State Treasurer.

West Point, Miss., Nov. 18, 1900.

The 20th Century Movement.

BY HENRY G HAWKINS,
Conference Secretary of Education.

The total amounts from beginning of movement up to date, as reported to the Conference Secretary of Education, are as follows:

Formerly reported		$8,090 73
Montrose	Increase	6 00
Shubuta	Increase	70 75
		$8,167 48

If it be that the blank form has been lost or not received at all from presiding elder, then write on postal the total amount enrolled up to date, how much has been paid, and how much has been specially directed and to what institutions.

I have reported to Dr. Hammond, at Nashville, for November, that 65 pastors have officially reported to me $8 167 48; that 12 other charges which have not reported to me are known to have enrolled at least $3,935.50, making the total $12,-102 98.

Pastors are to have their roll-books of this movement at the Annual Conference. They will be called for at the opening of the Conference, and the Board of Education will give the books more careful attention than was done last year.

We note with pleasure the increase from Shubuta and Quitman. This makes $279, and the pastor writes that there will probably be more still, and the most, or all of it, in cash before Conference.

Rev. H. M. Ellis is "Secretary of our Conference Board of Education." He being absent a portion of the time during the sitting at Vicksburg, Rev. W. H. Huntley acted as secretary. This is a different position from that of 'Conference Secretary of Education." Failure to recognize the difference has caused some reports to be sent astray.

Satartia, Miss.

We are fast closing out our fourth year on the Satartia circuit. We loath to part with the many dear friends of this charge. We have been here so long until it feels like home to us. "There is no place like home." Our stay here, in many respects, has been very satisfactory. The people have shown their appreciation often, and in more ways than one. They have been indeed good to us; perhaps too good. The work is in very good condition. This year's report will compare very well with any year previous. The church-houses are in good condition; the parsonage needs some repairs.

With a sad heart we say good-bye to our many friends of old Satartia circuit, praying God's best blessings to ever rest upon it and all the people.

C. C. EVANS, P. C.

Satartia, Miss., Nov. 23, 1900.

NOTICE.

To Ministerial Relief Association of North Mississippi Conference—

DEAR BRETHREN: Rev. C. C. Grisham, recently deceased, was a member of our association, and I herein make a call for payment of Assessment No. 16 ($5 for each clerical and $1 for each lay member). You may send to me here by bank check or postoffice money order, or preachers may settle with me at Conference.

J. C. PARK,
Sec. and Treas.

Winona, Miss., Nov. 20, 1900.

Conference Notices.

NOTICE.

LOUISIANA CONFERENCE.

The railroads will give the regular Conference rates of one and a third fare for the round trip on certificate plan. Pay full fare for ticket going to Baton Rouge, taking a certificate, not a receipt, for same, which, when signed by the railroad secretary, will entitle you to reduction on return trip.

GEORGE D. PARKER,
R. R. Sec'y.

New Orleans, La., Nov. 23, 1900.

Mississippi Conference.

The committee and class of the third year will please meet promptly at 9 A. M., on Wednesday, Dec. 12, in the reading-room of Whitworth College.

H. WALTER FEATHERSTUN.

NOTICE.

LOUISIANA CONFERENCE.

The class of the second year is requested to meet the Committee of Examination in the Methodist Church, Baton Rouge, on Tuesday, Dec. 11, at 8 P. M.

ROBERT H. WYNN,
For Com.

Notice.

The class of the first year will please meet the committee at the Methodist Church, in West Point, Dec. 4, at ten o'clock.

R. M. STANDEFER.

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TESTIMONIAL.

LINDEN, ALA.

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Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

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THE ADVOCATE FOR $1.

From now until the first of January we will take new subscriptions at the rate of $1 for eight months.

NOTICE.

Let those attending Conference, Dec. 11-17, report at the church for the assignment of homes. We are not prepared to entertain wives or children of members.

Those not members of the Conference, or having business relations therewith, can procure special rates at hotels or boarding-houses. E. N. EVANS.

Mississippi Conference.

The class of the first year will please to meet the committee promptly in the pastor's study of the Methodist Church in Brookhaven, Miss., on Dec. 12, 1900, at 9 A. M. The examination will be in writing.

We desire to conclude the work the same day, and to this end the class will please be present at the place and time appointed.

ROBT. SELBY, Chairman.

NOTICE.

Applicants for admission on trial into the Louisiana Conference will please meet the committee at the Methodist Church in Baton Rouge, Dec. 11, at 7 P. M. Let them come prepared for a written examination.

P. M. BROWN,
R. A. DAVIS,
Committee.

Louisiana Conference.

CLASS OF THIRD YEAR.

The class of the third year in the Louisiana Conference, M. E. Church, South, is requested to meet the committee at the Methodist Church in Baton Rouge, at 8 o'clock P. M., Tuesday, Dec. 12, proximo. J. A. PARKER,
For Committee.

Simmesport, La., Nov. 14, 1900.

Mississippi Conference.

The class of the second year will meet the committee at the Methodist Church in Brookhaven, Tuesday, Dec. 11, at 3 P. M. All examinations will be written.

T. L. MELLEN, Chair'n.

Nov. 15, 1900.

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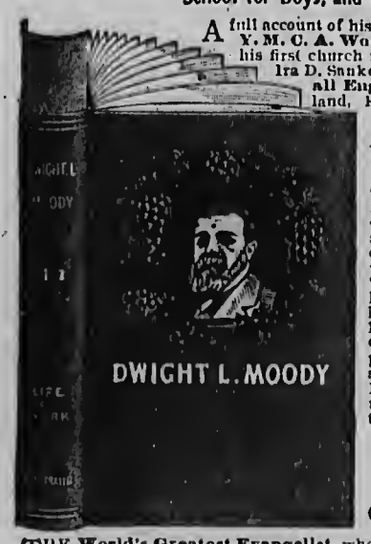

A full account of his boyhood and early life. Business life in Chicago. Y. M. C. A. Work. Civil War record. Mission Work. Building his first church and Farwell Hall. Convention Work. Meeting Ira D. Sankey. Work after the great Chicago fire. Shaking all England by sermon and song. Great work in Scotland. Return to America. Great Revival in Philadelphia. Continued Evangelistic work. Great World's Fair campaign. Northfield Conferences. Northfield Seminary. Mount Hermon Boys' School. Chicago Bible Institute. Last Campaign in Kansas City. Return to Northfield. Dying words. "Earth recedes, Heaven opens; God is calling me; this is my triumph; This is my coronation day!" In his life he influenced more souls for Jesus than any other man, and in his death God called him, to place on his brow a crown with many stars. As thousands crowded the "Moody Meetings" to hear him preach while living, so now thousands read this thrilling and inspiring volume, that they may preserve and keep fresh in memory the complete record of his Great Life and Work. It contains over 400 pages and over 60 halftone engravings. A handsome volume, showing us the Boy, the Man, the Preacher, the Educator, and the Philanthropist; replete with Reminiscences, Anecdotes and Illustrations.

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To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to Nov., 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, postpaid, is $1.25. Our price, on conditions named above, is 63 cents, postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Dec. 15th. Don't delay.

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REV. W. C. BLACK,
512 Camp St., New Orleans, La.

NOTICE.

LOUISIANA CONFERENCE.

The class of the first year will meet the committee in the First Methodist Church, Baton Rouge, on Wednesday, Dec. 12, at 9 A. M. We request that examination sermon be handed in as soon as we meet. F. N. PARKER.

NOTICE.

NORTH MISSISSIPPI CONFERENCE.

The class of the fourth year will meet at the Methodist Church in West Point on Monday evening, Dec. 3, at seven o'clock, for examination.

W. T. J. SULLIVAN, for Com.

NOTICE.

The class of the fourth year will meet the committee for examination, Wednesday, Dec. 12, at 9 A. M., at the church in Brookhaven, Miss.

E. H. MOUNGER,
Chairman of Committee of Fourth Year, Mississippi Conference.

New Testament Given Away.

To every subscriber now in arrears who will pay up his arrearage to date, and pay two dollars additional for his renewal for one year—to November, 1901—we will send, free of charge, a beautiful, morocco-bound, gilt-edged copy of Holman's Self-Pronouncing Testament, pocket size. This offer is made only to those who pay full price. Look at the label on your paper, count the months to November, 1900, and send 16⅔ cents for each month. This will pay your arrearage. Then add $2 for your renewal. Under this offer we can not give commissions to agents. This offer will last until Dec. 1. Don't delay.

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Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

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6. The Secret of a Happy Home.—Harland.
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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to Dec., 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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Home Circle.

WHAT'S DE USE?

What's de use o' groanin'
'Cause de clouds is black?
All yo silly moanin'
Never push 'em back.
Tronbles may be coming',
Comin' in a heap;
Jes' yo' keep a hummin',
Hum yon'se'f to sleep.

What's de use o' grumblin'
W'en de groun' is wet?
T'undah may be rumblin',
Don' yo' nevah fret.
Storm'll soon be ovah,
Flowahs bloomin' fine,
Crops'll be in clovah,
W'en de sun does shine.

What's de use o' shoutin',
Gettin' sort o' mad?
T'ings dat set yo' pontin'
Makin' othahs glad,
Wouldn't it be lonely,
Tell me squar' and true,
Ef de worl' was only
Made fur me an' you?

—Baltimore American.

THE HYGIENE OF OLD AGE.

We look upon the aged, with good reason, as having a slender hold upon life; one that may be loosened by a slight shock of injury or disease which, in the young or middle-aged, would serve only as a stimulus to the reparative vital powers.

This is a conservative belief, for it warns us to shield our loved ones, who have fought the fight, from all influences which might shorten their stay with us. But we must not go too far in our solicitude, for injury may be inflicted and life shortened by coddling the old, almost as surely as by coddling the young.

The vital processes in the aged are slow, but they are still existent, and they may be kept active by gentle opposition and stimulation, just as they may be increased in childhood and youth by rougher methods.

Reaction is feeble, it is true—and well that it is, for the weakened arteries would with difficulty support the rapid blood-stream and the bounding pulse that follow the cold plunge or the spin on the wheel of the twenty-year-old. But reaction is there, and it must be exercised up to the limit of safety.

One of the dangerous places for the old man is the chimney-corner; its warmth and its restful quiet tempt him to inactivity, and we let him rust away there because we know no better. But we ought to know better. Fresh air and exercise—in moderation, of course—are as essential to the man or woman of eighty or ninety as to the child of eight or nine.

Cool sponging once a day is also a valuable means of maintaining the tone of the body and of overcoming the impulse to sit still and muse.

The old body needs to be warmly clad, for it is sensitive to cold and is unable to manufacture its own heat in the same measure as the younger and more vigorous organism. But with proper clothing, warm but light, there are few days, even in Winter, when the old man or woman ought not to walk a mile in the open air and sit for two hours, at least, well wrapped up, in the sun by an open window, or preferably in a sheltered nook out-of-doors.

This is a rule we should persuade our old folks to adopt. If they will follow it, their days will be brightened, and will not be shortened.—Youth's Companion.

HAVE YOU WRITTEN HOME?

When I was leaving for Australia, every day for weeks before I sailed, there came to me letters from all parts of the country, entreating me to inquire for sons and daughters who had gone away, and of whom nothing had been heard for months, sometimes for years. What pictures I saw in those letters! The little cottage, where grow the roses about the porch; and every day as the postman passes there comes the mother to the door; the roses have faded from her cheek, and the light has gone from her eyes. She hears the words so often spoken, "Nothing for you to-day, ma'am." I see her creeping back to her kitchen, and setting her arm against the old blackened mantlepiece, she rests her head. The firelight glistens in the tears, and her heart swells with pain. Lads and maidens, vow to God that you will never hurt the mother so. "Say that wherever you go," said one to me one day. "I remember how I used to be out at the plow with my father, and many a time I have seen him walk along the furrow quite quiet, with his lip bitten, and the tear has crept down his cheek. I knew that he was thinking of his boy who had gone away and he had not heard from him for many a month." The half of true religion lies in this sacred and tender love to father and mother.—Mark Guy Pearse.

NO CHANCE!

No chance in this land of opportunity, where the very atmosphere is a perpetual tonic, in a country whose untold resources are a constant spur to endeavor!

No chance in a land where deaf, dumb and blind Helen Keller goes to college, where cripples and invalids succeed!

No chance in a land where newsboys and poor boys from the farm goto Congress!

Why, the whole history of our country is the history of the boy and the girl with no chance.

Power and fortune are lying all about you, awaiting the eye that can see, the ear that can hear, the hand that can achieve.

No chance! Why, you can not keep an American youth with grit and determination from success. Once give him the alphabet, and there is no placing a limit to his career.—Success.

WATCHING FOR FAULTS.

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'

"'Ah,' I thought to myself, 'there is Joe Simmons, that I don't like; I'll watch him, and if I see him look off his book, I'll tell the teacher.'

"It was not long until I saw Joe look off his book, and I went up at once to tell the master.

"'Indeed,' said he, 'how did you know he was idle?'

"'I saw him,' said I.

"'You did? And were your own eyes on your book when you saw him?'

"I was caught, and the other boys laughed, and I never watched for idle boys again."

If we watch over our conduct and try to keep it right, and always do our own duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief, and make us helpful to others.—Our Young Folks.

Says Rev. Dr. John Henry Barrows, president of Oberlin College, in the Pittsburg Christian Advocate: "The diabolical business of making drunkards of children is the pastime of the American liquor dealer, except where the sword of the law is lifted above his head by the strong arm of the law and order societies. . . . What is it that breaks down our Sabbaths and our Sunday laws, and gives over our great cities to the domination of the depraved and criminal classes? The liquor interest. What is it that leads so many thousands of our young men, who ought to be pillars in the church, into lives of dissipation? The evil passions of their hearts, supplemented by the thousands of miles of open saloons in our cities, and aided by the example of good people who assert their rights and liberties at the expense of others. What is it that hurts the spiritual life of so many? In part, the drink habit. What is it that weakens the force of the church in its testimony against the chief enemy of Christ in the world? The fact that we are not wholly free from alliance with that enemy. What is it that is beating the Decalogue into fragments? The drink habit allies itself with every vice; it dethrones God from the heart; it dishonors father and mother; it desecrates the weekly rest day; it is the ally of licentiousness; it is a great support to that covetousness which is idolatry."

The Grocer says that while the people of the United States spent $973,589,080 last year for alcoholic liquor, they spent for coffee, $134,695,154; tea, $33,613,588; cocoa, $5,000,000. That is, Americans squandered over five times as much money in grog as they spent for coffee, tea and cocoa.

Tired of rubbing? -Where's your Pearline

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LAGRONE—Mrs. SUSAN LAGRONE (nee Calloway) was born in Lincoln county, Tenn., the nineteenth day of May, 1820. In early childhood she, with her father's family, moved to Alabama, and there lived until she was fifteen years old, whence she moved to Noxubee county, Miss., where she resided, with the exception of a few years in Arkansas, until her demise—Oct. 1, 1900.

She was happily married to Mr. Wm. C. Lagrone in 1838. This union resulted in the birth of nine children, six of whom survive her. She was the sister of two Methodist preachers; one was Rev. C. C. Calloway, who served for several years as presiding elder in the West Alabama Conference. She herself professed faith in Christ and joined the M. E. Church, South, the same year of her marriage—sixty-two years ago. During this long period of service for her Master she grew in grace and increased in faith. She was always regular in attendance at Sunday-school and all church services when her health would permit.

A tender mother, a loving companion, an affectionate and faithful friend has gone to her rich reward. She had not one enemy in all the world. Her last words were praise to God, and a prayer for herself and friends. Her remains were laid to rest in the Mohecan Cemetery, in thirty yards of where she professed religion. May the All-wise deal gently with the bereaved in their sore affliction!

—Macon Beacon.

DICKSON—On Monday, May 7, 1900 Major DAVID E. DICKSON sweetly passed from his earthly to his heavenly home. For many years he had lived two miles west of old Walnut Hill Church, in Lafayette county, Ark. There he raised a godly family, there he adorned a Christian home, and from there he went to that happy land of which I heard him sing so much in my early childhood days.

For more than thirty years I can remember his faithful work in the old Walnut Hill Sunday-school. Since that time his place has never been vacant. For more than twenty-five years he was teacher of the Bible class. The church, Sunday-school and the youth of his community were ever before him, and no sacrifice was too great for him to make for them. He carried sunshine in his soul, and smiles upon his face, and love in his heart. His home was his pastor's home. The six Evans boys and the two Few boys who have gone out from Father and Mother Dickson's classes in the Sunday-school will perpetuate the fruits of the village Sunday-school and their faithfulness. His faith was Abraham-like, and his courage was that of an apostle. His end came at a ripe old age. He has gone in peace.

Dear Mother Dickson, the separation will not be long. You and Father Dickson have contributed much to the church, but more to the God-built city above.

In loving sympathy, I am your son in the gospel. W. F. EVANS.

SULLIVAN—MARY RILEY, infant daughter of Rev. E. C. and Mrs. Lilie Moore Sullivan, was born Sept. 6 1899 and died at the home of her grandfather, Mr. J. N. Moore, in Booneville, Miss., June 19, 1900, being nine months and twelve days old.

Mary Riley was in this world long enough to thoroughly impress upon her parents' minds and hearts the meaning of the Savior's language, "For of such is the kingdom of heaven." She was here a short time, and suddenly left for heaven. On Sunday before she died she was baptized before a large congregation in the Methodist Church at Booneville. It was an impressive scene. Frail as a dying flower, yet sweet as an angel, she received the holy ordinance that brought her into the visible kingdom. Within a short distance of the home of her grandparents she was laid to rest. Many times has the little grave been covered with flowers, and we are assured the sacred dust will be guarded until the gathering of the faithful. J. M. HEADLEY.

McMULLEN—Died at his home in Grenada, Miss., Aug. 22 1900, Mr. J. O. MCMULLEN, in the seventy-first year of his age.

J. O. McMullen was born near Savannah, Ga., July 19, 1829. At seven years of age he removed with his father's family to Chickasaw county, Miss., they being among the pioneer settlers of that section of the State. Here he grew to manhood. His father dying in his youth, he was left to the management of the business affairs of his mother. These he faithfully attended, being ever a dutiful son. In May, 1861, he enlisted in the "Chickasaw Greys," a company mustered in his county for service in the civil strife now threatening the country. He followed the flag of the Confederacy during the succeeding four years. In May, 1865 he was married to Sarah C. Killpatrick, daughter of Col. Alexander Killpatrick, of Calhoun county. He was united with the Methodist Church in 1850, of which he remained a consistent member until death came to claim him. He became a member of the order of Masons in 1854. A kind and devoted husband and father, a true friend and counsellor has gone to his reward; a valiant soldier of the cross, ever battling for the right; a noble example we might all do well to emulate. May he have passed to that city not made with hands, and may his welcome have been, "Well done, thou good and faithful servant; enter ye into the joys of thy Lord!"

W. A. MCM.

MILLSAPS—THOS. ELIJAH MILLSAPS was born in Copiah county, Miss., Oct. 7, 1834, and died near Brown's Wells, in the same county, July 23, 1900. He was converted and joined the Methodist Church when quite young. In disposition he was quiet and somewhat timid, never seeking prominence of place or responsibility. His life was given to benevolence, and his great delight was to honor the ministry and work for the upbuilding of the church. It was a pleasure to serve as his pastor and know him intimately in his home. His home life was pleasant, and he obeyed the apostolic injunction to be "given to hospitality." Especially was this true in regard to the ministry. No preacher failed to meet a hearty welcome who chanced to pass that way. He was a liberal man. During the later years of his life he was afflicted, and thus deprived of many of the privileges of religious services, but maintained his faith in God and integrity of purpose.

Pleasant Valley has lost an earnest, faithful member; the widow a true husband, the children a loving and faithful father. To them we extend sympathy, and commend unto them the virtue of their companion and father, and pray earnestly that they may emulate his example, and finally may they enjoy the benedictions of heaven prepared for all the true and faithful! M. L. BURTON.

MCGEHEE—Whereas, It has pleased our Heavenly Father to remove from our midst our friend and sister, Mrs. MARY LOU MCGEHEE, wife of Dr. D. M. McGehee, and daughter of Mr. and Mrs. O. F. Bledsoe; therefore, be it

Resolved, By the Home Mission Society of McNutt circuit, of which she was a member, that we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Resolved, That in the death of Sister McGehee our society has lost a true Christian and a faithful member.

Resolved, That we tender our sincere sympathy to her husband, father, mother, brother and sister, and pray God that they one day shall be reunited with their loved one in that land where "God shall wipe away all tears from their eyes."

Resolved, That a copy of these resolutions be presented to the family, and one sent to the Greenwood Enterprise, and one to the NEW ORLEANS ADVOCATE for publication, and also spread upon the Minutes of our Home Mission Society.

MRS. B. L. JONES,
MISS ALICE COOK,
MRS. JOHN RITCHEY,
Committee.

DELANO—Mrs. H. M. DELANO (nee Hooks) was born in Georgia, Feb. 4, 1825 and died at her home in Monroe county, Miss., June 30, 1900. She was married three times, viz.: to T. S. Calahan, William Holloway, and D. P. Delano, respectively. She had five children by her first husband and one by her second. One of her children, Mrs. J. H. Fowlkes, and several grandchildren survive her death. At the death of her first husband she was left homeless with five small children, but by her wonderful energy, good management, and indomitable courage, she reared her family and accumulated considerable property, owning at one time 700 acres of land, with stock in proportion, and money in the bank. She was a consistent member of the Methodist Church for fifty-five years, supporting the cause liberally by her means as well as otherwise. She will be greatly missed by loved ones and friends. May God's richest blessings rest upon her family! is the prayer of her pastor,

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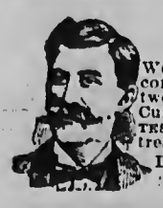

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NEWS OF THE WEEK.

It is said that Gen. Bnller is to be made a peer.

Mr. Krueger was given an ovation on his arrival in Paris

The Typographicsl Union has declared a strike oo at Birmingham, Ala.

The lower House of the Alabama Legislatnre has passed an anti-cigarette bill.

One thousand six hundred miners in Hopkins county, Ky., were ordered to strike on Monday.

A big landslide near Clarksburg, W. Va., destroyed five of the largest coal mines in the district.

The Porte is firm in its refosal to grant the request of the United States for an exequatur at Harpoot.

A new bank, to be known as the Commercial National, has been organized, and will be in operation by Jan. 1, 1901.

The steamer "St. Olaf" was wrecked in the St. Lawrence river. Twenty six persons are thought to have perished.

Gen. Kitchener has resorted to press censorship to prevent details of his pacification methods reaching England.

A cyclone struck Kansas, Tennessee and Mississippi last week. Much property was damaged and many lives were lost.

A number of Franciscan Sisters will leave this country in a few days for the leper settlement in the Hawaiian Islands.

Fifty thousand horses are to be purchased in this country as quickly as possible for the use of Kitchener's Imperial Yeomanry.

The desk on which Robert G. Ingersoll wrote many of his orations is now in possession of the Y. M. C. A. of Peoria, Ill.

Henry W. Phillips, the first minister to the United States from the new South American republic of Acre, is on his way to Washington.

The Italian Chamber of Deputies rejected a proposal brought forward by the Socialists to reduce army expenditures 100,000,000 francs.

The Cumberland Telephone Company has decided to spend $1,000,000 in the State on the extension of its long-distance telephone system.

The Ottoman Government objects to Germany using Far San Island, in the Red Sea, as a coaling station, and wishes to establish there a Turkish depot.

Russian officials are becoming pessimistic regarding the condition of Emperor Nicholas, and assert that the bulletins conceal the gravity of his illness.

J. E. Gibson, a contractor of Logansport, Ind., was arrested at Jackson, Miss., charged by Gov. Longino with attempting to bribe him in order to secure the State House building contract.

Mr. Krueger spent Sunday very quietly in France according to the religious customs of the Transvaal. His apartments were closed to visitors, but crowds thronged the street before his hotel. The date of his departure remains unfixed

President McKinley is to be asked to take up the case of Mrs. Florence Maybrick, who is serving a life sentence in an English prison on the charge of murdering her husband. It is said new evidence showing that Maybrick was an arsenic eater has been discovered.

The Latin-American Congress, in session at Madrid, has declared for compulsory arbitration among Latin-American nations, Chili alone voting in the negative. The vote involves a guarantee for the faithful execution of the agreement. Chilian militarism was a potent factor in the agreement.

At a meeting held in Havana by the opponents of Mgr. Sbaretti, Bishop of Havana, Gen. Gomez presented a resolution that all the municipalities should send the Bishop telegrams informing him that he was not wanted by the Cubans, and asking him to retire in favor of a Cuban ecclesiastic.

According to Mr. Neill, the cotton crop will be between 9,500,000 and 9,750,000 bales; but Mr. Neill says very frankly that "this frost (referring to the cold snap of Nov. 8 and 9), in my opinion, makes my outside figure of 9 3-4 quite unattainable." The impression accordingly prevails that he leans towards his inside estimate, namely, 9,500,000 bales.

The diplomatic body in Pekin has held a final meeting and agreed upon the terms of the preliminary treaty. Nothing now remains, except to secure the approval of the respective governments before definite negotiations with the Chinese peace commissioners are begun. The precise terms of the settlement have not yet been made public, but it is believed outside of the diplomatic corps that the main points are in a substantial agreement with those contained in the French note to the powers, namely: punishment of the guilty, indemnity to governments and individual, retention of strong legation guards, and the occupation of certain places between Pekin and Taku.

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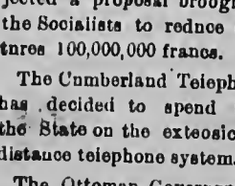

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MARRIAGES.

BRADFORD–RAYNHAM.—At the Methodist Church in St. Francisville, La., Thursday, Oct. 20, at 11 A. M., by Rev. G. P. White, Rev. Harry Bradford, of Dallas, Texas, and Miss Hannah L. Raynham, of St. Francisville.

PICKELS–BONIAL.—At the residence of Mr. and Mrs. E. E. Pringle, Nov. 14, 1900, by Rev. W. T. Woodward, Mr. O. K. Pickels and Miss Mary E. Bonial, all of Rapides parish, La.

CHURCH–PERKINS.—At the Methodist Church, Melville, La., Nov. 18, 1900, at 7 o'clock P. M., by Rev. J. W. Lee, Mr. Geo. M. Church to Miss Georgie Perkins, all of Melville, La.

PAYNE–SUMNER.—At the residence of the bride's father, Mr. A. S. Sumner, Nov. 18, 1900, by Rev. E. A. Tucker, Mr. A. A. Payne and Miss Effie Sumner, all of Lee county, Miss.

SMITH–MATHIS.—At the residence of the bride's parents, Nov. 18, 1900, by Rev. J. C. Ellis, Mr. H. P. Smith to Miss Mattie Mathis.

RAYNER–JOHNSON.—In the Methodist Church at Hickory, Miss., Nov. 11, 1900, by Rev. Jas. G. Galloway, Mr. Zed Rayner to Miss Lessie Johnson.

RICHMOND–HEFLIN.—At the residence of the bride's grandfather, in Walnut Grove, Miss., Nov. 15, 1900, by Rev. Irvin Miller, Mr. Miller Richmond to Miss Collie Heflin.

LAWRENCE–ALEXANDER.—At the residence of the bride's father, Mr. Lon Alexander, Aug. 29, by Rev. Thos. J. Martin, Mr. Herman Lawrence to Miss Alma Alexander, all of Lincoln parish, La.

ASHCROFT–VAUGHN.—At the residence of the bride, near Vienna, La., Oct. 28, by Rev. Thos. J. Martin, Mr. A. R. Ashcroft to Mrs. Carrie Vaughn.

THOMAS–CABINISS.—At the residence of the bride's uncle, Judge U. N. Page, Ringgold, Bienville parish, La., Nov. 22, at 7 P. M., by Rev. Thos. J. Martin, Mr. D. O. Thomas to Miss Minnie Cabiniss.

Lynching Denounced.

An Associated Press dispatch from Colorado Springs, Col., dated Nov. 25, says: "A mass meeting was held in the chapel of Colorado College this evening to voice sentiments on the Limon lynching. The building was packed, and resolutions denouncing mob law and a reversion to the days of barbarity were passed. The resolutions closed with the following appeal to the people of the United States:

"We protest to our countrymen throughout the land that, as law-abiding people, we share with them the hazards of mob ebullition in revolt at nameless horrors, and claim with them the right to be judged, not by flagrant exceptions, but by the steady peace and order of our daily life."

The Church Economist records a novel experiment in church work out in Chicago. Trinity Episcopal Church of that city has been conducting a diet kitchen, the object of which is to supply milk and other infant foods, pure water and ice for all babies whose parents applied for them. The kitchen was opened in June last as an experiment, under the direction of Dr. George T. Palmer, who is one of the parishioners of Trinity Church, and is a specialist on the diseases of childhood in the Chicago Clinical School. The experiment was a great success. All creeds and denominations in Chicago have united in helping the work along. When they were needed, nurses were supplied by the different hospitals of the city, and the words of commendation of the work have been so many that the diet kitchen of Trinity Church is to be a fixture in Chicago. It is almost needless to add that applicants for milk and food for the infants are never asked as to their religious affiliations.

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Wesson ..7:30 p. m..		19
Mt. Carmel, at Mt. Zion		24, 25
Westville, at Magee		25, 26
Crystal Springs..7:30 p. m..		26
Tylertown, at China Grove	Dec.	1, 2
Pearl, at Tilton..10 a. m..		5
Lincoln, at Brookhaven..10 a. m..		7
Hazlehurst..7 30 p. m..		7
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Christian Advocate.

VOL. 47.—NO. 49. NEW ORLEANS, THURSDAY, DECEMBER 6, 1900. WHOLE NO. 2311

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE GENERAL MISSIONARY CONFERENCE.

BY REV. JOHN T. SAWYER, D. D.

The two meetings of the Southern delegates to the Ecumenical Conference on Foreign Missions, held in the parlors of Hotel Albert in New York City, and presided over by Bishops Granbery and Hendrix, have logically resulted in the calling of a Missionary Conference for our Methodism, to be held April 24-30, 1901, in New Orleans, La. The 107 from the South who, during those glorious ten days and nights at Carnegie Hall, were instructed and thrilled by the facts and figures of world-wide missions, will be looking forward with buoyant hopefulness to the assembling of the missionary hosts of our section of the Christian church. The gracious influence of the New York Conference has permeated all Christendom, invigorating the church universal and stirring the hearts of God's people, as never before, to give and do and dare for the saving of the unsaved millions of earth; and so, too, we may expect the New Orleans Conference to have, in its measure and throughout its domain, similar important and practical results.

Promising to be possibly the most momentous gathering in the history of our church, and composed, as it will be, of men and women of intelligence, faith, conscience, zeal and success as thinkers and workers, the General Missionary Conference will give occasion for the thorough discussion, from every standpoint and in its every phase, of the cause of missions—that over-topping, mightiest problem presented for solution to the Christian world. Such a flood of light will be thrown upon the whole burning question that our duty to our brother-man will be more clearly seen than ever before, and our plans and methods of work be wiser and more effective, yielding wonderful results and hastening this world's conquest for our Lord. Christian work of all sorts, in both the foreign and home fields, will be considered; and the eighty, or more, missionaries of the Board of Missions in China, Japan, Brazil, Mexico, Korea and Cuba, and the fifty, or more, women employed by the Woman's Foreign Missionary Society, and the very many other missionaries in our cities and Western borders and throughout all the home-land, will, with their works, be taken into the very heart, thought and helpful purpose of that consecrated body of Southern Methodists. How, then, must these glorious soldiers of Christ, out at the front and in the hot heat of the battle, be strengthened and cheered by the words and the work of the Conference! There is need for just such an assembly to thoroughly consider the various and difficult evangelistic problems confronting the church today. We should plan for adequate means to more completely occupy the mission fields where we already are and to enter the newer fields opening to us. There must be ample provision made for the better equipment of our work and workers, and the distribution of missionary literature and information among our million and a half of members. The responsibility of a great church like ours is awful to contemplate, and our niggardly giving and laggard movement need the invigoration of a powerful tonic such as this Conference can administer. It is rarely that we discover any missionary conscience among the masses of our membership, and there must be awakened within us a strong, personal conviction that God will hold our church, and every member of it, accountable for answering, according to our ability, the divine command, 'Go ye into all the world and preach the gospel to every creature.' This nineteenth century is moaning to its end, and its record, however glorious, must be surpassed by the greatness and splendor of Christian achievement in the coming twentieth century.

Dr. Lambuth puts the case truly in saying, "The aim of the Conference will not be that of generating enthusiasm—something more permanent is contemplated." Southern Methodists should be "instant in prayer" to the end, that at the General Missionary Conference there may be had a very Pentecost of light and power, resulting in wise plans and practical measures, leading to permanent results. Individual and family prayer should take on the burden of this Conference, that our beloved church may indeed no longer play at missions, but, Spirit-baptized, in the might of our God, go forth to glorious war, her mission treasury filled, and her devoted sons and daughters pressing the battle under every sun, seeking blood-bought sons.

Shreveport, La., Nov. 23, 1900.

MISSISSIPPI METHODIST PAPER MOVEMENT.

The question is being agitated as to whether or not we need a Methodist paper in Mississippi. Now, it seems to me that we already have more Methodist papers than we can get our people to read, even when we take a copy to their homes and give it to them. But you say that seven of the nine District Conferences of the North Mississippi Conference voted for a new paper. Suppose they did. Who was it that voted? Was it the people that are supposed to read the new paper, or was it the preachers of those District Conferences? Then, would such an institution as a Mississippi Methodist paper appeal to our people? I think not, for we have the NEW ORLEANS and the Nashville Advocates, and they, despite their excellence, have not appealed to many of them. "But," says some one, "the NEW ORLEANS ADVOCATE does not meet the demands of our Conference." If not, why not? Is it because the editor has refused to publish some trifling article that was sent him for publication? In my humble judgment, the NEW ORLEANS ADVOCATE is meeting the wants of all the people who read it, and I believe there are as many people who read the Conference organ as it now is, as would if we had a Mississippi Methodist paper.

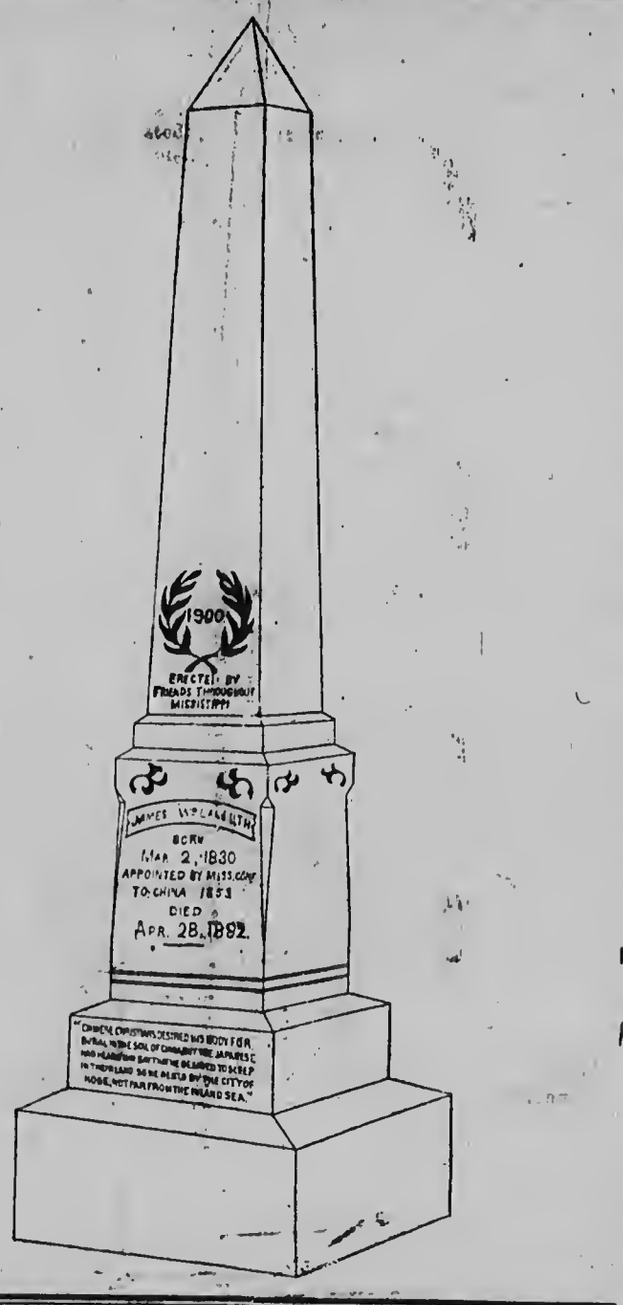
But some people are always wanting something new, and they imagine if they could get such a paper, it would sweep the State, make Methodism as strong as a Samson, and thus demolish the temple of sin. But is that a fact? Let us see. The Sunday-school is a power for good in our land; what will we put in its place? Will the Epworth League take its place for good? Will Bible readings do it? No. Neither will a new paper take the place of the ones we have already. If the new paper could be put into ten thousand homes, it would, of course, help our institutions, and greatly advance the cause of Christ. But the question is, Could that be done? There are three hundred and fifty authorized agents for both of our Advocates, and they have never done that much. Neither do we believe that another would be more successful.

I know that it is claimed by some that the NEW ORLEANS ADVOCATE is too high, but when we take into consideration the size of the ADVOCATE, the splendid quality of its reading matter, and also the fact that its cost per year is no more than that of the majority of church papers, North and South, this objection falls to the ground.

Away, then, with the idea that we need another Conference organ. Let us stand by the one we have, and by giving it our cordial support, help to make it just what we want without incurring the expense and risk of starting another journal.

B. S. LAWSON.

The Northwest Texas Conference contributed this year $10,607 for foreign missions, and $10,230 for domestic missions.


1900
ERECTED BY
FRIENDS THROUGHOUT
MISSISSIPPI
JAMES WILLIAM LAMBUTH
BORN
MAR. 2, 1830
APPOINTED BY MISS. CONF.
TO CHINA 1853
DIED
APR. 28, 1882.
"CHINESE CHRISTIANS DESIRED HIS BODY FOR
BURIAL IN THE SOIL OF CHINA BUT THE JAPANESE
HAD HEARD HIM SAY THAT HE DESIRED TO SLEEP
IN THEIR LAND SO HE RESTS BY THE CITY OF
KOBE, NOT FAR FROM THE INLAND SEA."

JAMES WILLIAM LAMBUTH MONUMENT IN MISSISSIPPI.

BY REV. H. G. HAWKINS, MADISON STATION, MISS.

(Copied from Review of Missions.)

Madison county, Miss., is one of the oldest in the State. It has more cleared lands than any county in the State, except Hinds; and the citizens have long enjoyed a reputation for intelligence and wealth. There are still preserved in the county country mansions of the ante-bellum period as fine as can be seen anywhere in the Southland. Among the early families were the Lambuths, who moved thither from Alabama in 1843. The Lambuth home still stands about three miles east of the town of Madison, and one of the daughters resides there. James William Lambuth, the second child of the large family, joined the Mississippi Conference during its session at Canton, the county seat, in 1853, and was appointed by Bishop Andrew to China.

The family worshiped about two miles east from their home, at the Pearl River Church, which is at present a part of the Madison circuit. During a Quarterly Conference occasion held at Pearl River in August, 1899, Rev. T. B. Holloman, the presiding elder, after a walk amid the graves of the cemetery, which lies just to the rear of the church, suggested that a monument to the memory of Missionary Lambuth, erected on the grassy ground in front of the church, would be a very appropriate tribute. Accordingly, the pastor introduced, and had to pass in the Quarterly Conference, a resolution appointing a committee to secure the funds. Mrs. John D. Dickinson and Mrs. George W. Galloway became the most diligent members of this committee. By correspondence and personal solicitation they raised an amount which, increased by contributions from members of the two Mississippi Conferences, was sufficient to purchase the monument, members of the family having requested that it be simple.

The afternoon of Aug. 9, 1900, was the date set for unveiling the monument. A circuit Sunday-school and Epworth League Institute, including a Twentieth Century Thank-offering rally, had been held during the morning and the day preceding, with a large attendance. Among the subjects on the programme were a few relating to the mission cause, such as: "The Sunday-school and Missions," "Must All Men Have the Gospel?" "The City of Shanghai," "Recent Events in China."

At the appointed hour the crowd was marshaled outside of the church, and marched around the monument, with the children and ministers present to the front, all singing, "When the roll is called up yonder." The crowd having assembled in a semicircle, they listened to the oration on J. W. Lambuth by S. Lamar Field. Among other things, the speaker said: "God give us men such as he—men who will lay down self for humanity; men who do not crave fame and fortune; men whom the pleasures of the world can not buy. . . . This is the greatest monument that we can erect, but during his life he made living monuments of his many converts that will shine more brilliantly than all the inscriptions and establatures that we could inscribe upon a marble block as broad as the illimitable sky that circles above us. . . . He fought with untiring zeal, with inspired courage, and assurance of victory. He fought a good fight, he kept the faith; henceforth there is laid up for him a crown of righteousness. . . . Let us ever emulate his example, and perform our part in sending forth the glad tidings of great joy which he announced to millions of perishing souls."

Rev. T. B. Holloman made appropriate remarks, and the flower girls covered the base with bouquets of roses and lilies. A touching part of the exercises was the Lord's Prayer delivered in pantomime by Mrs. Laura Scott, a deaf-mute, who is a half-sister of J. W. Lambuth. Among the other relatives present were Mrs. J. F. Norman, an own sister, and Mrs. S. E. Lambuth, a sister-in-law. During the institute a letter from Dr. W. R. Lambuth had been read, in which regrets were expressed that he could not be on hand, as he had at first planned. Besides the presiding elder and pastor, the ministers present were: Dr. A. F. Watkins, president of Whitworth College, and Rev. Ira F. Hawkins, of the North Alabama Conference.

The monument is some ten feet high, and of dark marble, inscribed on the front with the date of erection, the date of birth (March 2, 1830), the date of the death in Kobe, Japan (April 28, 1892), and, in addition, the following: "Chinese Christians desired his body for burial in the soil of China; but the Japanese had heard him say that he desired to sleep in their land: so he rests by the city of Kobe, not far from the Inland Sea." On the north side is this: "In China, from Shanghai as a center, for thirty-three years he pushed farther and farther his bold course, preaching in the towns and cities of the interior;" and: "In Japan he went forth from Kobe to the mission fields, toiling eight years, planting the churches in Kobe, Hiroshima, Uwajima, and Tadotsu." On the south side: "Message to Church in America: 'Tell them I die at my post; we have a great work to do: send more men.' Message to Church in Japan: 'Tell them to be faithful—faithful unto the end.'" The east face of the monument is as yet uninscribed.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

If the arguments presented by the brewers and their attorneys, who are in Washington to try to get the tax on beer reduced by the bill which is being prepared by the House Ways and Means Committee to reduce what are popularly known as the "war taxes," be true, then every person who believes in temperance and in the destruction of the saloon should at once take steps toward persuading Congress to let that tax alone. The president of the Brewers' Association, who is now in Washington, said in a published interview, intended to affect congressional opinion: "Year before last the consumption of beer fell off 1,000,000 barrels, where it ought to have increased 2,000,000 barrels. The figures for the past year are not at hand yet. There is no denying that the brewing business is in a deplorable condition, and we attribute it to the enormous tax which the government levies upon us." A delegation of brewers went to the White House yesterday to seek the President's assistance in getting the tax on beer reduced, but did not succeed. The President told them that it was a question for the members of the House Ways and Means Committee to determine.

A disgraceful state of affairs has just been disclosed in the Pension Bureau. It had been noticed for some time that employees of that Bureau who came to work sober became intoxicated during office hours, although they did not leave the building. Commissioner Evans made an investigation, and learned that about fifty employees had formed a sort of drinking association, and that one of the file-rooms in a remote part of the building was practically a bar-room during office hours, the liquor being purchased by contributions of the employees and smuggled into the building, and the employees sneaking into the room from time to time during the day to drink it. The commissioner has not fully decided what punishment shall be given the offenders, but it is probable that some of the ring-leaders in the demoralization of the morals and discipline of the office will be dismissed, while lighter punishment will be administered to those who allowed themselves to be led astray. Meanwhile steps have been taken that will prevent a repetition of such scandalous proceedings.

Col. Charles Bird, assistant quartermaster general, U. S. A., delivered a lecture on "Personal Impressions from My Visit to the Philippines," this week, in which he strongly endorsed the statements recently made in a public address by Chaplain Miller, that the reports as to intemperance and vice in the Philippines had been greatly exaggerated. He said that upon our army transports there was a strict enforcement of the rule forbidding the use of alcoholic liquors, except in medicine and upon doctor's prescriptions.

This government does not endorse the agreement which has been reached by the foreign ministers at Pekin, subject to the approval of their respective governments, as to the demands that shall be made upon China, believing them to be of such a nature that it would be impossible for the government of China to comply with them, even if it desired to do so. It is not considered probable in Washington that the demands which the ministers have agreed to will ever be submitted to China. Indeed, steps have been taken by this government to secure moderation of them.

Representative Cooper, of Wisconsin, chairman of the House Committee on Insular Affairs, made a few remarks on the seeming dilatoriness of the Cuban Constitutional Convention, which deserve the careful consideration of those who feel or have expressed impatience because the convention has apparently accomplished nothing, although it has been in session nearly a month. He said: "We should not be discouraged at the long-drawn-out sessions and the lengthy discussions. Our forefathers indulged in a good deal of that at Philadelphia. They got angry, shook fists at each other, threatened to leave the convention, and did other similar things." It should also be remembered that our forefathers were much colder-blooded than the Cubans are.

Chairman Bixby, of the Five Civilized Tribes Commission, was in Washington this week for the purpose of conferring with Secretary Hitchcock on the work of the commission in the Indian Territory. He said that unless unexpected complications should extend the time, the commission would probably complete its work within two years. It has already made agreements with all five tribes, and three of the agreements have been ratified by Congress, leaving the Creek and Cherokee treaties pending. Mr. Bixby thinks both will be ratified at this session of Congress. The commission will at once begin appraising the land of the Creek nation, and will go to Hattiesburg, Miss., Dec. 17, to enroll the Choctaws in that State.

Col. F. F. Hilder, of the United States Bureau of Ethnology, who recently returned from an extended official visit to the Philippines, where he collected data to be made use of in the government exhibit at the Pan-American Exposition at Buffalo, inaugurated a series of lectures under the auspices of the Y. M. C. A. with a most interesting illustrated talk on "The Philippines and Their People."

Everything is in readiness for the annual convention of the W. C. T. U., which opens Friday and continues to Dec. 7, inclusive. Business headquarters during the convention will be at Foundry Church. A large attendance is looked for.

Washington, Nov. 28, 1900.

THE PEACE WITHIN.

Happy is he whose faithful ear,
When worldly clam'rings 'round him start,
Can still above the tumult hear
The voice of God within his heart.

The waters over him may roll,
The rod of chastening may not spare;
But God is ever in his soul,
To breathe a holy comfort there.

When Satan, with seductive wiles,
Deceives his mind and sways his will,
And with a thousand arts beguiles,
God's voice within will warn him still.

Oh, what a calm and holy bliss
The soul that leans on Jesus knows;
Whatever path in life is his,
The Lord is with him as he goes.

Anonymous.

IF WE UNDERSTOOD.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we think we would;
We should love each other better
If we only understood.

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.

— Selected.

Communications.

CONCERNING A MISSISSIPPI METHODIST PAPER.

The question of a Mississippi Methodist paper has been under discussion for several years past. The suggestion, originating within the bounds of the Mississippi Conference, has met with some favor in North Mississippi. Those favoring such a paper urge its establishment for the following reasons:

1. Our present Conference organ, the NEW ORLEANS ADVOCATE, they say, does not reach the homes of our people. Its circulation is comparatively small; hence it is not meeting the ends of a church paper.

2. A Mississippi paper would appeal to the State pride of our people. Mississippians would patronize it because it would be an enterprise of their own State.

3. We can not induce our Methodist people to subscribe for the present Conference paper on account of its price. They tell us it costs too much. "We must have a cheaper paper." "A paper at one dollar a year would meet with favor, and have a much larger circulation."

The friends of the NEW ORLEANS ADVOCATE, per contra, claim:

1. That its patronage, while not what it should be, is yet sufficient to give us a good, self-sustaining religious paper. At the last General Conference of our Northern brethren it appeared that eight out of ten of their Conference organs were published at a heavy expense to the church; they were not self-sustaining. Our excellent connectional organ, the Nashville Advocate, to equal the patronage of the NEW ORLEANS ADVOCATE, territory considered, should have a following of about fifty thousand subscribers; yet no one would change the location, name, or administration of our "great official."

2. It is questionable whether a one-dollar Advocate could be made to measure up to the demands of Mississippi Methodism. It is to be apprehended that it would be a cheap paper in respects other than the price. Our church is growing in the number of its cultured men and women. It has already a constituency that would not be satisfied with any paper that does not compare favorably with the best.

More than one effort has been made, without success, to publish a cheap Methodist paper. A Mississippi Methodist paper actually came to the birth some years ago, but it was short-lived, in so much that its title has almost faded from memory. The Memphis Advocate, of more recent date, bid for patronage by reason of its cheapness. Although favorably located, and edited in succession by several able men, it was finally abandoned as unpracticable.

3. The appeal to State pride is more plausible than convincing. The very name, "Mississippi Methodist," is suggestive of exclusiveness and of circumscribed patronage, limited by State boundaries. The people of contiguous States would care but little for a Mississippi paper, and would be perfectly willing to let Mississippians manage and support their own enterprise.

A committee from the two Conferences, Mississippi and North Mississippi, met in Jackson during the late Millsaps commencement to consider the paper question, the practicability of the measure, as I suppose; the ways and means, and what manner of paper it should be; but the committee reached no conclusion—'did nothing," so I was informed. This was wise. Better do nothing than embark upon a scheme of doubtful expediency and uncertain success.

This is eminently a day of expansion, and the church should extend rather than contract the area of her activities and usefulness. Why not invite and induce Alabama, with her two Conferences, and Memphis to unite with us on one twentieth century organ? This done, the NEW ORLEANS ADVOCATE could supply all the demands of this enlarged and inviting territory. Such a combination would be something worthy of a new century movement.

Let the church "enlarge the place of her tent; let her stretch forth the curtains of her habitations, lengthen her cords, and strengthen her stakes."

At all events, let us hold on to the NEW ORLEANS ADVOCATE, a paper that for fifty years has served the church faithfully and well; and let us give to it our more loyal and earnest support. T. C. WIER.

SPEECH AN INDEX TO CHARACTER.

When our Savior was in the council hall of the Sanhedrim, Peter was accused of being one of Christ's disciples, whereupon he denied any knowledge of Jesus. One who had accused him said, You are surely one of his disciples, for "thy speech betrayeth thee." Our Lord had chosen his disciples out of Galilee, which fact was commonly known to the Jews. Peter, being from that district, spoke the dialect of that region, which differed very much from that spoken by the better-educated class about Jerusalem. His Galilean dialect betrayed him. If he had kept his mouth closed, he, perhaps, would not have been pressed so hard by his accusers. But, alas! for him, he failed to do that.

We are aware of the fact that a man's culture, country and nationality are revealed by his speech. A Northeasterner is known in the South as soon as he opens his mouth, and we know a man to be a native or foreigner by his speech. But how few of us consider the fact that we betray our moral characters by our speech.

Canaan and the world have their own peculiar language, idioms, and dialects, the use of which betrays their inhabitants. Just as you may know an educated man by his chaste language and smooth sentences, or as you may know an Englishman by his speech, so you may know a Christian by his words.

There are many words in common use to-day among church members that belong to a foreign language—i. e., to the world. There is a host of "by-words" in common use that are a lot of doggerel of the world's stronger language. Such have no place whatever in the literature of Canaan. We will not say that those who use such words are altogether Christless, but, to say the least of it, they are not using the pure language of Zion. They betray looseness of speech and, therefore, of character by the use of such language.

Nationalities not only have different languages, but they have different intonations, modulations, and modes of expression. These distinctions also exist between the tones and expressions of Christians and those of worldlings. The language of Canaan has a soft, gentle accent, and a smooth inflection. The language of the world has a hard accent and a rough inflection.

The tone of the voice may seem an insignificant thing. Be it so; yet it reveals character. It gives expression to the state of the heart. If the tone of the voice is harsh and rough, it indexes such a state of heart. On the other hand, if it is soft and gentle, as a rule, we may know that the speaker has a kind, loving heart. We are told that some of the languages of earth have no word for God and for holiness, and that the missionaries have had to transfer the English words into those languages without translating them. So in the language of Zion there are no words for slander and backbiting, for harsh criticism and evil speaking, and those in Zion who wish to indulge in the use of such language have to transfer the words without translation, and by the use of such language reveal the vipers that live in the heart. The child knows the heart of the mother by her speech. The pupil reads the character of the teacher in her words. The world discerns between the sham Christian and the real by the language of each. We can not hide our real selves and hold converse with those about us. Our words are kodaks, that catch our images and reveal them to the world. Let us so speak that our speech will indicate our heavenly citizenship; will reveal the image of Christ in our hearts.

L. S. JONES.

Prayer is not conquering, but taking hold of God's willingness.

Correspondence.

NOTICE.

To Pastors of the Louisiana Conference—

BRETHREN: Please observe the following rules in filling out your Annual Conference reports:

In calculating membership, let your starting-point be the number of members you now have on your records, less local preachers, which are reported to themselves. From the total of these subtract those you have added in any way, and to the remainder add those you removed in any way; the number thus obtained will be the true membership of last year.

"Societies in the charge" means organized churches, and has no reference to women's and other societies.

Under "Value of Other Church Property" report organs, bells, lights, pews, stoves, books, etc.; cemeteries, lands not now used or held in trust, school property, etc., and not included in the value of the churches and parsonages.

If your church is not insured, and sustains damage, report the damage under the heads of "Number of Churches Damaged or Destroyed," and "Amount of Damage;" but if it is insured, report the damage under the head, "Losses Sustained."

In reporting the work of your Epworth Leagues and Woman's Home Mission Societies, include Conference and other dues, local charity and parsonage work (whether in money, or labor and supplies), and missionary and other funds.

Under the head of "Other Objects" in the finance table report items for which no provision is made in the printed blanks, as India and Galveston relief, special missionary collections (not on assessments), poor cared for by the church, ministerial help in meetings, etc.

Use one of the two blank lines for Minutes; the other for Twentieth Century Fund, Pledged — and Paid —. Be specially careful, in reporting this last item, to let it show just what your churches have done from the beginning of the movement up to the present time.

Under the head, "Money Collected for Sunday-schools," report the cost of all Sunday-school supplies, such as record books, lesson helps, visitors, maps, charts, rewards, books, etc., and in the same table, under the head of "Missions," report the Rally Day and regular Sunday-school missionary society collections. "Other Objects" in this table affords a place to report any money raised by the Sunday-school, and not elsewhere reported, such as for lights, carpets, painting, poor, India and Galveston relief, etc.

Let your "Total from All Sources" on the finance table include from Table No. 1, "Money Expended for Churches and Parsonages," and "Premiums Paid"; from Table No. 2, every paid item; from Table No. 3, "Money Raised by Epworth Leagues" and "Total Amount Raised in Sunday-schools." Be careful not to report an item twice in this total, as Sunday-school mission money.

When possible, fill out the blanks with a pen. Please also be careful to make your figures so plain that there will be no doubt what they mean, and try and keep dollars under dollars and cents under cents in the finance table. If necessary, draw a pencil line near the edge of this slip to separate dollars and cents.

The observance of these requests will save the statistical secretary considerable extra work, and greatly expedite his report.

Yours for full and correct reports,

WM. G. EVANS.

Haughton, La.

P. S.—I will have some report blanks at Baton Rouge. Please read paragraph 133, page 59, of the Discipline, and report the result on the finance table. E.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

A SABBATH AMONG THE CUMBERLANDS.

BY MISS ADDIE PURNELL.

(Read before the district meeting of the Woman's Home Mission Society of the Forest district, and published by request.)

The mountain-folk are out to-day—men, women, and children—on their way to Sunday-school and church. The day is crisp and cool, and the first touch of Autumn tips the tree-tops with carmine and gold. The custom so prevalent in the valley of leaving all the religion of the family to the women and children, while the men spend the Sabbath at the club and on the streets, has not yet reached these upper regions of land and sky. Six days the hardy sons and daughters of toil "labor and do all their work," hauling, mining, logging, milling, washing, hoeing, scrubbing, by the sweat of the brow, to earn bread for the little ones at home; but the seventh day all tools are laid aside, and they rest from their labors. No sound of busy life pollutes the sacred day. The smoke of the engine, the whistle of the train, the traffic of the outer world, are all left far away in the valley below. Shops are closed; ice and bread-wagon give out supplies for Sunday on Saturday afternoon. The postoffice even refuses to open, and the Sunday newspaper-man is forced to exist without his usual reading. It is Sunday everywhere. Mr. Thomas, president of the railroad, loved and honored, is known far and wide as "the working-man's friend." Would there were others like him!

Such a Sabbath is truly an earnest of that heavenly "rest that remaineth for the people of God"—an object-lesson in a land called Christian; and yet the violation of the Sabbath law is sanctioned by the press—often by the pulpit—of every hamlet and village; aye, and by almost every home. Yet the pledge of God's favor in all generations, to individuals and nations, is based on the keeping of the Sabbath day. The thousands admitted to American citizenship every year are introducing their European gala day for the American Sabbath, and unless something is done to stay the tide, the seventh day will only be a day of freer opportunity and license for disorder and crime. Is there no remedy? If the Christian Sabbath is to be preserved, it can only be done through the Christian home. What greater service to our country can engage the heart and hands of the women of the Home Mission Society than the rescue and preservation of the Christian Sabbath?

On page 78, the fourteenth annual report of the Woman's Home Mission Society, we find a strange record: "A motion presented by Mrs. Cope touching Sabbath observance was tabled." It is to be hoped Mrs. Cope will carry up her "motion touching Sabbath observance" to every Annual Conference until God shall put it on the heart and conscience of every woman in the church that the rescue of the Christian Sabbath is the solution of the great problem of how we may claim "our country for Christ." Mayhap the members who voted to table a motion touching Sunday observance were blessed with better laws than appear on the statutes of Mississippi.

During the session of the last Legislature, Senator Cox, of Prentiss county, urged the passage of a bill that would stop the running of freight trains on Sunday, and give the tired railroad men one day of the week at home. The corporation magnate sent 200 railroad employees to Jackson to lobby for the defeat of the bill, and the Legislature, obedient to the power behind the throne, and through the influence of members who were railroad attorneys, voted against the Sunday law; talked of "blue-laws" of Puritan days, and laughed to scorn the messenger of the King. "Ye shall keep my Sabbaths and reverence my sanctuary. If ye walk in my statutes and do my commandments, then shall the land yield her increase, and your threshing reach unto the vintage, and the vintage unto the sowing-time. But if ye will not do all these commandments, your strength shall be spent in vain, for your land shall not yield her increase. I will send the pestilence among you. Then shall the land enjoy her Sabbaths. As long as it lieth desolate, it shall rest, because it did not rest in your Sabbaths." So wrote the great lawgiver for Israel. The God of the Jew is no less the God of the Christian.

Perhaps the Mississippi legislator may think it an accident that the "rains descended, the floods came," and for weeks railroad traffic was suspended, while the fields, deserted and given up to weeds, lie idle, or fail to yield the accustomed increase.

When that other great anaconda, the saloon, was crushing out the life of the State, the Woman's Christian Temperance Union besieged the halls of legislation with petitions and memorials, and, like Esther of old and her maidens, betook themselves to fasting and prayer, and their cry for deliverance was heard. The time has come, in the history of our country, when the woman of the home, of every home, must lift her voice, and become the instrument in God's hand to rescue the key to Christian civilization—the Christian Sabbath; also the key to the American home. Jeremiah, the prophet, wrote (629 B. C.), "They that handle the law knew me not." It is as applicable in the year of our Lord 1900. Thus saith the Lord, "Take heed to yourselves, and bear no burden on the Sabbath day; neither carry forth a burden out of your houses; neither do ye any work, but hallow ye the Sabbath day." "Blessed is the man that keepeth the Sabbath from polluting it." "Remember the Sabbath day to keep it holy."

Is it not time a united effort should be made by the people of God to rescue the Sabbath day?

The Christian Life.

UNJUST CRITICISM.

To criticise is easy. It requires no scholarship, no industry, no great labor to become an unmerciful critic. The smallest man can point out faults in the greatest. Small people often indulge in this kind of dealing with their brethren. Perhaps they are peculiarly tempted to do so by their very smallness. They have done nothing to enlarge themselves, and look with jealous eye on everyone who has labored to develop his resources. To see others outstripping them in the race torments them. A preacher who has a small congregation may feel unkindly toward another who has a large congregation, and feel himself called upon to say harsh and unkind things about him impugning his motives, disparaging his methods, underrating his abilities. In all this he may not be aware of the fact that he is endeavoring to drag his neighbor down from his lofty elevation to his own low level.

Conspicuous persons are always subject to harsh criticism. Their life is public and their conduct is exposed to inspection and comment. Nearly all men who hold high positions in Church and State suffer from these villainous attacks. What one of them has ever escaped? The wicked are not alone in shooting these poisoned arrows. Some church members, and even ministers of the gospel, have been known to engage in this unseemly business. It is not merely at secular officials that these fiery darts are aimed. Professing Christians too often speak unkindly and unjustly of their own brethren. This makes the pain worse. If it had been an enemy, it could have been borne with less agony. This was to be expected. "But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

Christian parents often complain bitterly of the church and the ministers in the presence of their children. Imaginary faults are invented where no real faults exist, and insignificant faults are exaggerated. The evil effect of this sort of criticism on the minds of young people can not be estimated. Is not this a sufficient explanation of the indifference of the children of many Christian parents? Is it any wonder that they abandon the church of their fathers? Thousands of young men, sons of official members in Christian churches, never enter the sanctuary. If we would know the reason, in many cases, we need only listen to the table conversation of these families for the past twenty years. Those children have listened to tirades of abuse against the ministers and the churches, to bickerings and fault-findings which have poisoned their minds and alienated them from the church. Some have become infidels, and some outcasts, and who shall say that the harsh criticism to which they have been treated in the home is not the principal cause?

We have heard men indulging in such ungenerous and unjust accusations who seemed to think they were doing God service. They regard themselves as peculiarly holy. They seem to suppose that the holiness which they have received gives them license to make severe charges against all those that fail to agree with them. According to these critics, the whole church is on the way to ruin. They tell us that most of the members of the church are in a backslidden state, if, indeed, they were ever converted; that the preachers are worldly self-seekers, and unfaithful to their vows; that the presiding elders and Bishops are corrupted and blinded by the wealth and fashion of the times. According to those critics, there is no soundness in the church. Is this true? Are these charges just?

Holiness makes men charitable, but some men who profess to be holy are exceedingly uncharitable and unjust. They do not mean to slander their brethren. They have been deluded by narrow views of a glorious doctrine and experience. The damage they are inflicting on themselves, on those whom they unjustly accuse, on those who believe in and follow them, and on the entire church, is very great. Satan is the great accuser of the brethren. Some man who really mean to be good and true unwittingly follow him in this thing. Let all harsh criticism be abandoned. God is love. His children are like him. Let us not love in word alone, but in deed and in truth.—New York Advocate.

CAN YOU PAY THE PRICE?

When church members are filled with the Spirit, they do not need to be scolded to a prayer meeting, or to be baited to church by some special attraction in the pulpit or the music gallery. Their purses open at the touch of charity, and their tongues are unloosed to speak for Christ. They are as anxious to win converts to Christ as the political "workers" are to win votes in the presidential election. In short, to be filled with the Holy Spirit is to have the only genuine revival. Do you thirst for the Holy Spirit? Are you ready to work with him? Are you willing to pay the price of a genuine revival—whatever dead limbs it may cut off or false hopes it may blow down? Then you may have it with all the joys and immeasurable blessings that it will bring. "Behold, I will make all things new." When Christ's promised Spirit comes, that will be fulfilled.—The Interior.

COME AT ONCE.

A young woman once refused to come to the Savior, saying: "There is too much to give up."

"Do you think God loves you?" I asked.

'Certainly."

"How much do you think he loves you?"

She thought a moment, and answered: "Enough to give his Son to die for me."

"Do you think if God loves you enough to give his Son to die for you, he will ask you to give up anything it is for your good to keep?"

"No."

"Do you wish to keep anything that is not for your good to keep?"

"No."

"Then you better come to Christ at once."

And she did.—Young People's Paper.

THE MORNING HOUR.

How irresistible the temptation to most Christians to give the first hour of the day, when they feel strongest and freshest, to what they consider their most pressing and important work, and to leave the study of the Word and communion with God to some more leisure and convenient time—a time which possibly may not come throughout the day. Robert E. Speer revealed one secret of his power and influence when he told a friend that he denied himself an hour's sleep in the early morning that he might spend that hour alone with his God and his Bible. Try it, dear reader, and note the result—North Carolina Christian Advocate.

We say that the sun sets, but it never does really set. It only seems to set. We speak of it as setting only because its evening condition looks like a going down. In reality it has only the seeming of setting, and meets us as bright as ever next morning. Sleep looks like death, but it is not death. Neither is death itself really death; it is only the shadow or the appearance of death. Yea, though I walk through the valley of the shadow of death, I will fear no evil.—Gerard B. F. Hallock, D. D.

A minister of the gospel has the right to do what any Christian has a right to do. There is not one moral law for ministers and another for other Christians. At the same time there is such a thing as professional propriety, and every sensible minister will take care not to transcend the limits that are set by professional propriety.—The Watchman.

Items from the Field.

NOTES FROM GLOSTER.

The recent protracted meeting in our church here is regarded by some as one of the best ever held in Gloster. Our pastor, Rev. J. W. McLaurin, was assisted by two eminent ministers from Jackson, La.: Rev. Henry W. May, pastor of the church at that place, and Dr. I. W. Cooper, president of Centenary College. The preaching, which was of a very high order, not only greatly benefited our membership and added twenty-one new members, but the whole community was blessed.

A good meeting was held in the Sharon Church some time ago, our pastor being assisted by Rev. Delos Cassels, who is now spending his first year in a theological school in Kentucky. Delos is a bright, promising, and truly consecrated son of Bro. J. R. Cassels, one of the leading Methodists of this community. The meeting resulted in much good, bringing several into the church. Up to date there have been forty-two accessions to the Methodist Church here during the year. While the attendance upon preaching, prayer meeting and Sunday-school has been larger than at any time since the division of the church, the members seem to be more alive and active than usual, and if the two churches would heartily and unanimously unite—for which many are praying—our church would be the best in the place. Some valuable improvements have been made in the new church, together with some minor improvements. Our house of worship, during this year, has been supplied with a splendid organ, beautiful lamps, an elegant carpet, and a nice, large heater. For these improvements credit is mainly due to the interest, ability, and gracious tact of our popular pastor and the members of the "Ladies' Aid."

We have lost during this year several of our strongest financial as well as moral supporters, but we hope to make a pretty good showing at Conference in this respect.

X X X.

REPORT FROM MATHERSVILLE CHARGE.

Our fourth Quarterly Conference is over, and we had a pleasant session indeed. Our presiding elder, Bro. G. A. Gnice, was on hand and preached us two very fine sermons that fired my people with increased zeal to push the fight on to victory. This country has been visited with floods of rain and sickness, but, notwithstanding these disadvantages, our finances will exceed my highest expectations. We are on the upgrade spiritually, and are reaching up to loftier heights in that glorious experience that comes to us through faith in the Son of God.

R H. BARR.

Mathersville, Miss., Nov. 26, 1900.

REPORT FROM THE SIMSBORO CIRCUIT.

We have had some hindrances and more or less sickness all the year. First, measles and whooping cough; then scarlet fever and malarial fever. We have had rains that hindered us, but out of it all the Lord has brought us to the closing round. Our net increase will be 12 or 15. Our finances will be in advance at least 25 per cent. I have appointed a committee to ceil two churches, which work will be done during the Winter, and another committee to repair our church at Vienna. I have also appointed a Building Committee for a church where one is very much needed. There have been some conversions—25 or 30, at least. The people all over the circuit, however, need to be more consecrated, and then they would be more active. We need the co-operation of every member to have the success that is in the range of our possibilities.

THOS. J. MARTIN, P. C.

Simsboro, La., Nov. 22, 1900.

REPORT FROM MARIETTA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Since writing last I have had a great revival at Kirkville, which resulted in the salvation of some 25 souls, several accessions to our Church and some to the Baptist church. All denominations enjoyed and profited by the meeting. Altogether, I have had a good year. I have had over 100 conversions and 60 accessions, and our new church at Wheeler's is about completed, and when finished and furnished will be valued at $1,000. It is one of the best in the country outside of Booneville, and will, if properly cared for in the future, result in the up-building of the Marietta charge more than anything that has been done there for years.

We all feel that if the Lord had not been with us there, we could not have built such a church during such an unfavorable year. We are now holding a glorious revival in it.

H. C. PARROTT, P. C.

Wheeler, Miss., Nov. 26, 1900.

THE PASTOR POUNDED AT ETHEL, Miss.

This is my first year on the Ethel charge. We are very busy trying to round up for Conference. I have traveled about 1400 miles this year, have visited 130 families, have made 415 visits, and hope I have been instrumental in the hands of God in doing some good. I hope also to be able to make a good report at Conference. To our surprise, we had a donation storm at the parsonage last Friday night, the sixteenth instant. Quite a number of friends came, both children and grown folks, old and young, and we had an enjoyable time. These good friends brought to the inmates of the parsonage corn, potatoes, flour, sugar, coffee, rice, dried and canned fruits, jar of honey, a lot of fresh meat, besides a number of other good things, all amounting to about $15 worth, for which we were very grateful, and pray God's richest blessings on the donors.

J. M. MASSEY, P. C.

Ethel, Miss., Nov. 23, 1900.

SWEEPING REVIVAL AT LEESVILLE, LA.

I have just closed the greatest revival ever held in this section. Abe Mulkey, of Texas, was with us ten days. At the close of this meeting we had the pleasure of receiving forty candidates into the church at one time. So large was the class that we had to form extra lines down two aisles of our new church, while I stood on a chair in the center of the church and administered the vows. I can safely say we had one hundred conversions and reclamations during this meeting. Notwithstanding rain and cold, the church was crowded to its utmost capacity, namely 500, and many men unable to get in the house. At the first of the year we found an organization of twenty-nine members, with no house of worship. Now we have a house valued at three thousand dollars. Even though the material used was purchased at a reduced price, it cost twenty-two hundred dollars. Our membership now is one hundred and fifty-four, making one hundred and twenty-five this year. My stewards have pledged themselves for every dollar of assessment for pastor and presiding elder, and I will report all assessments ordered by the Conference paid in full. I have now in hand $30 on Twentieth Century Thank-offering, and believe I shall be able to report at least $50 at Conference. Our Sunday-school is in excellent condition. Our Epworth League is doing well, and our prayer meetings are well attended.

To Him who has redeemed and saved us we give all the praise.

J. M. ALFORD.

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"Shall the General Conference Refer the Licensing of Preachers Back from the District Conference to the Quarterly Conference?"

Replying to some points taken by Rev. W. M. Young in the ADVOCATE, of Nov. 15, under this caption, wherein he reviews my reply to him in the issue of Oct. 25, I beg leave to say:

My contention is, that the "Divine call" to the ministry arises in the "spiritual constitutionality," and not from any particular revival season. If this be true, the continued impression depends not on the mere emotional wave of the revival season, as contended by Bro. Young, but on the continuation of the religious consciousness. While one lasts, the other remains. One preacher even claims to have felt the call to preach before his conversion. This, I might add, is not far from my own experience.

Singularly enough, Bro. Young concedes the whole question when he says, "I resisted the call ten years." Surely, if Bro. Young had not had a conscious call more enduring than the brief experiences of a Summer revival season, good Father Kendall could never have persuaded so conscientious a man to accept a license even at the hands of the preferred Quarterly Conference. The Summer revival had come and gone ten times over in his case; and I venture the assertion that my good brother learned in these ten years the futility of fighting against God; so that since his entrance upon the sacred office of the gospel ministry he has been a "man of one work," to his own gratifying success and the glory of his Lord.

As to Bro. Young's not understanding my last proposition, that "there is too much comedy and not enough tragedy in the ordinary estimate of the Methodist preacher's career," I must think he stands alone among our brethren; yet, for his special benefit, I will venture to explain.

In the first place, I never before thought of the light in which I might "appear before my brethren." I write the convictions of an honest heart, and if that appears "ridiculous" to Bro. Young or anybody else, light must be the thought. But I was rather discussing a great theme, suggested by Bro. Young's complaint against licensing preachers by the District Conference, than replying to him personally.

I mean simply this: There are those, on the one hand, who view the ministry merely in the light of a profession, and enter upon it from a "bread-and-butter" consideration, instead of weighing the awful responsibilities involved. Then there are those, on the other hand, who only see the delightful side until they have "tasted and seen" that there are greater hardships to be endured here than in any other respectable vocation in life. They ought, like Bro. Young and myself, to feel some of the real tragic experiences before they sell out and go into something they know nothing about. These things that try men's hearts are calculated to turn back many who are fearful and faint-hearted, who saith there is a lion in the way, whose impressions are at best but transitory.

A sublimer tragedy was never enacted on the stage of human activity than that of the rise and progress of the Christian religion, very largely borne by the gospel ministry. May God give us grace, that we may not convert the tragic truth into mere fiction! Yours truly,

W. L. ANDERSON.

Chester, Miss., Nov. 19, 1900.

If the man does not stop the cough the cough stops the man; stops his appetite, his sleep, his pleasure and his work. So called "cough remedies" sometimes relieve but they don't go deep enough to cure. Dr. Pierce's Golden Medical Discovery cures coughs and diseases of the respiratory organs perfectly and permanently. It stops the cough. It heals the lungs, stops the hemorrhage, if the lungs are bleeding, and by purifying the blood and increasing the action of the blood-making glands enriches every organ with the good blood which alone will make a good body.

"My husband had been coughing for years and people frankly told me that he would go into consumption," writes Mrs. John Shireman, of No. 865 25th Place, Chicago, Ill. "He had such terrible coughing spells, we not only grew much alarmed, but looked for the bursting of a blood vessel or a hemorrhage at almost any time. After three days' coughing he was too weak to cross the room. The doctor did him no good. I stated the case to a druggist, who handed me a bottle of Dr. Pierce's Golden Medical Discovery. My husband's recovery was remarkable. In three days after he began using Dr. Pierce's Golden Medical Discovery he was up and around, and in two more days he went to work. Two bottles cured him."

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THURSDAY, DECEMBER 6, 1900.

It is better to be light-hearted than light-headed.

It is not always right to insist upon having our rights.

No man has any right to be happy who is not earnestly endeavoring to do right.

Asking your neighbor's pardon for an offense committed or for an injustice done him may seem harder than storming a battery, but it is a far more manly and courageous thing, and is the only course open to a true Christian.

The church member who fancies it will not matter for him now and then to post his books on the Sabbath, make a Sunday purchase, or go on a Sunday excursion, may be thoroughly respectable in the eyes of the world, but he lacks a vast deal of being righteous and God-fearing.

How lamentable is the fact that when a fellow-Christian is going down hill, some church members, instead of endeavoring to assist him, help to push him on down the road to ruin and despair by turning a cold shoulder and leaving him to himself. Many a disciple who is honest and cultured and truthful, is on the other hand proud and horribly selfish. How important it is for us all to heed the exhortation of the Apostle Paul: "Bear ye one another's burdens, and so fulfill the law of Christ."

DEATH IN THE CUP.

A panic prevails among the beer-drinkers throughout England growing out of the fact that more than sixty persons have died recently in and around Manchester from the effects of arsenic poisoning in beer, and over a thousand persons are seriously ill from the same cause. In order to increase their profits, English brewers, in making cheap beer, have been using glucose or sugar, instead of malt and hops, impure sulphuric acid containing more or less arsenic being employed in the manufacture of glucose. According to an analysis made only a few days ago, some of the beers being sold in England contain arsenic sufficient to kill any persistent drinker. As a result of the scare, hundreds of gallons of beer have been poured into the sewers of Manchester and Liverpool, and drinkers are agitating the securing of legislation providing for the compulsory use by brewers of malt and hops.

A considerable falling off, for a time at least, in the consumption of beer in England is likely to be another result of this panic among beer guzzlers, scarcely any of whom will fail to be benefited by even temporary temperance. Would to heaven that we might have such a scare among beer and whisky drinkers both in England and America, that they would be afraid to imbibe any more of the damnable stuff that debauches both soul and body, and that is more destructive than war, pestilence, and famine combined!

Yes, death lurks in every cup of rum. The alcohol that is found in all forms of malt and distilled liquors is not less baneful and deadly than arsenic and other poisonous adulterations frequently detected in intoxicating beverages. Alcohol, it is true, does not kill so speedily as arsenic, but there are a thousand proofs of its frightfully deleterious and destructive nature.

ENTERING INTO OTHER MEN'S LABORS.

The successful man, the one who achieves gratifying results and who brings about the consummation of important plans and undertakings, whether it be in church or secular affairs, is almost, without exception, the recipient of high praise and general honor. Nor is it improper that the toiler who, by reason of diligence and skill, outstrips his fellow-toilers should be accorded higher honor than the rest. The servant who, by trading, gains ten pounds with the pound entrusted to him is deserving of larger reward than the servant who also, with a single pound, gains only five pounds. Faithfulness and ability, when they bring things to pass, are not only worthy of recognition, but are usually sure of it.

But while the world delights to honor those who succeed, whether in Church or State, or in the marketplace, it seldom stops to ask whether the one upon whom it lavishes adulation and admiration is entitled to all the merit and eclat of some great achievement or splendid result.

It not infrequently happens in the accomplishment of some important work, especially in the kingdom of Christ, that the real hero, the one who, amid huge difficulties and grave discouragements, laid the foundations for a grand superstructure, is almost unhonored and unsung, while he who comes after and finds things ready to his hand, receives the whole measure of praise, because, perchance, he appears upon the scene at the supreme moment of the completion of previous plans and efforts, or just when the cap-stone is to be laid. Many a glorious spiritual result that comes to pass in our day, or in connection with our work as individuals, has been made possible only by the zeal, consecration and self-sacrifice of those who have preceded us in the service of the Master. Had it not been for the marvelous faith, self-denial, and courage of the pioneers of Methodism in America, the work and lot of the Methodist itinerant of the present would be infinitely harder than it is. There is scarcely a pastoral charge anywhere that now is regarded as delightful and desirable but what once was uninviting and barren.

How often it is the case in the kingdom of Christ, as well as in secular affairs, that men "reap that whereon they bestowed no labor." Others labor and we enter into their labors. The evangelist who holds a grand meeting somewhere, during which scores are converted and brought into the church, oftimes receives most of the credit therefor. Yet were it not for the diligence, integrity, and faithfulness of the pastors of the community where the meeting is held, the efforts of the most gifted evangelist would result in failure. We do not mean by what we have said to make war on evangelists, nor do we mean to hint that they should not be honored for what they accomplish through their skill and consecration. We are of the conviction, however, that the devoted pastor who sows the seed of a splendid harvest should also be remembered and duly honored.

While it is true, the world over, that one sows, and another reaps, let us not be so ungrateful as to forget altogether the self-sacrificing sower who went forth when the season was bleak and the field uninviting, that he might scatter the precious seed. In many a city and town where today there is an elegant church-building, a comfortable parsonage and a well-organized membership, some poor itinerant in other days, though he faced many difficulties and endured no little discomfort, yet kept faithfully at his post and prepared the way for others. In nearly every mission field the same story is repeated. There are first weary years of seed-sowing and preparation, during which the servants of God many a time grow discouraged, and wonder when there will be signs of a gracious harvest. But their labor, though oftimes seemingly unproductive, is not thrown away. Others coming after them find a people prepared for the Lord, and witness a large and rapid ingathering into the church and the Master's kingdom.

While honoring those who, though favored of fortune, have proved themselves worthy of a good degree of honor, let us not be unappreciative of those who have toiled heroically in obscurity against heavy odds, and without whose patient and persistent efforts many a success which we today enjoy could not have been won. There is no grander hero than the servant of the Master who, with little prospect of earthly reward, does his best amid adverse circumstances and grievous discouragements.

CRUSADE AGAINST VICE IN NEW YORK.

On Nov. 27 a meeting of representative business men of New York City was held in the Chamber of Commerce for the purpose of inaugurating a vigorous crusade against vice, which of late has grown so bold as to excite general indignation and the most serious alarm. A letter was read from Bishop Potter, who stated that he believed it expedient at this juncture for him to retire from the head of the movement on account of the fact that an ecclesiastic is often a "persona non grata" to many people in an effort of this kind, and advised the appointment of a strong committee of laymen to plan the tactics of the crusade, and push it. An address was delivered by Hon. Abram S. Hewitt, in which he charged the mayor with the responsibility for the present outrageous condition of affairs in Gotham. Charles S. Stewart, who presided over the meeting, mentioned the humiliating fact that certain members of the police force are in collusion with the criminals and the dens of vice, the proprietors of which pay the police monthly for protection. Men and women on the east side who have complained to the police have been told by them to get out if they did not like the conditions, and numbers have been forced to leave their homes and their business on account of the iniquity around them. A committee of fifteen prominent men has been appointed to take the steps necessary to bring to account those responsible for the existing abuses.

DEMANDS UPON CHINA.

Says an Associated Press dispatch from Washington City, dated Dec. 2:

"Administration officials continue sanguine that the ministers of the powers at Peking will soon reach a common ground of agreement in the demands to be made upon the Chinese imperial government in satisfaction for the Boxer outrages. The State Department is in communication with the ministers and ambassadors of the United States to the European courts, and advices which have come from them from time to time lead the officials here to hope that the powers will be brought to the position maintained by the United States in dealing with the Chinese, viz.: That there should not be demands made upon the imperial government which it is not able to fulfill. Our government has persistently held to this view in the progress of the negotiations between the ministers at Peking, and if the principle of this contention can be maintained in the combined note to be handed to the Chinese plenipotentiaries, a decided advantage will be had at the start."

A MISREPRESENTATION.

It is a well-known fact that it is a common thing for heterodox liberals to grossly misrepresent the views of the mass of orthodox believers in the Bible. One piece of misrepresentation is that which declares that the most of orthodox Christians delight in the idea that the finally impenitent will suffer torments in hell. This is one of the devil's lies, repeated by his agents, Universalist and Unitarian ministers. In a sermon recently preached by a Universalist minister, in a city not far from where I live, he is reported to have said: "For centuries men have been terrorized by the thought that God was going to vindicate his offended majesty by casting forth ordained thousands into a lake of fire, where their sufferings would serve to heighten the joys of the blessed." Then this broad man remarked: "From this view of punishment Universalism distinctly revolts." Yes, and a multitude of truly orthodox Christians revolt from such a falsehood—a lie which real Christians are not responsible for. Either that minister is densely ignorant of the views of orthodox people, or else he purposely caricatured their belief and their feelings. True Christians, the world over, contemplate the eternal doom of those who die unsaved with deep sadness. There may be many formal professors of religion who look with indifference upon the eternal destiny of the finally impenitent, but it is a gross libel on Christians to say that the future sufferings of the ungodly "would serve to heighten the joys of the blessed." But the evident object of Universalist preachers, and such as agree with them, is to present a grossly distorted representation of what orthodox people believe and of what they feel, just for the sake of getting their hearers to detest such views, and all the more readily believe in Universalism. To present false views, charging orthodox Christians with holding them, and then declaring that such views are not sustained by the Bible, is a very easy thing to do, and it may carry considerable weight with those silly souls who attend such so-called "preaching." But no such sophistry can remove the solemn truth that those who die in their sins "shall go away into eternal punishment," and "the smoke of their torment goeth up forever and ever."

C. H. WETHERBE.

DEATH OF SISTER LEGGETT.

A special to the New Orleans Picayune from Hazlehurst, Miss., dated Nov. 29, contains the following sad announcement of the death of Sister Leggett, wife of Rev. J. T. Leggett, of the Mississippi Conference:

The remains of Mrs. J. T. Leggett, who died here yesterday evening, were carried this morning to Woodville, Miss., via New Orleans, for interment. Her death was a great shock to the community. She was the wife of the Methodist minister of this place, who survives her, with four small children. She was Miss Kate Brown before her marriage, a daughter of a Methodist minister, who lived a number of years at Woodville, Miss. She was a most estimable woman, of many Christian virtues, whose death is a great loss to the church and the community.

The sorely bereaved husband and relatives have our deepest sympathy in this dark hour.

THAT AUDITING COMMITTEE AGAIN.

At the last session of the Louisiana Conference an attempt was made to have an Auditing Committee appointed to receive the reports of and moneys collected by the pastors, and to check the one against the other, thus insuring the agreement of the reports of the treasurers of the various Conference funds with the report of the statistical secretary. The idea was to choose this committee from the treasurers already serving, thus in no wise increasing their labor (but lessening it), or in any way increasing the Conference machinery. It was also hoped that by having the pastors pay over all their moneys at one time and place, and at the same time file their statistical reports, to save much valuable time.

The need of such a committee has long been felt by the present statistical secretary, and the resolution was an attempt to remedy a grievous defect. The resolution was killed as soon as offered by a motion to lay on the table.

Now comes the Pacific Methodist Advocate with the same suggestion, and it receives also the strong endorsement of editor of the Wesleyan Advocate. Our own editor strengthens the good cause with these words: "As the case now stands, an Auditing Committee seems to be highly expedient."

By all means let us have this committee.

WM. G. EVANS.

ENTERTAINING MINISTERS DURING CONFERENCE.

Frequently it is said that in these times people are not as willing to entertain ministers during Conference sessions as they were in former years. In explanation of this representation, which appears to have some foundation, many things are put forth, such as the difference in the way of living, the necessity of keeping servants, apartments, instead of houses, and many other things.

There is one which probably has more to do with it than anything else: neglect of the common courtesies of life on the part of the guests. In some cases no attention is paid to the hours for meals or retirement; in others persons are brought home by the guests without previous notice, or the guests themselves remain away when expected; and others show no sense of obligation. In a Conference held during the last Spring a family belonging to another denomination, out of a fraternal spirit, entertained in the very best way they were capable of a young minister of prominence, who availed himself of everything that was done for him with every evidence of enjoying himself, but not a line has the family received since his departure, nor did he express his thanks in departing. He was pastor of a large and important church. This led the family, without making any reference to this case, to converse with a number of their friends, and seven others, who like themselves received guests who were bright and able, and pastors of important churches, had not heard a syllable since those whom they entertained had departed. Whoever receives entertainment without performing any services, and makes no acknowledgment either on departing or subsequently, is either discourteous or palpably careless, which comes to the same thing. Our belief is that it is never difficult, where there are families enough to do it, to secure entertainment for any religious body a second time if those who have been entertained the first time have obeyed the injunction of Solomon, "A man that hath friends must show himself friendly."—New York Advocate.

A NEW BOOK.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. By John R. Mott. 12 mo. 245 pages. Cloth. Price, $1. New York: Student Volunteer Movement for Foreign Missions.

This book elucidates and enforces the meaning of the watchword which has been adopted by the Student Volunteer Movement, "The evangelization of the world in this generation," and contains a practical discussion of the various aspects of that grand and momentous undertaking, its difficulties as well as its possibilities being duly considered. In defining what this movement signifies, Mr. Mott states that it does not mean the conversion of the world within this generation. "Our part," he remarks, "consists in bringing the Gospel to bear on unsaved men. The results are with the men whom we would reach and with the Spirit of God. . . . It is not to be regarded as a prophecy. Stress is placed on what may be done and ought to be done, not on what is actually to occur."

The author makes it clear that the thing proposed is not a wild, impossible dream, but that it is perfectly feasible, reasonable, and a matter of supreme importance. According to a careful estimate, an increase of the present missionary force of the world from 15,000 to 50,000 would be sufficient to render possible the evangelization of every foreign land within a generation, and, as Mr. Mott says, the church in Christian lands is well able to supply the number of missionaries required for this work. In fact, less than one-fiftieth of the Christian students who will graduate during this generation would be necessary for the accomplishment of this noble project. Mr. Mott's volume is full of stirring facts and figures, and is of a most inspiring character. It is calculated to do much toward helping on the movement in the interest of which it is written, and ought to be widely read.

NOTES.

An infallible editor is as unreal a personage as an infallible Pope.

***

An interesting note from Pastor Shipman, of Water Valley, will be found on the eighth page.

***

Dr. A. J. Gordon's church in Boston gave last year twice as much money for missions as it expended upon itself for all causes. A like missionary spirit ought to pervade every live church.

***

Said Pres. J. W. Bashford, of Ohio Wesleyan College, recently: "The training offered by our Christian colleges will be the best if, with equal material advantages, it is thoroughly Christian. Christ alone can develop perfect manhood."

***

The Union Thanksgiving service held in the Carondelet Street Church, on the twenty-ninth ultimo, was largely attended, over four hundred persons being present, and the occasion was quite impressive and enjoyable. Dr. W. H. LaPrade was at his best, and treated the audience to a magnificent and captivating discourse, using as his text, Rom. viii, 31, 32. The Thanksgiving offering, though not as large as was expected, amounted to $53.90, which will be applied in rebuilding our churches at Galveston.

We feel sure that all our readers have enjoyed the charming "Autumnalia" poems, contributed by one of the ADVOCATE patrons, that have recently appeared in our columns. The third and last of the series is printed in this week's issue, and will be found on the sixth page.

***

Last week some generous-hearted person at Alexandria, La., sent us a check for $10 as a Thanksgiving offering for missions. May heavenly benedictions rest upon the giver, whose name was withheld. The contribution has been forwarded to Nashville to Dr. W. R. Lambuth, and will be applied as directed.

***

Much apprehension is felt in Europe over the continued illness of the Czar, who is said to be of feeble constitution. His death would be regarded as an international calamity, and would very likely disturb the peace of Europe, since there is grave doubt as to whether his successor would prove so peaceably inclined.

***

The returns show that the constitutional amendment recently voted on in California, providing for the exemption of churches from taxation, was carried by a good majority. California is now in line in this matter with every other State in the Union. The church people in that great Western State look upon it as a signal victory, which was won only after a hard fight.

***

Rev. Dr. J. L. Pierce, of the Louisiana Conference, who for the past two years has served the church at Monroe, La., with great acceptability, has been transferred to the North Texas Conference, and stationed at First Church, Dallas. Dr. Pierce's many friends in Louisiana will part with him with no little regret. According to the daily papers, the Doctor preached his farewell sermon at Monroe on last Sunday evening.

***

The man is heard from again who declaims about "Christian nations sending missionaries to China and other heathen countries, and with them sending opium, intoxicants, and bullets." No Christian nations, as such, except the Russian, and perhaps some of the Catholic countries, send missionaries abroad. All the rest are sent by voluntary organizations, and these neither take nor send "opium, intoxicants, nor bullets."—New York Christian Advocate.

***

The assistant editor had the pleasure on last Sunday morning of worshiping with the congregation at Louisiana Avenue Church, where he heard a most excellent and impressive sermon by the pastor, Rev. R. H. Wynn, who is in great favor with his flock, and whose efforts are being attended with gratifying success. It being the first Sabbath of the month, the sacrament of Lord's Supper was celebrated, nearly every member of the congregation communing. Bro. Wynn's flock will be sorely disappointed should he not be returned to them. He is being greeted by fine congregations.

***

At the late session of the Arkansas Conference, Dr. Hoss, the brainy editor of the Nashville Advocate, said some spicy things about the troubles of an editor. He mentioned the fact—for it is a fact—that some people send an editor articles which they would not think of publishing if they were in the editor's place. It is all right, however, if the editor is unwise enough to take risk of shooting off the load. The Doctor also mentioned (tell it not in Gath; publish it not in Askelon) that some giraffes in our church hold their heads too high to become agents for their church papers. They would not, he asserted, step around the corner to get two subscribers.

***

Bishop R. K. Hargrove, who will this week preside over the North Mississippi Conference at West Point, and the week following over the Mississippi Conference at Brookhaven, is a man of striking and comely appearance, majestic bearing, and well-rounded character. Though his locks are white from the frosts of seventy winters, his face is ruddy and unwrinkled, and it is quite evident from his figure that he is robust and active. He is a strong and impressive preacher, an excellent executive officer, and is versed in practical affairs. He will receive a most cordial welcome at the hands of the Mississippi brethren. May he be richly endued with heavenly wisdom and grace for the important work before him.

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Millsaps College.

It will be gratifying to our friends to know that the college is having a year of great prosperity. We have enrolled more than two hundred students, and the work of the session is progressing most satisfactorily. The boys come from every section of the State. North Mississippi has a larger representation than at any time before. The earnestness with which the students take hold of the work promises gratifying results.

It is a matter of pride, as well as of satisfaction, that our status as a college has been recognized and defined by the General Board of Education. We have a place, and an unquestioned place, among the very small number of recognized colleges of the first rank in Southern Methodism. The only thing that distresses us is the inadequacy of our resources. We ought to develop in several important directions, but we dare not assume obligations until we are prepared to meet them. The wrecks of some of our once promising colleges, and the deplorable embarrassments of others, warn us against reckless ventures. Yet we must suffer disparagement in public esteem unless we move forward. The demands of a growing institution are very great, and if we maintain even our present rank, our income for our rent expenses must be increased from some source. Facilities to meet the ever-expanding needs of developing departments must be enlarged. Our equipment in laboratories and libraries is wholly inadequate for the work expected of us. Before the next session begins we ought to have another building for dormitory purposes. We are looking longingly to the Twentieth Century Movement for help. May we not be disappointed.

W. B. MURRAH.

RICH, WARM, HEALTHY blood is given by Hood's Sarsaparilla, and thus it protects the system from colds, fevers, pneumonia and other diseases that quickly overcome a weak and debilitated system.

The favorite cathartic is Hood's Pills. 25 cents.

ITEMS FROM COLUMBUS, MISS.

MR. EDITOR: Please give space to a few facts from Columbus. The record shows that during the past two years 270 have been added to the church, making a total membership of 700. We now have 3 Sunday-schools, with an aggregate enrollment of 550—a net gain of 2 schools and 250 scholars. The 3 Epworth Leagues have a membership of 180—a net gain of 2 Leagues and 140 members. All the other interests of the church in good condition. All assessments ordered by the Conference and other financial obligations ready to be reported in full at Conference. The Twentieth Century Movement is growing among our people. It is a great strain upon the ability of any faithful pastor to meet the growing demands of this large and very pleasant charge.

J. A. BOWEN.

Columbus, Miss., Nov. 30, 1900.

A Fine Report from Shaw, Miss.

I spent last Sunday in Shaw with Bro. H. C. Morehead, and we took up a collection for the Twentieth Century Fund, and the collection, with the amount already subscribed, amounted to over $300. I believe this is about the largest collection of any small place I have known of. Shaw is one of the nicest stations in the Delta. Bro. Morehead has a strong hold upon his people, and I am sure that his report will be about the best that will be made at our Annual Conference. Quite a number have been added to the church, and the pastor has already been paid his salary in full, and all the Conference collections will be paid.

W. M. MCINTOSH.

Grenada, Miss., Nov. 20, 1900.

NOTICE.

Any one desiring holly for Xmas address, MISS LILLIE BELLEW, Sancier, Miss.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss. EDITOR.

LOUISIANA.

REV. H. R. SINGLETON, Ruston, La. ASSOCIATE EDITOR.

CHINA WITH EPWORTH LEAGUERS.

On Friday, Nov. 23, the Epworth Leaguers of Carrollton Avenue Church, with their friends, spent a most enjoyable evening in China, at the home of Mrs. Jamison. Chrysanthemums were there in bewildering profusion, under the soft light shed by the many-colored swinging lanterns, and fetching "tea-girls," clad in the bright garbs of their sisters over the sea. The guests had been bidden by dainty and unique cards, on which the artist of the League had sketched the "Heathen Chinee" in all attitudes and expressions, and the writing on which, in true Chinese style, must be read from the top downwards.

As a fitting prelude to the evening's enjoyment, Rev. Geo. D. Parker, the president of the League, invoked the Divine blessing on the gathering.

Miss Wilkinson, in interesting word-pictures, led the company in a day's ramble through the woodlands and up the sunny mountain-slopes of the Celestial Empire, and a well-chosen party of conversationalists, led by Miss Eddie Bentley, told of the customs and manners of the yellow man, from the cradle—if he have such—to the grave, touching on the treatment and raising of children, manner of life, food, marriage, death, and period of mourning.

Mrs. Estopinal and Miss Wood recited, and read selections breathing the missionary spirit, followed by a vocal solo, "Cast Thy Bread upon the Waters," by Miss Williams.

Instrumental music was contributed by Mrs. Mulder on the organ, and Messrs. Bamberg and Haamer on the cornet and violin, and a vocal quartette by Misses Nicolaisen and Keenley, and Messrs. Bamberg and Ahten, besides several spirited missionary songs, joined in by the entire company.

During a vocal solo by Mr. Ahten the guests made a voluntary offering, dropping their "mites" into a Chinese bowl which stood ready to receive them, to be blessed in sending the "good tidings of great joy" to the lands that lie toward the sunrise.

A number of Chinese curios were displayed—pictures, coins, newspapers, shoes and fans, loaned by friends and an obliging and interested Chinaman neighbor.

Mrs. Stockton gave an interesting little talk on her acquaintance and dealings with the Chinamen in her mission class. She kindly presented the League with a handsome painted feather fan made in China, to be sold to help swell the collection.

During the informal program, and at its conclusion, the tea-girls deftly served the guests with Chinese tea and wafers, and American chocolate and cake.

A laughable feature of the evening's entertainment was a "chop-sticks and rice" contest, Miss Coleman carrying off the prize for eating the famous Chinese dish in the approved Chinese fashion.

NOTICE.

The Executive Committee of the State Epworth League will meet Thursday, Dec. 13, 4 P. M., First Methodist Church, Baton Rouge, La.

A. S. DANIELS, Pres.
MISS GUSSIE B. TOOKE, Sec.

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Makes the food more delicious and wholesome
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Notes from Capitol Street Church, Jackson, Miss.

The fourth Quarterly Conference for Capitol Street Church has just been held. The results for the year are most gratifying. The salaries of pastor and presiding elder are paid in full. We hope to report all the Conference collections in full; if not, the deficit will be small. During the present year this church has had upon it demends that it never had before, and several hundred dollars heve been raised in excess of last year.

At the beginning of the year the Board of Stewards obligated themselves for the rent of the parsonage, and domiciled their pastor in a large, commodious residence, in comfort and convenience not excelled by any in the Conference.

The Woman's Home Mission Society—Mrs. T. B. Holloman, president—has been zealously active in the work entrusted to them. It is hoped that within another year their labors will be rewarded by the erection of a parsonage commensurate with the requirements of this church.

Our Woman's Foreign Missionary Society—Mrs. T. S. West, president—has shown a zeal for missionary enterprise not excelled anywhere, and will show a most gratifying report of their labors.

Following their footsteps is the Young People's Missionary Society, a band of consecrated young people, who are developing for still larger service.

The Sunday-school, League, and all departments of the church are working in the spirit of unity for the upbuilding of the Master's cause.

Without invidious distinction we may refer to our faithful and efficient Sunday-school superintendent, Bro. I. C. Enochs. It is said that when called away by business to distant cities he will time his return home at least by Saturday night, so as to be at his post of duty the next morning. Notwithstanding the large business interests that demand his attention no man is more devotedly loyal to all the great enterprises of the church, or held in higher esteem because of his large-hearted generosity.

Suffer me a word about our presiding elder. His labors have been abundant, and he has fully met the demands of his office. Well-rounded, fully equipped for the work of the ministry, sweet-spirited and lovable, he enjoys the confidence and affection of his brethren. I am sure that the sentiment of both preachers and laymen of the Jackson district is voiced in the hope that the present relation will continue for the next two years.

About forty accessions to the church will be reported.

C. F. EMERY.

Indian Mission.

MR. EDITOR: Allow me to report the following amounts received since last report for Indian Mission: A Friend, Winona, Miss., $1; Mrs. R. A. Harris, Oak Ridge, Miss., $1; G. L. Lightsey, 50 cents; Mrs. B., Thibodaux, La., $1; Mrs. E. A. Fullilove, Kiechie, La., $2.50.

Many thanks, and may God graciously bless the givers. Please, brethren and sisters, send me something.

Yours for the work,

A. D. MILLER.

Lorman, Miss., Nov. 29, 1900.

NOTICE.

To the Auxiliary Corresponding Secretaries of W. F. M. S. of Mississippi Conference—

DEAR SISTERS: The time for sending your quarterly reports to your district secretaries is at hand. Let every corresponding secretary send her report by Dec. 10, to district secretary; so that district secretary can report to me by the fifteenth, as my report must be in the hands of Mrs. Trueheart, Dec. 20.

SALLIE SMYLIE,
Conf. Cor. Sec.

Conference Notices.

Class of the Fourth Year.

The class of the fourth year of the Louisiana Annual Conference will please meet its committee at the first Methodist Church of Baton Rouge, on Tuesday, Dec. 11, at 7:30 P. M. The subjects will be taken in the following order: Tuesday evening, Logic; Wednesday morning, History; evening, Nature, and other subjects as convenient.

JAMES M HENRY, Chairman.

TAKE HEED!
And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,
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Locock's Cough Elixir.
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TESTIMONIAL.

LISBON, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle!

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA

Mississippi Conference.

Members and visitors attending the Mississippi Annual Conference, M. E. Church, South, to meet in Brookhaven, Miss., Dec. 13, to secure special rate given by railroads, must purchase regular one-way ticket to Brookhaven, and at the time of purchasing ticket procure from agent certificate that full fare has been paid. These certificates, signed by Conference secretary, will secure special tickets for return passage at one-third fare on following roads: Illinois Central, Yazoo and Mississippi Valley, Mobile and Ohio, Queen and Crescent, Louisville and Nashville. Tickets sold from tenth good for return three days after close of Conference.

J. A. B. JONES,
Secretary.

Brandon, Miss., Nov. 29, 1900.

NOTICE.

LOUISIANA CONFERENCE.

The railroads will give the regular Conference rates of one and a third fare for the round trip on certificate plan. Pay full fare for ticket going to Baton Rouge, taking a certificate, not a receipt, for same, which, when signed by the railroad secretary, will entitle you to reduction on return trip.

GEORGE D. PARKER,
R. R. Sec'y.

NOTICE.

The Committee on Admissions will meet in Methodist Church at 7 o'clock P. M., Wednesday, Dec. 12, 1900. The presiding elders who have applicants for admission on trial and readmission will please have all data on hand for consideration of the committee.

S. S. KEENER,
Chairman.

NOTICE.

LOUISIANA CONFERENCE.

The class of the second year is requested to meet the Committee of Examination in the Methodist Church, Baton Rouge, on Tuesday, Dec. 11, at 8 P. M.

ROBERT H. WYNN,
For Com.

NOTICE.

Applicants for admission on trial into the Louisiana Conference will please meet the committee at the Methodist Church in Baton Rouge, Dec. 11, at 7 P. M. Let them come prepared for a written examination.

P. M. BROWN,
R. A. DAVIS,
Committee.

Mississippi Conference.

The class of the second year will meet the committee at the Methodist Church in Brookhaven, Tuesday, Dec. 11, at 3 P. M. All examinations will be written.

T. L. MELLEN, Chair'n.

Nov. 15, 1900.

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Total paid to members, both living and dead.....$487,748,910 06
And now holds for the security of its present members.....277,517,226 30
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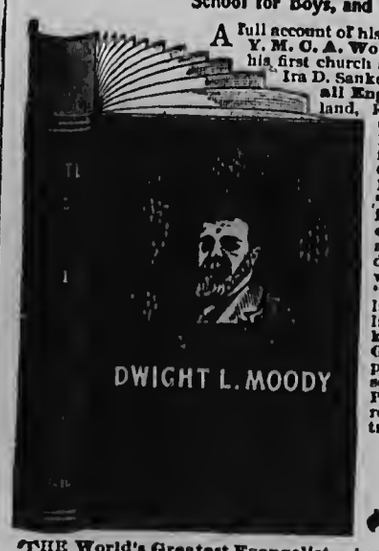
The Founder of Northfield Seminary, Mount Hermon School for Boys, and the Chicago Bible Institute.



A full account of his boyhood and early life. Business life in Chicago. Y. M. C. A. Work. Civil War record. Mission Work. Building his first church and Farwell Hall. Convention Work. Meeting Ira D. Sankey. Work after the great Chicago fire. Shaking all England by sermon and song. Great work in Scotland, Return to America. Great Revival in Philadelphia. Continued Evangelistic work. Great World's Fair campaign. Northfield Conferences. Northfield Seminary. Mount Hermon Boys' School. Chicago Bible Institute. Last Campaign in Kansas City. Return to Northfield. Dying words, "Earth recedes, Heaven opens; God is calling me; this is my triumph; this is my coronation day!" In his life he influenced more souls for Jesus than any other man, and in his death God called him, to place on his brow a crown with many stars. As thousands crowded the "Moody Meetings" to hear him preach while living, so now thousands read this thrilling and inspiring volume, that they may preserve and keep fresh in memory the complete record of his Great Life and Work. It contains over 400 pages and over 60 halftone engravings. A handsome volume, showing us the Boy, the Man, the Preacher, the Educator, and the Philanthropist; replete with Reminiscences, Anecdotes and Illustrations.

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A First-Class Book at Half-Price.

To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to Nov., 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, postpaid, is $1.25. Our price, on conditions named above, is 63 cents, postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Dec. 15th. Don't delay.

Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

NOTICE.

LOUISIANA CONFERENCE.

The class of the first year will meet the committee in the First Methodist Church, Baton Rouge, on Wednesday, Dec. 12, at 9 A. M. We request that examination sermon be handed in as soon as we meet.

F. N. PARKER.

NOTICE.

The class of the fourth year will meet the committee for examination, Wednesday, Dec. 12, at 9 A. M., at the church in Brookhaven, Miss.

E. H. MOUNGER,
Chairman of Committee of Fourth Year, Mississippi Conference.

Mississippi Conference.

The committee and class of the third year will please meet promptly at 9 A. M., on Wednesday, Dec. 12, in the reading-room of Whitworth College.

H. WALTER FEATHERSTUN.

Mississippi Conference.

The class of the first year will please to meet the committee promptly in the pastor's study of the Methodist Church in Brookhaven, Miss., on Dec. 12, 1900, at 9 A. M. The examination will be in writing.

We desire to conclude the work the same day, and to this end the class will please be present at the place and time appointed.

ROBT. SELBY, Chairman.

Louisiana Conference.

CLASS OF THIRD YEAR.

The class of the third year in the Louisiana Conference, M. E. Church, South, is requested to meet the committee at the Methodist Church in Baton Rouge, at 8 o'clock P. M., Tuesday, Dec. 12, proximo.

J. A. PARKER,
For Committee.

Simmesport, La., Nov. 14, 1900.

WHITWORTH FEMALE COLLEGE,
(ESTABLISHED 1859.)
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When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

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For the ADVOCATE.

AUTUMNALIA.—III.

The glorious panorama of the forests, displayed in the most brilliant colors, mingled in all possible shades and tints, is a sight worth traveling a hundred miles from the city to see. One who has seen the forests clad only in green would never imagine that one or two frosty nights could do such a world of delicate, rich, varied and magnificent painting. For miles upon miles one may see perpetually before the eye every possible combination of green, yellow, orange and red—an enrapturing feast of colors spread upon a canvas that only the world is broad enough to display. To see the leaves falling in such a paradise, on a quiet Autumn evening, is a pleasure which only the lovers of nature know how to enjoy.

FOLIA CADENTIA.

One by one they lose their hold;
Some are crimson, some are gold,
Some are pied and some are brown—
All come circling gently down.
Quitting shrubs and lofty tree.
Giddy things the leaves must be;
Wafted through the airy ocean,
Whirling all in glad commotion,
Swaying oft with unheard sound,
Veering coyly to the ground.
Trembling on the plain below,
Kissing breezes o'er them blow,
Soothing the vast company
With low, rustling harmony.
Fading each without a sigh,
Cheery deaths the leaves must die!
Covering on the hills and dales
Tiny plants from frosty gales,
Comfort they to others give,
Die that other leaves may live,
Beautify the mourning earth,
Give to future glories birth.
In autumnal splendors clad,
Their parting is not sad.
They gave Spring and Summer grace,
They give charm to Autumn's face.
Gums and oaks rejoice in red,
Shumachs blaze with crimson head,
Hickories change from green to gold,
Yellow poplars now behold—
Every tree its coloring knows
Constant as each tinting rose
Falling from their stations high,
Monarchs' crowns beneath us lie,
Realms bereft and kings made bare
Yield the tints that mingle here!
Mansion hall was never spread
With such carpet as we tread,
When the earth herself adorns
With the gifts of all her sons.

H.

THE LORD'S TENTH.

There was, many years ago, a lad of sixteen, who left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat; and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

William then told his friend that the only trade he knew anything about was soap and candle making, at which he helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go." They both knelt upon the towpath (the path along which the horses that drew the canal boat walked). The old man prayed earnestly for William, and then this advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may be. Be a good man, give your heart to Christ, give the Lord all that belongs to him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will be a great, good and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words, and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one-tenth. So he said, "If the Lord will take that, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years, both partners died, and William came to be the sole owner of the business. He now resolved to keep his promise to the captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prospered. His business grew, his family was blessed, his soap sold, and he grew rich faster than he ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever. Then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.—Morning Star.

WHO IS RESPONSIBLE?

Recently a young man suffering punishment for theft, told the story of his life to a sympathetic visitor, little dreaming that, between the lines, his listener was reading a partial excuse for his conduct.

"I was brought up on a farm," said he, "and knew nothing of the value of money until I came to town. I had never really owned a dollar. Sometimes mother would give me a little money, but she always told me how it was to be spent. Very often father gave me a calf or a colt, but when he saw fit, he sold my property without consulting me, and always pocketed the money. They were always good to me, and bought me what I needed. Poor old mother! This is very hard for her to bear. I never thought when I left home to seek a fortune that this would be the fortune. Sometimes I have thought that if I had known the value of money, I would never have come to this, and I have wished that I had started from home with a better knowledge of business."

"No wonder!" thought the visitor, "business principles based on the theory that 'might makes right' are not calculated to win success."

It was not, however, the fact that the boy had no idea of the value of money, or that his property was taken away from him without his knowledge or consent, that had the greatest influence in bringing the boy to State's prison; but the constant, though unconscious, influence for evil that the parents exerted over him by their appropriation of that which did not belong to them. They had in themselves the first principles of theft; these were inherited by their boy, and strengthened by the training he received, until, to their great consternation, the end came in disgrace.

That is only one of the ways in which crime can be traced home to beginnings so small as to cause no uneasiness. There is a great work for parents to do. They should remember to carefully study themselves, to see whether they can not discover a reason for the trait which seems so unaccountable in the child; and perhaps they may also discover its remedy.—National Stockman and Farmer.

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GRACE M'KINLEY, SCHOOLMA'AM.

It is seldom that a young girl, who may have wealth and the highest social position, chooses the drudgery and irksome duties of a school-teacher. Such a unique specimen of fair American maidenhood is found in the orphan niece of President McKinley, Miss Grace McKinley. A year ago, last June, the President and Mrs. McKinley, with a party of friends—cabinet officers and other prominent officials—went to that staid and distinguished seat of learning, Mount Holyoke College, South Hadley, Massachusetts, to see Miss Grace take her degree of B. A. Few events in the official life of our present Executive have given him such genuine pleasure as this graduation. Miss Grace stood at the head of her class, while her record, during the entire course, had been one of praiseworthy endeavor. The President, to show his appreciation of her success, bestowed on his niece a beautiful diamond pin. The graduation dress, a dainty creation of white chiffon and lace, was Mrs. McKinley's gift. It was made at the White House, under the personal supervision of its gentle mistress.

It was after this great event that the President offered to adopt Miss Grace, formally, and thus make her the reigning belle of the nation—the social leader of the capital—the only young girl in the great presidential mansion at Washington.

This was surely a tempting offer, but it did not swerve this beautiful and brilliant girl from a long-cherished aspiration. She wished to use her gifts in a fitting way—in one to which she had endeavored to train herself during her long and severe probation at Mount Holyoke. She chose the arduous profession of a school-teacher, and this Fall, on her own application, sustained by her record at college, she secured a position in the high school of Middletown, Connecticut. She began her duties in September.—Success.

WHAT IS YOUR SHARE OF THE RESPONSIBILITY?

The extent of the liquor traffic in the United States can hardly be comprehended by the average mind. The amount of money involved and the number of men engaged are staggering to belief. A writer in Arnold's practical Sunday-school lesson commentary gives the following figures:

There are about 225,000 liquor-dealers and about 1,200,000 bar-tenders in the United States. More liquor is sold in one year than there is pork, wheat and corn combined. The cost of liquor for one year is nearly twice as much as the capital of all the national banks. Thirteen millions bushels of grain are annually distilled. In 1895 the output of silver was $64,000,000, the tariff receipts were $125,000,000, and the cost of all departments of government was $375,000,000f while the drink bill of this republic was $1,025,000,000. These figures are simply stupendous. The physical and moral results of this condition of affairs are shown by the fact that, in the State of Ohio alone, out of 9,430 insane people, 5,486 cases are traced to liquor; of 16,335 criminals 12,596 were drunk when they broke the law. In addition to all this eighty per cent. of all pauperism is chargeable to this hellish traffic. Will not God visit us in judgment for these things? I believe he will, unless as a people we quickly repent. The worst feature of this case is that the average Christian voter considers the silver or tariff questions of more importance than the temperance question. I am satisfied that the correct settlement of this great question lies with the professed followers of Christ. I fear that there is a mighty army of careless and wicked servants to-day who are not prepared to give a joyful account of their stewardship. As individual Christians we are not responsible for the destruction of this un-Christian traffic, but we are responsible for doing our utmost to outlaw and abolish it. Are we doing this in every way we can?—Michigan Advocate.

JEFFERSON'S TEN RULES.

Rules that governed Thomas Jefferson's daily life:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils which never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; when very angry, a hundred.—Selected.

A boy was passing a saloon, and seeing a drunken man lying in the gutter in front of it, opened the door and said: "Mister, your sign's fell down."—Exchange.

NOTICE.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

MARSHALL—Mrs. MATTIE MARSHALL was born near Clinton, Hinds county, Miss., Sept. 28, 1840, and died at her home in Jackson, Miss., Oct. 20, 1900.

On Dec. 11, 1867, she was united in marriage to Mr. H. C. Marshall, and of this happy union seven children were born, three of whom have gone on before to welcome the one that has just taken her departure, and four remain to mourn her loss and to cherish her memory.

At a very early age she was converted and joined the M. E. Church, South, her subsequent life being that of the consistent Christian, affectionate wife, and tender, loving mother.

During her last sickness, which was protracted, she realized her approaching end, and to her loved ones, pastor and friends she talked of the future, with confident trust in Him whom she believed was able to keep that which was committed unto Him. As the time for her departure drew nigh, she called around her her loved ones, and bequeathed to them this message of love and comfort: "Don't be distressed, dear children; mother is so happy. She trusted Him in life, and she can trust Him in death."

Her end was peace. How the familiar figure and voice will be missed none can feel save those who knew and loved her best; but God, in His infinite goodness, will make a silver rift in the lowering cloud that has fallen over them. Her surviving loved ones may well accept the summing up of the inspired picture of the true woman, "A woman that feareth the Lord, she shall be praised."

'Tis hard to break the tender cord
When love has bound the heart;
'Tis hard, so hard, to speak the words,
"We must forever part."

Dearest loved one, we must lay thee
In the peaceful grave's embrace;
But thy memory will be cherished
Till we see thy heavenly face.

C. F. EMBRY.

NEWMAN—On the eleventh of October, 1900 at her home in Wilkinson county, Miss., the spirit of Mrs. KATE HARRIET NEWMAN left the perishing body and returned to God. She was the daughter of Thomas Brannan, a man noted in Zion, and was born in this same county, Sept. 18, 1838. On the seventeenth of May, 1865, she was married to Josiah A. Knight, who died April 28, 1867. In 1870 she became the wife of Reuben M. Newman, who died in 1885. Of her six children, all by her first marriage, the following four survive: Mrs. Lizzie J. Cavin, Mrs. Josephine Bunch, Thomas B. Knight, and Mrs. Emma Letitia Leake. In 1864, under the ministry of Rev. E. A. Flowers, she joined the Methodist Church, of which she continued a consistent member. To her children and grandchildren her memory is precious. Through many months of affliction the Lord brought her to her last hours, and in these she was ready, and prayed to "depart and be with Christ." Sublime, glorious consummation! "A good name is rather to be chosen than great riches;" "And the day of death (is better) than the day of one's birth." (Prov. xxii. 1, and Ecc. vii 1.)

J. WILSON BROWN.

Washington, Miss.

FLEMMING—Died Nov. 5, 1900, MARY JANE FLEMMING, aged twelve years.

Mary was the second daughter of Bro. and Sister John Flemming, of the fifth ward of West Feliciana parish. The funeral services were held at New Hope Church (of which her parents are members), and were attended by a large number of relatives and friends. As a daughter, she was dutiful and affectionate. She seems to have been the favorite with her brothers and sisters. We weep not as those who believe there is no resurrection of the dead, but in our bereavement we look forward to that day when all shall rise from the dead and stand before the Judge, even Jesus our Savior, who to the faithful will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." We trust that at that day Mary will be numbered among the blessed. Let us, then, as parents, relatives, and friends, "rightly number our days, and apply our hearts unto wisdom." I pray God's blessings upon the bereaved family.

G. P. WHITE.

HOVER—DAVID BRAINARD, son of D. B. and Mary Z. Hover, was born in Wesson, Miss., Sept. 14, 1895, and died in Sancier, Miss., Nov. 1, 1900, being five years and a few weeks old.

For many weeks our darling lingered upon life's border-land. Neither medical skill nor the most devoted attentions of loving hearts could stay the hand of disease.

"Brother," as he was affectionately called, was a remarkably bright and loving child. Happy was the home where all day long his busy feet "made music through the halls," and his childish prattle was sweetest melody to the mother's ear. But, alas! the little form, with snowy hands folded over the breast, has been borne to the quiet graveyard. Wasted by suffering, even the shadow of death could not dim the beauty of that pure face. The very peace of eternity gathered over it, and a smile dwelt upon the pallid lips as though an angel had kissed them. For five happy years there was one in the home upon whose brow rested the seal of immortality. Now the gentle Shepherd has folded him in his arms, and the stricken parents are linked to the world of angels. He has fulfilled his appointed mission, and while the tired body lies in dreamless slumber 'neath the green sod in the quiet Hazlehoro Cemetery, the spirit is in that sun-bright clime whither we shall, if faithful, follow him. MRS. J. S. PARKER.

Gulfport, Miss.

KING—LUTHER ALLEN KING, child of J. N. and M. A. King, was born March 5, 1893, and died Nov. 8, 1900, aged seven years eight months and three days old.

Little Luther was afflicted with a complication of diseases, and never was able to walk, but was possessed with a good mind and a loving disposition. Tender were the ties that bound father and mother, brothers and sisters to little Luther. He will be sadly missed; but God knows best. He is now where there is no more pain, no more sorrow, and no more death. May a loving Savior sustain the father and mother and brothers and sisters in this hour of bereavement, and may they be able to say as the prophet of old, "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." F. N. SWARNEY, P. C.

Pine Grove, La.

CRAWLEY—Mrs. IDA R. ENOCHS CRAWLEY was born Sept. 2, 1866. She joined the church at the age of fourteen. She was married to Dr. D. B. Crawley on the eighteenth of January, 1888. She died at her home near Mountain Creek Baptist Church on the sixth of March, 1900. She leaves a loving husband, a fond mother and five small children to mourn her death. She possessed a bright, cultivated mind, and a lovable disposition, which made her the leader of a large circle of friends and neighbors. As a wife and mother, she directed the affairs of her home with prudence and justice; as a Christian, her life was above reproach. She knew, when she was taken sick, that she could not get well. She expressed a readiness to die, but said she would like to live to raise her children. May they all live so as to meet her!

HER PASTOR.

AKIN—Rev. JOHN AKIN was born in Pike county, Miss., Dec. 2, 1815, and died at the home of his son, William Akin, of Union parish, La., Sept. 16, 1900.

Bro. Akin joined the M. E. Church in 1825; was married to Miss Susan Garlington, Oct. 25, 1836. He was licensed to preach by Presiding Elder E. R. Alexander in 1855 in the bounds of what is now the Lisbon and Summerfield charge, where he has resided ever since.

Bro. Akin's field of labor was a wide one. He preached in camp and protracted meetings in North Louisiana, and now that he has gone, his works do follow him. May God bless and comfort the loved ones!

B. H. SHEPPARD, P. C.

SELMAN—Mr. J. E. SELMAN was born Oct. 13, 1863, and died at Linn, Sunflower county, Miss., Nov. 18, 1900. The remains were brought back to the cemetery at Bahala Chapel, Lawrence county. This is where he was reared, and his mother and other relatives are here. He leaves a widow and two little daughters, one of whom is an adopted child. He was a member of the Methodist Church at New Salem. He was truly religious—one that kept up a family altar. He spoke of his readiness for death. He will be sadly missed in the home, church, and the neighborhood. May God sustain the sorrowing ones!

C. MCDONALD.

Tyrus, Miss.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials, free.

Hall's Family Pills are the best.

It was out of the cloud that the deluge came, yet it was upon it that the bow was set. The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky without speck or shadow would not suit us in our passage to the kingdom; therefore, he draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appall us, he braids the cloud with sunshine; nay, makes it the object which gleams to our eye with the very fairest hues of heaven.—H. Bonar.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

As the sculptor looks at the stone and sees the angel in it, so the soul that is filled with divinity looks at humanity and sees a divinity in it. Be divine, and you will see the divine in your fellow-men.—Selected.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.

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FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

THE true value of a paint can be determined only by a series of paintings. It costs more to burn off a cracked and peeled surface than it does to paint a new one.

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FREE For Colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

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A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

THE OLD VERSION PRINTED IN FULL.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to December, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

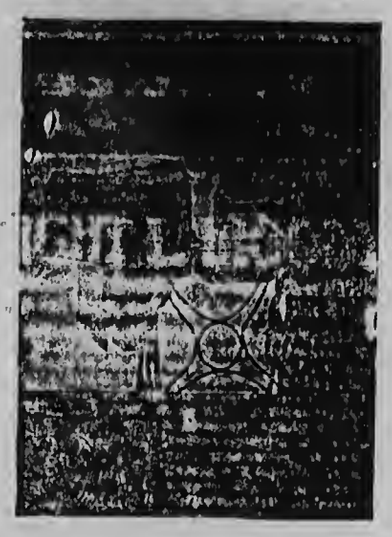
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

IMPERIAL No. 4.



THE IMPERIAL HIGH-ARM SINGER will be found the perfection of mechanism, regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A Handsome, Light-Running, Lock-Stitch, High-Arm Machine that will not fail to please the most fastidious. Embracing all the advantages, with all desirable improvements of other first-class sewing machines, so simple in mechanism that the most inexperienced need no assistance in operating it. Book of instructions with every machine. Any child can learn to run it.

Extra list of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Hemmer, One Set of Plate Hemmers, four different widths up to ¾ of an inch. One Ruffler and One Thread Cutter.

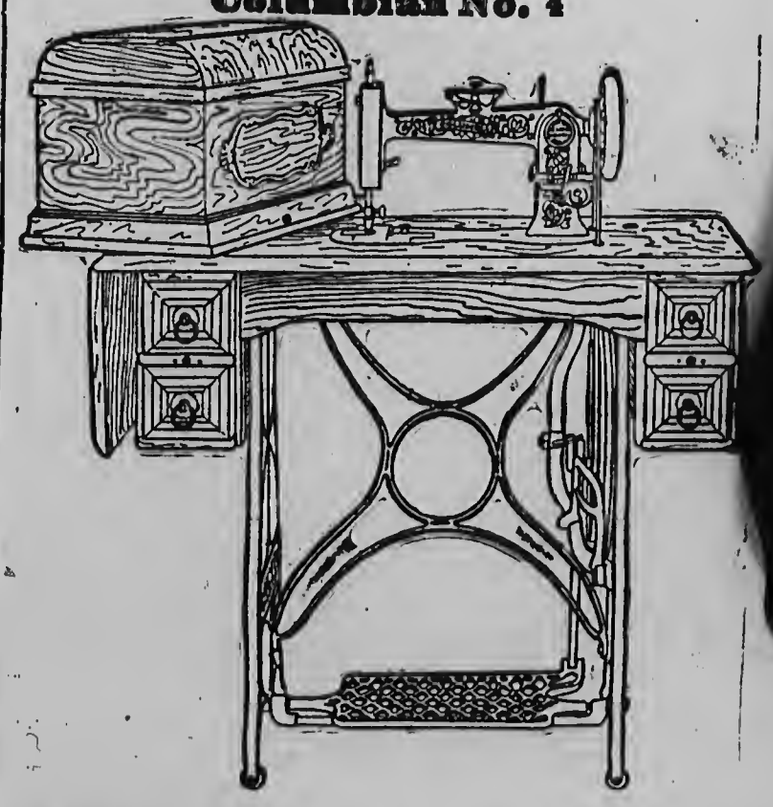
No. 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.

No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.

No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Guage Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4



EXCELLENCE OF THE COLUMBIAN.—All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw all lost motion caused by wear can be taken up. All parts are fitted so accurately that the machines are absolutely noiseless, and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them perfect in every respect, as every machine passes a rigid inspection by competent men before leaving the factory.

NICKEL PLATED.—The balance wheel and many of the fine parts are nickel-plated, with other parts finely enameled and ornamented, giving it a rich appearance.

A Self-Setting Needle and Self-Threading Cylinder Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

No. 3—Drop leaf, Bent cover, case of two drawers at one end and center drawer. Dealer's price, $29. Our price, $17.

No. 4—Drop leaf table, Bent cover, case of two drawers at each end and center drawer. Dealer's price, $31. Our price, $17.75.

No. 5—Drop leaf table, Bent cover, case of three drawers at each end and center drawer, making a seven-drawer machine. Dealer's price, $33. Our price, $18.50.

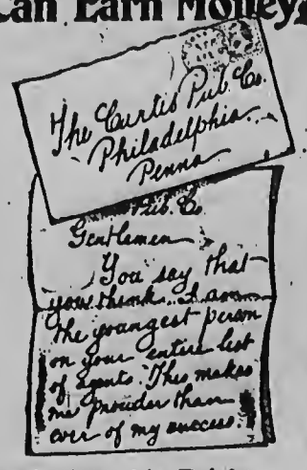
The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
513 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

How Young People Can Earn Money


The Curtis Pub. Co.
Philadelphia
Penna
Gentlemen
You say that you think I am the youngest person on your entire list of agents. This makes me prouder than ever of my success.

Continuing, this Bright Schoolgirl in Middletown, Conn., writes:

"I do not know of any other little girl who has earned thirty-five dollars in so short a time and in such a pleasant way as I have, and I am quite sure that none of your older agents are more pleased with their success."

What this Schoolgirl did others can do

The Ladies' Home Journal and The Saturday Evening Post will willingly co-operate with others who want to accomplish the same result. A very liberal commission will be paid upon each subscription and renewal secured, besides offering each an opportunity to share in $18,000, to be awarded on May 1, 1901.

THE CURTIS PUBLISHING COMPANY
PHILADELPHIA

NEWS OF THE WEEK.

The latest official bulletin says the Czar continues to improve.

A Confederate monument will he unveiled at Aberdeen on Dec. 12.

At Vigan, P. I., 2200 Filipinos took the oath of allegiance to the United States.

L. Trumbell Kelly died at Jamestown, Pa., from the effects of injuries received while playing football.

The annual convention of the Woman's Christian Temperance Union began in Washington on Monday.

Gov. Longino of Mississippi has appointed a large number of delegates to the Southern Industrial Convention.

Thirty coal-boats, containing 600,000 bushels of coal, were sunk near Huntington, W. Va., on Sunday, in a collision.

The Italian budget shows a deficit for this year of nearly 19,000,000 lire, or about four and a quarter million dollars.

Administration officials are sanguine that an agreement will shortly be reached regarding terms of the demand on China.

It is understood that a dukedom will be conferred on Lord Roberts, and Parliament will be asked to vote him £100,000.

Two Mormon elders, emissaries from Salt Lake City, Utah, were roughly handled by a crowd in Temesvar, South Hungary.

Two thousand villagers and 200 rebels were killed in an encounter in South China. Many women and children were massacred.

The new money lender law in Great Britain aims by drastic means to hold down the rate of interest to commercial proportions.

It is thought that Russia is prompting the Porte to refuse to grant the exequatur to Dr. Norton requested by the United States.

The validity of the Louisiana suffrage act of 1898 is to be tested in the United States Supreme Court by the National Afro-American Council.

A charter has been applied for in behalf of the Sardis and Delta railroad, a short line connecting Sardis, Miss., with the Illinois Central system and the Delta.

No proposition has yet come to the United States Government from Turkey looking to the payment of the missionary claims under the guise of an order for a warship.

The American authorities in Manila have increased saloon licenses of the first class from $4 each to $600, and second and third-class licenses in the same proportion.

In spite of protests from representatives of the powers, the Germans and French are looting the Peking Observatory, and sending the paraphernalia to Berlin and Paris.

By a court decision against the Jewish Colonization Association, claiming estate and succession duty upon the death of Baron Hirsch de Gereuth, the British Crown gets £1,250,000.

Lieutenant Commander Southerland, in charge of the naval militia, has brought before the Navy Department the necessity of a national naval reserve, in addition to the present militia organizations.

Twelve persons were killed, about sixty hurt, and every car and the engine wrecked last Friday in a collision between a passenger train and a double-header freight on the Mexican Central road, near Jnmilico.

Gen. Stephen D. Lee will visit the Legislatures of all Southern States represented at the siege of Vicksburg, and urge the appointment of commissions to select and establish the location of the several States' troops at the siege.

The first bill of this session of Congress was introduced in the House by Congressman Crumpacker, providing for a reapportionment of Representatives, increasing the membership from 357 to 365. The following States gain in representation: Arkansas 1, Colorado 1, California 1, Connecticut 1, Florida 1, Illinois 2, Massachusetts 1, Minnesota 2, Missouri 1, New Jersey 2, New York 3, North Dakota 1, Pennsylvania 2, Texas 2, Washington 1, West Virginia 1. These States lose: Kansas 1, Louisiana 2, Mississippi 3, Nebraska 1 North Carolina 4, South Carolina 3, Virginia 1.

Depite the apparent British determination to pursue relentlessly the present policy of crushing the Boers, the belief is spreading that the government must offer terms in order to end the war. The Boers might now accept British supremacy, as manifested by the stationing of British garrisons in designated towns of the two republics, if their government was autonomous on the Canadian model. But even such a settlement would not be final, because the race hatred is ineradicable. The Dutch never would be content under British rule. It is agreed that the British position is hopeless as far as regards pacification of the colonies through a policy of unconditional surrender of the Boers. "The Boers might be reduced to subjection if another 100,000 men were sent out, which, of course, is impossible."

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.
W. A. GRIFFITH,
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels with terrible headaches. LemonElix, cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD,
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists Prepared only by Dr. H. Mozley, Atlanta, Ga.

STEVENS IDEAL RIFLE

No. 44,
Price Only $10.00,

is a leader. Made in all the standard calibers, both rim and center fire. Weight, about 7 pounds. A WORLD BEATER.

If these rifles are not carried in stock by your dealer, send price and we will send it to you express prepaid.

Send stamp for catalogue describing complete line and containing valuable information to shooters.

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Destroy the Germs; Cure the Disease!

Sent on Three Days' Trial FREE.

The above illustration shows how the E. J. Worst Scientific Catarrh Inhaler sends the medicated air into every air passage of the head. Nothing but air can penetrate these fine air cells and reach the homes of the living germs that cause disease. No snuff, powders, douche or spray can possibly reach them. Don't be deceived—make no mistake—apply common sense, and you will find that

E. J. Worst's Catarrh Inhaler

is the only instrument that will give you quick return for a small outlay, and perfect satisfaction as a Cure for Catarrh, Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all Diseases of the Air Passages.

SPECIAL OFFER.

For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year on three days' trial free. If it gives satisfaction, send me $1.00; if not, return it after three days' trial. Could any proposition be fairer?

E. J. WORST, 530 Main Street, Ashland, O.

Not Sold by Druggists. AGENTS WANTED.

Notes from Wood Street Church, Water Valley.

MR. EDITOR: We close out well at Wood Street. This has been a good day. Received five into the church. Collections good; will be able to report, "Collections in full." The last part of this year has been an exceedingly happy one to us. We have a fine and well-organized congregation, and the best and most religious choir in the State, for the brother that is soon to come. W. S. SHIPMAN.

Water Valley, Miss., Dec. 2, 1900.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thorough by up-to-date system of railroads running the very best equipment in the most modern style.

MARRIAGES

WINNINGHAM—PORTER.—In the Methodist Church in Porterville, Nov. 18, 1900, by Rev. Ira B. Roberson, Mr. E. D. Winningham to Miss Linnie Potter, all of Kemper county, Miss.

HAYGOOD—McILWEE.—At the City Hotel, Woodville, Miss., Nov. 29, 1900, by Rev. John W. Crisler, Mr. Wallie E. Haygood and Miss Ruhie C. McIlwee, all of Centreville, Miss.

HABIG—KENDRICK.—At the residence of the bride's father, Mr. J. E. Kendrick, Woodville, Miss., Nov. 29, 1900, by Rev. John W. Crisler, Mr Paul Habig and Miss Berda I. Kendrick, all of Woodville, Miss.

BERNARD—CREWS.—At the Methodist Church, New Iberia, La., Nov. 28, at 8 o'clock P. M., by Rev. Robt. W. Vaughan, assisted by Rev. M. E. Bigge, Rev. A. A. Bernard and Miss May Crews, all of New Iberia, La.

HARVISON-BLACKWELL.—At the residence of Mr. Hugh McInis, Leakesville, Green county, Miss., Nov 21, by Rev. A. G. Ferguson, Mr. Albert H. Harvison to Miss Lula Blackwell.

KRUGER IN FRANCE.

The recent landing of ex-President Kruger at Marseilles and his visit to the French capital has given the French people an excellent opportunity for the manifestation of the easily excited and demonstrative enthusiasm for which they are noted. So warmly has he been received that his tour through the country seemed more like a triumphal march than the journey of a conquered chieftain. While unquestionably the French strongly sympathize with the Boers, hatred of the English is no doubt responsible for some of the enthusiasm which has marked the reception of the Transvaal's ex-president. Kruger has, since his arrival, been quite outspoken in his denunciation of Great Britain, and seems to entertain some hope that France will demand of England that she submit the Boer troubles to arbitration. Since Germany has already approved England's course in South Africa, and since Russia refuses to interfere, it is extremely unlikely that the French Government will take any definite action in the matter. Political demonstrations on account of Kruger's presence have been forbidden.

While the Bonapartists and Revolutionists fancy that the present outburst of sympathy may result in the overturning of the government, the more statesmanlike, it is said, are of the opinion that "the dictates of common sense are, that the entire South African question is not worth the bones of a single French soldier."

Ex-President Kruger's proposals of arbitration are not taken seriously in England. 'It is too late. We must go through with it now at whatever cost.' That is England's unofficial reply to all such advances." So says a recent London cablegram to the New York Post.

The New Observatory at Millsaps.

The Times-Democrat, of the second instant, contained the following paragraph anent the proposed erection of an observatory at Millsaps College, Jackson, Miss.:

Bids on the contract to erect the new observatory building at Millsaps College will be asked in a short time. Dr. Murrah has received a draft of the plans and specifications submitted by an optical firm which expects to furnish the telescope, and if the general estimate of the price of the building is satisfactory, bids will be advertised for. Dr. Murrah is now conferring with Mr. James, of Yazoo City, who will donate both the telescope and the observatory. The building will have two stories, be circular in shape, the upper room being the observation room. There will be a small room at the side, square in shape, through which stairs will lead up to the second story.

If you Lack Energy
Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, and refreshes and invigorates the entire system.

New Testament Given Away.

To every subscriber now in arrears who will pay up his arrearage to date, and pay two dollars additional for his renewal for one year—to November, 1901—we will send, free of charge, a beautiful, morocco-bound, gilt-edged copy of Holman's Self-Pronouncing Testament, pocket size. This offer is made only to those who pay full price. Look at the label on your paper, count the months to November, 1900, and send 16⅔ cents for each month. This will pay your arrearage. Then add $2 for your renewal. Under this offer we can not give commissions to agents. This offer will last until Dec. 1. Don't delay.

W. C. BLACK,
512 Camp St., - New Orleans.

N. B.—Those of our subscribers who get the New Testament free under our special offer can also avail themselves of any and all our Bible and machine offers

THE ADVOCATE FOR $1.

From now until the first of January we will take new subscriptions at the rate of $1 for eight months.

A Rare-bit

The piquancy of that most pleasing of chafing dish delicacies—Welsh Rare-bit—is more delightful still when served right hot from the dish, spread upon Bremner's Butter Wafers—a new, crisp, light and flaky wafer with a delicate seasoning of salt.

BREMNER'S Butter Wafers

are made by the bakers that bake the famous Uneeda products, and packed in the same air tight moisture and dust proof package, bearing the In-er-seal trade mark design, which always insures freshness. At all grocers.

NATIONAL BISCUIT COMPANY.

A Slave Holder's Daughter.

By BELLE KEARNEY.

Cloth, 12 Mo, Fully Illustrated. $1.

This is a book which photographs the new South in contrast with the old. It deals especially with the evolution of Southern women—their surprising energy in leaping from the lap of the old, feudal, luxurious life to meet the stern realities of to-day. The author herself belongs by birthright to the old regime, while in full sympathy with the new condition. She writes from the inside, and pictures in her vivid and throbbing pages the situation down in Dixie as it relates to the people, education, the woman question, temperance, the economist, etc. All those who would have an inside knowledge of Dixie's Land as it is to-day should read it.

THE ABBEY PRESS, 114 Fifth Avenue, New York City.

A SPECIAL PRICE

Of Only **$7.50**

For a Complete Set of

SMITH'S Unabridged Bible Dictionary

Is Now Before You.

This set is in 4 large 8vo volumes, containing 3,667 pages and 596 illustrations. It has heretofore been catalogued at $20. We have arranged with the publishers for a supply of this great work, which we offer for the time being at the astonishingly low price of $7.50 per set. (The set weighs slightly over twelve pounds, and will cost $1 additional if mailed.) This is unquestionably

The Greatest Work of the Kind Ever Published,

and every preacher and Bible student should procure it at once. See what is the opinion of competent authorities:

This magnificent work has no rival in its department.—Sunday-School Times.

No similar work in our own or any other language is for a moment to be compared with it.—Quarterly Review, London.

This Dictionary is in itself a library, and every minister should be the possessor of a copy of it. We believe that this American edition is, in every respect, the best work of the kind yet published.—Zion's Herald, Boston.

ORDER AT ONCE.

Barbee & Smith, Agts., Nashville, Tenn., and Dallas, Tex.

Port Gibson Female College,

Port Gibson, Miss.

Port Gibson Female College is one of the oldest female colleges in the Mississippi Conference. For more than fifty years she has been contributing to the training and development of Christian womanhood in this and other States.

Her course of study is academic rather than collegiate, which should commend the school to parents who have young girls to educate. The P. G. F. C. offers superior advantages for less money than any other school of like grade in the State. Methodist Parents who want to educate their daughters can do so as cheaply here as it is being done by the State at Columbus, i. e., if they give their girls the ornate branches.

We give board, including fuel, light, washing, tuition and music, or any one extra, for $160; without an extra, $130. Girls wishing to prepare themselves to teach can enter the middle of January and continue through the session for $75 with music or any other ornate branch; without an ornate branch, $65.

For catalogue address,
L. S. JONES, Pres.

TO MY FRIENDS.

"I can testify to the wonderful merits of Tetterine, which cured me as sound as a gold dollar, after spending more than $400.00 for other remedies without relief." Wm. M. Tumlin, Mgr. Mutual Reserve Fund Life Association. 50c a box at Druggists, or sent prepaid on receipt of price by mail, from J. T. Shuptrine, Savannah, Ga.

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on the entire Bible, with all original illustrations and foot notes.

Doddredge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Bickersteth: No subsequent commentary has rendered it less valuable or less disirable in every Christin library.

Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

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Prefatory notes by Rev. John A. Broadus, D. D., LL.D.

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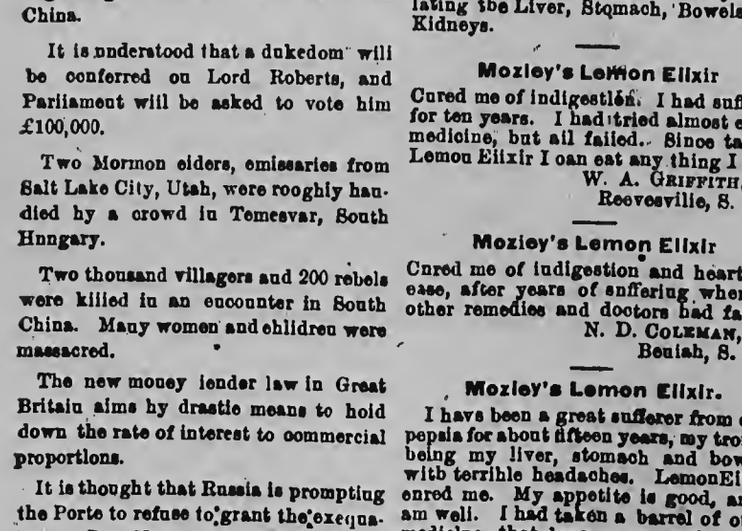
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Christian Advocate.

VOL. 47.—NO. 50. NEW ORLEANS, THURSDAY, DECEMBER 13, 1900. WHOLE NO. 2312

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH,

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

BISHOP R. K. HARGROVE.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

FIRST DAY.

The North Mississippi Conference convened in its thirty-first annual session in the Methodist Church at West Point, Miss., Thursday, Dec. 6, 1900; Bishop R. K. Hargrove is the chair. The opening exercises consisted of a solemn and impressive communion service conducted by the presiding Bishop, the communicants being served by four elders. After the roll-call, to which nearly every member of the Conference, both lay and clerical, responded, Rev. T. W. Lewis was unanimously re-elected secretary. The following were chosen as his helpers, namely: J. M. Bradley, assistant secretary; R. M. Evans, recording secretary; J. R. Countiss and S. B. Meyers, statistical secretaries. The usual standing committees were then announced. Reports from our various church Boards and from other sources were presented and referred to the proper committees. Memorials from the Winona and Durant District Conferences were also received and submitted to the Committee on Books and Periodicals.

Question 20 of the Discipline was called, the nine presiding elders of the Conference made reports of their work, and their characters were passed.

President McIntosh made a short report of the work at Grenada College. One hundred and twelve boarding students have been matriculated.

A very gratifying report was submitted by Pres. W. B. Murrah, D. D., of Millsaps College, which showed that that noble institution is having a most prosperous session, and that an advance has been made in many directions. Over two hundred students have already been enrolled, whom twenty-three are young preachers, and twenty are the sons of preachers.

Rev. W. B. Lewis and the editor-in-chief of the ADVOCATE, both of the Mississippi Conference, were introduced.

The names of C. N. Terry, J. M. Hampton, W. R. Rainey, S. A. Ellis, J. W. Poston, T. M. Foster, A. P. Leech, A. P. Sage, J. S. Oakley, T. G. Freeman and J. B. Stone were referred to the Committee on Conference Relations.

Rev. J. A. Lowe was located at his own request.

The name of Rev. B. S. Rayner was referred to the Committee on Conference Relations for a supernumerary relation.

Question 20 being resumed, the characters of a large number of the clerical members of the Conference were passed in review, they were declared blameless in their life and official administration, and each gave a report of his year's work.

The name of Rev. M. E. Tumlin was referred to a committee for trial.

Dr. W. R. Lambuth, one of our Missionary Secretaries, was presented to the Conference, and made a short talk. He called attention to the fact that this Conference was entitled to elect seventeen ministerial and eleven lay delegates to the Missionary Conference which will be held in the Crescent City next April. A resolution was then adopted empowering the presiding elders to nominate said delegates.

Conference then adjourned with the benediction by the Bishop.

Rev. Richard Wilkinson, the beloved pastor at Aberdeen, Miss., preached an able and inspiring sermon at 3 o'clock P. M. in the Cumberland Presbyterian Church.

At night, commencing at 7:30 o'clock, a missionary rally was held, at which Dr. W. R. Lambuth delivered a stirring and highly instructive address on missions, upon which subject he is thoroughly at home, and in which no man in our church is more deeply interested. Subscriptions were obtained amounting to about $1,200 for the work in China. Same will be counted as a part of the Twentieth Century Thank-offering.

SECOND DAY.

Conference was called to order at 9 A. M., Bishop Hargrove in the chair. The devotional exercises were conducted by the editor of the NEW ORLEANS ADVOCATE. After the roll-call a motion was offered and carried to dispense with the further calling thereof. The Minutes of yesterday's session were then read and approved. Revs. Gregory, of the Presbyterian Church; Wier, of the Cumberland Presbyterian Church; G. D. French, agent of the American Bible Society, and W. T. Griffin, agent of the Mississippi Orphans' Home, were next introduced to the Conference.

Bro. W. V. Connell offered a resolution looking to the settlement of a claim of $900, which the Joint Board of Finance holds against the Memphis Conference. Same was adopted.

The following, having been duly recommended by their District Conferences and by the Examining Committee, were admitted on trial, to-wit: J. G. Huggins, A. A. Martin, W. G. Harbin, W. H. Whitnell, J. A. Hall, V. C. Curtis, J. B. Randolph, T. J. Wilson, and B. C. Trigg.

W. E. M. Brogan, T. H. Porter, J. T. Lewis, W. B. Pinson, Jesse W. McGee, and G. W. Strickland were continued on trial, and advanced to the class of the second year.

R. I. Allen was readmitted.

Bro. Randall, a veteran of the Memphis Conference, was introduced.

The report of the Committee on Books and Periodicals, which was next submitted, provoked a heated discussion which occupied nearly the entire morning session. This report was as follows:

"Resolved, That this Conference appoint a committee of four to confer at once with Dr. Boswell and the members of this Conference who are on the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE, to ascertain definitely now whether they will assure us that the NEW ORLEANS CHRISTIAN ADVOCATE shall be an acceptable Conference organ at $1 per year, or, at most, not exceeding $1.50 per year, and in the event this assurance be not given, then this committee of four be, and is hereby, authorized to co-operate with the committee of the Mississippi Conference appointed at its session in 1899, in discussing the practicability of publishing in Mississippi a Methodist paper at $1 per annum, which shall be the organ of the two Mississippi Conferences of the M. E. Church, South, and if the enterprise shall be deemed by this joint commission feasible and desirable, this Conference authorizes, concurrently with the Mississippi Conference, the projection of the same.

"N. G. AUGUSTUS, Chair'n.
"R. W. JONES, Secretary."

An amendment was offered, which, however, was lost, to strike out the words "or, at most, not exceeding $1.50." A substitute was then offered, and passed by a small majority, that Mississippi Methodists start a paper of their own at $1 per annum. At this point Senator George offered a substitute for the whole, endorsing the recent action of the ADVOCATE Publishing Committee in electing Dr. Boswell editor. After a number of speeches had been made on both sides, this substitute finally prevailed by a large majority. The North Mississippi Conference has thus strongly reaffirmed its loyalty to the NEW ORLEANS ADVOCATE, which action postpones to the Greek kalends the starting of a Mississippi Methodist paper.

Presiding Elder J. W. Dorman, who has just finished a four years' term on the Greenville district, was this morning presented with a handsome gold watch by the preachers of his district as a token of their esteem and appreciation.

A delightful sermon was preached at three o'clock P. M. by Rev. W. B. Lewis, of the Mississippi Conference.

At 7 o'clock P. M. an Educational Rally was held, at which Chancellor Kirkland, of the Vanderbilt University, and Dr. J. D. Hammond, General Secretary of Education, made telling speeches.

THIRD DAY.

Conference met at the usual hour, Bishop Hargrove in the chair. Rev. R. G. Porter, familiarly known as "Gilderoy," conducted the devotional exercises.

The names of M. H. Hounoli, W. J. Burt and J. T. Cunningham were referred to the committee for a superannuated relation.

Chancellor Kirkland, of Vanderbilt University, and Dr. Hammond were introduced to the Conference.

J. B. Randolph, W. O. Sadler, J. A. Goad and T. J. Wilson were elected local deacons.

B. P. Patterson, J. E. Cunningham, R. E. Duke and R. A. Tucker were elected traveling elders.

The examination of the characters of the preachers was taken up, and the list was completed.

The Bishop made a strong plea for the Woman's Home Mission Society, urging its importance as the indispensable helper to the pastor in his work.

H. C. Parrott was located at his own request.

It was announced that J. C. Mimms had been transferred to the North Texas Conference, and that G. S. Morehead had transferred to the White River Conference.

J. H. Holder, E. C. Sullivan and W. R. Williams were admitted into full connection. A strong address was delivered to the young men by the Bishop.

A resolution recommending watch-night service on the last night of the century was unanimously adopted.

Rev. Geo. D. French addressed the Conference for the American Bible Society. His speech was a timely one.

Dr. Payne, president of the Mary Holmes College for the education of colored girls, located at West Point, was introduced to the Conference.

The committee of trial in the case of Rev. M. E. Tumlin on a charge of immorality made its report, expelling him from the ministry and membership in our church. He gave notice that he would take an appeal to the General Conference.

THIRD DAY—AFTERNOON SESSION.

Conference met at 3 o'clock, Rev. J. D. Cameron occupying the chair. Religious exercises were conducted by Rev. J. E. Thomas.

Prof. H. A. Hayes, State League president, made a fine speech in behalf of the Epworth League. He made a strong plea for the co-operation of the pastors in this great work.

Reports from the Committees on Sunday-schools, Books and Periodicals, Sabbath Observance, and the Spiritual State of the Church, were read, discussed, and adopted.

Dr. T. C. Wier offered a resolution asking that a committee of three be appointed from this Conference for the purpose of inviting the Alabama Conference and the North Alabama Conference to join us and make the NEW ORLEANS ADVOCATE their organ. R. M. Standefar, R. W. Jones and J. W. Boswell were appointed to look after the matter.

Conference adjourned to meet Monday morning at 9 o'clock A. M.

At 7 o'clock P. M. Dr. James Atkins, our Sunday-school Editor, delivered a splendid address on the best method of running a Sunday-school. His speech was thoroughly practical and highly enjoyable.

Following is the program of religious services which was carried out at West Point on Sunday:

M. E Church—At 9:30 A. M., love-feast; at 11 A. M., preaching by Bishop Hargrove, of Nashville, and ordination of deacons; at 3 P. M., sermon by Dr. J. W. Boswell, after which the ordination of elders; at 7 P. M., preaching by Dr. J. D. Hammond, of Nashville.

Cumberland Presbyterian Church—Preaching at 11 A. M. by Rev. James T. Atkins, of Nashville; at 3 P. M., children's service, conducted by J. E. Thomas and Dr. James Atkins; at 7 P. M by Rev. R. A Meek, of Starkville.

Baptist Church—Preaching at 11 A. M. by Dr. W. B. Murrah, president of Millsaps College; at 7 P. M. by Rev. R. M. Standefer, of Oxford.

Presbyterian Church—Preaching at 11 A. M. by Presiding Elder J. W. Dorman, of Greenville; at 7 P. M. by Rev. J. T. Murrah, of Clarksdale.

Christian Church—Preaching at 11 A. M. by Rev. T. W. Dye, of Durant.

FIFTH DAY.

Conference met at 9 A. M. on Monday, Bishop Hargrove in the chair. Rev. J. A. Bowen led the devotional exercises. In accordance with a resolution previously adopted, a memorial service was next held in honor of Revs. J. A. Bates, R. C. Calloway, C. C. Grisham, F. A. Whitson, and F. A. Richardson, who had died during the year, appropriate memoirs respecting each being read, and tributes being paid to them by a number of the brethren. The report of the Joint Board of Finance was then read and adopted. The report of the Committee on Education, which was next submitted, contained a resolution calling for the abolition of intercollegiate foot-ball games, so far as Methodist colleges are concerned. This resolution precipitated a warm and lengthy discussion, but the report was finally adopted unchanged. A resolution was also passed asking for the abolition of the army canteen. Conference then adjourned to meet at 2 P. M.

FIFTH DAY—AFTERNOON SESSION.

Conference met at the appointed hour, and listened to a capital address by Dr. James Atkins, Sunday-school editor. It was decided to hold the next Conference at Winona. After the statistical secretary had read his report, Bishop Hargrove announced the following appointments for the ensuing year:

APPOINTMENTS.

SARDIS DISTRICT.

W. S. Lagrone, P. E.
Sardis station, Amos Kendall.
Como station, Thomas Cameron.
Senatobia station, W. W Mitchell.
Arkabutla, C. P. Moss.
Coldwater and Hayes, L. M. Lipscomb.
Cockrum, G. H. Jacobs.
Tyro, W. L. Graves.
Pleasant Grove, R. A. Ellis.
Batesville and Wesley, D. W. Babb.
Courtland, O. L. Savage.
Eureka, J. Porter.
Longtown, T. H. Porter.
Pleasant Hill, R. P. Goar.
Wall Hill, L. D. Worsham.
Hernando, B. P. Jaco.

GRENADA DISTRICT.

J. W. Bell, P. E.
Grenada station, T. Y. Ramsey.
Grenada circuit, W. W. Williams.
Water Valley, Wood St., W. S. Shipman.
Water Valley, North Main St., W. G. Harbin.
Water Valley circuit, J. G. Huggin.
Coffeeville, J. R. D. King.
Oxford station, R. G. Porter.
Paris, J. H. Rogers.
Toccopola circuit, J. M. Huggin.
Slate Springs, E. H. Rook.
Minter City and Strathmore, S. M. Thames.
Pittsboro, D. M. Geddie.
Elzey, A. A. Martin.
Charleston, C. H. Pittman.
Union College, J. W. Malone.
Grenada Female College, W. M. McIntosh.

WINONA DISTRICT.

J. H. Mitchell, P. E.
Winona station, J. C. Park.
Winona circuit, W. T. Browning.
Vaiden, H. T. Cunningham.
Carrollton and McAnerny, Eugene Johnson.
Carrollton circuit, R. I. Allen.
Greenwood station, R. A. Burroughs.
West, B. B. Sullivan.
McNutt, W. L. Anderson.
Black Hawk, W. D. McCullough.
Indianola and Faisonia, W. C. Harris.
Dublin and Webb, W. E. M. Brogan.
Ittabena and Sidon, W. C. Lester.
Morehead, W. M. Campbell.
East Grenada, R. S. Lawson.

DURANT DISTRICT.

T. W. Dye, P. E.
Durant station, J. H. Smith.
Kosciusko station, J. H. Shumaker.
Kosciusko circuit, W. R. McAllister.
Sallis, W. D. Parrish.
Ackerman, G. W. Gordon.
Ethel, W. H. Whitnell.
Rural Hill, J. C. Long.
Belzona, R. E. Duke.
Lexington and Tchula, T. C. Wier.
Pickens, R. H. B. Gladney.
Ebenezer, H. M. Young.
Louisville, J. W. Treadwell.
Eupora and Maben, J. C. Lowe.
Chester, J. M. Deavenport.
Poplar Creek, B. P. Patterson.
President Millsaps College, W. B. Murrah.

COLUMBUS DISTRICT.

W. T. J. Sullivan, P. E.
Columbus station, T. W. Lewis.
Columbus circuit, E. P. Craddock.
Crawford, E. P. Duncan.
Brooksville, E. S. Lewis.
Macon station, J. D. Cameron.
Starkville station, R. A. Meek.
Starkville circuit, V. C. Curtis.
West Point station, J. M. Wyatt.
Tibbee, J. M. Barnes.
Winstonville, J. H. Bass.
Shuqualak, R. M. Evans.
Lagrange, T. L. Foster.
Hebron, S. L. Pope.
Cedar Bluff, E. E. Langford.
Sturgis, W. O. Clark.

ABERDEEN DISTRICT.

W. W. Woollard, P. E.
Aberdeen station, R. Wilkinson.
Aberdeen circuit, L. D. Hollingsworth (supply).
Okolona station, J. A. Leech.
Okolona circuit, W. A. Bolling.
Tupelo station, J. A. Bowen.
Verona, Q. A. Oats.
Montpelier, John Ritchey.
Shannon, S. A. Brown.
Fulton and Smithville, J. W. Ramsey.
Nettleton circuit, W. D. Burroughs.
Amory and Nettleton, K. M. Harrison.
Quincy, T. J. Derrick.
Tremont, G. S. Sanders.
Houston and Wesley, H. C. Morehead.
Buena Vista, J. W. Raper.
Atlanta, R. T. Nolen.

CORINTH DISTRICT.

W. M. Young, P. E.
Corinth station, H. S. Spraggins.
Corinth circuit, W. F. Rogers.
Inka station, H. T. Gaines.
Inka circuit, J. D. Boggs.
Kossuth, D. C. Foust.
Jonesboro, A. J. Foster.
Booneville station, J. M. Bradley.
Booneville circuit, W. R. Williams.
Marietta, J. D. Simpson.
Guntown and Baldwyn circuit, R. A. Tucker.
Blue Springs, W. G. Burk.
Ripley and New Albany, K. A. Jones.
Burnt Mills, J. A. Goad.
Mantochie, L. T. Sargeant.
Belmont (supply), W. W. Jones
Ripley circuit (supply), B. Fullilove.
New Albany circuit, J. B. Randolph.

HOLLY SPRINGS DISTRICT.

N. G. Augustus, P. E.
Holly Springs station, J. Dorman.
Holly Springs circuit, J. Holder.
Shawnee circuit, B. C. Gray.
Ashland, W. A. Woods.
Cornersville, J. R. Wilson.
Pontotoc, D. M. Fly.
Randolph mission, D. M. Floyd (supply).
Potts Camp, G. W. Strickland.
Waterford, E. C. Sullivan.
Redbanks, E. A. Tucker.
Mount Pleasant, J. A. Poe.
Byhalia, J. W. Anderson.
Olive Branch, R. M. Davis.
Abbeville, A. W. Langley.
Editor NEW ORLEANS CHRISTIAN ADVOCATE, J. W. Boswell.

GREENVILLE DISTRICT.

J. E. Thomas, P. E.
Greenville station, S. B. Myers.
Arcola and Hollandale, T. H. Dorsey.
Shaw station, J. T. Murrah.
Cleveland, J. W. Price.
Shelby and Merigold, T. J. Wilson.
Clarksdale station, R. M. Standefer.
Jonestown and Belen, D. L. Cogdell.
Lula and Lyon, J. J. Brooks.
Austin, B. A. Trigg.
Tunica, J. W. Harrell.
Friar's Point and Coahoma, H. P. Crowe.
Hill House and Deeson, J. T. Lewis.
Gunnison station, J. M. Marse.
Rosedale station, J. E. Cunningham.
Bolivar and Glen Allen, W. B. Pinson.

TRANSFERS.

J. C. Mimms, Northwest Texas Conference.
G. S. Morehead, White River Conference.
J. B. Mitchell, Indian Mission.
W. R. Sanders, Mississippi Conference.

For the ADVOCATE.

SORROW.

BY A "CONVICT."

Many a home is veiled in sorrow
O'er some darling gone astray;
Many an eye will weep to-morrow
That is sparkling bright to-day;
Many a heart contains a record
Of some bitter, burning wrong;
Many a life by sin is checkered,
Yet so longing to reform.

Many a vain, self-righteous mortal
Turns from anguish, blight, and pain,
Venturing not to cross sin's portal,
Lest the contact mar or stain;
Blood-bought souls to-day are starving
For the precious living bread;
Shall we sit with hard hands folded
While those millions go unfed?

There are bright homes all about us,
Bursting hearts that ache for love;
Hath the Father's eye o'er found us
Caring for the "wounded dove?"
Shall we, can we, dare to falter
To their pleading answer, No?
Oh, if all is on the altar,
Surely we will swiftly go.

Baton Rouge, La.

Communications.

THE NEW DEPARTURE.

BY REV. J. H. PRITCHETT, D. D.

Since the last annual meeting of our Board of Missions, a plan for holding a General Missionary Conference has been in process of formulation. Those to whom the preparatory work was committed think they have reached satisfactory conclusions touching most of the important points involved, and the results of their deliberations have been given to the public in the shape of a formal report.

The place chosen for the Conference is New Orleans. The time is April 24-29, 1901. The number of delegates provided for is nearly eleven hundred. The programme prepared is elaborate and suggestive. It is expected that every part of the church and every element in it will be represented, and that this, her foremost enterprise, will be considered from every available point of view.

It is deemed appropriate, by way of turning attention to this meeting and its far-reaching possibilities, to discuss, with the permission of our editors, two or three preliminary topics. The first that suggests itself is: The steps that logically lead up to this Conference.

Southern Methodism claims to be in regular ecclesiastical succession. This means that in spirit, doctrine, and economy she is thoroughly missionary. (An anti-missionary church or a non-missionary church is an anomaly—a misnomer.)

The renaissance of Christian missions and the rise of Methodism are not simply coincident; they are identical—identical in point of time; identical in the conditions that evoked them; identical in the spirit that inspired them; identical in the men that promoted them; identical in their influence upon the church and the world. In proof, consider a few facts:

In 1736 Bishop Butler, having declined the primacy of the English Church because he thought it too late to save its sinking fortunes, wrote in the Preface of his "Analogy" this sad sentence: "It has come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment."

Of the clergy of that day, Bishop Ryle says: "The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. When they assembled it was generally to toast church and king; and to build up one another in earthly-mindedness, prejudice, ignorance, and formality.

In 1736 John Wesley went to Georgia, nominally to carry salvation to others, really to find his own need of it. Two years afterwards he began that wonderful career of preaching and organizing which he continued uninterruptedly for more than fifty years.

In 1736, at Gloucester, on Trinity Sunday, George Whitefield was ordained, and preached a sermon which, according to the complaint made to his Bishop, "drove fifteen people mad."

Fifty years of Wesley's ministry brings us to 1786. A mighty change had been wrought—not so much in society at large, not even in the church as a whole, nor yet in the entire body of the clergy, these to all human appearances remaining about the same; but out of them all the Holy Spirit had gathered a consecrated band with which to renew the battle of primitive Christianity for the conquest of the world. Prominent as leaders during this period, in addition to the Wesleys and Whitefield, must be mentioned Grimshaw, Berridge, the elder Venn, the Rowlands, Romaine, Hervey, Topiady, and Fletcher—all ardent Churchmen.

Of these men and their work, Bishop Ryle says: "The men who wrought deliverance for us were a few individuals, most of them clergymen, whose hearts God touched about the same time, in different parts of the country. They were not wealthy nor highly connected. They were not put forward by any church, party, society, or institution. They were simply men whom God stirred up and brought out to do his work, without previous concert, scheme, or plan."

These men were a unit in spirit, but unfortunately they were divided both as to creed and church polity. They labored in three distinct groups: (a) Wesley's "Methodist Societies." (b) The "Calvinistic Methodists." (c) And the Evangelical Church party.

Now, let us see how this threefold Methodist revival identifies itself with the very beginning of modern missions. In 1786 Dr. Coke made the first of his many missionary voyages across the Atlantic to carry the gospel to the slaves of the West Indies. In 1786 the Eclectic Society, composed of evangelical clergymen and those in sympathy with them, and the forerunner of the present "Church Missionary Society," for the first time discussed the subject of foreign missions. In 1786 William Carey having, according to his own testimony, received his religious awakening and spiritual uplift from the preaching of Thomas Scott, afterwards the first Secretary of the Church Missionary Society, made his first appeal to his Baptist brethren to give attention to the Lord's last command, only to be told by the chairman of the meeting to sit down, with the reminder that "When it pleases God to convert the heathen, he'll do it without your aid or mine." Six years later, however, by his persistent efforts, the Baptist Missionary Society was formed, and he went as their first missionary to India. In 1786 organized American Methodism was but two years old. For twenty years Mr. Wesley's preachers had been preaching the gospel and forming "societies" in an irregular way; now some ecclesiastical order was given to their work, and the organization began rapidly to align itself with the older churches of the land.

In the light of Wesley's maxim, "The world is my parish," and of Dr. Coke's practical exemplification of it, and in view of the wonderful impetus given to other churches, both in England and America, by the Methodist revival, it is difficult to understand the delay of Methodism on this continent in organizing a plan for the specific purpose of carrying the gospel into the regions beyond. For not until 1819 was such an organization effected, and not until 1833 was any attempt made to send a missionary abroad.

Several facts might be mentioned as serving to condone, somewhat, this seeming neglect; but without trying to give a reason why, it must, nevertheless, be stated as a fact that in 1844, when, in the providence of God, Episcopal Methodism became "two bands," though the Missionary Society had been in existence for twenty-five years, she had nothing abroad to witness her loyalty to the commission of Christ, except a small plant at Moravia, West Africa, and an undeveloped enterprise in South America. Among the North American Indians something had been done. In 1816, at Marietta, Ohio, a dissipated negro, John Stewart, was converted, and going among the Wyandotte Indians, was instrumental in converting a number of them. The news of this work seems to have awakened the church to the truth that Indians have souls amenable to the claims of the gospel, and it is said to have inspired the organization of the Missionary Society in 1819. Among the negro slaves, too, steps had been taken to bring them under gospel influences. But when we consider that God had sent us to one of these races, and had sent the other to us, thus conferring on us the high privilege of giving them both the gospel, what had been done by the church as late as 1844 seems hardly worthy of mention. In the division of the church the negro work wholly, and the Indian work mostly, fell to the Southern Church.

With this aside, however, I wish to put emphasis upon the proposition that 1844 marks the real point of departure in American Methodist missions, both North and South. In addition to her work both among the negroes and Indians, our church almost immediately, after completing her organization, enterprised a mission to China. This was fostered until the Civil War wrecked us at home and closed our way to everything abroad. When the fearful cataclysm had spent itself, and it was concluded in high places that if we were not dead, we ought to be, and that whatever was left of our estate ought to pass to another; when, in looking over the debris, it was found that we still had a constituency, which, though scattered and peeled, nevertheless about squaled in numbers our organization of twenty years before, the spirit of life and self-preservation came strongly upon us, and the work of reorganization at once began. During the quadrennium—1866-1870—the Annual Conferences were gotten well in line. As soon as practicable the negroes were given a separate organization co-ordinate with our own, the Indian and China Missions were resumed, and in the order given the following other fields were rapidly added: Mexico in 1873 (it has since grown into three Annual Conferences); Brazil, 1875 (now one of our most promising and prosperous Annual Conferences); Japan, 1886; Korea, 1896, and last, but not least, Cuba, 1899. Taken with our destitute home work, near and remote, these furnish a field worthy of the largest possible outlay of prayer and faith and consecrated endeavor. If, when we were comparatively a feeble folk both in numbers and material resources, God called us to enter these doors, what increased responsibility comes to us, with our enlarged resources of numbers and material wealth, to cause every part of these fields to bud and blossom as the rose.

The strength and efficiency of Methodism has ever been in her Conferences. The meeting called at New Orleans is intended to be pre-eminently a "Conference." It is time that our entire Methodism met, at least by representation, to confer about this, her enterprise of enterprises. Every part of her extensive and promising field will pass under review, plans of work at home and abroad will be discussed, each department—the evangelistic, the educational, the medical, and that of publication—will be considered on its individual merits and in its relation to the one great end sought to be reached; the various institutions of the church, the Sunday-school, the Epworth League, the woman's societies, will be challenged to consider as never before their several relations to this transcendent movement.

The prospective event bristles with numberless points of vital interest. The signs of the times are ominous of great things in the near future. The call for counsel and co-operation is imperative! The time, the place, the conditions are opportune!

In a later paper the work of the Conference will be more fully outlined, and its vast possibilities discussed.

IT IS HARMFUL.

I always deeply regret seeing in a Christian newspaper an editorial onslaught against some other editors who disagree with that editor, or some other Christians who decidedly dissent from some of the views of that editor.

The spirit which is shown in the editorials of some religious papers which I take is so much at variance with the spirit of Christ, and hence of true brotherly love, that a good deal of harm must come to a certain class of readers of such papers, especially young people. And the harm is not confined to the readers; the editors themselves are seriously harmed. One can not take coals of fire into his own bosom without getting burned. There is some excuse for one's saying bitter words while under sudden provocation, but there is no excuse for an editor, having plenty of time to think repeatedly before expressing himself on paper, to pen blistering epithets and mean insinuations against those who differ from him. No man has the moral right to be the editor of a Christian newspaper unless he can refrain from hurling bitter accusations towards those who disagree with him. It is my opinion that some editors of religious papers do much more harm than good. Of course, they claim to be loyal defenders of the truth and of justice and of self-respect, but the spirit which they manifest vitiates whatever good there may be in their motive. I confess that whenever I see in a religious paper the exhibition of abusiveness towards some one, my respect for the editor vanishes at once, I care not what good grounds he may claim to base his action on. Editors, no doubt, have reasons for being greatly provoked by what some other editors or persons say about them, but they ought to know that, if it be really necessary to vindicate themselves, the best possible way to do so is to employ speech which bears the marks of good temper. It is quite possible for one, while being very indignant, to so frame his speech as to not seem angry at all.

I write this from long experience. And I say, too, that one of the neatest things that an angered man can do, in replying to an offender, is to make his language so kind and gracious as to put the offender to shame. He will be actually sorry that he gave any offense.

C. H. WETHERBE.

TOBACCO.

DOES ITS USE DEBAR PREACHERS' WIVES FROM ATTENDING CONFERENCE?

In eighteen hundred and eighty-nine, upon my arrival at the seat of the Conference (which was a prominent city of the State of Louisiana), the host, after greeting the writer cordially, said, "I would like to see your wife, but am glad she did not come, as it is with great difficulty I have secured homes for the members of the Conference." The Conference convened in the basement of the church. Just before the close of the first session a motion was made to adjourn to meet in the auditorium, which was opposed, upon the grounds that members of that body would soil the new carpet by the use of tobacco; whereupon the presiding Bishop said, "Brethren, has it come to that pass that a Methodist Annual Conference is denied a decent sitting on account of the use of tobacco?" The motion prevailed, and the tobacconists were admonished not to soil the carpet. Before the final adjournment this fact was revealed to the writer that certain citizens of that place who had four years before entertained members of that Conference, in consequence of the fact that their guests had befouled with tobacco the rooms they occupied, refused to help to entertain any member of the Conference, lest they should have a similar experience.

Our next session of Conference was carried to the same place referred to in the foregoing, with the understanding that preachers' wives be entertained; but now, just on the eve of Conference, after a year's toil, self-denial and preparation upon the part of the few preachers' wives who could attend these important gatherings in our Zion, they are informed that there is no room for them. This is not because they indulge in the habit in question, nor because our Conference host has failed to make a persistent effort to secure entertainment for all (for he doubtless has). May we not conclude, however, that if all the members of our Conference, both lay and clerical, would abstain from the tobacco habit, ample entertainment for all would be much easier to secure? W. J. PORTER.

Eunice, La.

Correspondence.

NOTICE.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: After three years of bad health, and confined to my bed a great deal of the time, I find myself now confined to my bed with acute rheumatism. I can not turn over, or rise up unassisted. Have been in this condition four days. Besides this present trouble, other previous troubles being known by my presiding elder caused him to advise me to take a supernumerary relation at the coming of our Annual Conference. Hence I came to Pollock to try to make a living for my family. However, I have been filling my appointments on the Glenmora circuit since I came here whenever I have been able to travel.

I will, if I am able to get on my feet before Conference, furnish the proper certificate to the Committee on Conference Relations in regard to my inability to do effective work. From present indications it looks like I will be in this bed for weeks, if not months.

I want the prayers of all my brethren and Christian people, that a speedy recovery may be mine.

Yours fraternally,

W. H. HILL.

Pollock, La., Dec. 3, 1900.

Dictated (written by Mrs. Hill).

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Report from W. H. M. Society of Wood Street Church, Water Valley.

MR. EDITOR: By order of the fourth Quarterly Conference for Wood Street, Water Valley, I send you report of Woman's Home Mission Society from Jan. 1, 1900, to Nov. 27.

Collected for dues	$60 50
Collected for Twentieth Century Fund	7 00
Week of Prayer observed and offerings made	3 10
Baby Roll; amount collected	1 50
	$71 10

Visits made to sick, 215; garments made for Orphans' Home, 103. We observed the Week of Prayer, which was a blessing to us all. Our meetings are pleasant and profitable; devotional exercises always observed.

Respectfully submitted.

MRS. T. J. BINFORD, Pres.

Water Valley, Miss., Nov. 27, 1900.

The Christian Life.

THE GENERAL REVIVAL OF 1857.

BY REV. DANIEL DORCHESTER, D. D., WEST ROXBURY, MASS.

Revivals were few and small, from 1844 to 1857-8, and many devout souls bowed in deeped humiliation and prayer before God imploring a divine visitation. One faithful soul in New York City, Mr. J. C. Lanphere, of the Dutch Reformed Church, was especially conspicuous in turning the tide. When pursuing his daily rounds as a city missionary, he deeply travailed in spirit and inquired: "Lord, what wilt thou have me to do?"

It occurred to him, as by an inspiration, that a union business men's prayer meeting, daily, at noon, might be serviceable to the cause of religion. He appointed the first meeting in the vestry of the Fulton Street Church at noon, Sept. 22, 1857. When the hour arrived, the devoted missionary was the only one present; but he went forward before the altar and bowed in prayer, continuing to pray alone until 12:30, when another Christian man came in and, taking his position by the side of Mr. Lanphere, joined in prayer. Some others came in, to the number of six—the whole attendance at the first meeting. The next day, at the same hour, about thirty persons attended the meeting at the same place, and a deep spirit was manifest. The next day sixty or seventy came. After that the vestry was full of people, of all denominations, and the time was chiefly occupied with prayer.

From that place the influence spread to Brooklyn, Newburg, New Haven, Albany, Philadelphia, etc., all over the United States. The meetings were "union prayer meetings"—no sermons being preached. In these meetings was recognized, to a fuller degree than ever before, the old Methodist doctrine of the universal priesthood of Christian believers. There were few evangelical churches that were not visited by this gracious influence, and few cities and hamlets in the land were passed by. The accessions to the Methodist Church in a single year were 136,036. Other churches realized great increase, and probably not less than 500,000 converts were added to the churches.—Northwestern Advocate.

The Christian Sabbath is threatened in many directions. It is threatened by the mail service, by the Sunday railroad train, by the Sunday street car, by the Sunday newspaper, by the Sunday saloon, by the Sunday theater. It is threatened by every picnic, ball, dancing party, excursion or other gathering of social nature, the participants in which select Sunday as the day for their amusement. It is threatened on all sides and all the time, and will be preserved only by the most earnest efforts on the part of its friends.—St. Louis Advocate.

A REASON FOR DECLINING MORALS.

The National Vigilance Association of England met in London a few days ago. Various causes were assigned for the fact that the moral tone of London is so much lower than a generation ago. One speaker said this was owing to the spread of immoral plays, low illustrated papers and the gross misuse of "animated photography." The streets were worse, too. He thought that one could see worse scenes in London than in any European capital. If London could not be delivered from these corruptions, it must, he felt, go the way of the Cities of the Plain, becoming such a plague spot that it would have to be swept away. Rev. F. B. Meyer said that one reason why there were so many unfortunates was that working women only received the "miserable pittances of 10s. to 15s. a week." God's ire would fall harder upon their employers than upon the women themselves. The same influences are at work in American cities that are putrifying London. Degrading, moving pictures are the latest baleful influence. A nickel in the slot will give the peeper in the machine a degrading stimulus. These machines should be put away by law.—Central Advocate.

GAMBLING IN CHRISTIAN HOMES.

Progressive euchre, played for prizes, is a violation of the gambling laws of the State, and the parties who engage in it could not escape penalty if prosecuted. When we begin to enforce the law against this public vice, shall we overlook the springs from which the vice is fed, and nourished, in the parlors of Christian families?

Our observation of this custom, allowed to be a genteel pastime even in church society, has led us to recognize an important connection between the fashionable euchre club and the gamblers' den. There is no doubt about it at all. The training of our young people to be expert card players greatly strengthens against them the power of the tempter and destroyer. If we mean to suppress gambling, let progressive euchre follow the slot machines.—Arkansas Methodist.

NOT BUILT FOR KNEELING.

At the General Methodist Conference in Chicago the question of kneeling during prayer in church was discussed, and the point was made that city churches are not built to accommodate kneeling worshipers. An exchange suggests that while it may be that city churches are not built for kneeling, the main trouble is that some people are not built that way, either. But Christians should learn to kneel somewhere, though they may not kneel in church. They should have that feeling of awe and reverence in their souls which leads the believer to "bow his knees to the Father of our Lord Jesus Christ."—The Advance.

If two or three persons go wrong in the matter of cards, or dancing, or theaters, the preacher has no right to lambast the whole congregation on account of the acts of the few. Let him go in person to the offenders and talk to them kindly about the matter, and in nine times out of ten he can remedy the trouble without calling even public attention to it at all. The people generally do not infract the rules of the church in this way, and they ought not to be made to suffer on account of the few.—Texas Advocate.

Dr. John G. Paton is a notable example of a good steward. There were $70,000 due him in the way of profits from his biography. Instead of holding any part of this for his own use, he gave the whole sum to the missionary society that had supported him, saying: "It is the Lord's. Pass on the bread of life to my brethren in the South Seas."—Christian Endeavor Herald.

Suppose our General Conference some day should require each church member's character to pass in review once a year before an ecclesiastical tribunal. Why not? Bishops, and connectional officers, and editors, and presiding elders, and pastors, and superannuates, and local preachers, and exhorters—all have to meet that requirement.—Midland Methodist.

IN MEMORIAM.

Mrs. Lillie Dear Evans was born in Attalla county, Miss., June 7, 1862, and entered into rest at Shannon, Miss., Nov. 13 1900.

She was the daughter of Capt. John Dear and Mrs. Bettie Brown Dear, and the wife of Rev. R. M. Evans, of the North Mississippi Annual Conference, of the M. E. Church, South. Her mother was a very brilliant woman, being for several years a first-grade teacher. Hence Sister Evans received excellent early advantages in home and school which well fitted her for the high and delicate position she has so nobly occupied. She spent quite a while in the high schools of Kosciusko, where she acquitted herself with credit.

She professed religion and joined the M. E. Church, South, at the tender age of 10 years, under the ministry of the saintly Rev. J. M. Weems, now of Meridian, Miss. She always loved, and often spoke of "Bro. Weems," and she adorned the Christian life with a noble, pure character and a vicarious devotion at the shrine of duty. Her exalted experience is a divine heritage to loved ones and a snow-white granite in the temple of the New Jerusalem.

On Nov. 29, 1883, she was happily married to Rev. R. M. Evans. This union was blessed with five children, four of whom, with the grief-stricken companion, mourn their irreparable loss. May our Savior sweeten their sorrow!

The writer and his family have received many tender ministries at her hands. In her parsonage homes at Coffeeville and Ackerman we have found out something of the inner depth of her noble soul. No family ever lived more affectionately, and no circle was ever more delightful. It was a positive benediction to "behold how they loved." It is very sad to think of a golden link being broken out of this happy home circle; but she has only gone up higher in the family, and awaits up there the tear-eyed survivors to welcome them into the circle around the throne of love.

May the loving ministries of the Holy Spirit strengthen and illuminate the companion and children for labor and waiting till our reaping by and by!

Her sacred remains were tenderly laid to rest in the cemetery at Shannon, Miss., on Nov. 14, Rev. W. W. Woollard, their presiding elder, officiating, assisted by Revs. S. B. Myers, J. W. Anderson, H. C. Parrott, and H. T. Cunningham.

A tender farewell and a thank-offering by W. L. ANDERSON.

Chester, Miss., Nov. 29, 1900.

Items from the Field.

REPORT FROM RURAL HILL CHARGE.

While I have not made any great progress, I think I can safely say that the work is in a better condition than when I took charge two years ago. But to God be all the praise. By the help of the Lord I have been enabled to fill about all of my appointments. We have had our presiding elder with us four times this year. On last Saturday and Sunday we had our presiding elder with us at Rural Hill. The congregation was large, the sermons were fine, all the five churches were represented, and the stewards reported for the presiding elder and preacher in charge $100. I will be able to report some of my collections in full. I have held six revival meetings this year. The first Sunday in August we began at Rural Hill. Bro. Shumaker, of Kosciusko, did most of the preaching, and Bro. R. P. Neblett, of Mississippi, led the singing. We had a delightful time. The second Sunday in August we had Bro. Massey, of Ethel, with us at Macedonia, where he preached five doctrinal sermons greatly to the edification of the congregation. The third Sunday at Mount Hope I had no ministerial help. But the Lord was with us, and caused our hearts to rejoice greatly. The fourth Sunday at White Hall we had Bro. Robert A. Whitmore with us, who rendered effective service, and the membership received to live closer to God. The first Sunday in September at Plattsburg we were assisted by Bros. Dye, Long and Curtis. Their preaching was greatly enjoyed, and the church took on new life. The last, but not the least, meeting was held at Center Ridge. The spirit of power was with us from the beginning, and we were made to feel constantly that it was good to be there. May God's richest blessing abide with all the people of Rural Hill circuit and these ministerial brethren who labored with me this year! Success to the ADVOCATE.

J. W. HALL.

Kosciusko Miss., Nov. 29, 1900.

REPORT FROM HERMANVILLE, MISS.

There is not one clouded page written in our diary, dated at Hermanville. The people here are kind, generous and thoughtful. They have shown their appreciation of the labors of their pastor often, and in more ways than one. We have many consecrated souls in this charge who pray for his success, hold up his hands when the flood-tide of sin and vice seem to rise highest, and close the doors of their homes against all that would impede the spiritual progress of the church. We hope with such co-operation to soon have the charge aglow with spiritual light and love. How gladly do they supply the temporal needs of their pastor, and try to make him easy in pecuniary matters!

A few days ago the Ladies' Aid Society of Hermanville, joined by other friends of the pastor's family, made us a liberal pounding, which was highly appreciated by the inmates of the parsonage. These tokens of love and appreciation do much to impart fresh courage and renewed strength for the arduous labors of a pastor.

Sunday, Dec. 2, the pastor of this charge had the pleasure of uniting in matrimony Mr. D. V. Herlong, of Barlow, and Miss Mamie McKewen near Hermanville, Miss. We extend to the bright young couple our warmest congratulations. We wish them all the joy and success that attends the happy union. E. R. WITT.

REPORT FROM MIDDLETON CHARGE.

This, our fourth year on this charge, has been very satisfactory. However, we have been greatly disappointed in our most sanguine expectations.

The good Lord has permitted us to be sorely chastised by afflictions, and suffered the people here to lose almost their entire crops. Our last Quarterly Conference was held yesterday and the day before, with Rev. G. A. Gnice, P. E., in the chair, guiding the Conference judiciously and pleasantly, besides preaching us two soul-feeding sermons.

Bro. Guice is growing in favor with the people of this charge. We feel indisposed to say good-bye to many of the members on this charge, who are as loyal as can be found anywhere. As Paul said to the church at Ephesus I would say, "And now, brethren, I commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xxix, 32.) Pray for us.

J. C. ELLIS, P. C.

Middleton, Miss., Dec. 3, 1900.

LETTER FROM TYRO, MISS.

Our school and community had an interesting Thanksgiving service to-day, and as a result we send by this mail a check for ten dollars to the treasurer of the Orphans' Home at Water Valley. I esteem it worthy of note that our generous patron, Bro. Wm. Carter, gave, individually, five dollars of this amount.

Bro. W. J. Burt preached an interesting sermon, the first he has preached for several months, on account, as you are aware, of impaired health. We are glad to state that his health is much improved, although he is still physically weak.

When this Conference year closes he will have occupied the parsonage on this charge a full quadrennium, and it is no exaggeration to say that no pastor was ever stronger in the confidence and esteem of the people than he. E. T. KEETON.

Tyro, Miss., Nov. 29, 1900.

ON BOTH KNEES.

William Dawson once told this story to illustrate how humble the soul must be before it can find peace. He said that at a revival meeting a little lad who was need to Methodist ways went home to his mother and said: "Mother, John So-and-so is under conviction and seeking for peace, but he will not find it to-night, mother." "Why, William?" said she. "Because he is only down on one knee, mother, and he will never get peace until he is down on both knees." Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves left, we can not find the Savior.—D. L. Moody.

SHALL WE HAVE A REVIVAL?

Shall we have a revival? No, not you. Your heart is not right with God. You have not the mind, the thought of Christ. You are more concerned about the glory of your church, the record breaking "success" of your ministry, the increase of numbers and social standing, than you are about the salvation of the lost and the glory of God. "Let not that man think that he shall receive anything of the Lord." His "revival" will be a man-made affair. God will have nothing to do with it.—The Evangelical.

Bishop Vincent never said a truer thing than this: "The measure of our religion is our helpfulness to other people." The religion of Jesus is perpetual ministry. Not the preacher only, but the people are to be true ministers of Christ. All the Lord's people are to be prophets. Every saved soul is to be the savior of others that are lost. Not prayers, not professions, but deeds are to weigh in the judgment. Wake up, Epworth Leaguers, if you have been "at ease in Zion," and get to work to-day. The poor, the sick, the prisoners, the hungry are at our doors. Feed them, visit them, help them. They are the very ones that Christ would minister unto if he were on the earth. They are his "little ones." Inasmuch as you do to them you do to the Christ.—Selected.

Let us watch and pray against the plague of unbrotherly words. It is enlisting with Satan in "hindering" earnest men. Let every victim of evil speech possess his soul in patience, do his duty as God gives him to see it, commit his cause to the tribunal of just men on earth and to the balances of the Judge of all the earth. The instinct of true hearts can be counted on to bring to pass right things. Remember the words of Wesley: "When I gave myself to God's service, I did not withhold my reputation. I know Mr. Toplady. I do not fight with chimney sweeps."—Richmond Christian Advocate.

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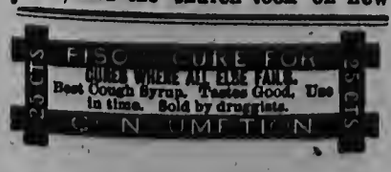
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THURSDAY, DECEMBER 13, 1900.

AT WEST POINT.

We had the pleasure of attending the session of the North Mississippi Conference at West Point. Bishop Hargrove presided with his usual dignity and grace. Without any seeming hurry he despatches business with marvelous rapidity. Being busy with publisher's business, we were so fortunate as to secure the services of Rev. T. H. Dorsey to write up the Conference proceedings.

Dr. W. R. Lambuth delivered a missionary address of remarkable power, and took a collection for Soochow University, which aggregated about $850.

At the Educational Rally excellent addresses were delivered by Drs. Hammond and Kirkland.

The Mississippi paper project was laid in the grave by a majority of about two to one.

The good people of West Point dispensed a most generous hospitality. The pastor, Rev. J. M. Wyatt, makes an admirable Conference host. We were delightfully entertained in the hospitable home of Bro. and Sister R. L. Smith, to whom we are indebted for many courtesies. We were fortunate in having as our cogenets Bro. Callicutt and Bro. and Sister Duncan—delightful companions all. W. C. B.

CONFESSION.

If the teaching of the gospels be true, the Lord does not want secret followers. Although Nicodemus came to Jesus by night, it may have been because that was the best time for a private conversation with the Savior. If fear did influence him, he afterward became more bold, for he and Joseph of Arimathea, after the crucifixion, were brave enough to avow their love for him in asking for his body, and in giving it decent burial. Hermit service is not the service God rewards. Now and then some silly church member says, "Oh, I can be just as good by remaining at home as I can by going to church." Another says: "I can be just as good a Christian out of the church as in it. A great many church members are inconsistent, and I can be more consistent outside of the church than many who belong to it."

Thus foolishly do some men reason. A man might as reasonably say, "I can be just as good a soldier out of the army as in it." Oh, thou thoughtless man, where didst thou learn that thy goodness will open to thee the gates of heaven? It is written, "By the deeds of the law shall no flesh be justified in his sight."

If a man were to be cast upon a desert island, where there was no other human being, or if he should happen to be thrown where all save himself were infidels, then he would have some excuse for not belonging to the church. But wherever the believer goes, whether among civilized or savage, among worldlings or Christians, it is his sacred duty and privilege to confess his Lord in word and deed. "Whosoever, therefore, shall confess me before men," says the Master, "him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." How fearfully significant is the meaning contained in this last statement!

We are not creatures of fate, but creatures of habits of our own choosing. Availing ourselves of the offers of divine grace, we can, however,

"Make stepping-stones of our dead selves,
And rise to higher things."

SOUTHERN INDUSTRIAL CONVENTION.

The Southern Industrial Convention, which met in this city on Tuesday, of last week, and continued in session for four days, was one of the most notable and important gatherings with which the Crescent City has been honored in many a day; and by reason of the deep enthusiasm manifested, the distinguished ability of the speakers who were present, and the wide attention which this industrial assemblage attracted, it can hardly be questioned that the South will reap large benefits from the holding of this convention. Fresh attention has thus been called to her magnificent, but half exploited resources in soil, timber, and mining products; to the mildness and salubrity of her climate, to the advantageousness of her situation as a field for manufactures, and to her noble system of waterways.

The South has hitherto been largely an agricultural section, but we are now on the eve of great change in this respect. One important result of the convention just held will be to give a new impetus to manufacture in the Southern States, which are rapidly becoming recognized as offering unsurpassed facilities for varied industrial enterprises. The topics discussed in the convention were of a live and highly interesting character, several of them being of vast moment. A whole evening was devoted to the consideration of the Nicaragua Canal project, and a ringing resolution was passed urging Congress to take immediate and favorable action upon this matter. This resolution, coming from such a source, and being in line, too, with the report of the Nicaragua Canal Commission, ought to have considerable weight.

As was eminently proper, large attention was given to the subject of "Technical Education," masterly and valuable papers being read by Dr. Lyman Hall, president of the Georgia School of Technology; Prof. Brown Ayres, of Tulane University; Chancellor R. B. Fulton, of the University of Mississippi, and by Prof. J. V. Calhoun, State Superintendent of Education of Louisiana.

At the conclusion of the debate on the before-mentioned subject, the convention adopted a recommendation requesting Congress to assist in establishing textile schools in the Southern States.

The momentous topic of "Compulsory Arbitration" was vigorously handled by two distinguished speakers, after which the following significant resolutions, presented by the Committee on Labor and Capital, were unanimously adopted:

"We believe that the interests of labor and capital are absolutely and entirely interdependent.

"We believe that in most cases there is no difference between labor and capital which should not and can not be settled between the parties in interest without resort to extreme measures.

"We deprecate the attempts which are frequently made by agitators to stir up strife between labor and capital, and believe that they should be suppressed.

"We believe that the honest laborer should be paid liberal wages in cash, so that he can keep his family in comfort, educate his children, and fit himself for the position he occupies and one befitting an American citizen.

"We believe that courts of arbitration should be established both by the State and by the National Governments, to which courts all questions arising between employee and employer must be referred, and the decision of which courts shall be final.

"We believe that the findings of these courts would be fair and impartial, and would search out the cause of trouble and remove it, whether labor or capital was in fault, and that both sides would be willing to be thus adjudged, and much ill-feeling, strife and bloodshed would be avoided."

A resolution was also adopted recommending that the several States of the South, through their Legislatures, at an early date take such steps as are necessary to attract immigration this way, and requesting the commissioners of immigration to cooperate with the railroads in this matter.

Before adjournment a permanent organization was effected, to be known hereafter as the Southern Industrial Association, the next meeting of which will be held at Memphis, Tenn.

All the signs point toward the nearness of an era of general prosperity and rapid industrial progress in Dixie-land. Southern cities, in consequence, are destined to grow much faster than they have ever done before. Since the tide of immigration is already beginning to turn in this direction, the homogeneity which has thus far characterized our population will become less and less marked, while the development of manufactures will tend to draw more and more people from the farms which have hitherto maintained the bulk of our citizenship, and concentrate them in the cities. It is quite evident, then, that the churches of the South, in the coming century, will have to face new conditions and new and grave problems. Ought the followers of the Master to manifest less hopefulness and enthusiasm over the prospects of the South than statesmen, manufacturers, and business men? Shall we not resolve that, with the help of Almighty God, the victory shall be ours? Let progress be the watchword of the church as well as of the business world.

ANTI-CANTEEN AMENDMENT PASSES THE HOUSE.

We rejoice to be able to chronicle the fact that on last Friday, the seventh instant, in connection with the passage of the army reorganization bill, our national House of Representatives did itself the honor of adopting by a vote of 158 to 51 the anti-canteen substitute, offered by Mr. Littlefield, of Maine, for the canteen section of the bill. The amendment, the introduction of which occasioned a lively fight in the House, absolutely prohibits the sale of intoxicants at military posts, and is all that could be desired. Following is the exact wording thereof:

"The sale of or dealing in beer, wine or any intoxicating liquors by any person in any post, exchange or canteen or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

Mr. Littlefield reviewed the long-standing controversy over this subject, and after reading a letter from Adjutant-General Corbin claiming that 90 per cent. of the army officers favor the canteen system, he read also a statement made by the said general in 1892 condemning the canteen system as inimical to discipline and to the best interests of the soldier. Mr. Littlefield also read a statement by Gen. Ludlow, who testified to the good effects which followed the discouragement of the sale of liquor to our soldiers in Cuba.

If we mistake not, this action of the House on the canteen question meets with the cordial approbation of the majority of the people of the United States, who are not willing that the government shall have a hand in tempting and debauching our soldier boys, who, at best, are sorely beset with enticements to evil. A complete victory has not yet been won, as the amendment has to run the gauntlet in the Senate before it can become a law, but we think that public sentiment is too strongly against the perpetuation of the army canteen for our senators to throttle this reform measure.

The enemies of temperance, in Congress and out of it, try to make it appear that should this measure become a law, there will be no possible chance for the dram-loving soldier to gratify his thirst. Such a representation is, of course, absurd and untrue. While the amendment strictly prohibits the sale of intoxicants in any military camp or post, or upon any army transport, and thus prevents the government from having any share in the liquor traffic in connection with military affairs, it does not deny soldiers the privilege of buying liquor elsewhere, if they are bent upon having it. The removal of temptation from the military camp, not the absolute prohibition of liquor drinking, is the object aimed at, as we understand the matter. That the canteen is a source of much evil and of constant temptation is beyond question. Where soldiers or citizens have to go some distance and put themselves to some trouble in order to obtain whisky or beer, they are nearly always more temperate, and dram-drinking is then confined almost entirely to confirmed inebriates.

NOTES ANENT CRESCENT CITY CLERGY.

The resolute and resourceful Dr. S. S. Keener has proved himself to be a capital presiding elder, and as sub-bishop of the New Orleans diocese has rendered highly efficient and appreciated service. The general desire is that he be allowed to fill out a four years' term.

Rev. C. D. Atkinson, the diligent young pastor at Parker Memorial, will report his Conference collections in full, a twenty per cent. increase over last year in the pastor's salary, 50 new members, and the largest Sunday-school in the city. Progress has been made in many directions.

Rev. P. H. Fontaine, the consecrated young pastor of the Tchonpitoulas Mission, has had a net gain in membership of eighteen. He has collected every dollar of his Conference assessments, and $54 on the Twentieth Century Fund. During the year a commodious and comfortable mission hall has been purchased. The great good he is doing can not be represented in dollars and cents.

Under the pastorate of the zealous and saintly Rev. B. F. White, the Dryades Street Church has advanced along many lines. A $2,800 debt has been paid, the Sunday-school attendance has been quadrupled, while the attendance upon church and prayer meeting has noticeably increased. Ten accessions will be reported. Bro. White has a live Epworth League, the members of which are active in benevolence.

Rev. F. N. Parker has done a fine year's work at Carondelet. Every assessment has been met in full. Including $1,300 in thank-offerings to the Twentieth Century Fund, the Carondelet Street congregation has contributed upwards of $7 000 to education. There has been a steady and gratifying increase of late in the church and prayer meeting attendance. Twenty-six accessions to the church will be reported. The membership are highly pleased with their pastor, and are not counting on any change.

Rev. John F. Foster has for four years served the Felicity Street Church with great faithfulness and acceptability, and, consequently, is ready for a swap with somebody. In the face of many grave difficulties he has kept the work of the church moving steadily forward, and will leave things in good shape for his successor. He will report a moderate number of accessions, about two-thirds on the Conference collections, $189 for the Twentieth Century Fund, and $2,800 in hand for a parsonage. The church is entirely out of debt.

Rev. K. W. Dodson has just finished a very successful year at Algiers, La. He has had twenty-five, or more, accessions to the church, and will report every assessment paid in full. A short time ago he organized a Junior League of seventy-five members, which is flourishing vigorously, and gives promise of accomplishing much good. About $2 per member has been paid on the Twentieth Century Fund. The Sunday-school has paid more for missions than during any preceding year. Bro. Dodson is highly esteemed by his flock, who are anxious for his return.

As the city pastors mentioned below were not at the preachers' meeting on Monday morning, we failed to get from them a more complete summary of their year's work.

The talented Dr. LaPrade has had a prosperous year at Rayne Memorial, and we are confident his finances will be up in full. His congregation are delighted with him.

Under the pastorate of Rev. R. H. Wynn, Louisiana Avenue is doing splendidly. Every department of church work is flourishing, and Bro. Wynn will carry up a fine report.

Rev. P. O. Lowrey has done excellently at Burgundy Street Church. He has fine congregations, a flourishing Sunday-school, a splendid League, and a new mission in successful operation.

Rev. George D. Parker's efforts at Carrollton Avenue have been attended with gratifying success. He has had a number of additions to the church, boasts one of the best Sunday-schools in the city, has a fine Epworth League, and will report a considerable sum for the Twentieth Century Fund. His collections are all in full.

MINISTERIAL COURTESY.

The editor of the Alabama Advocate, in commenting upon the subject of ministerial behavior at Conference, utters the following sage and not altogether inappropriate advice:

"Of course, we will be considerate. We will not lean back on ordinary chairs; we will not spit tobacco juice on the stove or hearth, or mantelpiece; we will not smoke unless we are absolutely sure it is pleasant to the family and companions. How any man of refined sensibility can get his consent to steep lace curtains, and quilts, and blankets in the fumes of tobacco, is passing strange. Yet ladies tell me that some of their preacher guests do this—even some in high places. We ought to so act in all respects as to leave a blessing when we are gone, and to be pleasantly remembered. We should so conduct ourselves as to leave a favorable impression for Christianity and our church."

Friendship purchased at the sacrifice of principle will in the end prove a thorn in one's side.

Not seldom is it the case that the man who tears a reputation to tatters himself has no reputation to speak of.

The home instruction many children receive in regard to the importance of honoring the truth is so defective as to be practically worthless.

NOTES.

We desire to call special attention to some book notices on the eighth page.

***

Bishop Galloway preached a grand and a masterful sermon, last Sabbath, at First Church, Jackson, Miss.

***

Counting the local preachers, the North Georgia Conference has within its bounds nearly one hundred thousand members.

***

During the past decade Detroit Methodism has grown faster than Detroit's population. The same is true also of Methodism in the State of Michigan.

***

First Church, Jackson, Miss., has had 126 accessions during the year, and has raised for all purposes, including the Twentieth Century Fund, nearly $10,300.

***

We are gratified to note that orders have been issued by the authorities at Washington forbidding in future the sailing of troops from San Francisco on Sunday.

***

Dr. W. C. Black, who retires from the editorial chair of the NEW ORLEANS ADVOCATE, has done seven years of noble and faithful work.—St. Louis Advocate.

***

The North Georgia Conference this year paid one hundred cents on the dollar to her missionaries in the home field. What a pity that every Conference does not do likewise!

***

Miss Mary T. Stone, a playwright, is authority for the following startling statement, "The axiom of the man dramatist is that no thoroughly good woman can be interesting."

***

A short time ago Japan passed a law prohibiting the use of tobacco by persons under twenty years of age, and making it a punishable offense for anybody to sell the weed to minors.

***

Miss Belle Kearney, the gifted temperance lecturer and author, recently addressed the Georgia Legislature, and also the North Georgia Conference. Her speeches on both occasions were highly commended by the papers.

***

A short time ago Bishop Galloway delivered an address in Little Rock, Ark., at the corner-stone laying of the new million-dollar capitol, as proxy for Governor Longino, of Mississippi. It is needless to say he met every expectation.

***

Rev. H. R. Singleton, after an absence covering a number of years, has been transferred from the White River Conference back to his home Conference, the Mississippi. He will be most cordially welcomed by his many old friends. During the past year, or more, he has been stationed at Searcy, Ark., where he has done a fine work.

Rev. T. H. Randle, of the Louisiana Conference, paid the ADVOCATE office an appreciated call on last Tuesday.

***

Dr. H. M. DuBose, the brilliant editor of the Epworth Era, favored the ADVOCATE office with a pleasant call on last Tuesday.

***

Says the Michigan Advocate: "One pastor found that under the terms of the Twentieth Century call his church should give $2,000 and secure 200 conversions. The money has been raised, and there have been in that church 170 converts so far."

***

A noble-hearted New Orleans Methodist family, the name of which we are not authorized to give, has given $5,000 to endow a chair in the Southern Methodist University at Soochow, China. We see it stated that the Waco district in Texas has contributed $1,000 to the same institution.

***

Bishop O. P. Fitzgerald, of the M. E. Church, South, contributes the leading article in The American Illustrated Methodist Magazine for December, "On Asbury's Trail in the Land of the Sky." The article is illustrated from photographs of scenes in the picturesque mountain districts of North Carolina.

***

We regret to see Dr. Black retire from our Southern Methodist journalism. He has done well—admirably both in his editorial and business connection with the paper. His burden has been heavy, and he retires with the consciousness of having done his duty, and done it well.—Wesleyan Advocate, Dec. 5.

***

Rev. P. R. Knickerbocker, who for the past two years has served the church at Crowley, La., with signal success, has been transferred to the White River Conference, and stationed at Searcy, Ark. Bro. Knickerbocker is a young man of much usefulness and fine promise, and we feel sure will prove to be a valuable addition to the new Conference of which he has just become a member. He will be greatly missed by his numerous friends in Louisiana.

***

Last week's issue of the Baptist, published at Jackson, Miss., contained the following note anent a sermon preached recently by the ADVOCATE editor at the First Methodist Church, Jackson: "Some time ago we heard Dr. Black preach a sermon on 'Everlasting Punishment,' which so pleased us that we present it in this issue of the Baptist, feeling certain that it will be appreciated by hundreds of our readers who honor this Bible doctrine, so much of late set in the background."

***

Brother layman, while Conference is in session, instead of indulging in idle speculation as to whether your pastor will be returned, or as to who and what sort of man your next pastor will be, would it not be far better to pray God's blessing to rest upon the work of the Conference? If the laymen at home would daily remember at a throne of grace this important annual convocation during the time of its sitting, surely their supplication would not only be well pleasing unto God, but would bring down a large measure of grace upon us all.

***

The brethren of the Louisiana Conference are delighted that the gifted and genial Bishop Galloway is to be with them a second time in succession. No man in the church is more generally beloved than he, nor have we a more attractive speaker or a more skillful presiding officer. He is well-nigh tireless in toil, ready for any and all occasions, and in constant and self-sacrificing service sets an example that ought to stimulate us all. May his usefulness increase with his years, and may the divine blessing rest upon him and upon the Conference he is to hold this week.

***

A recent number of the Midland Methodist contained the following soul-refreshing item:

"Rev. J. W. Smith found $100 in bank to his credit when he reached Gate City, Va., his new field of labor. The Big Stone Gap folk heard about it and put $150 in bank to the credit of Rev. J. L. Weber, the new preacher in charge. In addition to this they are repairing and repapering the splendid parsonage, which is one of the best in any Conference."

If other charges were considerate enough to perform a similar good work, it would be a God-send to many a self-sacrificing itinerant, whose purse is usually anything but plethoric after a move.

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Storm Sufferers' Fund.

Previously reported	$123 40
Mrs. J. H. Heath, Shiloh Landing, Miss., for churches at Galveston	5 00
Total	$128 40

The Mississippi Conference.

Excepting the tenderness of tone in which my father called the names of his own family, there were no words which fell from his lips so lovingly as the words, "The Mississippi Conference." Around his Conference centered his life interest, and his annual visit to Conference was the most joyous period to him.

We know so little of how the blessed dead are employed; but some think they have missions to earth,—even permission to participate in spirit in earth's purest joys.

It is a pleasure to me to think that my father knows it is earth's December—Conference time: that he is with his brethren as they "round up" the year's work.

Mortal ears are deaf to spiritual sounds; but, perhaps, when my father's name is called this year at Conference, from the battlements of heaven he will answer, "Ad anm."

MARTHA ANDREWS CLEVELAND.
Memphis, Tenn., Dec. 8, 1900.

NOTES FROM THE MISSION FIELDS.

(Forwarded by Dr. W. R. Lambuth.)

BRAZIL.

Rev. J. L. Kennedy, presiding elder of the Rio de Janeiro district, writes: "I have made a recent trip on my new circuit, Estrada Novo, 140 miles distant; spent 13 days, rode 50 miles on horseback, baptized 10 infants, 3 adults, and received 20 candidates. We now have, after my third visit (and the only three visits), 51 members, 70 candidates, 6 or 7 preaching-places, and a well-organized Board of Stewards in this new field, besides a densely populated rural district and a people aroused on the subject of the gospel. One of our bitter foes says the gospel has assumed the form of an epidemic up there. I say, Amen! Pray for us. We lack men and means, and have not any too much grace."

Rev. H. C. Tucker, agent of the American Bible Society in Brazil, writes: "The reports are encouraging from all parts of the field; the workers are generally well. Our Bible work is the best this year we have had yet. In eight months we have sold over 33,000 copies of the Scriptures—more than we distributed during the whole of last year."

CHINA.

Dr. A. P. Parker writes from Shanghai: "Daily prayer meetings are held morning and evening, and there is much earnest waiting upon God to learn the lessons that he would teach by this terrible visitation. News has been received of the murder of eleven more missionaries in the province of Shansi—nine men and women and two children—making over sixty murders in that province to date. A number of others are in hiding in different parts of that now dreadful province, and it is exceedingly doubtful whether they will be able to make their escape. The persecution and murder of native Christians still goes on in Shansi, Chili, and Shantung.

"The Fall term of the college has opened fairly well. We have about 125 pupils, and some thirty-odd more have registered and will come later. We will have to wait until things cool down before our schools fill up again, but I have no doubt that when these troubles are settled our schools will be full to overflowing, and our work will go forward by leaps and bounds. The church at home ought to be making preparation for the work here in China which is soon to open up in a grand way, such as has never been seen in this country before. Let us be ready for the great opportunity when it comes."

Mission Rooms, Nashville, Tenn.

NOTICE.

Any one desiring holly for Xmas address, MISS LILLIE BELLEW, Sancier, Miss.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The twenty-seventh annual convention of the Woman's Christian Temperance Union, now in session, is one of the most successful, both in attendance and in enthusiasm for the work in hand, ever held. The organization continues to grow, the reports showing an increase in membership during the past year of about 15,000. That its influence is also spreading may be seen from this extract from the annual report of Mrs. S. M. D. Fry, of Illinois, corresponding secretary: "During the past year we not only pressed the battle at home, but followed the flag into Cuba, Porto Rico, and the Philippine Islands. Mrs. Ruth Shaffner Etnier has been asked to take charge of our work in Porto Rico; Mrs. Major Roberts in Cuba, where Mrs. Kate Stewart, daughter-in-law of our Mother Stewart, organized the first Union in Havana. Mrs. Thatcher visited Havana during the year, and lent a helping hand in the work among the soldiers. Manila is not without our victory, either, for there is an energetic president of a new Union there, Mrs. Cornelia C. Moots, the corresponding secretary being Miss Annie A. Robbins, chief nurse Santa Mesa U. S. A. Hospital."

No portion of the President's annual message to Congress gave more satisfaction to those who advocate international arbitration as a substitute for war than the clause announcing that sixteen nations, including all of what are known as the "great powers," had ratified the convention adopted at The Hague conference for the reference of international disputes to an International Arbitration Bureau, composed of representatives from each of the signatory powers. The President also announced the completion of the representation of the United States in the arbitration court by the appointment of ex-President Harrison, Chief Justice Fuller, of the United States Supreme Court; Attorney General Griggs, and ex-Senator Grey.

It has more than once been sneeringly remarked that God is not in the United States Constitution. It is true that God is not named in the written Constitution, but he is in the hearts of the people, and few important State papers have ever been promulgated that did not specifically do him reverence. The President's message says: "Education, religion and morality have kept pace with our advancement in other directions, and while extending its power, the government has adhered to its foundation principles, and abated none of them in dealing with our new peoples and possessions. A nation so preserved and blessed gives reverent thanks to God, and invites his guidance and the continuance of his care and favor."

The committee of sixteen delegated by the Presbyterian General Assembly, at its meeting in St. Louis last Spring, to receive and consider recommendations for a revision of the Presbyterian creed, began its work in Washington this week, and will hold daily meetings until it reaches some decision, or demonstrates that it can not. Its proceedings will not be made public until its report is made to the General Assembly at its meeting in Philadelphia next May. The distinguished membership of the committee will give authority to its report. As a basis upon which to work, the committee has the votes taken in each of the 224 Presbyteries of the United States, together with all recommendations made by them.

Washington, Dec. 5, 1900.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

A Card from Bro. Hotchkiss.

MR. EDITOR: Yours of Nov. 30, with remittance of $53.90 on the Thanksgiving offering for our churches, received. Accept our sincere thanks. Fraternally,

O. S. HOTCHKISS, Per E.

This is from the Methodist Churches of New Orleans.

Houston, Texas, Dec. 3, 1900.

Literary and Musical Note.

Music, Song, and Story is the descriptive title of a forthcoming new magazine to be ready early in December, with a holiday issue dated January, 1901. It will attempt to answer every demand for home reading and entertainment, and in addition to the ordinary contents of an illustrated literary magazine will provide 16 pages of new sheet music with every issue. It is to be published monthly at 10 cents a copy or $1 a year from 74 Fifth Avenue, N. Y.

METHODIST CONFERENCE.

A LEAF FROM MY JOURNAL.

A neighbor's Thanksgiving turkey gobbles near by, awaiting decapitation. The recurrence of Thanksgiving, Methodist Annual Conference, and Christmas, but accentuates the desolation of the departed hero's widow, and augments her sorrow. After the honor of being the wife of a Methodist preacher for three and a half decades, one ever after turns to the approaching Conference as the supreme event of the year. Memories sweeter than honey from flowers of Eden cluster around this season of suspense in the parsonage. The very air has to me a nameless pathos, a memorial tenderness, that lingers like a benediction. My affection is bound to the itinerancy in strong cords, and clings like mantling ivy to friends whose deeds still linger like the perfume of violets, or the echo of far-away bells.

The preachers are now busy on the home-stretch, not only in bringing up the regular assessments, but swelling the educational fund befitting the close of the departing century and Methodism that was born in a college. The heroines of the parsonage are getting ready to either go or stay; leading a kind of dual existence; pursuing a tentative course; awaiting developments and the decision of the powers that be. This can be appreciated only by those who have been behind the scenes, renovating the parsonage and the wardrobe of its inmates, turning old carpets and dresses, taking an inventory of her own, and the parsonage crockery and house-furnishings, so as to leave a correct list with the Ladies' Aid Society. This glorious itinerancy has a variety, a stimulating glow in it, and the very uncertainty of the appointments is interesting. I retire from its roll more than ever impressed with its grandeur and possibilities. This nomadic, changeful life presents many phases that are an interesting study. It has a side of moral grandeur, a touch of pathos, and a view of the ludicrous, and these sometimes all pass in such swift review that one is alternately moved with sublimity, affected to tears, or convulsed with laughter, as the case may be, if one responds readily to all these phases. To the cultured feminine taste there are many things to laugh at (secretly); mismatched, incongruous things, that seem hard to harmonize, but by the alchemy of tact and love is transmuted into a mosaic that charms with its surprises and contrasts. It is a field of endless diversity, constantly opening up unexpected vistas of beauty and new avenues of usefulness. There is not a single dull day in it. What a strange, paradoxical life it is, this living a year at a time, "not knowing whither;" one day elegantly entertaining the Bishop and his cabinet, and the next scarcely able to stop a bread wagon.

No position in life involves more delicate relations than the Methodist pastorate; yet our preachers are equal to every demand upon them. They are the noblest types of manhood. Our own Bishop Galloway towers above McKinley, and the humblest preacher in the ranks is a greater hero than Wellington. And the tireless, thoughtful women (God bless them!), often abbreviating their rest and Christmas pleasures to minister to the outgoing and incoming pastors and families. But for them the Methodist itinerancy would not be possible.

Dr. Weems and Bro. Guice are putting in good work at Central and on the district, and are in favor with the people, who desire their return.

(MRS.) SALLIE A. WOODWARD.

Meridian, Miss.

TAKE HEED!
And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,
USE
Locock's Cough Elixir.
It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.
I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA

Purchasing Agency.
Experienced lady buyers for trousseaus, dress goods, notions, house furnishings, etc. Correspondence solicited. W. E. Scott, 150 Nassau St., New York.

NOTICE.

A Word to the Members of the Ministerial Brotherhood of the Louisiana Conference:

It seems to me that there is too little concern about our organization. We certainly need a better organic form, and more interest in the perpetuation of our order. Many of our members would leave at death no other legacy for their family than, perhaps, a very small amount from the reserve fund.

Brethren, let us begin to work afresh. Let us see how many honorary members we can bring up to Conference, as was proposed by a brother some time ago.

H. M. BANKS.

Gonzalia, La., Dec. 3, 1900.

PERFECTLY HEALTHY people have pure, rich, warm, nourishing blood, good appetite and good digestion. Hood's Sarsaparilla gives these, and thus it makes people healthy and keeps them so. Get only Hood's.

Sick headache is cured by Hood's Pills, 25c.

Conference Board of Missions of Louisiana Annual Conference.

REPORT OF TREASURER, OCT. 4 TO DEC. 8, 1900.

Received for Foreign Missions from

Lisbon and Summerfield, Rev. H B Sheppard	$ 49 40
Tchonpitoulas, Gouldsboro and Gretna, Rev. P H Fontaine	37 26
Louisiana Avenue, Rev. R H Wynn	67 37
Ruston, Rev. H R Singleton	10 00
Carrollton, Rev. G D Parker	18 29
Florein, Rev. S S Holladay	15 00
Farmerville, Rev. H B Thomason	50 00
Coushatta, Rev. H W Bowman	79 50
Pleasant Hill, Rev. J F Patterson	43 90
Grand Cane, Rev. H J Boltz	27 00
Parker Memorial, Rev. G D Atkinson	29 80
Burgundy St., Rev. P O Lowrey	103 40
Minden, Rev. C P Smith	117 50
Abbeville, Rev. E E Riggs	15 00
E. Feliciana, Rev. J F Wynn	55 00
Caddo, Rev. J O Bennett	49 50
Felicity St., Rev. J F Foster	38 30
Arcadia, Rev. S J Davies	43 60
Kentwood, Rev. E T Denson	21 25
Carondelet St., Rev. F N Parker	84 50
Total	$953 57

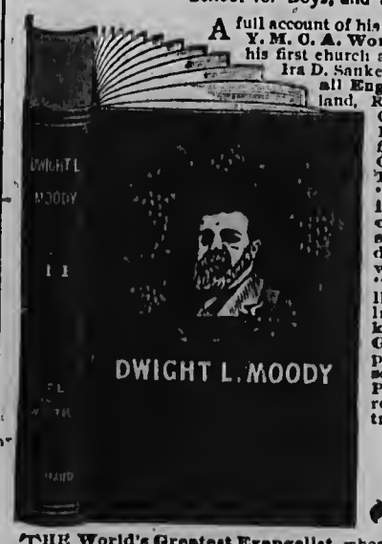
DOMESTIC MISSIONS.

Florein, Rev. S S Holladay	5 00
Lisbon and Summerfield, Rev. H. B. Sheppard	17 50
Ruston, Rev. H R Singleton	45 00
Farmerville, Rev. H B Thomason	50 00
Louisiana Ave., Rev. R H Wynn	25 00
Coushatta, Rev. H W Bowman	25 50
Grand Cane, Rev. H J Boltz	15 00
Tchonpitoulas and Gouldsboro, Rev. P H Fontaine	18 70
Abbeville, Rev. E E Riggs	10 00
Minden, Rev. C P Smith	42 30
E. Feliciana, Rev. J F Wynn	5 00
Caddo, Rev. J O Bennett	25 50
Burgundy St., Rev. P O Lowrey	44 77
Felicity St., Rev. J F Foster	25 00
Pleasant Hill, Rev. J F Patterson	4 90
Arcadia, Rev. S J Davies	34 45
Carondelet St., Rev. F N Parker	121 87
Total	$ 514 49
Grand Total	$1,468 06

W. B. THOMSON, Treas.,
231 S. Rampart St., N. O., La.
Dec. 8, 1900.

For Impaired Vitality
Take Horsford's Acid Phosphate.
Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

The Mutual Life Insurance Com'y
OF NEW YORK.
RICHARD A. McCURDY, PRESIDENT.
Is the oldest active Life Insurance Company in the United States, and the largest and strongest Company in the world. It is purely mutual—belonging exclusively to its policy-holders, for whom it has accomplished results in excess of those of any similar institution.
SINCE ITS ORGANIZATION IN 1843
It has paid to living members ... $263,157,637 64
To beneficiaries of deceased members ... 204,591,282 62
Total paid to members, both living and dead ... $467,748,919 26
And now holds for the security of its present members ... 277,517,226 36
Paid to and invested for its members ... $765,266,225 62
THE POLICIES OF THIS COMPANY
are remarkable for their liberality, large guaranteed values, and entire absence of all technical terms or phrases. Being practically incontestable, they provide a legacy and not a lawsuit.
Persons desiring policies in this Company can secure them from the Company's nearest agent, or if no agent is convenient, by writing to the General Agent, giving date of birth and stating what amount of insurance is desired.
Post & Bowles, New Orleans, La.
Managers for Louisiana and Mississippi.

LIFE and WORK of DWIGHT L. MOODY THE GREAT EVANGELIST
The Founder of Northfield Seminary, Mount Hermon School for Boys, and the Chicago Bible Institute.


A full account of his boyhood and early life. Business life in Chicago. Y. M. C. A. Work. Civil War record. Mission Work. Building his first church and Farwell Hall. Convention Work. Meeting Ira D. Sankey. Work after the great Chicago fire. Shaking all England by sermon and song. Great work in Scotland. Return to America. Great Revival in Philadelphia. Continued Evangelistic work. Great World's Fair campaign. Northfield Conferences. Northfield Seminary. Mount Hermon Boys' School. Chicago Bible Institute. Last Campaign in Kansas City. Return to Northfield. Dying words, "Earth recedes, Heaven opens; God is calling me; this is my triumph; this is my coronation day!" In his life he influenced more souls for Jesus than any other man, and in his death God called him, to place on his brow a crown with many stars. As thousands crowded the "Moody Meetings" to hear him preach while living, so now thousands read this thrilling and inspiring volume, that they may preserve and keep fresh in memory the complete record of his Great Life and Work. It contains over 400 pages and over 60 halftone engravings. A handsome volume, showing us the Boy, the Man, the Preacher, the Educator, and the Philanthropist; replete with Reminiscences, Anecdotes and Illustrations.
Bound in Art Vellum Cloth, Stamped in Four Colors, price $1.25
A copy of this thrilling and soul-stirring volume should be in every Christian home.
THE World's Greatest Evangelist, whose burning words have touched the hearts of so many thousands, has passed to his reward. His voice will no more fill large earthly auditoriums, nor stir vast audiences, but his life stands as a monitor to the world's masses. No single figure has influenced so many minds. No single voice has touched so many hearts. No other man has done such a life-work for mankind.
We will send you this magnificent book and the best paper we can make for one year on receipt of price first named above. If you are now a subscriber, we will send the paper one year from the date your present subscription expires. Renew your subscription at once and take advantage of this liberal offer.

A First-Class Book at Half-Price.

To all our subscribers who will pay up all arrearages and pay their subscription one year in advance at the regular rate—viz., to Dec., 1901—we will sell a copy of the Life and Work of D. L. Moody, by A. W. Williams, at half price. The regular price, postpaid, is $1.25. Our price, on conditions named above, is 63 cents postpaid. The work is handsomely bound and contains over four hundred pages and over 60 half-tone engravings. Moody is universally conceded to be one of the truly great men of this century. A copy of this admirably written biography ought to be in every home. This offer will last until Dec. 15th. Don't delay.

Address
REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Virginia College Goes Ahead.

TAKES POSSESSION OF A HOTEL WHERE ITS YOUNG WOMEN LIVE AND STUDY.

The management of Virginia College has brought system and order out of the chaos caused by the fire which destroyed the college building and its contents at Roanoke. After the fire the girl students were well cared for by the hospitable people of Roanoke, and many offers were made of buildings in which to continue the work of educating them. Miss Harris, president of the college, would accept no building that was not heated by steam, fearing that the students would suffer in health after being accustomed to the comforts of the college buildings. At length an excellent temporary location has been found in the handsome and sanitary building of the Buena Vista Hotel, at Buena Vista. Here the young women are pursuing their studies with the excellent faculty and administrative force of the college in direction, and they are hugely enjoying the novelty of college life in a comfortable resort hotel. The college rules and routine are followed, and no serious interruption of studies has been caused.

The sympathy of the friends and patrons of the school has been shown by the continuance in their places of nearly all the students and the willingness to send new ones. Arrangements are under consideration to continue the college in a new building of its own, in or near Roanoke.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

The entire Queen and Crescent system, of which the New Orleans and Northeastern forms a part, is now a thoroughly up-to-date system of railroads running the very best equipment in the most modern style.

WHITWORTH FEMALE COLLEGE,
(ESTABLISHED 1859.)
BROOKHAVEN, MISS.
A. F. WATKINS, D. D., *President.* REV. M. L. BURTON, *V. Pres. and Bus. Mgr.*
The session will open Sept. 12, 1900. Unusual advantages are offered by this historic institution.
Campus large and beautiful. Buildings commodious, being thoroughly repaired.
Hot and cold water in the dormitories. Electric lights in every room.
Healthfulness unsurpassed. Course of study comprehensive and thorough.
Faculty carefully selected. Our facilities for doing work in the Departments of Music, Painting, and the Industrial Arts are very fine.
Our Motto: "Do Right."
Our Aim: The development of the highest type of Christian womanhood.
Our Charges are moderate. Write for a Catalogue.
A card addressed to WHITWORTH FEMALE COLLEGE, Brookhaven, Miss., will receive prompt attention

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the New Orleans Christian Advocate.

Ferry's Seeds

Ferry's Seeds are known the country over as the most reliable Seeds that can be bought. Don't save a nickel on cheap seeds and lose a dollar on the harvest.

1901 Seed Annual free.

D. M. FERRY & CO., Detroit, Mich.

For Sale at a Bargain.

The Advocate Job Printing Outfit, embracing presses, type, stands, cases, etc. The outfit is large and well-selected and most of the material is comparatively new. For terms, address this office.

A RARE BARGAIN.

THE VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
2. Many Thoughts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century—Ridpath.
10. The Fairy Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to Dec., 1901—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address

Rev. W. C. Black.
512 Camp St., New Orleans.

Home Circle.

THE BABY'S WALK.

BY L. E. JOHNSON.

My papa took me out to walk;
I thought it would be sport!
But papa's legs are very long,
And mine are very short.
And my papa began to talk,
And my papa forgot
He had a baby out to walk—
Oh, how I had to trot!

My papa went on fast and fast,
He dragged me like a cart!
I ran so that my little bones
Felt coming all apart.
My papa like a giant walked,
He walked with great long stride!
I didn't just know how to fly,
And I fell down and cried!

My papa thinks it's strange I'm tired
With such a little walk!
I'd like to tell my dear papa—
If I knew how to talk—
I'd like to tell him, when he says,
"It's strange how tired you are!"
I good ten times as much as he
In going just as far!

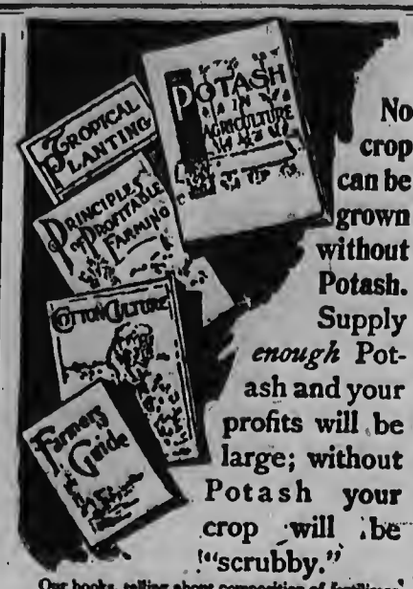
—Little Folks.

HAPPIEST CLASS OF PEOPLE.

In writing of "The Happiest Class of People" in the Woman's Home Companion, for October, John Gilmer Speed arrives at the following conclusion: "I have told you who are the unhappiest men, and now it is my pleasant duty to speak of the happiest state. Solomon indicated it in his petition, 'Give me neither riches nor poverty.' There is in that, as in most of the proverbs, both definition and description. Neither riches nor poverty. I need say little more. We all know what the alternative is—that middle state where the income safely exceeds the expenditure. Then a man can be happy—and he have a good temper and a robust digestion—it does not make much difference what goes on around him. He is safe, and for the time being, at least, his family is secure. The best thing about this happiest state is that it has within it such a tremendously large class. It is not only a man here and there that belongs within it; the men are legion. In this country it embraces all of the great middle class. And the very great majority of them do not even know that theirs is the happiest state; they do not dream how well they are off. Some of them, being wrong-headed men, envy their richer neighbors; some others throw away their valuable sufficiency in the endeavor to get riches; some others get riches, and then are not as happy as they were before. Let those who are in this happiest state continue in it if they can, for the world at large and the country at home has great need for them. They constitute the great conservative force—the force which prevents the democratic country from going pell-mell to smash; they represent the solid honesty which stands midway between the madness of a too rapid social reform and the insatiable greed of the unscrupulous who look upon the whole world as a gold mine that belongs to them by right of inheritance or purchase. Happy should be the land where this class is very great; and it is greater in the United States than anywhere else in the world."

COLDS.

Late Fall and early Winter find us more or less afflicted by colds, and happy is the woman that gets through the year without a sniffle. The remedies are many and diverse, but the best way to cure a cold is not to have one, and this happy condition can be brought about by a little forethought and painstaking. It is not too much air that makes one sneeze and feel the head a fountain of living water, but not enough air. My neighbor stuffs cotton around the window frames and even pokes it into the keyhole, but she wakes some morning with a severe headache, nose stopped up, and almost sneezes the top of her head off, and wonders after all her care she should catch a cold. Ah! my dear! more fresh air in the heated house night and day would make good blood, and good blood is a proof against these unpleasant distempers. That piece of mince pie you ate last night, on top of a hearty supper, invited the little cold devil to enter, much to your discomfort. Standing at the open door for a few last words with a dear friend has paved the way to many a sickness as well as not having warm flannel next the skin, or cooling off suddenly, after frying those cakes for that husband of yours. One lady is sorely troubled by catarrh in Fall and early Winter. Her medicine chest is the backyard. From April to November she makes it a rule to work one hour in the open air. She wards off many a cold in this way, and is in good health at sixty-five years old. She keeps the air indoors as pure as possible. There is always a window partly open, where the fresh air can reach the sitting-room, and has a warm fire to make it comfortable. She also has window shelves filled with pot plants. These help to keep the rooms free from impure air, and the care of them occupies her mind; she has no time to catch cold.—Green's Fruit Grower.



No crop can be grown without Potash. Supply *enough* Potash and your profits will be large; without Potash your crop will be "scrubby."

Our books, telling about composition of fertilizers best adapted for all crops, are free to all farmers.

GERMAN KALI WORKS, 93 Nassau St., New York.

WINSTON CHURCHILL MAKES CONFESSION.

"As a boy, I was not fond of books. Perhaps that was because my uncle, with whom I lived after the death of my parents, possessed a large library. When you have a few books only, you read; many books, when within the reach of your arm, do not always create a taste for literature; at least, this was so in my case. After my graduation at Annapolis in 1894, I accepted a position on the Army and Navy Journal. During the five months that I remained with that publication, I made my first attempt at fiction. It was a short story—about twelve thousand words in length—which I called 'Keegan's Elopement.' This I submitted to the Century Magazine, and, after a very anxious and trying four weeks, received a note of acceptance.

"I shall never forget those four weeks. I spent most of my leisure moments in pacing up and down and across Union Square, looking up at the Century office windows, anxiously wondering whether or not my story would be accepted. The seventy-five dollars which I received for the story encouraged me to write two more short stories. These were rejected. I realized, after they were returned, that they were so bad that it would be of no use to send them out the second time. My next effort in the way of fiction was called 'By Order of the Admiral,' and was accepted by the Century people.

"It was quite three years before my first story was used, and I had almost concluded that their only reason for buying it was to rid the world of so much bad literature—a case of public-spirited philanthropy."—Success.

MINISTERS' CHILDREN.

The salaries of the clergy of the United States do not average $500 a year, and yet as a class they are the best educated, most active, refined, and elevated of the nation. With less culture, with less character, with less mental power, there are men all over this land who earn from $1,000 to $5,000 a year. But look at the results. Taking them as they come, the biographies of a hundred clergymen who have families show that of their sons, 110 became ministers; and of the remainder of their sons, by far the largest part rose to eminence as professional men, merchants and scholars. As to their daughters, their names are merged into others; but there is a significant fact, which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of gentle blood is a passport to high places, it is very often referred to as a matter of note, as indicating safety and respectability, "his mother was the daughter of a clergyman." We will venture the opinion that three-fourths of the great men of this nation are not over two degrees removed from clergymen's families, or from families strictly religious. When it can be said of a man or woman that his father or grandfather was a clergyman, there is a feeling within us of a certain elevation of character—a kind of guaranty of respectability of blood, of purity, and integrity.—Dr. Haven.

TOO BUSY TO BE KIND.

"I sometimes think we women, nowadays, are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common, everyday neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way that are no waste of time. The old-fashioned exchange of garden flowers over the back fence and friendly chat about domestic matters helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It's a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive little kindnesses in our own home." May no one be able to say of us that we are too busy to be kind. —The Young Woman.

Temperance.

THE LIQUOR PRESCRIPTION.

We believe that no physician should ever write a prescription for alcohol in any form, for any purpose, for any one. But it is not now our purpose to defend that proposition or enlarge upon it. We grant there are many honest and noble physicians who use alcoholics in their practice and prescribe them legitimately, and with this class we have no quarrel. But we write now of that other class of medical men, and we blush for our profession when we say that their number is large, who write prescriptions for any kind of liquor, in any quantity, for any person.

This they do without reserve, caring nothing for the degree of dissipation to which the person applying has gone, or for the reason he designs for the use of the beverage. The man who wants so much beer or whisky asks the doctor for a prescription, and the latter, conscienceless and without honor, complies with the request, pockets a paltry dime or quarter, and sends the debauchee on his way! Yes, that doctor is not only without honor and conscience, but he is utterly lost to all self respect. Not only so, but he is a criminal of the most dangerous kind. Most dangerous because, while doing this damnable business, he poses as a man of respectability and honor, and a promoter of the welfare of the community in which he lives. Dangerous is he because he is a hypocrite. He "steals the livery of heaven to serve the devil in."

We write of what we know. In a village near us prescriptions are written in great numbers by graduates of the best colleges in the United States for ten cents apiece, and in our own Columbus suburb a large business in this line is done for the same pittance. Our so-called drug store, whose proprietor is now on trial before the court for doing a saloon business without payment of the Dow tax, has sold fully 1,200 bottles of beer in the last three months, and this on the prescription of physicians. These prescriptions are given to any one who applies, and range from one half dozen to six dozen bottles each. New Albany, a village just east of us, is having a similar experience. And the same conscienceless thing is done by physicians everywhere in their relations to whisky traffic as carried on by nearly all "pharmacies" and drug stores.—Sanative Medicines.

"TOUCH NOT."

No Methodist can sign a petition for any saloon or rent property for use in the liquor traffic without violating the law of his church and conscience. The indignation and disgust of a Conference ought to prevent the presence in the body of any Methodist who will hire his houses for immoral purposes, provided the rent is prompt. The Jewish Church would not allow a shekel to come into the treasury of the Lord if the wages are profits of vileness. Better for the preacher to feed on a cold pone and a herring than on viands tainted by the touch of a corrupt man.—Richmond Advocate.

NOTICE.

TEACHERS' AGENCY. CHRISTIAN TEACHERS, ATTENTION.

For a nominal fee, and without taking any per cent of the salary if a position is obtained, The Teachers' Bureau of the Methodist Episcopal Church, South, gives the most careful attention to the placing of Christian teachers in public and private schools, and in colleges. For further information address, BOARD OF EDUCATION, M. E. CHURCH, SOUTH, Methodist Publishing House, Nashville, Tenn.

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"The Gospel of Giving" having had a sufficient sale to justify a reduction in price, we will hereafter send it postpaid to any address at the following prices: Ten copies, ten cents; twenty-five copies, fifteen cents; fifty copies, twenty-five cents; one hundred copies, forty cents; two hundred copies, seventy-five cents.

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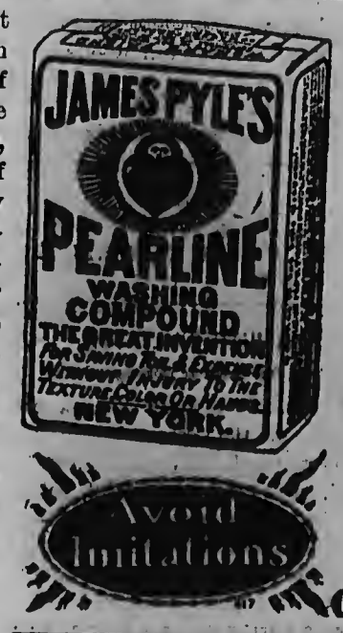

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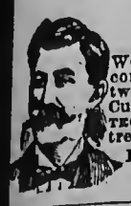

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

CANNON—MARY E. CANNON (nee White) died at her home in Bentonia, Yazoo county, Miss., Oct. 14, 1900. Her illness was of few days, but full of pain. Everything that loved ones and friends could do was done to keep her, but death came and took her. But death did not find her unprepared. She had in her girlhood days sought and found Jesus as her Savior, to whom, until the day of her death, she gave her life in truest devotion. She did not seem to know that death was so near, and said nothing about dying; but she had undying faith in God and in him who is the resurrection and the life. So death did not find her unprepared. I have been her pastor since January, 1897; I have been in her company a great many times during these four years; I never saw a more devout Christian anywhere than she was. Her place at home and in the church will be hard to fill. Her life as wife and mother was one of rare devotion. It was in these relations that her Christian character had its best illustration. She diligently sought to do her whole duty to her husband and children.

Sister Cannon was born in Lauderdale county, Miss., Oct. 15, 1847. She joined the Methodist Church when quite young. She was married to William A. Cannon, Dec. 20, 1871, with whom she lived happily until the day of her death. She now rests from the toil and sufferings of life, and her many kind deeds solace with us. She leaves a husband and seven children, besides other relatives and many friends, to mourn. May God comfort the bereaved ones till they meet in heaven! C. C. EVANS, Pastor.

PRESLEY—Mrs. M. E. PRESLEY (nee Boyd) was born July 7, 1834, in Chester district, S. C. She professed religion in early girlhood and joined the Presbyterian Church. In 1857 she, with her family, moved to Mississippi. She joined the M. E. Church, South, at Coldwater, Miss., soon after she arrived from South Carolina, and was one of the charter members of this church. She was one of the best, truest, and most faithful members in our church. Born of the best family, reared in the wholesome and pure atmosphere of a religious home, she always exhibited the culture, refinement and simplicity of a strong, well-poised and transfigured soul.

Sister Presley was a member of the Woman's Foreign Missionary Society, and she was decidedly missionary in interest, sympathy, and hope. She walked before the church and the community as a bright, hopeful, loyal, optimistic Christian, who needed to make no apology, for "the love of Christ constrained her." She was wise, useful, consecrated, earnest, and devout. In October, 1872, she was married to Mr. J. S. Presley, who, with two brothers, are left to feel and weep over their loss. On Aug. 11, 1900, she quietly and peacefully fell on sleep. Her life was one beautiful day of sunshine and encouragement. All who met her felt the inspiration of a better life. Now she rests in heaven, free from toil and trouble. God will keep alive at Coldwater for years to come the sweet, cheering, triumphant influence of her consecrated life.

L. M. LIPSCOMB.

HENRY—Mrs. HENRIETTA M. HENRY (nee Hought) was born in Chambers county, Ala., in 1852. Her parents moved to Louisiana when she was quite a child. She was converted and joined the church at Arizona, Claiborne parish, under the preaching of Rev. N. A. Cravens, during either the year 1871 or 1872; was married in December, 1875, to D. L. Henry, and died in the triumphs of seving faith, Sept. 13, 1900, near Knowles P. O., Lincoln parish, La.

Sister Henry was a member of Sa'em Church, Simsboro circuit. She was a true, noble woman; a devoted wife and mother. She was the joy and comfort of her home. She dearly loved the church of her choice, and was constant in her attendance upon the means of grace. She was a ripe Christian and ready for her departure. It was my privilege to visit her a few days before she passed to her reward. She expressed herself as ready for the change, and anxious to be released from pain. She bore her sufferings with much patience. She was not sionlly constituted, and fell that she was physically too frail to recover. She died as she had lived—in great peace.

THOS. J. MARTIN, P. C.

BRYAN—The subject of this sketch, Bro. JAS L. BRYAN, was born Nov. 7 1849 and died Oct. 25, 1900, aged fifty-one years nine months and eighteen days. For the last several years of his life he was a consistent member of the Methodist Church. The preacher found in him a ready friend and supporter. He stood foremost in business, schools, and other enterprises. For the last few months of his life he was an invalid, and bore with but little complaint and admirable fortitude indescribable pain. He was a friend to the man to whom he was a friend; a man of no false pretension. During the last few weeks of his life the esteem in which he was held was manifest by the numbers that came to see him. Realizing a few months before he died his proximate death, he was spoken to pointedly about his soul's salvation. He gave decided expression to his reconciliation to his Heavenly Father. More than once he spoke to the subject, having convictions of hope. Loving his family dearly, he longed to live; but, as God saw proper to take him, we can only command his loved ones to him who is faithful and just in all his ways. HIS PASTOR.

Calhoun, La.

HOLMES—Mrs. MAMIE HOLMES (nee Sadler) was born in Galveston, Texas, Nov. 27, 1876; joined the Southern Methodist Church in 1888; was married to Mr. Geo. W. Holmes in Corinth, Miss., Dec. 29, 1897, and moved to Hernando, Miss., where she lived until death—Nov. 15, 1900. Her parents say, "Mamie was always a Christian." She was an earnest worker in the church. The holy influence of her songs and prayers will ever abide with us. Her home life was beautiful. She was a dutiful, loving child; a faithful, confiding wife; a fond mother, and a true, helpful friend—hopeful, cheerful, and happy. She leaves fond parents, devoted brothers and sisters, a sad husband and little child, and a host of friends, to mourn her loss; and how the church she loved so well will miss her! But "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord," for giving us such a life for a while to encourage and help us. She is gone from us now, and some glad day (if we are faithful) we hope to meet her in the happy home of eternal joy. Her pastor,

J. H. SMITH.

LEA—On Sept. 22, 1900, the death angel again visited the home of Mr. W. E. Lea, and triumphantly bore the sweet spirit of his son, GROVER, to that beautiful beyond. Grover was loved by all who knew him for his many excellent traits of character. He was truly a dutiful son and an affectionate brother. It seems so hard to see one so young taken away; yet God is a wise and unerring Father, and he knows best.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there.

Temptations can never assail him now. He is in heaven with "mother," waiting for loved ones here below.

Father, brothers, and sisters, Grover can not come to you, but you have the sweet consolation that you can go to him; so live, then, that when your work here is ended, you will all meet around God's bright throne, where deaths and partings are unknown.

HIS COUSIN.

MONTS—Resolutions of respect regarding the death of Sister I. MONTS:

Whereas, God, in his wisdom, has seen proper to remove from our midst Sister Monts, the wife of our beloved and respected superintendent, Bro. Isaac Monts; therefore, be it

Resolved, That we, as a Sunday-school, feel and deplore her loss from our midst, and do hereby extend to Bro. Monts our heartfelt sympathies, and assure him that his sorrow is our sorrow, and that we shall pray that the God of all grace may sustain him.

Resolved, That we, as a Sunday-school, recognizing in her, as we do, a true Christian and devout mother in Israel, strive to emulate her pure life and many Christian graces.

Resolved, That a copy of these resolutions be presented to Bro. Monts, and also that a copy be spread upon the Minutes of the Sunday-school; also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

(Signed) A. S. SUMNER, superintendent; A. M. REA, secretary; L. M. ELLIOTT, treasurer, committee.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials, free.
Hall's Family Pills are the best.

We are never out of the reach of temptation. Both at home and abroad we are liable to meet with allurements to evil; the morning opens with perils, the shades of evening find us still in jeopardy. They are well kept whom God keeps, but woe unto those who go forth into the world, or even dare to walk their own house unarmed. Those who think themselves secure are more exposed to danger than any others. The armor-bearer of sin is self-confidence. Be not sure. We need a watchman for the night as well as a guardian for the day. Oh, for the constraining love of Jesus to keep us active and useful.—Rev. C. H. Spurgeon.

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We are not done with life as we live it. We shall meet our acts and words and influences again. A man will reap the same that he sows, and he himself shall be the reaper. We go on sowing carelessly, never dreaming that we shall see our seeds again. Then some day we come to an ugly plant growing somewhere, and when we ask, "What is this?" comes the answer: "I am one of your plants. You dropped the seed which grew into me." We shall have to eat the seed that grows from our sowing.—Dr. J. R. Miller.

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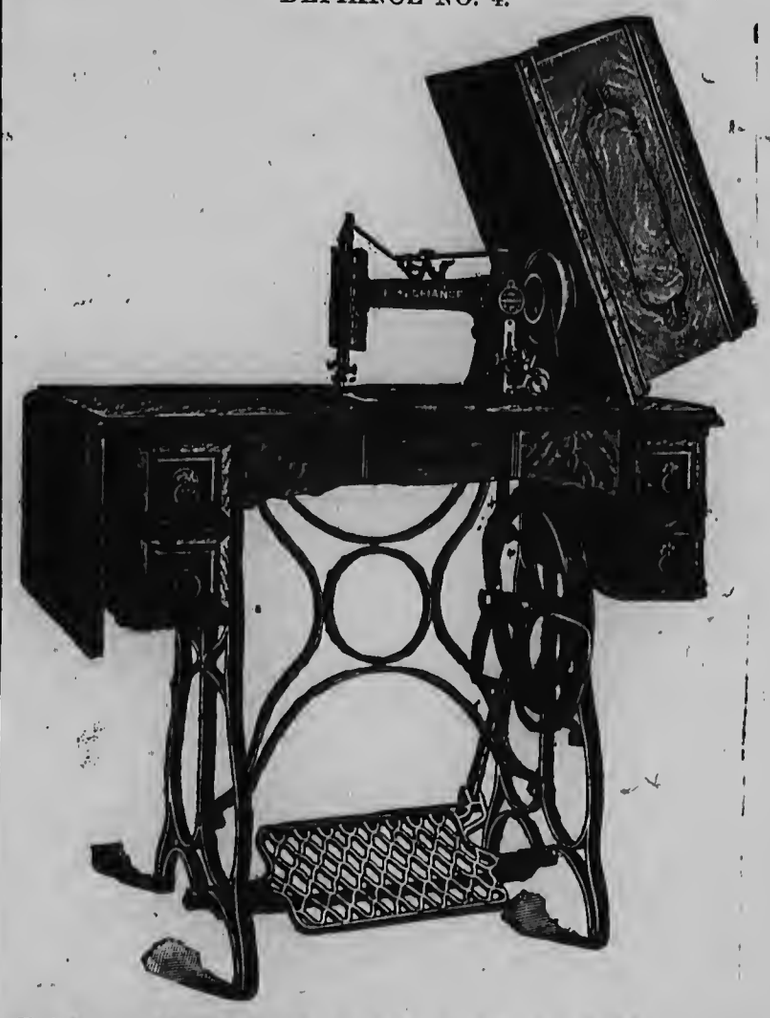

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Double Feed—Positiva Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stoppage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 8 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Oil Guage and Thumb-screw, and a Book of Instructions. The Book of Instructions is positively illustrated and answers the purpose of a competent teacher.

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This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.
No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.
No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.
No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.
All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
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NEWS OF THE WEEK.

Prize fighting has been made legal at Denver, Col.

The Boers have captured 17,000 sheep from the British.

The Tobacco Trust will test the anti-cigarette law of Tennessee.

The Ohio Federation of Labor convention at Newark, O., broke up in a row.

The churches of Chicago are to take an active part in the suppression of vice in that city.

The German Government is taking precautions against the spread of tuberculosis in the empire.

The telegraphers' strike has extended over the entire Sante Fe system. About 2300 men have quit work.

The Ways and Means Committee has reported favorably on a reduction of $40,000,000 in the war revenue tax.

Bids have been opened by the Navy Department for the construction of five battleships and six armored cruisers

Orders have been issued from Washington forbidding in future the sailing of troops from San Francisco on Sunday.

The Presbyterian committee in session at Washington will recommend that some change be made in the confessional statements.

Mr. Krueger's non-reception at Berlin and the causes leading thereto will be made the subject of an interpellation in the Reichstag.

The Fire Board in this city reduced the salary of each one of its employees 25 per cent. in order to meet the reduction in the budget.

Mr. Krueger was received in audience by Queen Wilhelmina of Holland. It is said that Holland will not intervene in favor of arbitration.

A resolution passed by the Southern Industrial Convention, indorsing the ship subsidy bill, was read before the United States Senate.

Brewing interests will make a fight in the Senate to retain the stamp tax on checks and discounts, and to reduce the beer tax to $1.35 a barrel.

A fire at Cherbourg, France, destroyed several workshops and a number of historical relics, including Napoleon's launch. Loss, 2,000,000 francs.

Admiral Hinhborn, chief of the Bureau of Naval Construction, estimates that $21,000,000 will be required for naval construction already authorized by Congress.

The Boer war is to day costing England over £4 000,000, or $20,000,000, a month. Major John McBride, formerly of the Irish Brigade, is confident the Boers will win their independence, despite the odds against them.

The Louisiana and Mississippi Congressmen have appeared before the Rivers and Harbors Committee in advocacy of the various projects of interest to their constituencies.

Bishop Hugh Miller Thompson, after undergoing a successful surgical operation for an affection of the throat at St. Luke's Hospital, New York, is on his way to his home in Jackson.

The Southern Industrial Convention, which met here last week, adjourned after re-electing H. H. Hargrove president. The convention decided to meet next year at Memphis, Tenn.

The Cabinet may decide upon the coinage of a silver dollar for use in the Philippines, which will be worth about 50 cents, and will take the place of the Mexican dollar now generally used on the islands.

John T. Cavanagh, a Boston contractor, has sailed for Havana to bid for the contract to raise the wreck of the "Maine." He proposes to build piers on each side of the wreck, run stringers across the space between, run chains under the wreck, and use jackscrews to lift the vessel.

Investigation into the mysterious wall at Bradywine, fifteen miles from Martin, in Southern Mississippi, indicates that the wall is of natural formation. The Illinois Central railroad has a force of men at work, and will very probably construct a spur line from Martin to Brandywine.

Gen. Chaffee will not permit Americans in the provisional government at Tien Tsin to receive any pay except their regular salaries as army officers. He disapproves in toto of the excessive extravagance practiced, has forbidden the admission of anyone through the American gate to the forbidden city.

All powers except England have authorized their ministers to sign the preliminary demands upon China. The authority of Li and Ching to represent the Chinese imperial government is again under discussion. Neither can exhibit a copy of the edict of appointment. It will take from eighteen days to a month for such a document to reach the Chinese plenipotentiary.

The ministers have discussed the matter of a provisional government for Peking, France taking no part, however, not recognizing Von Waldersee's right to issue the call for the conference.

It is proposed that in future all legations shall be together in a tract of land one mile square, devoted exclusively to the legations and the international club, and surrounded by a wall and a moat, with entrance by drawbridge.

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Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.
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Reevesville, S. C.

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Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowel with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD,
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Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
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MARRIAGES.

CALHOUN—POTTS.—At the residence of the bride's father, at DeSiard, La., Dec. 5, 1900, by Rev. Wm. Schuhle, Mr. Cary Calhoun and Miss Bertie N. Potts.

DOUGLASS—TURNER.—At the Methodist Church, Bastrop, La., Dec. 5, 1900, by Rev. Wm. Schuhle, Mr. D. B. Douglass and Miss Susie Turner, both of Bastrop.

PAGE—WALKER.—In the Methodist Church at Lauderdale, Miss., Wednesday, Oct. 24, 1900, by Rev. G. S. Harmon, Mr. J. R. Page, of Meridian, to Miss Ida Walker, of Lauderdale.

GLASCOE—LOPER.—At South Side Methodist Church, Meridian, Miss., Dec. 2, 1900, by Rev. L. F. Alford, Mr. Wm. I. Glascoe to Miss Florence Loper.

ESTERS—BRANDON.—At the residence of Mrs. Davis, Meridian, Miss., Dec. 6, 1900, by Rev. L. F. Alford, Mr. Bradie Esters to Miss Mamie Brandon.

MATTOX—HENDERSON.—At the residence of the bride's parents, Daleville, Miss., Dec. 4, 1900, by Rev. H. Mellard, Mr. A. B. Mattox to Miss Callie Henderson.

EARLY—RAND.—In the Methodist Church at Tangipahoa, La., Nov. 7, 1900, by Rev. P. M. Brown, Mr. Roht. Early and Miss Grace Rand, all of Tangipahoa parish, La.

HUTCHINSON—BIRCH.—At the "Alford House," Amite City, La., Nov. 28, 1900, by Rev. P. M. Brown, Mr. Alex. Hutchinson and Miss Elizabeth Birch, all of Tangipahoa parish, La.

RAINES—BLEDSOE.—At the residence of the bride's father, Mr. W. H. Bledsoe, near Haughton, La., Nov. 28, 1900, by Rev. H. J. Boltz, Mr. W. C. Raines to Miss Beulah Bledsoe, all of Bossier parish, La.

SUMMER—FLOWERS.—At the residence of Mrs. Austin, in Hickory, Miss., Oct. 25, 1900, by Rev. W. L. Linfield, Mr. W. Alfred Summer, of Morton, Miss., and Miss Beulah C. Flowars, of Hickory.

LIVINGSTON—BELL.—At the residence of Mr. G. W. Bell, near Morton, Miss., Nov. 4, 1900, by Rev. W. L. Linfield, Mr. A. B. Livingston and Miss Annie E Bell, both of Scott county, Miss.

A Gift to Give.

It is often difficult to decide what to get your friends for holiday gifts. Here is a suggestion:

"Good morning, Jennie, I have brought you a nice present," said Gertrude, as she handed her friend a neatly wrapped package.

The pale, weary looking girl, who was slowly recovering from severe illness, opened the bundle and held up a large bottle of clear, rich medicine.

"Hood's Sarsaparilla!" she exclaimed. "I have been reading about it to-day and wished I had a bottle."

On New Year's Day Jennie was able to be out on the street and to her friends who remarked how well she was looking she simply said, "Hood's Sarsaparilla," and every one of them knew it was this great medicine that had given back her health.

Mr. W. W. Bonds, now Ticket Agent for Queen & Crescent Route at Jackson Miss., has been appointed Traveling Passenger Agent for that company, with headquarters at Meridian, Miss., succeeding Mr. A. L. Roby, resigned.

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YOUR QUININE PILLS
and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of
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will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.
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NEW BOOKS.

SUNDAY-SCHOOL STUDIES; OR, EXPOSITORY AND HOMILETICAL NOTES ON THE INTERNATIONAL LESSONS FOR 1901. By E. E. Hoss, D. D., LL.D. Editor Nashville Christian Advocate. With maps and numerous illustrations. 12 mo. 496 pages. Cloth. Price, 50 cents. Nashville, Tenn., Dallas, Texas: Publishing House of the M. E. Church, South, Barbee & Smith, Agents.

This handy and highly useful volume, just from the press, is, in our opinion, the best collection of Sunday-school lesson notes that our distinguished friend, Dr. Hoss, has given the public. The comments are terse, forceful, accurate, and comprehensive, without being tedious, and will prove very helpful to pastors, Sunday-school teachers and earnest Bible students. Numerous happy quotations from the best authorities are given, while the somewhat profuse illustrations which are provided lend additional interest to the volume. Considering its excellence in connection with its low price, we think it ought to have a large sale.

A SHORT HISTORY OF METHODISM. By John W. Boswell, D. D., Assistant Editor of the Christian Advocate, Nashville 16 mo. 167 pages. Cloth. Price, 60 cents. Nashville, Tenn., and Dallas, Texas: Publishing House of the M. E Church, South, Barbee & Smith, Agents.

The author of this modest little volume has evidently done his work well, and has given the church and the reading public a reliable, readable, and highly satisfactory account, in brief compass, of the rise, progress, and distinctive features of the great Wesleyan revival movement that has appropriately been denominated "Methodism." This book contains much useful and inspiring information, and will be read with great interest by young and old who have not time to peruse larger works on the subject. Those who read it, however, are almost certain to want to know more about the mighty movement that Methodism has become. The creed, polity, and discipline of Methodism are herein lucidly set forth, the duties of the different officers of the church, lay and clerical, being also forcibly stated. The concluding chapters tell of the work of the church in missions, education, Sunday-schools, etc., and describe the various branches of our denomination. A portrait of the author is given as a frontispiece. We predict for it an extensive circulation.

We have just received a copy of a new booklet by Rev. I. L. Peebles, of the Mississippi Conference, entitled, "Spiritualism, or Spiritism; and What It Is." We have not had time to examine as yet, but we have no doubt that it is an excellent little treatise on the subject. It may be obtained from our Publishing House at Nashville for 30 cents.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them, are the true lords or kings of the earth—they, and they only.—John Ruskin.

A SHARP REBUKE.

"You should either properly perform your duties or resign your position as chief of police."

Such was the rebuke administered a few days ago to Chief Devery by Bernard J. York, president of the New York Police Board, at the conclusion of a discussion regarding the police system of protecting crime. The New York Chief of Police can hardly afford to be derelict in duty after this.

It is said of Midas that whatever he touched turned to gold. In these days, if you touch some men with gold, they will turn to anything.—Epworth Herald.

According to Commissioner of Immigration Fritchie, immigrants have arrived in this country at the rate of 1,000 per day from all countries since July last.

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VOL. 47.—NO. 51. NEW ORLEANS, THURSDAY, DECEMBER 20, 1900. WHOLE NO. 2313

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

LOUISIANA CONFERENCE.

The fifty-fifth session of tha Lonisiana Conference was called to order in the Methodist Church at Baton Ronge by Bishop Galloway, at 9 o'clock, Thursday morning, Dec. 13, 1900. After devotional exercises, conducted by the Bishop, the roll-call revealed the presence of most of the preachers and a few lay delegates. Of the connectional corps, Drs. DuBose, Hammond, Atkins and Tigert were present at the opening session, besides Mr. W. C. Everett, of the Publishing House, and Dr. G. D. French, representing the American Bible Society. Dr. Pritchett, by a mistake as to the date, arrived a day too soon, and was obliged to leave before the Conference opened, much to the regret of the Conference. Rev. P. L. Cobb is present in the interest of the Mission Board. On the night before the Conference opened Dr. DuBose preached an able and profitable sermon. Dr. Sawyer was nominated for secretary, but declined the nomination on the ground of his long service in that capacity. Rev. F. S. Parker was elected secretary, with Rev. Robert H. Wynn, assistant, and Rev. W. G. Evans, statistical secretary. Bros. Cobern, of the Western Virginia Conference, and Smith, of the Alabama Conference, were introdnced. The connectional officers present were introdnced to the Conference, and made some statement of their work. After the penal questions of organisation were settled and the standing committees appointed, Question 20 was called, and the names of the superannuated preachers were called and their characters were passed. A brotherly letter from Dr. R. S. Trippett, of Doncaster, England, was read by Dr. Sawyer. Rev. J. M. Johnson reported his experience and work during the year. Rev. Wilson Moore reported himself able to take work again, and was restored to the effective list. The other superannnates, for various reasons, were not present. Revs. B. F. White and Honston Armstrong were referred to the Committee on Conference Relations for the superannuated relation, and W. H. Hill and Tatum M. Wafer for the supernumerary relation. Dr. DuBose made an instructive address on the League work, and reported that the work was progressing more solidly and satisfactorily than ever before. This is Dr. DuBose's first visit to tha Lonisiana Conference, and he seems to have impressed the Conference very favorably. A communication was read from tha Board of Missions in reference to the General Missionary Conference to be held in New Orleans next Spring. On motion the Board of Missions was authorized to appoint delegates to that Conference. Dr. French made an address on the Bible cause. Under the call of Question 2, Daniel E. Kelly and L. L. Roberts were continued in the class of the first year, and their characters passed. Jno. G. Sloane, H. N. Brown and C. D. Atkinson ware advanced to the second yaar. Under Question 12, P. R. Knickerbocker, T. M. Wafer, W. H. Benton and W. A. Clark were continued in the class of tha fourth year. P. O. Lowrey, C. C. Wier and A. W. Turner were elected to eldar's orders. S. S. Riggs was elected a local deacon. Dr. Atkins made a strong address in behalf of better Sunday-school work, and urged the claims of the Children's Visitor. Rev. E. L. Siler, pastor of the Presbyterian Church in Baton Rouge, was introdnced to the Conference. The Conference decided to appoint each year an Auditing Committee, whose duty shall be to check all monays reported, so as to make them tally with the statistical reports. On the call of Question 20 tha following preachers made their reports and their characters passed: S. S. Keener, F. N. Parker, W. H. LaPrade, J. F. Foster, R. H. Wynn, K. W. Dodson, J. J. Kelly, J. B. Kent, I. T. Reames, F. G. Hocutt, F. S. Parker, E. N. Evans, S. S. Bogan. A committee was appointed to investigate charges against Rev. R. P. Howell, at his own request. After announcements the Conference adjourned.

The evening of the first day was devoted to the educational cause. The audience was well entertained by an able and thoughtful address by Dr. Hammond, setting forth the underlying principles of the Twentieth Century Movement, and the imperative necessity of adequate provision for Christian education. He was followed by Bishop Galloway in a short, characteristic address.

SECOND DAY.

On Friday morning the Conference was opened with devotional exercises conducted by Rev. R. S. Isbell. After the calling of the roll, and the Minutes read, the report of the New Orleans Depository was read by W. B. Thomson. Dr. Cooper read the report of Centenary College. Dr. S. S. Keener presented the report of the Legal Conference.

The Committee on Conference Relations reported, recommending Revs. W. H. Hill and Tatum M. Wafer for the supernumerary, and R. S. Trippett, George Jackson, M. C. Manly, J. M. Johnson, Jas. L. Wright, J. F. Senrlock, A. D. McVoy, B. F. White and Honston Armstrong for the superannnated relation.

The committee in the case of Rev. R. P. Howell reported that they had investigated all the facts in the case, and decided that no trial was necessary.

Dr. J. H. Kirkland, chancellor of Vanderbilt University, was introduced.

Dr. Tigert made an address to the Conference full of valuable information and suggestion, besides urgent exhortation to subscribe for the Review.

Under Question 20 the following preachers made their reports, and their characters were passed, viz.: R. Randle, T. J. Upton, J. I. Hoffpauir.

The name of J. F. Wynn, at his own request, was referred to the Committee on Conference Relations for the superannnated relation.

The characters of C. W. Crisler and V. D. Skipper were passed.

H. W. Rickey, J. B. Cassity, A. J. Notestine, H. W. May, P. M. Brown, I. W. Cooper, C. W. Carter, T. K. Faunt LeRoy, W. J. Porter, R. W. Vanghan, W. W. Drake, C. T. Munholland, R. W. Tnoker, Jno. A. Miller, T. B. Clifford, J. P. Haney, R. M. Blocker, R. C. Grace, J. D. Harper, C. C. Miller, N. J. Roberts, J. A. Parker, J. W. Lee, R. S. Isbell, G. D. Anders reported their charges, and their characters were passed.

Dr. Kirkland addressed the Conference felicitously on the subject of education, especially with reference to the Vanderbilt University.

Dr. I. W. Cooper made a few remarks and took a collection to help three young preachers in attendance at Centenary College.

An appeal from the Clinton Quarterly Conference was presented from the decision of the presiding elder, to the effect that a person could not be elected a steward while holding membership in a different charge from that in which he is appointed.

Prof. H. B. Carre set forth the plan recently inaugurated to endow a chair in Centenary College to the memory of the late lamented Prof. George H. Wiley, whose impress upon the old students of the college will abide for generations.

Dr. Bolling made an address on behalf of Mansfield Female College.

Dr. LaPrade introdnced Report No. 1 from the Board of Education, recommending the acceptance of the property known as the Johnston Collegiate Institute at Greensburg, which was offered to the Conference free of debt or incumbrance. The report was adopted.

Under Question 7, H. W. Ledbetter, F. N. Sweeney, P. H. Fontaine, J. M. Alford, A. S. J. Neill and H. B. Thomason made their reports, and they were advanced to the fourth year.

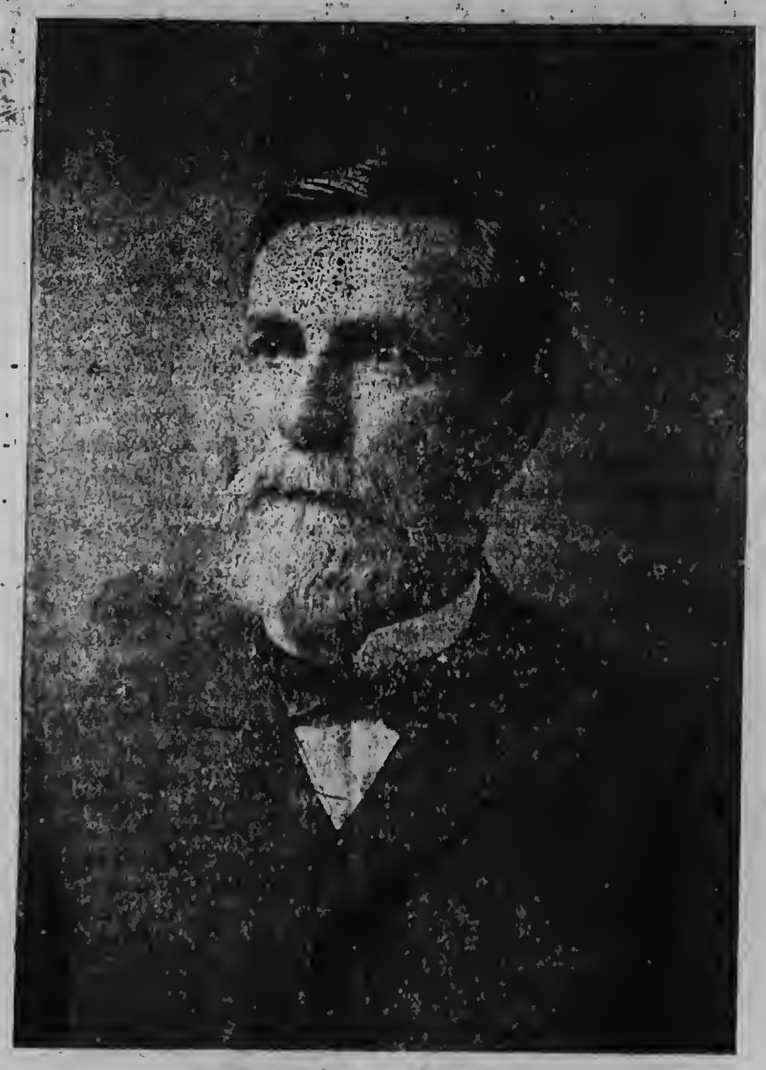
W. T. Woodward, T. Carter, A. S. Lntz and Jno. C. Bligh were continued in the class of the third year, and their characters passed.

A. J. Cobern, of the Western Virginia Conference, was received by transfer in the class of the third year.

Eli E. Riggs, his character being passed, was located at his own request.

A. C. Smith was transferred from the Alabama Conference, and advanced to the fourth year.

After announcements the benediction was prononnced by Rev. Robt. J. Harp.



BISHOP C. B. GALLOWAY.

SECOND DAY—EVENING.

The Conference met at 7:30 P. M., with a good audience of visitors to hear the cause of church extension presented. After song, Scripture reading, and prayer, the chairman of the Church Extension Board, Rev. F. S. Parker, introduced Mrs. F. A. Lyons, president of the Conference Woman's Home Mission Society, who set forth in an interesting manner the different branches of work pursued by that society. Dr. Bolling, of Shreveport, was then introduced, and held the attention of the audience for some time on the subject of church extension. At the close of his address Rev. F. S. Parker took a collection for the ruined churches of Galveston.

THIRD DAY.

After devotional exercises conducted by Rev. J. M. Brown, and the reading of the Minutes, Rev. F. N. Parker reported from the Committee on Conference Relations, recommending Rev. J. F. Wynn for the superannuated relation, and the report was adopted.

Rev. W. G. Evans was elected editor of the Minutes on the resignation of Dr. Jno. T. Sawyer.

Rev. T. J. Upton presented a resolution petitioning Congress to remove the revenue tax on legacies.

Rev. S. S. Keener asked and was granted permission to introduce the memoir of Rev. Alfred E. Clay into the report of the Committee on Memoirs.

Revs. H. B. Carre, of the Baton Rouge district, and Nelson F. Hoffpauir, of the Shreveport district, were admitted on trial.

Dr. J. W. Boswell, editor-elect of the NEW ORLEANS CHRISTIAN ADVOCATE, was introduced to the Conference.

Rev. T. B. Clifford introdnced a resolution pledging Dr. Boswell the co-operation of the Conference. Carried.

The following traveling preachers were elected deacons, viz.: M. Hebert and Barnett Wright.

E. L. Alford was continued on trial in the class of the first year. J. H. Montgomery was continued in the class of the second year.

Rev. J. M. Brown presented the report of the Committee on Publishing Interests.

W. C. Everett, of the Dallas branch of the Publishing House, addressed the Conference.

Dr. Boswell spoke in reference to the interests of the NEW ORLEANS ADVOCATE. Before the adoption of the report Bishop Galloway expressed his gratification that the Mississippi Conferences had decided not to establish a new paper in Mississippi, and to rally to the support of the NEW ORLEANS ADVOCATE, and exhorted the Conference to support the Conference organ more heartily.

Rev. I. T. Reames made a statement in reference to the White Castle charge.

The first Sunday in March was set apart as Good Literature Day.

The following preachers, having been passed by the Committee on Examination, and made their reports, were admitted into full connection: G. D. Parcell, W. R. Harvell, M. F. Johnson, W. G. Roberts, G. D. Parker, Martin Hebert, Barnett Wright.

On the occasion of their reception the Bishop made an impressive address, in which he emphasized the imperative necessity of a personal experience of religion as the first requisite of ministerial preparation. He warned against an official ministry and a vicarious study of the Bible in place of a ministry constrained by the love of Christ. He warned against harmful dogmatism on any side of the question of sanctification, exhorting to seek after the thing itself, and if there is any height or depth in Christian experience that we have not reached, to reach out after it. The need of the time is a revived and spirit-baptized ministry. The Bishop expressed his conviction of the fact that preaching would always be a necessity. He insisted on pastoral visiting, done in the right way, and especially the cultivation of the pastoral work by a man who feels his weakness in that direction. The entire address made a favorable and helpful impression.

Under Question 20 the characters of the following brethren were passed and their reports made, viz.: Jno. T. Sawyer, W. T. Bolling, J. E. Denson, M. G. Jenkins, J. L. P. Sheppard, H. J. Boltz, H. W. Bowman, T. S. Randle, J. O. Bennett, W. G. Evans, J. S. Sanders, J. M. Brown, R. J. Harp.

Prof. Nicholson, on behalf of the State University, tendered the use of the Garig Hall for the services on Sunday, and invited the preachers and delegates to visit the university.

S. S. Holladay was announced as having withdrawn from our church.

The following preachers' characters were passed: J. B. Williams, Berry T. Crews, W. F. Henderson, C. P. Smith, W. E. Aiken, C. F. Stapler, J. M. Franklin, S. J. Davies, B. H. Sheppard, H. R. Singleton, J. H. Brown, H. M. Banks, J. M. Henry, J. L. Pierce, S. H. Whatley, N. S. Cornell, H. O. White, R. A. Davis, T. H. McClendon, D. C. Barr, Wm. Schuhle, W. H. Hatfield.

The Bishop decided the question presented on appeal from the Clinton Quarterly Conference, affirming the decision of the presiding elder.

Rev. P. L. Cobb made some remarks to the Conference.

New Iberia, Ruston and Alexandria were nominated as the seat of the next Conference, and New Iberia was chosen.

George P. White was continued on trial.

After announcements the Conference adjourned with the benediction by the Bishop.

Up to the time of going to press no report had been received of the last day's session of the Louisiana Conference.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

S. S. Keener, P. E.
Carondelet, F. N. Parker.
Rayne Memorial, W. H. LaPrade.
Felicity Street, W. W. Drake.
Louisiana Avenue, R. H. Wynn.
Dryades Street, T. B. Clifford.
Carrollton Avenue, G. D. Parker.
Parker Memorial, C. D. Atkinson.
Algiers, K. W. Dodson.
Burgundy Street, J. F. Foster.
Tchoupitoulas, Gretna and Gouldsboro, P. H. Fontaine.
Slidell, Pearl River and Lower Coast, to be supplied.
Plaquemine and Donaldsonville, J. B. Kent.
Whitecastle, I. T. Reames.
Covington and Talisheek, F. G. Hocutt.
Professor in Tulane University, T. Carter.

BATON ROUGE DISTRICT.

F. S. Parker, P. E.
Baton Rouge, E. N. Evans.
Baton Rouge circuit, M. F. Johnston.
Baker, R. Randle.
Live Oak, E. C. Bott.
Port Vincent, J. L. McManus.
Ponchatoula, W. J. Porter.
Franklinton, R. M. Blocker.
Amite City, T. J. Upton.
St. Helena, P. M. Brown.
Pine Grove, J. H. Montgomery.
East Feliciana, A. J. Coburn.
Clinton, H. W. Rickey.
Slaughter, to be supplied.
Wilson, H. W. May.
Zachary, J. B. Cassity.
Jackson, H. B. Carre.
Johnston Collegiate Institute, P. M. Brown.
Centenary College, I. W. Cooper, president; J. E. Northcutt, H. B. Carre.
Kentwood, N. S. Cornell.

SHREVEPORT DISTRICT.

J. T. Sawyer, P. E.
Shreveport, First Church, W. T. Bolling.
Shreveport, Texas Avenue, R. J. Harp.
Mooringsport, M. G. Jenkins.
Caddo, J. O. Bennett.
Mansfield, J. L. P. Sheppard.
Grand Cane, W. G. Evans.
Pleasant Hill, J. F. Patterson.
Coushatta, H. W. Bowman.
Red River, Elton Wilson.
Wesley, T. S. Randle.
South Bossier, R. P. Howell.
North Bossier, C. D. Parcell.
Fort Jessup and Many, H. B. Thomason.
Florien, E. L. Cargill.
Leesville, J. M. Alford.
Benton, J. M. Brown.
Logansport, W. Moore.
Pelican, J. A. Hoffpauir.
Zwolle, C. F. Staples.
Vanderbilt University, A. S. Lutz.

ARCADIA DISTRICT.

A. J. Notestine, P. E.
Homer, W. F. Henderson.
Haynesville, W. A. Clarke.
Minden, B. T. Crews.
Gibbsland, W. E. Aiken.
Lanesville, H. J. Boltz.
Bienville, J. M. Franklin.
Arcadia, H. O. White.
Lisbon, J. B. Williams.
Ruston, H. R. Singleton, Jr.
Simsboro, T. J. Martin.
Vernon, H. M. Banks.
Downsville, B. H. Sheppard.
Farmerville, B. Wright.
Valley, J. C. Carline.
Gainsville, J. Brown.
Calhoun and Tatum, H. W. Ledbetter.
Ringgold, W. L. Hamil.

CROWLEY DISTRICT.

C. W. Carter, P. E.
Prudhomme, J. J. Kelly.
Lafayette, C. C. Wier.
Crowley, C. P. Smith.
Abbeville, A. C. Smith.
New Iberia, R. W. Vanghan.
Franklin, W. Schuhle.
Jeanerette, C. T. Munhollan.
Lake Charles, R. W. Tucker.
Jackson Street and West Lake, R. C. Grace.
Patterson, J. A. Miller.
Morgan City and Berwick, H. S. Johns.
Grand Cheniere, W. Herbert.
Indian Bayou, F. N. Sweeney.
Lake Arthur, A. W. Turner.
Gueydan, T. H. McClendon.
French Mission, M. Hebert.
Rayne, H. N. Brown.

ALEXANDRIA DISTRICT.

J. D. Harper, P. E.
Alexandria, C. C. Miller.
Bunkie, N. J. Roberts.
Lecompte and West Alexandria, W. T. Woodward.
Boyce, D. E. Kelley.
Simsport and Marksville, J. A. Parker.
Big Cane, Melville, and Rosedale, J. W. Lee.
Glenmora, J. G. Sloane.
Opelousas, T. K. Faunt LeRoy.
Washington, W. G. Roberts.
Dry Creek, J. S. Rutledge.
Montgomery, J. P. Haney.
Natchitoches, R. S. Isbell.
Jena and Jonesville, G. D. Anders.
Columbia, W. H. Benton.
Pineville, L. L. Roberts.
Olla, W. H. Hill.

MONROE DISTRICT.

J. M. Henry, P. E.
Monroe, J. R. Moore.
Girard, S. H. Whatley.
Delhi and Tallulah, S. J. Davies.
Lake Providence, J. E. Denson.
Waterproof, R. A. Davis.
Vidalia and Gilbert, to be supplied.
Harrisonburg, W. H. Hatfield.
Winnsboro, A. S. J. Neill.
Oak Ridge, D. C. Barr.
Bonita, W. R. Harvell.
Bastrop and De Siard, P. O. Lowrey.
Floyd, S. S. Bogan.
Newelton, to be supplied.

TRANSFERRED.

P. R. Knickerbocker, to White River Conference.

J. L. Pierce, to North Texas Conference.

E. L. Alford, C. W. Crisler and V. D. Skipper, to Mississippi Conference.

For the ADVOCATE.

AH! WHO WOULD LIVE ALWAY?

BY M. L. GUSTINE.

Ah! who would live alway? The happiest here
Feel, sometimes, as tho' life had lost all its cheer,
And long for the rest that shall ever endure
In the "House of Our Father," whose foundation is sure;

Would joyfully pass from this sad earth away,
Where all things are transient, and soon must decay,
To a home that the Savior hath purchased with blood;
The glorious mansion where dwelleth our God.

Its pleasures we know not, for "ear hath not heard"
Of the beauties of heaven, or the joys they afford,
As they will be revealed when our spirits, set free
From these bodies of sin, shall ascend, Lord, to thee!

Kenner, La., Sept. 21, 1900.

Communications.

WHITWORTH COLLEGE.

It was the good fortune of this writer, not long ago, to visit Whitworth College, as the guest of Rev. M. L. Burton, the business manager of that institution. It was an encouraging visit. A somewhat extended knowledge of "female colleges" in the Southern States has led the writer to believe that most of them are more or less shams, and it was a refreshment of spirit to find one that is modest in its claims, and honest in its work. To be content to rely on honest work, to issue no flashy, "picture-book catalogue," to refrain from extravagant praises of their own school, and to be genuinely religious without exploiting their piety as a bait to catch pupils—such simony that—is the ideal that President Watkins and Business Manager Burton have set before themselves. And such an ideal in a college for girls is almost an innovation in the South.

We need deep conviction on this subject as a prerequisite to sound conversion. Patriotism is a virtue when it is enlightened, but it is a Chinese trait when it leads us to deny any imperfection in our "flowery kingdom."

Our schools for girls are wofully behind those of the North. Applicants for admission to Wellesley are given eleven problems in Plane and Solid Geometry, nine of them being originals. The time of the examination is limited to two hours. Vassar requires four books of Cæsar, six Orations of Cicero, and six books of Virgil for admission to the Freshman class. I have carefully studied this subject, and know whereof I speak.

In the present state of our secondary education it is out of the question for a Southern college for women to set its standard so high. Nor could such a school get pupils in the present state of public opinion—at least, in this section. But a more lamentable thing is that the claims set forth in catalogues are by no means lived up to. As a young lady from a school of wide reputation and many pupils said to me not long ago, "They have those things in their catalogue, but they lack a great deal of teaching them."

Whitworth is, I am convinced, not superficial. Genuineness is the dominant feature of the work done there.

That Messrs. Watkins and Burton should discard catch-penny methods stamps them as men of courage and foresight as well as of honor. The superficiality of our female colleges has been due to two things. The chief of these has been the general misconception of what education means, especially for girls, combined with a foolish cupidity that thinks the cheapest the best. Even now many people care very little whether their girls get genuine scholarship, unless they must teach for a living. They are eager for "extras," forgetting that extras are mere filagree work, unless backed by a trained mind. Nothing is more pitiable than to see this intellectual gauze covering a scrawny mind that is naked and not ashamed. "Give them a finishing touch," is the thought of many parents, and, in response to the thought, there has arisen a multitude of veneering establishments miscalled colleges. And close competition has led to a vast output of intellectual shoddy—at shoddy prices. The Doctor Jenkinson of Goldsmith's immortal story has a number of successors in our day who use rags of learning to hide a lust for gain, and many parents will emulate or surpass Moses, since they carry more to the educational fakir, and come back with less.

To polish young women, not to veneer them, is the aim of Whitworth College, so that they will have both vigor of mind and beauty of accomplishments, and will be in the fabric of our society as Corinthian pillars—grace crowning strength.

Good goods cost good money, and no man of sense will expect to get an "elegant Parisian diamond for twenty-five cents."

Whitworth is not a cheap school. That is, it will not cut prices foolishly to beat a competitor. To give good training, it employs good teachers. Good teachers command good salaries; good salaries call for reasonably high prices.

Whitworth charges $180 per year for board and literary tuition. What a student gets is worth more. The faculty is competent. Especially was I charmed with the piano-playing of Prof. Patterson, the Director of Music, and with the beautiful singing of Mrs. Patterson, who teaches vocal music. Both have been trained in the best schools of Germany. And I see graduates of Vanderbilt and of Wellesley in the literary faculty. The buildings are ample, the situation retired, and the fare excellent. Brookhaven is very healthful.

My intention in writing this article is to call to the attention of parents who have girls to educate this fine institution. If you want as good an education as can be given a girl in this section of the South, Whitworth College is worthy of your attention. It broadens and deepens scholarship; it takes good care of the health of pupils; it strengthens character; it refines taste in literature, music, art, and manners; and it cultivates piety. Not blatant piety—that type is abhorred—but the unpretending goodness that the Father loves.

J. REESE LIN.

RESOLUTIONS RESPECTING BRO. BAILEY'S REMOVAL.

At a meeting of the Board of Stewards and Trustees of the Moss Point M. E. Church, South, held at Moss Point, Miss., on the twenty-fifth day of November, 1900, the following were unanimously adopted:

That at the end of this Conference year—1900—we deeply regret to sever our relations with the Rev. R. W. Bailey as our pastor, on account of his continued sickness, which necessitates his removal to a place where his health, we hope, may be fully restored. We hereby tender to Bro. Bailey our most sincere and heart-felt sympathies in his affliction, and trust that he may soon be fully restored to the work of our church and to the Master's cause.

That during this Conference year his service as pastor of our church, although he has labored under great physical weakness during most of the year, has been a most happy and agreeable association to us, and we trust a spiritual advancement to the church.

To him and his dear ones we part with the hope we may meet again on earth; but should this be denied, we hope to meet again in that great beyond where parting is unknown, and where joy and peace ever reigns.

Resolved, That a copy of this paper be presented to Bro. Bailey, and the secretary record it on the Minutes of the church.

CHAS. H. WOOD,
Pres. Board of Stewards.

Home Mission Society.

EDITORS.

Mrs. J. B. Stone, of North Miss. Conference
Conference Officers of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

MR EDITOR: The Woman's Board of Home Missions, by its recent action, ordered that the following regarding Mrs. Hargrove's resignation, the election of Mrs. MacDonell, her successor, etc., be sent to our church papers for publication.

MRS. JAMES ATKINS,
Rec. Sec., pro tem.

Nashville, Tenn., Dec. 10, 1900.

To the Woman's Board of Home Missions of the M. E. Church, South,

I respectfully present my resignation as General Secretary of the society, to take effect on the eleventh day of October, 1900.

I hoped, when in New Orleans, to be able to complete the term of office for which I had been elected, and which would close in the Spring of 1903, or I should have tendered my resignation to the Board while in annual session. Since that time my physicians insist upon my abandoning work which involves so much responsibility. I have been lovingly anxious to complete two quadrenniums of service, having been appointed General Secretary by the General Conference which met at Memphis in 1894 (though elected Oct. 11, 1898, and serving by authority of the Central Committee). I must leave the work for the sake of my health, which is seriously threatened, but I hope not yet undermined. My reluctance to take this step is due to the fact that I love the work, sometimes I think, better than I do myself.

Through God's blessing, in the face of almost insurmountable difficulties, our members have grown in seven years from 11,107 local and connectional members, most of whom were local, to 23,351 connectional members; our annual receipts from $5,048 to $40,901; from having no possessions to owning property valued at $80,000, and our local funds have increased from $3,926 to $20,549.

The work yet to be undertaken by our Woman's Home Mission Society appeals to heart and brain, and is almost appalling in magnitude, and gladly would I work on and on. I shall watch the outward growth of the society with eager joy, and pray God's richest blessings upon officers and members.

Yours affectionately,
MRS. R. K. HARGROVE.

Whereas, Our beloved General Secretary, Mrs. R. K. Hargrove, has been obliged, in obedience to the urgent demand of her physician, to resign her position as secretary of the Woman's Board of Home Missions; therefore, be it

Resolved, That in view of the exigencies of Mrs. Hargrove's health, and of her duty to those nearest her, we accept her resignation, to take effect Dec. 1, and that we do so with a grateful sense of God's goodness to us and to the work we are trying to do for him, in that it has so long been blessed with her wisdom and consecration. We thank him for the blessing which has attended her abundant labors, as well as for the inspiration of her example, and for the devotion which has known fatigue and discouragement only to conquer them. We feel that we should ill have learned the lesson her faith has taught if we allowed our fears to overcome us in this time of sorrow; so that, irreparable as the loss seems to our work, we do trust that He who has been so gracious to us in the yesterdays that are past will raise up an efficient worker to take her place in the coming to-morrows, and that the work to which she has given her whole strength and time for so many years will not be allowed to suffer when her tired hands lay it down.

We rejoice to know that while she retires from the office, she does not give up the work, and that her prayers are ours now as always; and we earnestly pray that the blessing of God may rest upon her; that the Lord himself will give her peace at all times and in all ways; that in his own time her health may be restored so that she may resume the active work for which she is so well qualified, and that this time of waiting may issue, both for this life and for the fuller life beyond, in a broader and nobler service of the God she loves.

MISS BELLE H. BENNETT,
President.
MRS. J. D. HAMMOND,
First Vice-Pres.
MRS. W. D. KIRKLAND,
Treasurer.
MRS. JAMES ATKINS,
Cor. Sec. Tenn. Conf.

The Woman's Board of Home Missions met in pursuance to a call of the president, Dec. 1, with the first vice-president in the chair.

The committee appointed to correspond with reference to supplying the vacancy in office of General Secretary, presented its report, nominating Mrs. R. W. MacDonell, of Macon, Ga.

The following persons cast their votes for Mrs. MacDonell: Miss B. H. Bennett, president; Mrs. J. D. Hammond, first vice-president; Mrs. R. K. Hargrove, general secretary; Mrs. W. D. Kirkland, general treasurer; Miss Emily Allen, recording secretary; Mrs. L. P. Smith, corresponding secretary, North Texas Conference; Miss Mary Helm, alternate, Louisville Conference; Mrs. James Atkins, corresponding secretary, Tennessee Conference. Mrs. MacDonell was then declared duly elected. We give below Mrs. MacDonell's letter of acceptance:

To the Woman's Board of Home Missions:

Your notice of my election to the office of General Secretary has been received. It is but natural that I should be grateful for the confidence which you thus manifest in calling me to a trust of such great importance.

In accepting the office, I receive it as a work to be done not unto man, but unto our Father, and I shall seek to prosecute it with energy and faithfulness. I feel my own insufficiency for this great work, but our Father has promised that his strength shall be made perfect in our weakness; so I come to you with the consciousness that it is "not by might, nor by power," but by the Spirit of God that I shall serve.

Looking to you for hearty co-operation and support in prayer, I am,

Yours sincerely,
MRS. R. W. MACDONELL.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. F. Evans...Eupora, Miss
La. Conf.....Mrs. T. P. Fullilove..

The following clipping from the Alabama Christian Advocate deserves a careful reading from every woman in the church. The conversion and perfect consecration of one idolator is an earnest of the assurance—"I will give thee the heathen for thine inheritance."

It is peculiarly interesting also to remember that the lovely "Birdie" of this Christian home in the heart of China is our own Miss Ng—the former portege of Louisiana Conference Society. May we not forget to continue our prayers for her!—that a strong radiance of heavenly light from her bright home will extend in every direction over the darkness around her.

MRS. THOS. P. FULLILOVE.
Shreveport, La.

CHINA.

Shanghai, Oct. 22, 1900.

My Dear Bro. Urquhart:

Thirteen years ago, when I was working in the Shanghai day schools of our mission, I found in one of them one of the brightest girls along some lines I had ever seen in China, and it is of her that I would like to talk to my friends through the Advocate to-day.

Her mind attracted me very much, but her unquestioning reception of Christ, and her willingness to witness for him, attracted me more. She was the first pupil in any of the Shanghai day schools to believe and be baptised. She belongs to an unusually nice family, but they had lost their money, hence their willingness to send her to a Christian charity school. I will say here, in this connection, that the mother and all the children have been converted through her and through influences started by the school. Her father died without making any public confession. Her mother, Mrs. Ng, is now a Bible Woman in our home in Soochow, and the children are all Christians and receiving a Christian education.

Her father was proud of his social standing, so when she began to be something of a young lady, though really not over fourteen, he refused to allow her to attend school any longer, because he did not want her to be on the street. I wanted to see her educated—just couldn't bear to give her up—but it seemed that there was nothing to be done. Finally, I proposed to the family to put her in McTyeire School, I bearing all the school expenses if they would furnish most of her clothes. They kept the proposition under consideration for months, then reluctantly agreed. I paid the money, and Miss Haygood and Miss Richardson did the moulding of her into a vessel meet for the Master's use.

After she left school, she came to us as a Bible Woman, and a general helper in the work, to which she was faithful and true.

About two years ago, a devoted Christian physician in the Imperial Chinese army, near Tuntsin, a Christian gentleman in every sense of the word, asked a missionary who was coming south to find him a true, Christian, educated wife. The missionary referred the matter to Miss Haygood, and she referred him to me recommending my girl. After some correspondence between the young physician, Dr. Chung, and myself, with the young lady's consent they became betrothed, and were married this year in our home in Soochow, on the twenty-first of May. They proceeded immediately to Shantung, his home, and the scene of most of the earlier Boxer troubles, which began almost as soon as they were settled in their new house.

They seem to have been intended for each other from the first, and God's hand is visible in every step of their preparation for each other. He loves her as tenderly and devotedly as any American gentleman could love the wife of his own choice. He prayed over the matter so much, and was so anxious for God's will to be done in it, that a mistake could hardly have been made. He takes most beautiful care of her—his "Birdy," as he calls her—and she will not leave him alone in danger unless he refuses to let her stay. Last Sunday I received a letter from him showing their faith and courage through that trying time. If my letter is not too long, I wish you would publish his and mine in the Advocate—mine simply because it explains his.

It is only one case among many hundreds, or thousands, that might be cited exemplifying the faith and courage of the native Christians. I hope you can use the photo of them which I send, and I also send some interesting papers that may be of service to you.

Most sincerely,
JENNIE M. ATKINSON.

Imp. Army Dispensary, Weihsein (about 30 miles from Chingchowfu), Oct. 3, 1900.

My Dear Miss Atkinson:

Your exceedingly longed-for letter of Sept. 11 reached me finally on the thirtieth ultimo. O! how we were delighted to hear from you! It seemed as if we obtained a jewel! Now, bless the Lord, all our anxiety and wondar melt. I knew how you must have felt for us, and especially for my poor, loved Birdy. It was very loving of you, indeed, Mother Atkinson, to have had such anxiety for us both, and kind intention to bring my Birdy to Japan to be with you and dear Miss Williams. I would have let her return to Shanghai for a while prior to my application for leave of absence to accompany her to Chefoo, were it only possible for her to travel with but 1 or 2 servants during that terrible time. I also passed thro' some experience as that you had immediately before leaving Soochow. In the first part of July, as things looked darker and darker every day, my appetite for meal and sleep both went away from me. Every yell or shout outside just made my heart throb and throb as if I had had a hard run! In the night I could hardly sleep without the aid of some medicine for several days. I was not afraid to die for Christ, neither was Birdy, but simply because I couldn't help. Tho' being in the camp staff and living near it, we relied very little on its influence, but in one accord committed ourselves into His hand to be what He would have us to be, and to pass thro' what He would have us to pass, knowing that "all things work together for good to those that love Him." Yes, we determined to stand for Him to the last of all things, even our lives, but the dear Lord has graciously given us back both!

It is peaceful here and in Chingchowfu now. And though it is safe to travel at present, as peace is being restored, Birdy is not coming down to Shanghai unless peace be not successfully made. I have been ordered here to take the place of my comrade, Dr. Klang, who has gone home on leave of absence; but my Birdy is with me, thus saving my anxiety about her. She has been very happy with me all the time; so please not be anxious. Should she return to Shanghai alone bye and bye, under unforeseen circumstances, she could have two men and an amah to escort her, at least to Chefoo, where I could have some missionary friends to see that she got a steamer.

I remember I have written you four letters, and this going to be the fifth. Have you received them all by this time, Miss Atkinson?

Please direct letters to Chingchowfu, as before, with or without Chinese characters on the envelopes.

When you meet Miss Richardson, will you kindly ask her whether she has received my letter written soon after our arrival in Chingchowfu?

With best regards to Miss Williams, and the same to yourself, I am,

Yours most sincerely,
W. P. CHUNG.

THE TEACHING FUNCTION OF THE SUNDAY-SCHOOL MISSIONARY SOCIETY.

While the opportunity for collecting a magnificent sum of money is given in the Sunday-school, the value of the financial feature is insignificant when compared with the value of the Sunday-school as a means of disseminating information on the subject of missions.

In the first place, a million children are gathered each month in the missionary society. They have been studying the Bible from Sunday to Sunday, and have at least the rudiments of a missionary conviction. The facts of modern missions, "the fuel for missionary fires," is all that is needed to kindle a conflagration that will sweep around the world.

In every Sunday-school a programme from ten to thirty minutes long, to include the preliminary or closing exercises, but not to interfere with the regular study of the lesson, should be carried out on Missionary Day. There are a number of songs both in the Hymnal and the Young People's Hymnal, and it is only necessary to look at the subject index to find them grouped under the head of missions.

The following list of subjects has been agreed upon by the Sunday-school and Missionary Secretaries for the half year beginning with January, 1901:

TOPICS FOR MISSIONARY DAY.

JANUARY.—THE LAND OF THE RISING SUN.

Map Talk. See map of Japan, in "Japan and Its Regeneration," by Carey.

References.—"Japan: The Country, Court, and People" (Newton), pp. 1-17.

"Japan and Its Regeneration" (Carey), pp. 1-18

"The Gist of Japan" (Peery), pp. 1 19.

"Japan in History" (Griffis), Chapters I., II.

FEBRUARY.—THE LOCKING AND UNLOCKING OF JAPAN.

References.—"Japan and Its Regeneration" (Carey), Chapter VI.

"Japan: The Country, Court, and People" (Newton), pp. 281-304.

"Japan" (Murray), Chapter XIII.

MARCH.—NEW JAPAN.

References.—"Japan and Its Regeneration" (Carey), Chapter VIII.

"Japan: The Country, Court, and People" (Newton), pp. 333-356.

"Japan" (Murray), Chapter XV.

"Japan in History" (Griffis), Chapter XXVI.

APRIL.—MODERN MISSIONS IN JAPAN.

References.—"Japan and Its Regeneration" (Carey), pp. 83-98; 130, 131. "Gist of Japan" (Peery), pp. 160-190. "An American Missionary in Japan" (Gordon), Chapter XX. 'A History of Protestant Missions in Japan" (Ritter), pp. 343-358.

MAY.—THE METHODIST EPISCOPAL CHURCH, SOUTH, IN JAPAN.

References.—"Japan and Its Regeneration" (Carey). See, on map of Japan, stations of M. E. Church, South, in the Index to Protestant Societies and Stations. Report of Board of Missions for 1900, pp. 45-59 Review of Missions, February, 1900.

JUNE.—AMERICA'S RESPONSIBILITY FOR THE EVANGELIZATION OF JAPAN.

References.—"Japan: The Country, Court, and People" (Newton), pp. 402-420. "Japan and Its Regeneration" (Carey), p. 122.

Those desiring to make this study of Japan would do well to cut out the above topics and keep them for ready reference. The books given as references can be obtained from Barbee & Smith, Nashville, Tenn.

"Japan and Its Regeneration" is the book on missions in the Epworth League Reading Course.—Children's Visitor.

HONESTY.

The following paragraph needs no comment:

"Mark Twain's return to his native land to abide the remainder of his days—may they be many!—should not be suffered to go unnoticed by us or any other journal which is interested in the maintenance of lofty ethical ideals. He has won high rank as a man of letters, and that quite as much in serious as in humorous creations. But his greatest life-work has been his obedience to a high code of honor, which led him when not young, after his own fortune had been swept away, to set to work in 1895 paying debts which he thought honor, if not law, made it obligatory for him to cancel. These obligations amounted to $200,000. To-day the debts are paid, and he has won besides a second competency. By so doing he has won a place alongside Sir Walter Scott and George William Curtis in the ranks of men of letters whose sense of honor was keen to the point of toil and agony, and he has set an example to the world at large which it will do well to heed."—Exchange.

THOUGHTS OF AN OLD MAN!

MR. EDITOR: That Methodism, in some measnre, has lost power and influence is a fact noticed, deplored, and acknowledged by everyone acquainted with her history. And onr editors and their correspondents have written much on the snbject; some snggesting this thing, some the other; while to me it seems that they have either overlooked or ignored the real cause of our decline.

I have been a member of the Methodist Church fifty-two years, for a large part of which time I have studied her history, read her literatnre, rejoiced in her triumphs, and now grieve at her loss of power. I have served her as layman, steward, recording steward, class leader, Sunday-school superintendent, local elder, and itinerant preacher. I am somewhat acqnainted with her history. I know that not only our rank and file, bnt a large part of our ablest ministers have come from the sturdy, country-raised boys of the rural districts. The bone and sinew of Methodism has been found in the country-raised boys. This has not resulted from the ungraded country school, bnt in spite of it. The superiority of the country-raised boy over the town boy lies in his environment of the home and farm life. It calls for application of intellect. Seeds must be sown before the harvest, and the soil prepared before the sowing. He learns nature, and to observe times and seasons and relations. He learns industry. Wood is to be cut, cows to milk, teams to harness, and drive stock to house and pen. This enltivates early rising, industry, care, responsibility. His judgment is enltivated. He must handle machinery, study the seasons, and the soil, and their relations. He sees more of practical application than of theory. He becomes self-reliant because he learns that he can do something and produce something. He becomes honest and trustful because he deals more with honest nature than with treacherous combinations of men. And much more might be said in his favor, bnt this is sufficient, and from strong country boys we Methodists used to replenish our ranks and fill our pulpits. We used to cultivate the country; we used to have strong circuits, with strong men on them, and save and enlist the country boys in our Methodism, bnt we have quit it and gone to town.

A Presbyterian preacher told me this joke on himself: An old soldier-mate of his called him where a crowd was gathering, and said: "Bill, I have learned where you Presbyterians come from. I was ont here in the hills, and heard an old-time Hard-shell preach. He was cntting the sects all off at the knees. When he came to yon he said: 'Yes, these old blne Presbyterians, who are they? I will tell you. They are nobody in the world bnt the old Hard-shells dressed np and gone to town.'" Just so the old Methodism of the past has dressed up and gone to town, and hence is being shorn of her former strength.

We used to have strong circnits, with strong men on them. These circuits used to pay from five to eight hundred dollars, and report from 50 to 200 additions on profession of faith. Now, these circuits pay from two to three hundred dollars, and report very few additions. Why is this? Why, every town of any note has been cut off and made a station, and the smaller towns have been conpled two and two, and made into what we call a double-barreled station.

When Conference meets, what the Bishop and his cabinet considers the best preachers are sent to the stations, the second best to the double-barreled stations, and what are left are divided ont among the little, impoverished circuits—impoverished because the merchant, the lawyer, the doctor, the county official, the banker and men of money are in town; and the honest farmers, from whom we used to fill our pews and pulpits, are left isolated and alone, with less than one-eighth of the help, gospel, and care of the shepherds that the town gets. The average country church gets one sermon per month, 12 per year; the town merchant, lawyer, doctor, officer, etc., gets 8 sermons per month, 96 per year, and have the preachers' services and influences at prayer meeting, Sunday-school, Epworth League, etc.

We have made it too expensive to be a Methodist. This is keeping many ont of our church. In our little town of Amory there are about 16 old Methodists whom I have failed to indnce to attach themselves to the church. Some of them evade the truth; others tell us they can not stand the expense. Sometimes they ask to come and "join us" where it will not cost so much.

Our little church here in Amory last year, as our Minutes show, paid for all purposes $1,117.75, and while I have not the figures before me, I am safe in saying that this is more than all the other churches in the place together paid. A man may be truly called and well qualified to preach the gospel, and yet be a poor tax collector.

Now, Bro. Editor, I have not written this paper in the spirit of personal complaint. The church and Conference have done more for me than I have deserved. Since I joined Conference I have worn black clothes and fared sumptuously, educated my children and saved money.

Since writing I have read Bro. Lagrone, in last issue of ADVOCATE, and will only add the question. He remarks, in regard to what Bro. Lewis, Porter and Harrison have said, "If these are facts, why publish them?" If Luther and his co-laborers, had said of the conditions of the church in his day, "These are facts, bnt let's hide them; don't say anything about them," when would the Reformation have come? Lord, help us all to turn on the light, find the trouble, repent, and reform.

K. M. HARRISON.

Amory, Miss.

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CONSUMPTION

TO WHOM IT MAY CONCERN.

By request of Bro. Mellen we publish the following letter which was refused publication in the Pentecostal Herald, together with the reply of the manager of the same:

Forest, Miss., Nov. 16, 1900.

Rev. H. C. Morrison, Louisville, Ky.—

DEAR BROTHER: Are yon aware that the letters of J. N. Whitehead and others from Boykin, Miss., put Bro. R. S. Gale and me in the attitude of "fighting holiness"? Yon certainly know where I stand and what I profess. Bro. Gale is in the experience of entire sanctification, and preaches the doctrine and leads others into the experience. He and I are in perfect accord, and oppose only disorganization and come-outism.

Mr. Whitehead came into the bounds of the Raleigh circuit on the invitation of unauthorized persons, and treated Bro. Gale with marked discourtesy. While he appears to have done some good, he has done far more harm. His presence was wholly unnecessary anywhere in the bounds of this district, and especially in the bounds of the Raleigh circuit. It is such evangelists as he who bring reproach on the doctrine of entire sanctification, provoke strife and confusion, encourage a disregard for church vows, and insubordination to all authority. Yours faithfully,

T. L. MELLEN, P. E.,
Forest Dist., Miss. Conf., M. E. Ch., South.

P. S.—Yon have failed to publish either of two communications from Bro. Gale. In justice to him, please give place to the foregoing in the columns of the Pentecostal Herald, and oblige, T. L. M.

Louisville, Ky., Nov. 20, 1900.

Rev. T. L. Mellen, P. E., Forest, Miss.—

DEAR BROTHER: Your favor concerning Bro. J. N. Whitehead to hand. We regret this difference that seems to have sprung up between yon and he, bnt we have always endeavored to keep from the columns of our paper everything of a personal or antagonistic nature, and we thought we had done so with reference to Bro. Whitehead's communications. We don't think it would be prudent, Bro. Mellen, to give place to your communication in our paper without giving Bro. Whitehead a chance to reply, and as we don't care to get into this controversy, we think it best to withhold your article. Yon can rest assured, however, that Bro. Whitehead's articles will be carefully scanned, and nothing of a personal or objectionable nature will go into our paper.

Hoping that this may meet with your approval, and assuring yon of our brotherly regard, we are,

Fraternally,
The Pentecostal Publishing Co.
(V. L. WILLIAMS, Mgr.).

THE BENEFITS OF THE CURFEW MOVEMENT.

Mrs. Wilbur F. Crafts says as to the Curfew movement: "The street at any time is not an ideal playground for a child. The vile posters, the open saloons, the frequent sound of profane language and scenes of cruelty, initiate him into phases of life of which he had better remain in ignorance until there is developed in him moral sinew to withstand such temptations. It would be best for old and young alike if these things which make for unrighteousness could be purged away. But the street, dangerous by day, becomes a positive school of crime after nightfall. This is so because evil flaunts itself more openly than in the daytime, and because boys in school in the daytime are free to engage in petty stealing and acts of rowdyism. No child who is permitted to rove the streets at night can develop into a virtuous citizen. It is the duty of Sunday-school teachers to discover the relation of their scholars to this matter, and if they find that they are thus exposed, to counsel with the parents concerning it. A more far-reaching and effective way to deal with the difficulty will be to move for the establishment of the curfew. The curfew is a simple regulation that at an hour agreed upon by the best citizens, usually 8 P. M. in Winter and 9 P. M. in Summer, a bell shall be rung which calls in from the street all children under sixteen years of age unaccompanied by parents or guardians. There is probably no class of officers better qualified to judge of the desirability of curfew than the sheriffs. The sheriffs of the United States, in convention at Denver three years ago, adopted the following resolution: 'Resolved, That it is the sense of this Convention that the City Councils of all cities should enact and enforce the curfew ordinance with as much promptness as possible.'"—Selected.

An old minister, who had preached the gospel for fifty years, was dying. He called for the Bible, and said, "Find me the first Epistle of John, the first chapter, and the seventh verse;" and, when they found it for him, he put his trembling finger on it, and said: "I die in the faith of that verse." What is it? "The blood of Jesus Christ his Son cleanseth us from all sin."—Exchange.

The church kicker never kicks the devil ont of the church. . . . The reason why some people do not let the left hand know what the right hand does is because the right hand does nothing.—Rev. J. M. Steadman, in Southern Christian Advocate.

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THURSDAY, DECEMBER 20, 1900.

BISHOP R. K. HARGROVE.

MISSISSIPPI CONFERENCE.

FIRST DAY.

The eighty-seventh annual session of the Mississippi Conference, M. E. Church, South, convened in the beautiful little city of Brookhaven, Thursday, Dec. 13, at 9 A. M.; Bishop Hargrove in the chair. The Bishop opened the session by reading a portion of the tenth chapter of Luke, singing four stanzas of the hymn, "Draw near, O Son of God, draw near," and prayer. Rev. J. A. B. Jones, for nearly a generation the assistant to Dr. C. G. Andrews, was elected secretary, with the following assistants: B. F. Jones, T. W. Adams, G. S. Harmon, J. T. Leggett, and R. Selby. The usual standing committees nominated by the presiding elders were then appointed.

Papers from the various General Boards were referred to the proper committees without reading.

The following visiting brethren were introduced to the Conference: G. W. Bachman, of the North Mississippi Conference; J. W. Boswell, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and W. H. Sanders, who has been transferred to us from the North Mississippi Conference.

Bro. Holloman presented a paper from Dr. Lambuth in reference to the Missionary Conference to be held in New Orleans, La., next Spring, and the same was referred to the Board of Missions.

Bro. Weems presented a statement showing the cost of printing the Minutes of last year, and the probable cost for the present session.

Question 20 was called, the characters of the following brethren were passed, and they were referred to the Committee on Conference Relations for the superannuated relation:

J. A. Vance, R. A. Sibley, N. B. Young, P. Howard, L. P. Meador, R. B. Downer, E. A. Flowers, J. W. Harmon, H. R. Caldwell, J. H. Evans, W. B. Hines, D. G. W. Ellis, T. W. Brown, P. A. Johnston, W. W. Hurst, J. H. Holland, W. G. Backus, R. W. Bailey, H. B. Trevillon.

The characters of the following were passed, and they were referred to the committee for the supernumerary relation: J. W. Sandell, C. A. Powell.

Question 20 was continued, and the names of the presiding elders were called, and their characters passed: E. H. Mounger, T. B. Holloman, T. L. Mellen, G. A. Guice, W. W. Simmons, H. W. Featherstun, W. L. C. Hunnicutt.

The characters of a large number of pastors were passed, and each made a report of his work.

The committee appointed last session to consider the practicability of establishing a Mississippi paper reported that, in view of the fact that the North Mississippi Conference decided not to join us in this enterprise, they deemed such a movement inexpedient.

The name of B. F. Lewis was added to Committee on Admission in place of C. A. Powell.

After sundry announcements, the Conference adjourned.

SECOND DAY.

Conference met at 8:30 o'clock; Bishop Hargrove in the chair. The devotional exercises were conducted by Dr. W. L. C. Hunnicutt. The roll was then called, after which a motion was offered and adopted to dispense with the further calling of the same. A report from the Forest District High School was referred without reading to the Board of Education. It was moved and carried that the presiding elders nominate the delegates from this Conference to the General Missionary Conference to be held next April.

Question 20 was next called, the characters of all the brethren not previously considered were passed in review, and they were declared blameless in life and official administration, each pastor making a report of his work.

Rev. George D. French, agent of the American Bible Society; Dr. J. H. Pritchett, one of our Missionary Secretaries, and Dr. James Atkins, Sunday-school Editor, were introduced to the Conference. The Conference then listened to strong addresses by Dr. French and Dr. Atkins in behalf of the causes they represent.

Rev. Robt. Selby was elected railroad secretary. Rev. T. B. Cottrell was elected assistant secretary in place of Rev. T. W. Adams, whose duties as Conference host precluded his serving in that capacity.

The following having stood approved examinations, and having been duly recommended, were admitted on trial, to-wit: Herbert W. Watkins, Henry Polk Lewis, J. L. Redd, G. W. Hiveley, C. C. Gibson, C. N. Guice.

The following were continued on trial and in the class of the first year: J. E. Williams, J. M. Corley, and W. L. Blackwell. John R. Jones, John Early Gray, R. L. Webb, W. L. Hightower and E. L. Alford were continued on trial and advanced to the class of the second year.

The following were continued on trial in the class of the second year: J. W. Campbell, F. L. Crowson, J. J. Golden, L. F. Alford, and M. A. Thurman.

Thos. J. O'Neal, W. A. Terry and H. A. Gatlin were advanced to the class of the third year. G. S. Harmon and R. L. Phillips were continued in the class of the third year.

H. J. Moore, G. W. Huff, T. H. King, R. A. Sibley and L. E. Alford were advanced to the class of the fourth year.

J. H. Foreman, J. C. Ellis, C. M. Crossley, H. B. Trevillion and Geo. P. McKeown were continued in the class of the fourth year.

The following having stood approved examinations on the fourth year's course of study, were elected to elder's orders, to-wit: H. C. Brown, G. M. Hull, and John A. Moore.

Rev. W. D. Dominick, who this year has served the Silver Creek circuit as a supply, was re-admitted into full connection. It was decided to hold the next session of Conference at McComb City.

After sundry announcements, Conference adjourned with the benediction by Bro. F. M. Williams.

THIRD DAY.

Conference opened at 8:30 A. M.; Bishop Hargrove in the chair. Rev. P. D. Hardin conducted the religious exercises.

The report of the Committee on Conference Relations was submitted and adopted, by virtue of which the following were granted a superannuated relation, to wit: J. A. Vance, R. A. Sibley, L. P. Meador, R. B. Downer, E. A. Flowers, J. W. Harmon, H. R. Caldwell, J. H. Evans, W. B. Hines, D. G. W. Ellis, T. W. Brown, P. A. Johnston, W. W. Hurst, J. H. Holland, H. B. Trevillion, W. G. Backus, P. Howard, R. W. Bailey. C. A. Powell and J. W. Sandell were put upon the supernumerary list.

The Committee on Sabbath Observance next submitted a report, which was read by J. S. Parker, strongly urging upon our preachers and people to do all in their power to discourage Sabbath desecration. Same was adopted.

The report of the Sunday-school Board showed that $689 had been disbursed by the Board during the year.

The report of the Committee on Publishing Interests called attention to the gratifying showing made by our Publishing House, recommended that this Conference give the NEW ORLEANS ADVOCATE its hearty support, and endorsed the action of the Publishing Committee in electing Dr. Boswell editor. Pending the adoption of the report, Dr. J. J. Tigert, editor of the Bi-Monthly Review, addressed the Conference, as did also Dr. H. M. DuBose, our gifted and popular Epworth League Secretary, whose speech scintillated with bright and instructive things, and who never fails to completely captivate his audience. His address, we feel sure, will result in giving a new impetus to the Epworth League work in our Conference.

Dr. DuBose stated that if 5,000 additional subscribers to the Era can be obtained, the deficit in its running expenses will be entirely wiped out.

Dr. J. H. Pritchett, one of our Missionary Secretaries, was now introduced, and made a short, but stirring address in behalf of our foreign mission work. He mentioned that, despite the pessimistic wail that we hear now and then in this country, not a note of discouragement has come from any of our missionaries at the front. Those who are in China are particularly hopeful.

Dr. W. B. Murrah, president of Millsaps College, and Chancellor Kirkland, of Vanderbilt University, were next introduced to the Conference. The latter made an earnest appeal for the diligent prosecution of our Twentieth Century Educational Movement, and directed attention to the fact that Mr. Sam Cupples, of St. Louis, has agreed to contribute $50,000 towards endowing the Biblical Department of Vanderbilt University as soon as the church contributes $100,000 for the same purpose. He asked that we keep in mind that twenty per cent. of the thank-offerings are to go to the University. "Other claims," he said, "you have with you always, but this educational claim is specific, and the opportunity now before us will soon be gone forever." It is greatly to be regretted that Chancellor Kirkland was given so little time to address the Conference, especially as this was his first visit thereto.

W. A. Terry, Thos. J. O'Neal and H. A. Gatlin, having stood approved examinations on the second year's course of study, and having been on trial two years, were admitted into full connection, after answering satisfactorily the usual disciplinary questions. Bishop Hargrove's address to the class, though brief, was pointed, and full of good things. Among other things he said: "Don't be so straight that you will lean backward. You'll have to have a great deal of religion that you don't enjoy as well as of religion that you do enjoy. Be a gentleman. Study the arts of social life and its graces. Many a man fails at this point."

The committee appointed to investigate the case of Rev. G. R. Ellis brought in a report exonerating him from all charges. His name was, at his own request, referred for a supernumerary relation.

The report of the Board of Directors of the Orphans' Home was submitted and adopted. The report stated that 55 children are now being cared for in the Home, and that $3,081.04 has been received this year from the Mississippi Conference for the support of our orphanage. The re-election of Rev. W. T. Griffin as field agent for same was also recommended. After some little debate the report was adopted unchanged.

At his own request, the name of Rev. J. W. McLaurin was referred for a supernumerary relation.

Revs. R. A. Breland and K. S. Enochs were located at their own request.

The report of the Committee on Bible Cause, which was next adopted, recommended an assessment on the Conference of $1,000 for that worthy object. The sum of $706.92 has been collected for this cause this year.

The following transfers to this Conference were announced: H. R. Singleton, W. H. Sanders, V. D. Skipper, C. W. Crisler, E. L. Alford, and F. A. Grimes.

Shortly before adjournment Dr. J. D. Hammond, Secretary of the Board of Education, delivered a vigorous address in behalf of the Twentieth Century Movement.

It was moved, and carried, that we have an afternoon session, commencing at 2:30 o'clock. After sundry announcements Conference adjourned with the benediction.

The following program of services was announced for to-morrow:

9:30 A. M., at the Methodist Church. Love-feast conducted by Rev. R. D. Norsworthy. 11 A. M.—Sermon by Bishop R. K. Hargrove, followed by the ordination of elders. 3 P. M.—Memorial service. 7:30 P. M.—Sermon by Dr. J. J. Tigert, followed by sacramental service conducted by W. B. Lewis.

11 A. M., at the Baptist Church. Sermon by Dr. W. H. Pritchett. 3 P. M.—Young People's Mass Meeting. Addresses by Revs. N. B. Harmon and T. B. Holloman. 7:30 P. M.—Sermon by J. W Crisler.

11 A. M., at the Presbyterian Church. Sermon by Dr. W. C. Black. 7:30 P. M.—Sermon by Dr. J. E. Carpenter.

3 P. M., at the M. E. Church. Sermon by Rev. G. W. Huff. 7:30 P. M.—Sermon by G. H. Thompson.

11 A. M., at the A. M. E. Church. Sermon by J. W. Chambers. 3 P. M.—Sermon by Dr. J. M. Weems. 7:30 P. M.—L. S. Jones.

Summit.—11 A. M.—Rev. B. F. Lewis. 7:30 P. M.—Rev. J. W. Harmon.

THIRD DAY—AFTERNOON SESSION.

Conference convened at 2:30 P. M., Rev. Dr. J. M. Weems occupying the chair at the request of Bishop Hargrove. Rev. W. B. Lewis conducted the devotional exercises.

The report of the Joint Board of Finance was then read, after which Pres. J. W. Beeson submitted his annual report regarding East Mississippi Female College, which institution, under his wise and skillful management, is enjoying a phenomenal degree of prosperity, and is attracting wide attention.

Mrs. J. P. Drake, of Summit, Miss., was introduced, and addressed the Conference earnestly and forcefully in behalf of home missions and the Woman's Home Mission Society. She was followed by Mrs. H. W. Featherstun, who presented with vigor and grace the claims and work of the Woman's Foreign Missionary Society.

The report on temperance was next read by Rev. W. M. Sullivan, pending the adoption of which Mrs. H. B. Kells, president of the Mississippi W. C. T. U., on invitation, addressed the Conference briefly on the subject of temperance. Her speech was listened to with great interest. The report on temperance, which was unanimously adopted, reaffirms the uncompromising opposition of the church to the liquor traffic, and urges both laymen and preachers to exert all reasonable means for its suppression; requests all ministers of the Conference to co-operate with the W. C. T. U. in their efforts to secure the scientific temperance instruction of children; requests Mississippi's senators to use their influence in favor of the pending House bill for the abolition of the army canteen, and concludes by urging the passage of a State prohibitory law in Mississippi, for the reason that "we believe the only way to hold the counties we have already is to banish whisky from the adjoining counties."

A motion was also passed directing the secretary to wire the action of the Conference on the army canteen question to our senators at Washington.

Pending the adoption of the report on Epworth Leagues, the Conference had the pleasure of listening to a stirring and enjoyable address by Dr. H. M. DuBose, our talented Epworth League Secretary, who is a member of the Mississippi Conference.

Reports on Church Extension, State of the Church, and District Conference Records, were also submitted and adopted.

The Committee on Conference Relations recommended that the request of Rev. J. W. McLaurin for a supernumerary relation be granted, but refused to make a similar recommendation in the case of Rev. G. R. Ellis.

The Board of Education next submitted a report relating to the Twentieth Century Fund, and providing for the appropriation to Whitworth College of about $1,600, which amount is needed to remove the mortgages which now encumber that institution. The report, after a good deal of discussion, was so amended as to appropriate $400 of the Twentieth Century Fund for the immediate needs of Port Gibson Female College. It was stated in the report that the amount of paid and unpaid subscriptions to the Twentieth Century Fund in this Conference is $15,400, of which sum only $3,353.09 has yet come into the hands of the treasurer.

The following resolution, offered by Dr. W. L. C. Hunnicutt, was then adopted almost unanimously: "Resolved, That the Mississippi Conference does most decidedly disapprove of the encouragement or allowance of inter-collegiate ball-playing, especially by the students of Methodist colleges."

A request was presented by Presiding Elder Hunnicutt from the Gloster Quarterly Conference for the restoration of the credentials of Dr. J. R. Whittington, a local deacon, who, about two years ago, voluntarily withdrew from the ministry and membership of our church. On motion, it was voted to restore his credentials.

Rev. T. L. Mellen offered a resolution, which was adopted, requesting our Bishops to convene the Mississippi Conference hereafter on Wednesday, instead of on Thursday.

Some resolutions passed by the Conference Brotherhood were submitted and adopted, in which it was urged that every member of the Conference become a member of the Brotherhood, and containing a request for the publication of the Constitution and By-laws in our Conference Minutes.

The report of Conference Board of Missions was next read by Rev. H. W. Van Hook.

After several announcements Conference adjourned to meet in memorial session to-morrow (Sunday) afternoon at three o'clock.

FIFTH DAY.

Conference was called to order at 8:30 A. M.; Bishop Hargrove presiding. Rev. G. H. Galloway led the devotional exercises.

The following delegates, nominated by the presiding elders to the General Missionary Conference, to be held in New Orleans next April, were then announced and approved, to-wit: Clerical—T. L. Mellen, W. L. C. Hunnicutt, G. A. Guice, W. W. Simmons, H. W. Featherstun, J. M. Morse, H. G. Hawkins, J. P. Drake, D. P. Bradford, L. S. Jones, W. L. Linfield, and R. D. Norsworthy. Lay—C. W. Taylor, F. L. Tatum, E. S. Drake, Dr. V. Russell, R. L. Bennett, W. L. Nugent, Dr. W. Heidelberg, T. M. Evans, J. F. Robinson, and J. J. Taylor.

The ordination papers of Rev. E. C. Guice, of Wesson, Miss., who comes to us from the Baptist Church, were examined and approved, and he having affirmed in the presence of the Conference his full acceptance of our doctrines and discipline, was admitted by vote into full connection.

Resolutions of cordial thanks to the people of Brookhaven for their gracious hospitality, to the Rev. T. W. Adams for his faithfulness as Conference host, to the various railroads, to the New Orleans and Jackson papers, and the Protestant Churches of Brookhaven for their kindness and courtesy, were adopted by a rising vote.

A resolution was unanimously adopted requesting Bishop Hargrove to have his sermon on Judas Iscariot, preached yesterday, published in pamphlet form, and pledging the co-operation of the brethren in circulating same.

A resolution, offered by Revs. B. S. Rayner and W. C. Black, was adopted, requesting the agents of our Publishing House to publish the memoir of the late Dr. C. G. Andrews read at the memorial session on yesterday by Rev. A. F. Watkins, and pledging the assistance of the brethren in its sale and circulation.

Rev. D. F. Guice, of the Natchez district, was located on the ground of secularity.

A resolution was passed requesting the publication by Rev. B. F. Jones of the second volume of the "History of Methodism in Mississippi," written by the lamented John G. Jones. Some resolutions, offered by Revs. H. W. Featherstun and T. L. Mellen, requiring that trustees elected to places on the Boards of Trustees of our Conference schools shall be confirmed by the Annual Conference, and providing that trustees of said institutions shall annually submit a report to the Conference Board of Education, occasioned a lengthy and animated discussion, but were finally adopted by a good majority.

The Board of Education then submitted a supplemental report requesting that the committee appointed by our last Annual Conference to examine the titles of our college property furnish full abstracts of all the titles of same, together with a statement of the indebtedness or incumbrances upon same. The report also calls for the emendation of charters where amendments are deemed necessary.

J. P. Carruth and M. L. Burton were appointed to places on the Board of Directors of our Orphans' Home at Water Valley.

Bishop Hargrove retired for a short final conference with the presiding elders, Dr. J. M. Weems being called to the chair.

Quite a sensation was produced during the closing session by the introduction of a resolution strongly condemning the use of tobacco by ministers of the gospel, the habit being pronounced injurious to ministerial usefulness and to the spiritual life of the tobacco user. It was passed by a large majority.

The statistical secretary read out the usual statistical items, for which, however, we have not room for this week. An increase of 1,349 in membership over last year was reported.

The reading of the appointments then followed, after which Conference adjourned sine die with the Doxology and the benediction.

APPOINTMENTS.

VICKSBURG DISTRICT.

E. H. Mounger, P. E.
Crawford Street, Vicksburg, H. R. Singleton.
South Vicksburg, H. D. Howell.
Rolling Fork, J. G. Cammack.
Anguilla, H. P. Lewis, Jr.
Mayersville, M. M. Black.
Warren, G. P. McKeown.
Satartia, H. L. Norton.
South Warren, J. R. Jones.
Edwards, V. D. Skipper.
Bolton, L. Carley.
Utica, W. H. Lewis.
Rocky Springs, W. J. Ferguson.
Hermanville, R. F. Witt.
Port Gibson, L. S. Jones.

JACKSON DISTRICT.

T. B. Holloman, P. E.
Jackson, First Church, W. C. Black.
Capitol Street Church, C. F. Emery.
Fannin, H. P. Lewis.
Brandon, Robert Selby.
Thomasville, W. A. Terry.
Steen's Creek, G. M. Hull.
Westville, H. J. Moore.
Madison, M. H. Moore.
Flora, G. H. Thompson.
Canton, N. B. Harmon.
Sharon, H. A. Gatlin.
Camden, J. N. Ware.
Tranquil, J. W. Campbell.
Silver Creek, J. D. Ellis.
Lake City, J. D. Crymes.
Yazoo City, W. B. Lewis.
Benton, C. C. Evans.
Vaughan, T. B. Cottrell.
Millsaps College, J. A. Moore, professor.
Epworth League, H. M. DuBose, secretary.

FOREST DISTRICT.

T. L. Mellen, P. E.
Forest, B. F. Lewis.
Morton, W. D. Dominick.
Harpersville, Irvin Miller, supply.
Walnut Grove, C. M. Crossley.
Shiloh, P. D. Hardin.
Trenton, D. C. Langford.
Raleigh, R. S. Gale.
Taylorsville, J. E. Williams.
Montrose, W. W. Morse.
Lake, W. J. Dawson.
Newton and Hickory, J. W. Crisler.
Decatur, L. J. Jones.
Carthage, M. L. White.
Rose Hill, J. H. Foreman.
Vossburg and Heidelberg, W. M. Sullivan and J. M. Corley.
Ellisville, R. D. Norsworthy.
Laurel, W. L. Linfield.
Neshoba, W. H. Sanders and C. N. Guice.
Indian Mission, W. P. Donnell.

MERIDIAN DISTRICT.

G. A. Guice, P. E.
Meridian, Central Church, J. M. Weems.

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JUNIUS HART, - 1001 CANAL.

South Side and Poplar Springs, L. F. Alford.
East End, D. P. Bradford.
West End, W. M. Stevens.
Chunkey, B. W. Lewis.
DeKalb, H. Mellard.
Binnsville, E. C. Grice.
Porterville, J. L. Redd.
Lauderdale, G. S. Harmon.
Vimville, R. E. Rutledge.
North Kemper, R. L. Phillips.
Enterprise and Stonewall, H. M. Ellis.
Pachuta, V. V. Boone.
Shubuta, A. T. Bell.
Mathersville, R. H. Barr.
Middleton, J. Blackburn, supply.
Waynesboro and State Line, J. T. Nicholson.
Wayne Mission, C. S. Embry, supply.
Winchester, F. B. Ormond.
Daleville, P. H. Howse.
Leakesville, W. L. Blackwell.
Cooper Institute, W. W. Moore, president.
Student Centenary College, J. C. Ellis.

SEASHORE DISTRICT.

W. W. Simmons, P. E.
Moss Point, H. W. Featherstun.
Americus, T. J. O'Neil.
Escatawpa, L. R. Roberts, supply.
Biloxi, H. W. Van Hook.
Ocean Springs and Scranton, J. G. Galloway.
Gulfport, J. S. Parker.
Coalville, G. W. Huff.
Pearlington and Logtown, G. H. Galloway.
Bay St. Louis, W. W. Cammack.
Mount Olive, L. E. Alford.
Lumberton and Poplarville, B. S. Rayner.
Eastabuchie, C. C. Gibson.
Columbia, W. M. Williams.
Hatticsburg, J. M. Morse.
East Hattiesburg, D. Scarborough.
Brooklyn, W. L. Hightower.
Vancleave, H. B. Vandenburg and Geo. Hiveley.
Williamsburg, J. L. Jordan, supply.
Nicholson, G. H. Roberts, supply.
Mount Carmel, M. A. Thurman.
Anding, H. B. Watkins.

BROOKHAVEN DISTRICT.

B. F. Jones, P. E.
Brookhaven, C. W. Crisler.
Magnolia and Osyka, F. M. Keen.
Tylertown and Fernwood, E. F. Edgar.
McComb City, J. W. Chambers.
Pike, R. L. Webb.
Summit, J. P. Drake.
Topisaw, E. L. Alford.
Pearl, G. R. Ellis.
Gallman, R. Bradley.
Hazelhurst, J. T. Leggett.
Crystal Springs, R. J. Jones.
Terry, H. C. Brown.
Caseyville, J. A. Moore.
Adams, W. G. Forsythe.
Wesson, I. L. Peebles.
Beauregard, F. M. Williams.
Providence, C. McDonald.
Bayou Pierre, T. H. King.
Lincoln, J. W. Sandell.
Whitworth College, A. F. Watkins, president.
M. L. Burton, vice-president and business manager.
Agent Mississippi Orphans' Home, W. T. Griffin.
Student in Millsaps College, J. J. Golden.

NATCHEZ DISTRICT.

T. W. Adams, P. E.
Jefferson Street, J. E. Carpenter.
Wesley Chapel, J. T. Abney.
Washington, J. W. Brown.
Fayette, W. H. Huntley.
Barlow, B. H. Rawls.
Roxie, I. B. Robertson.
Liberty, F. A. Grimes.
Gloster, J. A. B. Jones; J. W. McLaurin, supply.
Centerville, H. G. Hawkins.
Wilkinson, C. C. Griffin, supply.
Woodville, W. L. C. Hunnicutt.
Percy Creek, C. D. Cecil.
Meadville, J. E. Gray.
Harriston, A. D. Miller.
Homochitto, R. A. Sibley.
Secretary education, H. G. Hawkins.
Financial agent Indian Mission, A. D. Miller.

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MISSISSIPPI CONFERENCE NOTES.

Dr. W. B. Murrah, the eloquent and scholarly president of Millsaps College, was a most welcome visitor to the Conference.

***

We are indebted to Rev. B. F. Lewis for the well-written account of the first day's proceedings of the Mississippi Conference.

***

Among the distingnished lay visitors to the Conference were Maj. R. W. Millsaps and Pres. L. T. Fitzhugh, of Belhaven College.

***

Pastor T. W. Adams proved himself to be an admirable Conference host, and was untiring in his efforts to provide for the comfort and welfare of the brethren.

***

Bishop Hargrove is evidently a skillful presiding officer as well as a kingly man. His presidency gave eminent satisfaction. Everybody, in fact, was highly pleased with him.

***

We were glad to note the presence of the genial and active Rev. G. W. Bachman, colportenr of the North Mississippi Conference, who was on hand with a supply of good books.

***

On Saturday evening a missionary rally was held, at which a splendid and exhanstive address was delivered to a packed house by Dr. J. H. Pritchett, one of our Missionary Secretaries.

***

On Thursday evening Rev. T. L. Mellen preached an able and stirring missionary sermon. During the Conference session Revs. W. M. Sullivan and A. T. Bell also preached excellent and highly enjoyable sermons.

***

Rev. J. E. Carpenter, the gifted and popular pastor at Natchez, besides having every assessment paid in full, was presented by his flock shortly before Conference with a fine horse and buggy as a token of their esteem and appreciation.

***

During their stay in Brookhaven the editor and assistant editor enjoyed the generous and cordial hospitality of Dr. J. T. Butler, to whom and his noble family we are indebted for numerous courtesies and favors. We were so fortunate as to have as our co-guests Dr. and Mrs. J. M. Weems, of Meridian.

***

Dr. John W. Boswell, the new editor of the ADVOCATE, attended the Conference upon the opening day, and was cordially welcomed by the brethren. On Wednesday evening he preached the opening sermon, which was strong, forceful, and highly edifying. He will take charge of the ADVOCATE on the first of January, next.

The brainy and brawny Dr. John J. Tigert, who is always a welcome visitor to our Conference, delivered a forceful, humorous speech in behalf of the Bi-Monthly Review. If in his Conference talks he would leave out all irrelevant matter, we think his remarks would be much more appreciated, especially when the Conference is crowded with unfinished business.

***

Bishop Hargrove's sermon on Sunday, at eleven A. M., on the apostasy of Judas Iscariot, was a masterly effort, and produced a profound impression. The brethren were so delighted with it that the next day they passed a resolution requesting its publication. At the conclusion of the Bishop's sermon Revs. Henry C Brown, George M. Hull, and John A. Moore were ordained elders.

***

On Sunday afternoon, commencing at 3 o'clock, a deeply impressive memorial service was held in honor of the three brethren who have died during the year. The memoir of Dr. C. G. Andrews was read by Rev. A. F. Watkins, that of Rev. Geo. Bancroft by Rev. D. Scarborough, and that of Rev. A. B. Nicholson by Rev. J. T. Leggett. Following the reading of these, touching and appropriate tributes were paid by a number of the brethren to each of these departed heroes.

***

Among the most interested listeners to the Conference proceedings were the Whitworth College girls, who attended each day's session, and brightened the Conference room by their presence. We rejoice to note that under the able and efficient administration of President Watkins and Manager Burton, Whitworth is having a most prosperous session. Eighty-six boarders are in attendance, and fifty-three day pupils have been enrolled. This renowned institution has flattering prospects indeed.

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AT BATON ROUGE.

We had the pleasure of attending the Louisiana Conference at Baton Rouge. Our time being occupied with matters pertaining to the publisher's department, we were so fortunate as to utilize the facile pen of Rev. W. W. Drake in reporting the proceedings.

Bishop Galloway's presidency—as was to be expected—gave universal satisfaction. In the chair he has few equals and no superiors.

Dr. DuBose represented the Epworth League in his own unique and eloquent way. He also preached a sermon which was highly spoken of.

Our Sunday-school interests were presented by Dr. Atkins in a striking and forceful address.

Our Review had an able champion in its genial editor, Dr. J. J. Tigert.

The claims of the American Bible Society were well presented by Dr. G. D. French.

Dr. Hammond presented the cause of Christian education with his characteristic dignity and grace. Dr. Kirkland delivered an address of remarkable cogency in the same interest.

The good people of Baton Rouge dispensed a most generous hospitality. We were most delightfully entertained in the elegant home of Bro. and Sister J. R. Holmes, having as co-guests Bishop Galloway, and Revs. Singleton, May, W. G. Evans and R. H. Wynn. The pastor, Bro. E. N. Evans, gave diligent and courteous attention to the duties of a Conference host.

We were pleased to meet at Baton Rouge Miss Carrie Schwing, who at the last commencement completed the curriculum of Centenary College. Although she carried off the honors of the class, she did not receive a diploma, but only a "certificate." Well, we will outgrow this sort of conservatism after a while, and write our girls' certificates on parchment instead of paper. Mark the prediction!

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Her course of study is academic rather than collegiate, which should commend the school to parents who have young girls to educate. The P. G. F. C. offers superior advantages for less money than any other school of like grade in the State. Methodist Parents who want to educate their daughters can do so as cheaply here as it is being done by the State at Columbus, i. e., if they give their girls the ornate branches.

We give board, incinding fuel, light, washing, tuition and music, or any one extra, for $160; without an extra, $130. Girls wishing to prepare themselves to teach can enter the middle of January and continue through the session for $75, with music or any other ornate branch; without an ornate branch, $65.

For catalogue address,

L. S. JONES, Pres.

NOTICE.

Any one desiring holly for Xmas address, MISS LILLIE BELLEW, Sancler, Miss.

Here is the latest "prosperity" news of the canteen brand. A dispatch from Vancouver, British Columbia, says: "The outgoing steamship 'Empress of China,' which sails from this point for the Orient, on Monday, will carry a record-breaking cargo of beer for the Philippines. Fifty thousand barrels, brought hither in seventy-five trains, are consigned to Manila."

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

The entire line has been ballasted in the most approved manner from end to end, and, notwithstanding the increased price of steel, two-thirds of the entire mileage has been relaid with 75-pound new steel rails, and the balance of the line will be relaid as rapidly as the material can be procured.

These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

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It has paid to living members	$283,157,637 64
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Total paid to members, both living and dead	$487,748,910 06
And now holds for the security of its present members	277,617,226 26
Paid to and invested for its members	$765,366,136 32

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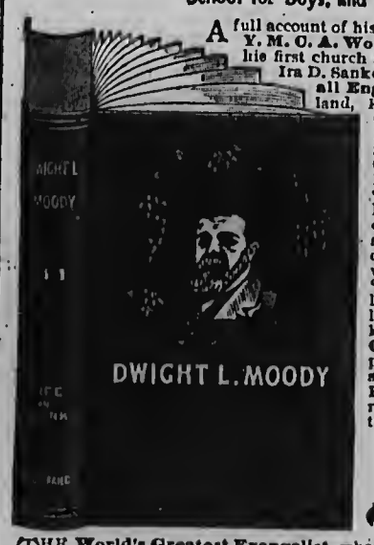

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Home Circle

THE REASON.

I've often sat here and wondered,
Whatever the reason could be.
That no matter how naughty I've been to her,
Mama's always so good to me.

To-day, when my very best doll tore her frock,
I punished that child most severely.
And locked her up in a cold, dark room,
Till she should repent sincerely!

But after I'd turned the key in the lock
I felt so unhappy and sorry and sad
That I just had to bring her right out again,
For I loved her, tho' she was bad.

Then it came to me all in a minute,
As I rocked with my doll on my knee,
That mamma is only a great big girl,
And her best dolly is me.

—Selected.

TUBERCULOSIS.

It would be almost superfluous to tell our readers, as probably they know it as well as we do, that, while tuberculosis is an infectious and preventible disease, and that, while as many people die from it as from all the other infectious diseases put together, there are only three or four parts of the country in which any special means are adopted with a view to its eradication.

In Boston and New York and Philadelphia they have been building hospitals for tuberculous patients, wherein patients are not only segregated from the rest of the community for the rest of the community's advantage, but are treated along lines that varied experience with the disease suggests. One of the expedients they have recourse to in these places is—that practicing physicians shall notify the Board of Health of any tuberculous cases which they encounter in their rounds, in order that, if the patients can not be conveyed to the hospitals for consumptives, their families may at least be taught to treat the patients intelligently, and that the infection may not be allowed to flow out upon the community in the neighborhood. Good results have come from the notification of cases, from the isolation of patients, and from the treatment in the consumptive hospitals; and yet the places in which these arrangements for tuberculous patients have been adopted can be numbered on the fingers of one's hand.

"The treatment of tuberculosis," says an article in the current number of the Philadelphia Medical Journal, "is one of the reproaches of the medical profession." And we have not any doubt, from what we have observed, but that the charge is well-founded. The medical profession, as a general rule, does not seem to take any great interest in warning the community against the danger that arises from leaving tuberculous cases, which are all infections, scattered throughout populous places, or in instructing the community as to what measures should be taken to ward off the danger of infection.

This failure on the part of the profession is a ground for surprise; for, generally in cases of disease, even when it militates against their own material interests, the members of the medical profession are altruistic enough to sound a clear note of warning to the public.

The building of hospitals for consumptives, the notification by practitioners of tuberculous cases, and the isolation or segregation of patients, will no doubt come soon in every enlightened community, as they have come already in a few communities; and the volume of mortality from the disease will then be greatly diminished from its present proportions, as has been the cases in the few centres referred to.

The treatment for tuberculosis that is producing far away the best results at the present day in the United States, in Great Britain and in Germany, is the non-drug treatment. The patient takes no medicine at all, but is made to live in the open air during as many of the twenty-four hours in the day as possible; he is induced to eat all the food he can, the food being of the most nutritious character; and he is not compelled to take much exercise, copious rest in the sunshine being one of the best assistants towards recovery.

It was until recently believed that the exposure of consumptives to the open air must be in places high above the sea-level, and that damp air was deleterious. This has been found to be a mistake. Living in the open air, even if the air be damp as in many low-lying localities, or smoky as in Pittsburg, is immensely better for a consumptive patient than living in a closed room. And, in fact, there are places in the United States as well as abroad where, having not the means to build expensive hospitals for consumptives, they erect tents open all round at the sides, and make patients sleep there, properly-garbed, of course, to avoid catching cold, as well as spend their days there when the weather is too inclement for them to go outside.

And this open-air treatment, with "superalimentation," as it is called, is productive of far better result than any drug-treatment that has ever yet been devised.

Readers of The Times-Democrat desiring to know more of this treatment of tuberculosis should provide themselves with a copy of the Philadelphia Medical Journal of Dec. 1; they will there find information on the subject that is of extreme interest.—New Orleans Times-Democrat.

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DISCOURAGED WORKERS.

I heard once of a man who dreamed that he was swept into heaven, and he was there in the glory world; and oh, he was so delighted to think that he had at last made heaven—that he had got there. And all at once one came and said:

"Come, I want to show you something." And he took him to the battlements, and he said: "Look down yonder; what do you see?"

"I see a very dark world."

"Look, and see if you know it."

"Why, yes," he said; "that is the world I have come from."

"What do you see?'

"Why, men are blindfolded there; many are going over a precipice."

"Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time, and tell those men about this world?"

He was a worker who had been discouraged, like Elijah. He awoke from his sleep, and said: "I have never wished myself dead since."—Exchange.

The greatest danger of departure from the old and true ideas of home life is found in homes of wealth. Glitter and show are not the ends of life. Social distinction is not all for which we live. Let us have the old-fashioned homes of love and duty and purity. Guard the home, and you guard the republic. Destroy the home, and you inevitably kill the nation.—Stewart L. Woodford.

A FUNNY DENTIST.

Johnnie had a loose tooth.

"That tooth must come out!" said his mother, "because pretty soon another little tooth will come pushing along behind it," went on mother, "and I want it to come straight and even. Let mother pull this one for you, dear."

"Oh, no," cried the little boy, "it will hurt," and he put his hand tight over his mouth and ran out to play in the yard.

Pretty soon Uncle Ed swung the gate open. He had a big sweet apple in his pocket for Johnnie.

"But you must ask your mother if you may eat it," said he.

Mother said "Yes," and the little boy sat down by the window to eat it. It was a very sweet apple, and Johnnie enjoyed it very much. All at once he gave a little cry:

"Why—why—here's a bone in my apple, mother!"

"Oh, I guess not," said mother; "I guess it's a seed."

"No," persisted Johnnie; "it's white and hard."

A twinkle came into mother's eyes at that.

"Let me see it," said she, and Johnnie showed it to her. "Go and look in your mouth, dear," mother said then.

"Oh, mother," cried Johnnie, "there's a hole come where my tooth was. Why-ee! did the apple pull it, mother?"

But mother only laughed, and then Johnnie laughed, too.—Our Little Ones.

HIS HEAVY BASKET.

Passing along a busy street the other day, I saw a boy carrying a basket full to the brim, which seemed to tax his strength to its utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it in spite of his plucky determination. I observed to him:

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes, sir," he replied. Then an even more determined expression came into his bright young face, as he added, "But I'd rather carry it than that my mother should have to do it."

Brave boy. He had the right idea of life, although his clothes were shabby and old.—Selected.

Temperance.

DRUNKENNESS AMONG WOMEN.

Americans visiting some European countries are not only shocked at the sight of women serving intoxicating drinks to men in bar-rooms, but at the number of intoxicated women to be seen on the streets. Public sentiment has thus far prevented the employment of women as barmaids in American saloons, but if the use of intoxicating liquors by women increases at the rate it seems to have been going during recent years, the time is not distant when that shameful spectacle will be witnessed here.

Heart-breaking reports of the drinking habits of women are frequently printed in papers in all parts of the country. Drunkenness among women in Chicago was a subject of special discussion last week by the National Executive Board of the Woman's Keeley Rescue League. It was there declared that thousands of Chicago women, including many of high social standing, have been and are resorting to the Keeley cure and other treatments to free themselves of the dreadful habit. Proprietors of drug stores and candy stores were condemned for selling "spiked" drinks to young girls, many of whom, it was alleged, were often induced to drink intoxicants when under the impression that they were partaking of a harmless beverage. "It is this practice of mixing intoxicants with soda-fountain drinks," said Mrs. M. Palmer, editor of the Banner of Gold, the official organ of the League, "that causes many of our young women to become addicted to the habit, and that is greatly responsible for the frightful increase of inebriety among our sex" Mrs. Ida B. Cole, national corresponding secretary, said:

"I am surprised at the amount of liquor sold to women residents of Hyde Park, where I live, under the cover of groceries. Several times men have called at my house soliciting orders for beer, wine and whisky, assuring me that I need have no fear of detection. I was told at a grocery store that every grocery dealer in Hyde Park sold liquor, not only at retail, but at wholesale."

Mrs. I. N. Ives, of Bloomington, vice-president of the National League, said that wine suppers after the theater often caused girls to cultivate a taste for intoxicants.

Such statements should put parents on their guard to protect their daughters as well as sons from the heartless scoundrels who would ruin young lives in order that they might put a few more dollars in their cash drawers.—Northwestern Advocate.

A PRIVILEGED CLASS.

There is but one class in the community that arrogates to itself the privilege of breaking the law of the State with impunity, and that is the liquor-selling class. The thief is pursued, the murderer is hunted to his hiding-place, and the greater the keenness that the detection requires, the greater the popular applause, while other thieves and murderers discreetly maintain their silence; but the moment a law-breaking liquor seller is detected in his crime and justice is demanded, at that moment many who are supposed to be right-thinking men and women begin to shout "persecution" and "injustice" and "spotter evidence," sympathy is aroused, and the law-breaking liquor seller himself howls the loudest of all the pack. When will people learn that law-breaking is law-breaking, and that the man who steals $1,000 is no worse a thief than the man who steals a boy, while the murderer is a murderer just the same, whether he administers the drug in a single potion or metes it out in 10,000 potions of beer? Attorneys are retained by liquor leagues, whose duty it is to defend every member of the league who is arrested for law-breaking, and liquor dealers join the league and pay their fees to secure in advance the services of these attorneys to defend them if they chance to be caught at their law-breaking, and are called to account. If this is not setting out in advance with the intention of breaking the law, and taking chances of detection and escape, it is hard to define the act.—New York Liberator.

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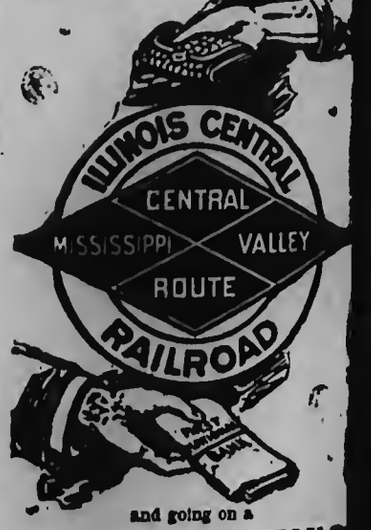

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TURNER—SIMON W. TURNER was born in Haywood county, Tenn., July 27, 1837, and was brought to Mississippi when six years old. His father settled five miles northeast of Carrollton, and Bro. Turner, the subject of this sketch, lived and died within a mile of the place his father settled nearly sixty years ago. Bro. Turner married Miss Mary Morman about twenty-six years ago, and she and five children are left behind to mourn his death. On Nov. 10, 1900, he passed away, and on Monday morning, Nov. 12, he was buried in the cemetery near Eden Church in the presence of a great multitude of friends, who came to do honor to his memory. "He was a good man, full of faith and of the Holy Ghost." About forty-five years ago he was soundly converted to God, and his religion was his stay and comfort during all these years. As a soldier boy, he was true to God; as a husband, kind and gentle; as a father, loving and tender; as a Christian, earnest, consistent, and happy. His piety was fervent and his zeal was intense, and, unlike some natures, he did not waver and vacillate, but his path grew brighter and brighter as he toiled up the steeps of life. He was severely wounded during the war, and suffered intensely at times, but he was always cheerful and hopeful. A nobler man, a better Christian, a purer spirit I have not known. He was sick for several weeks before he died, and friends came from far and near to see him and receive his blessing. It was a happy scene when he shouted the praises of God as he went down into the dark valley, but the light of eternal day was on his face, and he told us all was well. To his bereaved widow and sorrowing children we commend the love and grace of God. T. W. LAWIS.

MAY—ALLIE J., daughter of Bro. J. R. and Sister Sally F. May, was born March 18, 1878, in Bolivar county, Miss., and died Feb. 3 1900, at her home in Sunflower county, Miss. (Sandy Bayou), where she had lived since she was five years old, aged twenty-one years ten months and fifteen days. Here she grew to beautiful young womanhood. At the age of fifteen she was converted under the preaching of our sainted McNabb, and joined the M. E. Church, South. She ever afterwards lived a pure, sweet Christian life, following in His steps, and delighting to do what she could for His cause.

Allie was a young woman of rare attainments and Christian graces. For a number of years she was our honored and much-loved Sunday-school secretary and treasurer. Aside from these duties, she was a great help to her pastor in raising the Conference collections. The last year ('99) of the Rev. Jno. R. Conrides' ministry she and Sister Ide Burney (who preceded Allie by several months to the glorified home) took the Conference collections and raised several dollars more than the assessment of their church.

Allie was a great help to me the first year ('99) of my ministry, collecting what she could. Last year, on account of failing health, she was unable to render this valuable assistance in church work. To say she will be missed in church and society is putting it but timely. As she lived, so she died. Truly the end of that young and useful life was great peace. To the bereft ones we will say, "She is not dead, but sleepeth." J. W. McGEE.
Jackson, Miss.

SHARP—Mrs. MARY SHARP, wife of R. W. Sharp, died at the home of Dr. J. W. Sharp, Wall Hill, Miss., where she had been removed by loving hands from her home near by, that she might be more tenderly cared for. She had been sick for some months, and gradually descended to the brink of the river of death. I was permitted to talk with her several times during her sickness, and such intercourse was a great blessing to me. She said the grace of God sustained her in her afflictions as nothing else could.

Sister Sharp was possessed with an amiable disposition that was as sunshine to all with whom she came in contact. She was converted at the age of twenty, and she loved and trusted the Lord. She committed herself fully to Jesus, and he manifested his presence to her as never before, and as the end drew near she looked out into the great beyond, and longed to be delivered from pain and suffering, and to be with her Lord. She would say, "How much longer?" as if waiting for a train. On the sixth of October, at 5 P. M., it being her birthday, she gently passed over the river, and is in the home of the good. At her own request she was buried at Ashland, the home of her childhood. Her friends and former associates gave unmistakable evidence of their appreciation of her life, and sorrow because of her death. Thus ended a beautiful life in a triumphant death.

May the Lord bless the sorrowing ones, and especially the precious boy whom she leaves behind; and may they all meet in the "sweet by and by!" G. H. JACOBS.

MAY—ROBERT F. MAY, son of J. R. and S. F. May, was born Feb. 7, 1874, in Holmes county, Miss., and at the age of two years his parents moved to Bolivar county, where he spent seven years of his early childhood. From thence they moved to Sunflower county, where Bro. Robert spent the remainder of his life. At the age of nineteen he professed religion in the revival of '93, held by our sainted McNabb. He ever afterwards lived an acceptable member of the M. E. Church, South. In 1897 he was happily married to Miss Mattie Burney, to whom he was devotion itself. God gave them a sweet little blue-eyed girl to gladden their hearts and home.

Bro. Robert was a devoted husband, obedient son, loving father, and a true friend. On Jan. 17, 1900, measles laid its wasting hand upon him. He struggled bravely for thirteen days, and then took congestion of the lungs, which soon caused his death. His mother writes me that he passed away as one falling asleep, and looked as if he was only resting from the long thirteen days' and nights' struggle with disease.

In the death of Bro. Robert the community has lost a good man, the neighborhood a good neighbor, the wife a good husband, and the little blue-eyed girl a noble father. Let us remember Sister Mattie and the little babe to the Father of the fatherless and widow.

J. W. MCGEE.
Jackson, Miss.

DAVIS—Whereas, God, in his infinite love and wisdom, has seen fit to take from us our little friend, ALLIE DAVIS, daughter of our pastor, vice-president of the Waterproof Junior Epworth League, and one of the zealous and regular attendants of the Sunday-school; therefore, be it

Resolved, That in the death of our dear little friend, we feel assured that God has taken her to make up his precious jewels.

Resolved, That while we bow with grief at our loss, we rejoice in the assurance that death for her had no sting, and that her short, sweet life passed away so peacefully and quiet—only a little sigh, and her gentle spirit had passed over the "valley of death."

Resolved, That to the bereaved and sorrowing family we extend our heartfelt sympathies, though they have the comforting assurance that she is "safe in the arms of Jesus."

Resolved, That a copy of these resolutions, read before the Sunday-school, be sent to her parents, and to be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Committee: Elizabeth W. Gorton, Baxter C. Andrews, J. T. Moseley.

MURPHY—While in active session at Campti, La., Oct. 13, 1900, the fourth Quarterly Conference, Wesley charge, Shreveport district, Louisiana Annual Conference, passed the following resolutions, to-wit:

Whereas, It has pleased "Him who doeth all things well" to remove from our midst the soul of our devoted brother and co-laborer, THOMAS E MURPHY, an active member of this Quarterly Conference; therefore, be it

Resolved, That in the death of Bro. Murphy we have sustained a great and heartfelt loss. A good and useful man has passed away. He was pure in character, sincere in purpose, firm in convictions, and unwavering in his devotion to right. The church and community have lost a true and faithful leader, and his family a kind and devoted husband and father.

Resolved, That we hereby extend to the bereaved family and relatives our heartfelt sympathies and prayers.

Resolved, That a copy of these resolutions be furnished the widow of our deceased brother, and also a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

(Signed) T. S. Randle, J. B. Howard, E. E. Hammett.

HENDERSON—Mrs. EVA HENDERSON, daughter of Mr. and Mrs. J. A. Lane, was born AUG. 17, 1879; married to Mr. T. D. Henderson, May 3, 1899, and died Sept. 20, 1900.

How short this life for Miss Eva! But she lived a sweet Christian. She joined the M. E. Church, South, in 1892. Her faith was proven by her works. She contributed from her own hands to the Master's cause, and was so thoughtful of her preacher. Loved ones, mourn not; the world is better and heaven brighter to-day for Miss Eva having lived.

MRS. J. J. GARNER.

HOW'S THIS?

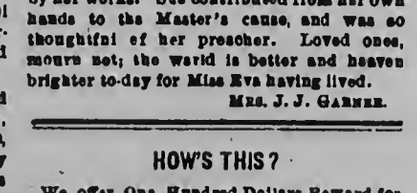
We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials, free.
Hall's Family Pills are the best.

The little birds at first did not want the little weights, but after much persuasion they began to put on the wings. Then immediately they found that instead of being the things that would tie them to earth, they were the things which helped them towards heaven. So, when God comes down by these afflictions and trials, he is only putting upon us the wings which shall lift us up to heaven.—Mrs. J. S. Norvell.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa Twenty-five cents a bottle.

Resignation—not to a whirlwind of inexorable force, not to a brutal fate or destiny, not to powers who can not see or hear or feel, but to One who lives forever, and who loves us well, and who has given us all that we have—aye, life itself—that we may at his bidding give it back to him.—Liddon.



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YOUR QUININE PILLS
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CHILLIFUGE
will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.
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LUMBER.
NEW ORLEANS, LA.

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to December, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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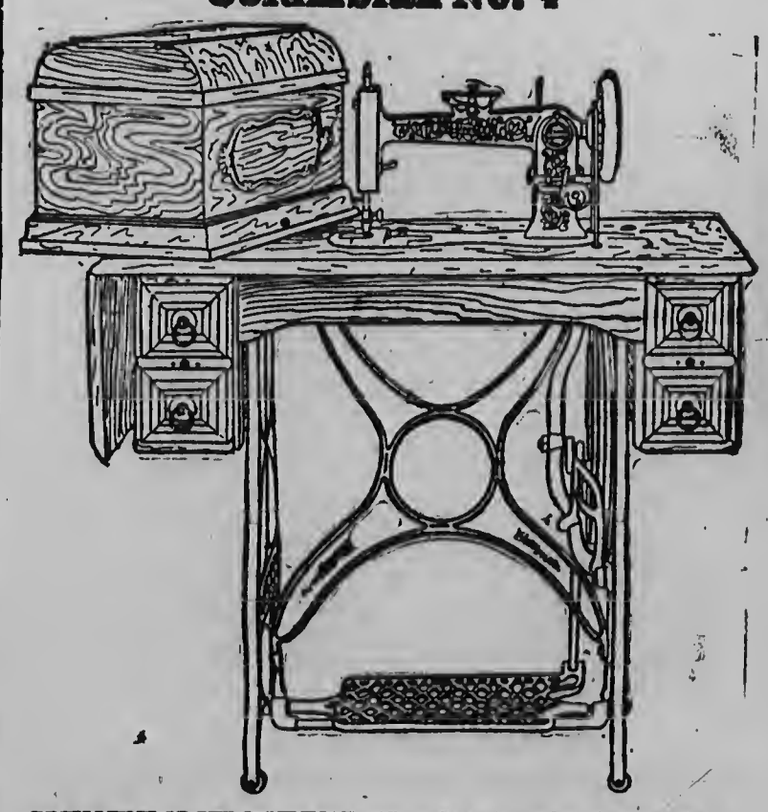
Entire set of Attachments also free with each machine, consisting of the following: One Tucker, One Foot Hemmer, One Set of Plate Hemmers, four different widths up to ½ of an inch. One Ruffler and One Thread Cutter.

Nos 3 Machine, drop leaf table, gothic cover, case of two drawers at one end and center drawer. Dealer's price, $24. Our price, $14.75.
No. 4 Machine, drop leaf table, gothic cover, case of two drawers at each end and center drawer. Dealer's price, $25. Our price, $15.50.
No. 5 Machine, drop leaf table, gothic cover, case of three drawers at each end, making seven drawers in all. Dealer's price, $26. Our price, $16.25.

Furnished Free with every machine are the following named accessories: One Foot Hemmer, One Screw Driver, One Wrench, One Oil Can and Oil, One Guage Screw, One Extra Check Spring, One Package of Needles, Five Bobbins and One Instruction Book.

Columbian No. 4



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A Self-Setting Needle and Self-Threading Cylindar Shuttle are used in the Columbian High-Arm Sewing Machine. They are so simple that any one can easily operate them in a few minutes' time, as our Instruction Book is fully illustrated, showing how to do all kinds of fancy work with attachments.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.—Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can with Oil, Cloth Guage and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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BREMNER'S Butter Wafers

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National Biscuit Company.

NEWS OF THE WEEK.

The House passed the bill reducing the war revenue tax by about $40,000,000.

Five officers and 316 men captured by the Boers at Magaliesberg have been released.

The pension appropriation bill, carrying $145 145,230, was passed by the House.

The City of Camden, laden with cotton, is aground in the Ouachita river about twenty miles above Monroe.

Two thousand shops and houses were destroyed by fire at Canton, China. About forty natives perished.

The convention of the American Federation of Labor at Louisville has adjourned. President Gompers was re-elected.

The building occupied by the construction department of the Norfolk Navy Yard was destroyed by fire. Loss, $200,000.

A sharp earthquake shock was felt at Santiago de Cuba, Saturday night, creating a panic at a ball, several women fainting.

A powerful lobby, backed by the three Pacific roads and vast steamship interests, is said to be fighting the Nicaragua Canal bill.

The United States Government may block a scheme to establish a government in the heart of South America to be under French protection.

Two negroes were lynched at Rockport, Ind., for the murder of a white barber. A mob hanged them and riddled their bodies with bullets.

The Pope will expect all archbishops and bishops in the United States to take part in the midnight services in their cathedrals at the close of the century.

Another disaster occurred to British troops on Dec. 13, in the Orange River Colony. Boers killed four, wounded sixteen and captured 120 of Brabant's men.

It is claimed in England that Americans have cornered the market on polar dogs and pending Arctic expeditions are experiencing difficulty in procuring them.

Great Britain has decided to take energetic measures in securing from Turkey indemnity for injuries done British subjects during the Armenian massacres.

The British minister at Peking has been instructed to demand modification of a point in the joint note to China. England's action means further delay in peace negotiations.

Investigation into the mysterious limestone formation at Brandywine, Miss., indicates that the material may prove useful as a substitute for brick for building purposes.

The Mayor of this city has issued a proclamation calling upon all good citizens to bear with equanimity temporary inconveniences resulting from the paving of Canal street central ground.

The Treasury Department's ruling that the naturalized Chinese citizens of the republic of Hawaii did not become American citizens by reason of the territorial act has caused excitement at Honolulu.

Lord Kitchener has urged the British War Office to send him every available mounted man. The Colonial Office will enlist 5000 men instead of 1000, as previously intended, to reinforce Gen. Baden-Powell's constabulary.

William Jennings Bryan announces that he will establish a weekly newspaper to be called the Commoner, at Lincoln, and will devote his life to the study and discussion of public questions.

Gen. Kitchener's report of the British disaster, Dec. 13, gives the casualties as Killed, five officers and nine others missing, eighteen officers and 555 men. The latter were four companies of the Northumberland Fusiliers and the supporting detachments.

An Illinois Central train was held up, three miles from this city, on last Thursday night, by masked men. The baggage car was blown up with dynamite. The mail car was looted of registered letters and packages. The conductor was shot during the excitement. Thirteen suspects have been jailed. The body of Channing B. Barnes, the ring-leader, was found in the swamps.

With the additional grants made by the recent session of Parliament, the expenses of the war in South Africa will have footed up close to $600,000,000, and the end is not yet in sight. The recrudescence of Boer activity and the capture of 500 men of General Clements' force, not far from Pretoria, have awakened the British to the fact that fresh supplies of troops will have to be sent to Africa, and further financial sacrifices submitted to.

The Fire Board, under the advice of the board's counsel, has voted to take legal proceedings against the City Council to force that body to budget for the Fire Department the amount required by the board. The contention made by the board is that the Fire Department is in no way controlled by the city, but is absolutely under the charge of the Fire Board, and that body is required to make an estimate of the money necessary to operate the Fire service, and the City Council has nothing to do but to vote the money.

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A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

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Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.
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Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
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COLUMBUS DIST.—FIRST ROUND.

West Point	Dec. 16, 17
Starkville	23, 24
Macon	29, 30
Hebron, at Hebron	Jan. 6, 6
Shnqualak, at Shnqualak	10
Winstonville, at Mashulaville	12, 13
Starkville circuit, at Symrna	19, 20
Sturges, at Bethel	26, 27
Brooksville, at Brooksville	29
Columbus circuit, at New Hope	Feb. 2, 3
Crawford, at Safee	10, 11
Cedar Bluff, at Cedar Bluff	17, 18
Tibbee, at Mayhew	24, 25
Lagrange, at Lagrange	Mar. 2, 3

The district stewards will meet in West Point at eleven o'clock A. M., Jan. 16, 1901. Let every member of this Board be present.

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—FIRST ROUND.

Como	Dec. 22, 23
Sardis	29, 30
Senatobia	Jan. 6, 6
Arkabutla, at Brooks'	11
Coldwater, at Love's	12, 13
Batesville, at Batesville	19, 20
Courtland, at Courtland	26, 27
Eureka, at Terra	Feb. 2, 3
Pt. Hill, at Pt. Hill	10
Hernando, at Hernando	11, 12
Wall Hill, at Wall Hill	16, 17
Cockrum, at Palestine	23, 24
Tyro, at Fredonia	Mar. 2, 3
Longtown, at Longtown	8
Pt. Grove, at Pt. Grove	9, 10

The pastors and local preachers, district stewards and Sunday-school superintendents will please meet us Jan. 16, 17, in the Methodist Church at 9 A. M. We must plan for the greatest year in the history of the Sardis district. Brethren, come.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec. 16, 17
Rosedale	22, 23
Arcola	30, 31
Raleville	Jan. 5, 6
Shaw's	12, 13
Boyle	13, 14
Cleveland	15
Clarksdale	19, 20
Lula	21
Shelby	23
Jonestown	27, 28
Coahoma	Feb. 2, 3
Friar's Point	9, 10
Tunica	11
Hillhouse	16, 17
Gunnison	18
Bolivar	23, 24

The district stewards will meet in Greenville, Jan. 10, 1901.

J. E. THOMAS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Amory and Nettleton, at Amory	Dec. 16
Okolona station	23
Tupelo	29, 30
Aberdeen station	Jan. 6, 7
Shannon, at Shannon	12, 13
Verona, at Verona	19, 20
Quincy, at Quincy	25
Aberdeen circuit, at Paine Mem	26, 27
Buena Vista, at Buena Vista	30
Montpelier, at Palestine	Feb. 2, 3
Houston and Wesley, at Wesley	9, 10
Atlanta, at Macedonia	12
Prairie, at Strong's	16, 17
Nettleton circuit, at New Chapel	23, 24
Fulton and Smithville, at Fulton	Mar. 2, 3
Tremont, at Tremont	5
Okolona circuit, at Thompson Mem	9, 10

District stewards' meeting at Aberdeen, Jan. 16, 1 P. M., at the Methodist Church.

W. W. WOOLLARD, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Dec. 22, 23
Corinth station	29, 30
Iuka station	Jan. 6, 6
Kossuth, at Kossuth	12, 13
Booneville circuit, at Blackland	17
Ripley and New Albany, at New Albany	19, 20
New Albany circuit, at Ingomar	21
Ripley circuit, at New Hope	26, 27
Jonesboro, at Camp Ground	29
Blue Springs, at Sherman	Feb. 2, 3
Mantachie, at Mooreville	9, 10
Marietta, at Marietta	12
Burnt Mills, at Siloam	16, 17
Belmont, at New Valley	19
Corinth circuit, at Gaines' Chapel	23, 24
Guntown and Baldwyn, at Baldwyn	Mar. 2, 3
Iuka circuit, at Harmony	9, 10
Burnsville	11

The district stewards will meet at Corinth, Dec. 31, 1900, in the Methodist Church, at 10 A. M.

W. M. YOUNG, P. E.

Delegates from the North Mississippi Conference to the Missionary Conference in New Orleans.

CLERICAL.

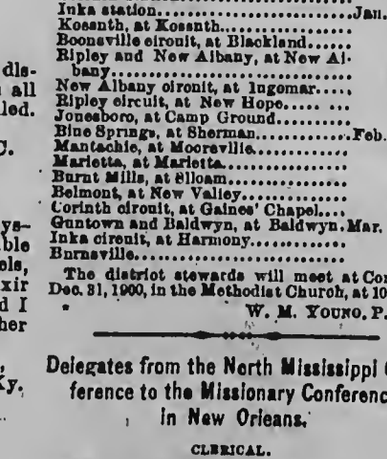
W. S. Lagrone, Senatobia, Miss.
F. P. Jenkins, Aberdeen, Miss.
J. J. Brooks, Luka, Miss.
W. B. Murrah, Jackson, Miss.
R. A. Meek, Starkville, Miss.
T. W. Lewis, Columbus, Miss.
R. O. Brown, Prairie, Miss.
J. W. Dorman, Holly Springs, Miss.
R. Wilkinson, Aberdeen, Miss.
J. M. Bradley, Booneville, Miss.
R. M. Standefer, Clarksdale, Miss.
J. W. Boswell, New Orleans, La. (ADVOCATE office).
H. S. Spraggins, Corinth, Miss.
J. T. Murrah, Shaw, Miss.
J. W. Raper, Buena Vista, Miss.
R. H. B. Gladney, Pickens, Miss.
M. G. Augustus, Holly Springs, Miss.
B. P. Jaco, Hernando, Miss.

LAY.

Dr. W. G. Sykes, Aberdeen, Miss.
F. T. Callicott, Coldwater, Miss.
J. R. Bingham, Carrollton, Miss.
R. W. Jones, University, Miss.
S. T. Harkey, Tupelo, Miss.
W. V. Connell, Mayhew, Miss.
A. H. George, Carrollton, Miss.
G. L. Jones, ——, ——.
F. Clark Holmes, Hernando, Miss.
J. G. Hamilton, Durant, Miss.

R. W. Jones was elected chairman; Rev. J. M. Bradley was elected secretary.

Dr. J. W. Boswell, Dr. W. B. Murrah, and Rev. R. M. Standefer were appointed a committee to make local arrangements for the accommodation of the delegation while in New Orleans.



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In this week's (December 22) number of

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Mr. W. W. Bonds, now Ticket Agent for Queen & Crescent Route at Jackson, Miss., has been appointed Traveling Passenger Agent for that company, with headquarters at Meridian, Miss., succeeding Mr. A. L. Roby, resigned.

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Acts, Vol. 2		

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Christian Advocate.

VOL. 47.—NO. 52. NEW ORLEANS, THURSDAY, DECEMBER 27, 1900. WHOLE NO. 2314

Rev. W. C. BLACK, D. D., Editor and Publisher.
Rev. M. M. BLACK, M. A., Assistant Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH,

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

CHRISTMASTIDE.

The world can not grow old.
Each year the ringing of the Christmas bells
Renews her youth, and the sweet story tells
Of magi with their gold.
And the strange star, whose newly kindled ray
Guided them where the Royal Infant lay
To worship at his side,
Of wondering shepherds on Judea's plains,
And the glad echoes of angelic strains,
Of heaven's gate open wide,
And God's love pledged to every wandering one
In this great gift—his own "beloved Son."

—Selected.

THE MISSION OF PROTESTANTISM.

BY REV. M. M. BLACK, M. A.

(Read a short time since before the New Orleans Preachers' Meeting.)

History contains no more stirring or important record than the story of the rise and progress of the mighty movement known as the Protestant Reformation, which, though ordinarily regarded as having started when Luther nailed his memorable theses to the door of the church at Wittenberg, yet in reality had begun a century or two earlier, and had slowly been gaining momentum during the days of Wycliffe, Erasmus, Savonarola, and other undoubted forerunners of the Reformation proper. As Dr. Henry Cowan significantly declares: "The Reformation was not more a revolution than an evolution, for which the way had been long prepared, and scarcely any particular of reformed doctrine and discipline had not been repeatedly anticipated; but this great distinction remains, that while earlier reformers testified against errors and abuses in the church, those of the sixteenth century reconstituted the church itself, or, at least, a large portion of it, on a fresh basis."

When Luther appeared upon the scene, the time was ripe for a determined struggle against Romish error and corruption, and when at last, after a long and fierce contest, the smoke of battle cleared away, it was thoroughly apparent that the Papal Church had been shorn of much of its prestige and power.

While the scandalous sale of indulgences by Tetzel was the immediate occasion of Luther's protest, the cause of the great movement which he headed lay much deeper. The corruption of the church in faith and practice was generally recognized, and it was felt by many that only by means of the most heroic measures could the church be purged of error and iniquity.

Protestantism began, then, as a revolution, as a revolt from ecclesiastical abuses and tyranny, from tradition and superstition. The success which has attended this religious movement is one of the marvels of history. Its original mission was to enthrone truths and principles that had long been dethroned and trampled under foot, and to rescue a dying faith from threatened extinction. Beginning as an outcry against dominant corruption in the church and the obscuration of the essential elements of Christianity, it developed into a mighty reform movement, before which error and iniquity had to retreat. Though it began as a reformation, the principles defended and propagated have now become so widely prevalent that its mission in this age is mainly that of affirmation and evangelism rather than of a campaign against ecclesiastical corruption.

The grand principles for which the reformers of the sixteenth century so heroically contended were felt to be of vital importance then; nor are they any the less so now. In fact, these principles underlie the whole superstructure of modern civilization, which, in its noblest, loftiest form, is found only in Protestant lands. While Protestantism no longer has to fight fiercely for existence as she had to do during the first century of her history, and while the reformatory feature of her work is now secondary, her mission to the world has neither become obsolete nor insignificant. The principles for which she stands are still of tremendous importance, and must be perpetuated through the ages, and imparted to all the nations of the earth. What would society and government be today without her vitalizing, purifying power?

In order that the truth of these statements may become apparent, let us take a brief glance at the distinguishing principles of Protestantism. Let us notice for what Luther and his co-laborers fought.

1. The Reformation was a struggle in behalf of individualism and free inquiry. Before Europe became leavened with Protestant teaching the advocate of free speech and liberty of conscience was looked upon as a dangerous and devilish heretic unfit to live. The right of private judgment was denied by Pope and prelate, council and king, and short work was usually made of him who dared to differ with those in authority. It was an age of intellectual and spiritual bondage, of general subservience to superiors, and of suppression of truth. Individual responsibility to God was well-nigh lost sight of. As a distinguished writer says: "Rome practically discouraged the direct and personal access of the soul to God. Between the human mind and revealed truth Pope and Council interposed their authority. Between the sin-burdened soul and divine forgiveness the priest intervened with so-called absolution. Between the devout spirit and the throne of grace Virgin and saints were made to interject their needless mediation. The reformers swept away all such barriers, declared the right of private judgment, proclaimed a universal Christian priesthood, and, without undervaluing the church's ministry and councils, emphasized the personal responsibility of each individual to God, and the direct relation of each soul to Christ as the source of human salvation."

Since the Church of Rome to-day is in creed and polity practically what it was in the days of Luther; since she is opposed to permitting her members to interpret the Bible for themselves, stoutly maintains the doctrine of papal infallibility, and claims for the occupant of St. Peter's absolute spiritual and temporal supremacy, it is strikingly evident that Protestantism must still be the guardian and propagator of true civil and religious liberty. She has ever been the foe of tyranny, whether in Church or State. Our glorious republican institutions are based upon the doctrine of individualism, upon the right of each man to life, liberty, and the pursuit of happiness. It is not a mere coincidence that the people in Protestant lands are to-day the most enlightened, prosperous, and liberty-loving upon the face of the globe. It is extremely questionable whether a government like that maintained by the Czar of Russia could exist for a month, or even a day, were the population of that empire largely Protestant.

It is not claiming too much to say that in exercising and defending the right of private judgment and freedom of conscience, the reformers of the sixteenth century laid the foundation broad and deep of the civil and religious liberty which we today enjoy. While the Reformation was essentially a religious movement, it fostered the spirit of independence, and helped no little to uproot the long-accepted doctrine of the divine right of kings. Thanks to Protestant teaching, the day has passed when men in civilized lands will unquestioningly accept dogmatic statement and "ipse dixit" utterance. The attitude of Protestantism toward whatever offers itself as truth may be summed in the words of Paul: "Prove all things: hold fast that which is good."

Is it not the gospel of Protestantism that has unshackled man's intellect, and that bids him explore all the realms of thought and knowledge? Never has any previous age been so strongly characterized by the love of liberty and of truth. Is not the spirit of inquiry so characteristic of this age largely due to the emancipative influence of Protestantism? The air rings with calls for revision of creeds and formularies, and it is coming to be recognized that the new wine of truth can not much longer be kept in the old bottles.

An unfortunate, but natural, result of Protestantism is that it sometimes leads to excessive and hurtful independentism. Our Romanist friends are quite fond of pointing to the numerous sects and divisions existing among us as a proof of the evil and folly of Protestant doctrine. Protestants have from the very first been characterized by a sad lack of unity, which lack has greatly retarded their work and progress. While it is to be admitted that the different branches of Protestantism are too often engaged in fighting one another, and in jealous bickering, they undoubtedly act as a check upon each other, and foster a spirit of freedom that otherwise would soon be doomed to perish. Better a multitude of sects and denominations enjoying full religious freedom, even though it be abused in some measure, than the grandest ecclesiastical uniformity possible, if it be gained at the cost of liberty.

Though the spirit of Protestantism is opposed to dogmatism and empiricism, certain branches thereof occupy the anomalous position of being committed to creeds and formularies that are declared to be final and unalterable.

2. In the next place, the Protestant reformers stoutly contended that the Bible, and not the decrees of Pope or council, should be the supreme rule of faith and practice, and restored it to its rightful place as the standard of authority in the church. They repudiated the whole mass of doctrines and superstitious usages built up upon tradition, and gave the Word of God to the people in their own tongue, firmly believing that the Spirit of God is his own best Interpreter of the divine Word. The history of Protestantism shows unmistakably that there is no mightier, more effectual agency for the overthrow of iniquity, superstition and error than the open Bible. In maintaining the supreme authority of the Scriptures, and in putting the same into the hands of the people at home and abroad, Protestants of to-day have a momentous and beneficent mission to perform. The Bible is still a sealed book in all countries where the Romish Church has full sway.

3. The third distinctive feature of Protestantism is its emphasis of the spiritual element of religion as opposed to burdensome ceremonialism and ritualism.

Under the Romish system religion is mainly a matter of the observance of outward forms, of the practice of penance, and of confession to the priest, inward faith and personal communion with God being scarcely thought of. This was true in Luther's day, and it is scarcely less true in the present. Unquestionably, one part of the glorious mission of Protestantism is to keep alive the grand doctrine of justification by faith, and to reveal the "hidden manna" to those who are hungering for the true Bread of Life. Evidently there is a vast multitude, even in so-called Christian lands, who worship creeds rather than Christ, and trust in forms rather than in the living God. A tendency toward ceremonialism is more or less observable at present in nearly all the branches of Protestantism. It may be that in our emphasis of inward experience we, as Protestants, have been over-neglectful of outward forms and ordinances, but, after all, it is the spirit that makes alive. There is no question of the fact that ritualism and ceremonialism possess a decided charm for a certain class of people.

It is too much to expect that Protestantism will wholly supplant Catholicism. However, just as Methodism helped to purify the Church of England in the eighteenth century, and awakened it to new life, in like manner Protestantism has acted upon Catholicism in this country and in other lands where they have come into conflict.

While Roman Catholics, as a rule, are considerably behind Protestants in morals and in intelligence, they until very recently have far surpassed us in charity work. The revolt against the pernicious Romish doctrine of pardon purchased through penance, the performance of deeds of benevolence, and the faithful observance of the rites and ordinances of the church, has caused not a few Protestants to drift into the opposite errors of Antinomianism and mysticism.

While in nearly all lands that have been dominated hitherto by Romanism a noticeable revolt is now going against Romish teaching and authority, particularly in France, in Protestant countries we have the strange spectacle presented to us of an unmistakable drift toward Romanism, which tendency, however, is confined mainly to the Anglican Church. The effort of the sacerdotal party in England to rival Romanism is arousing much antagonism

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Secretary Hay, after a conference with the British ambassador, made a statement at a Cabinet meeting, in which he said that the position of England toward the agreement of the foreign ministers at Pekin had been misunderstood by the public through misleading publications; that the position of England was substantially the same as that of this government. He added that he expected the agreement to be at once signed, and believed that the demands would be promptly met by the Chinese Government.

Mr. E. C. Shattuck, of Birmingham, Ala., who has just returned from Europe, was in Washington this week. While speaking of his trip, he said: "There are not many instances in history where a disastrous war has proved a blessing to a country, but such is the case with Spain. I spent three weeks in Spain, mostly in Madrid and Barcelona, and I was amazed to find signs of such industrial activity on every hand. If the thing keeps up at the present rate, Spain will, in a generation, become one of the great industrial nations of the world."

The United States Supreme Court, in a decision handed down this week, upheld the constitutionality of the Dow liquor tax, imposed by the Ohio Legislature for the purpose of regulating the liquor traffic in that State. The suit was brought by a West Virginia brewing company, which had refused to pay the tax upon a distributing plant it owned at Steubenville, which was, in consequence, seized and sold for taxes by the local authorities.

Train robberies have become so frequent that bills have been introduced in both Senate and House making the crime of train robbery punishable with death.

Dr. Wallace Radcliffe preached an able sermon on the much-discussed theme, the proper place of women in the work of the church, taking St. Paul's words to the Corinthians, "Let your women keep silent in the churches," for his text. The following quotation gives a good idea of the general trend of the sermon: "Heathenism made women inferior to men. Anti-Christianity often teaches her superiority. Christianity teaches her equality. She is neither a rival nor a subordinate, but a help equal to man. This is with subordination, but subordination does not mean inferiority or dishonor. It simply indicates a diversity of duties and relationships. The whole course of Christianity confirms this equality. Her happiness and development have been confirmed by the Bible. We must not forget that this equality is signalized in her relation to the church. She is equal with man in recognition and association in the church, but there is nothing to show that she was ever appointed to be an official or ruler. All the argument in history confirms this. Paul very carefully says that the Bishop must be the husband of one wife. He never says anything about the bishop being the wife of one husband. There will be exceptional cases of extraordinary gifts, but, because Deborah was a great soldier, shall we open West Point to women, and appoint one of them to be lieutenant general? Woman is not silent in the church. Her eloquent voice is heard in work at home and abroad. It will be heard more in the official work of the deacon, and most eloquently still as of yore."

Washington, Dec. 10, 1900.

LOUISIANA CONFERENCE.

FOURTH DAY.

By appointment of the Committee on Public Worship, Rev. Jno. F. Wynn conducted the Conference love-feast at 9:30 A. M. The occasion proved a season of spiritual refreshing and brotherly love.

At 11 o'clock the Bishop preached an inspiring sermon, based on the words, "The foundation of God standeth sure," to a large congregation. At the close of the sermon Baruette Wright and Martin Hebert were ordained traveling deacons, and S. S. Riggs, local deacon.

At 3.30 P. M. Dr. J. W. Boswell preached a sermon, directed especially to the young ministers to be ordained. At its close Bishop Galloway, in a very impressive service, ordained the following young men to the office of elders, viz.: C. C. Wier, P. O. Lowrey, and A. W. Turner.

At night, by invitation of the University authorities, Bishop Galloway preached to the members of the University, and a large audience, a sermon which deeply impressed the entire audience. The text was, "Let no man trouble me, for I bear in my body the marks of the Lord Jesus."

Dr. LaPrade and Rev. P. R. Knickerbocker preached at the Presbyterian Church, and Dr. W. T. Bolling at the Baptist.

FIFTH DAY.

The session convened at 9 o'clock in Garig Hall, L. S. U. After devotional exercises, conducted by Rev. J. D. Harper, the Minutes of the previous session were read.

Rev. T. J. Upton presented an appeal from the ruling of the presiding elder that the district stewards had a right to assess the presiding elder's salary at a given per cent. of the pastor's salary. The decision of the presiding elder was affirmed.

Dr. C. W. Carter introduced a resolution of appreciation and sympathy to Bishop Keener in his declining years. It was adopted by a unanimous rising vote.

Rev. H. S. Johns read the report of the Committee on Temperance, and it was adopted.

Rev. J. E. Denson, secretary, presented the report of the Joint Board of Finance.

Rev. J. I. Hoffpauir introduced the report of the Sunday-school Board, which embodied a resolution providing for the holding of a Conference Sunday-school Convention, and one urging the pastors to introduce more thoroughly our Sunday-school literature. The report was adopted after some discussion.

Dr. Keener presented the report of the Board of Education; Dr. Cooper made an appeal for Centenary College; Prof. Sligh presented the interests of Mansfield College; Rev. S. J. Davies presented the treasurer's report from the Board of Church Extension; W. B. Thomson, treasurer of the Board of Missions, presented his report; Rev. J. B. Kent read the report of the Committee on the Bible Cause; after amendment, it was adopted. The Epworth League Board reported some advancement in the League work, particularly in the stimulation of missionary work. Rev. J. F. Foster reported the work of the Ministers Education Aid Association. Rev. H. W. Rickey read the report on District Conference Records, and the secretary reported the statistics.

Following are appointed delegates to the General Missionary Conference, to be held in New Orleans, La., April 26-30, 1901:

CLERICAL.

Revs. Jno. T. Sawyer, D. D., chairman; Jno. L. P. Sheppard, W. H. LaPrade, D. D.; Sam'l S. Keener, D. D.; Fitzgerald Sale Parker, Jno. B. Cassity, R. W. Tucker, Jacob D. Harper, Jas. A. Parker, D. D.; H. R. Singleton, W. F. Henderson, Jas. M. Henry, Wm. Schuhle.

LAY.

Hon. W. L. Foster, W. B. Thomson, Robert Harrell, Prof. H. A. Morgan, H. N. Pharr, Hon. A. M. Mayo, Hon. H. H. White, R. T. McClendon, G. D. Sanders.

ALTERNATES—CLERICAL.

Revs. J. O. Bennett, G. D. Parker, T. J. Upton, J. A. Miller, C. C. Miller, C. P. Smith, H. O. White.

ALTERNATES—LAY.

S. B. McCutcheon, Allan F. Godat, W. S. Holmes, G. D. Price, W. A. White, W. H. Leslie, E. S. Williamson.

J. S. Sanders was located at his own request.

A report was read from the Woman's Home Mission Society.

A resolution of thanks to the citizens, the churches and Prof. Boyd for courtesies was adopted by a rising vote.

Mr. Sutton, president of the Y. M. C. A. at Centenary College, addressed the Conference on the work of that association.

J. E. Northcutt was received by transfer from the Alabama Conference, and J. R. Moore from the Little Rock Conference.

The Minutes were read then and approved.

After the reading of the appointments, Conference adjourned sine die.

W. W. DRAKE.

Resolution concerning Bishop J. C. Keener, D. D., LL.D., passed by a rising vote Monday, Dec. 17, at the fifty-fifth session of the Louisiana Annual Conference of the M. E. Church, South (Journal, page 103):

"Whereas, In the good providence of God, our senior Bishop, John C. Keener, still lingers among us, illustrating in a benign old age the mature graces of our holy religion, exhibiting in his daily life the strong virtues that have grown out of a long career spent in faithful service of the church, and revealing a mind filled with the glorious hopes inspired by the gospel which he has so long and eloquently preached; therefore, be it

"Resolved, That we convey to him our hearty appreciation of the great work he has done among us—work whose influence will deepen and widen as time goes on; and that we pray that the blessings of divine grace may grow richer in his ripening experience, and that the beauties of divine love may still continue to brighten all his future with the mellow glow of the dawn of the eternal day.

(Signed) C. W. CARTER,
"W. H. LAPRADE."

If we dwelt more upon God's fullness, and his desire to make us partakers of it, our Christian character would be richer. There is nothing in his nature which is not measureless. The view of his plentitude will give us hope of rectitude in life and of glorification in heaven, not because of our feeble longing, but because of God's infinite desire for us.—H. W. Beecher.

IF I CAN LIVE.

BY HELEN HUNT JACKSON.

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye,

Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,

My life, tho' bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,

And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of thine."

– Central Advocate.

Correspondence.

CHINA MISSION CONFERENCE.

The fifteenth session of the China Mission Annual Conference was held in Shanghai, Nov. 14-20, at Moore Memorial, formerly known as Central Church.

As there is no work open at the inland stations, and all the members of the mission resident in Shanghai, the work of the yearly meeting was done with more of leisure than usual, and matters concerning the future work were carefully discussed, and many valuable conclusions arrived at.

Perhaps the greatest interest this year was centered in the new school to be built at Soochow. The land has been bought (some eight acres adjoining the old mission property, along the canal), and the wall partly built, but further than that no man even dared prophesy.

The Board of Trust created at the annual meeting by the Board of Missions was organized. Dr. Allen was elected president; Dr. Anderson, vice-president; John W. Cline, secretary, and W. B. Nance, treasurer; and a committee was appointed to draw up Constitution and By-laws.

It was decided to carry on two institutions: the Anglo-Chinese School in Shanghai, and the new school in Soochow. Dr. Parker was elected president of the Shanghai school, with Mr. Cline and Mr. Loehr as professors. Of the Soochow school, Dr. Anderson was chosen president, with Mr. Whiteside and Mr. Nance, professors, and Dr. Park, dean of the medical school.

In the unsettled condition here no one knows when the work of building can be begun; so at the present we can only plan. A genuinely good school, with biblical, medical, and academic departments, seems to be at last a possibility. Lack of funds and men, and, perhaps, worst of all, lack of satisfactory students, has heretofore seriously cramped all our educational efforts in China. Certainly great things are open for us when the storm and stress period is over.

Whether that good time is near or far, we must also be content with conjecture. The work of the allied powers in arranging China's disturbed affairs is kept very secret. Some of us rather suspect that the secret is that nothing is being done. In the meantime there are thousands of Chinese troops, and the Court itself, settled down to Winter in a district for four years famine-stricken. Those hungry hordes are a foreboding shadow over this wretched country. They say, and you may wonder with us just who this "they" may be, that the old Empress is ill, seriously stricken with disease, along with anxiety and discomfort. Perhaps it is to be the good fortune of this country to lose its presiding genius. I don't know what of good this would accomplish further than ridding the earth of a demon-possessed creature, but that would be something whereat to give thanks.

With best wishes for your paper and its constituency, I am,

Yours, etc.,

FLORENCE KEISER NANCE.

19 Quinsan Road, Shanghai, Nov. 24, 1900.

P. S.—I enclose a copy of statistics, kindly furnished by the secretary. F. K. N.

Local preachers, 15; members, 1,244; infants baptized, 87; adults baptized, 241; Epworth Leagues, 8; members, 278; Junior Epworth Leagues, 12; members, 229; Sunday-schools, 26; scholars, 1,900.

General Board—Colleges, 2; teachers, 25; pupils, 240; day-schools, 3; pupils, 224.

Woman's Board—Boarding schools, 4; teachers, 17; pupils, 189; day-schools, 33; pupils, 944

Collected for support of ministry, $1,775 90 (Mexican); collected for missions, $149.23 (Mexican); collected for church extension, $476.70 (Mexican); collected for American Bible Society, $21 21 (Mexican); collected for Bishops, $20 (Mexican).

JNO. W. CLINE, Secretary.

NOTES FROM THE MISSION FIELDS.

(Forwarded by Dr. W. R. Lambuth.)

MEXICO.

Rev. F. S. Onderdonk, presiding elder of the San Luis Potosi district, plans to hold a revival meeting in every pastoral charge. At the third Quarterly Conference of the American congregation in San Luis Potosi they had a fine showing; the collections for the quarter amounted to $800, and there had been 21 accessions to the church. He writes: "I have just returned from Cardenas, where I went last Friday and held a short meeting over Sunday. I baptized six children, and experienced a blessed revival among a backslidden people. Five united with the church by certificate. It makes me feel bad that I can not visit them at least once each month. They appreciate it so much, and under the adverse conditions there, they can not live without some religious influence to help them. They entreated me to procure a preacher for them next year."

Rev. Jackson B. Cox has had a good revival at Guadalajara, and wants to have the same in every preaching-place on his district. "The time has come," he writes, "when we can and ought to have more revivals in our Mexican work. The work at Tepic is moving on most beautifully, 105 members having been received into the church and 21 infants baptized. The church at that place has overpaid what was promised on the pastor's salary, and I think he will be able to bring up his entire assessments. The other church in the territory of Tepic—Santa Maria—will also, I think, pay all assessments, including pastor's salary."

We are offered the gift of a fine lot in Guadalajara, if we will pledge ourselves to erect a nice modern church thereon. It is of great importance for the growth of our work in that city that we should have a suitable church.

Rev. Lawrence Reynolds, writing from Nogales, Arizona, says: "There are several points in this part of Mexico that we should occupy the coming year, if possible, particularly Culiacan and La Paz. If we do not occupy these soon, others will. It is said that a number of Jesuits just from Rome are going to establish a chain of missions down the Sierra Madres and on the Yaqui river. Oh, may the Lord send men and means into this needy region! Ask the church to remember Mexico, and God grant us a great awakening."

KOREA.

Dr. R. A. Hardie writes from Seoul: "There is much to encourage us, especially in the interest manifested by the members of the country societies. During the quarter all the places where we have societies have been visited. Twenty-three adults and twenty-two infants received by baptism. In April last I began to give some attention to the work in the northern part of the city, and we have recently organized a society there. Eighteen members received by profession of faith, and seven transferred from the South Gate Chapel, makes the total enrollment there twenty-five. What we now need, and must have, if the progress of the work is not to be hindered, is a chapel large enough to hold between three and four hundred persons. The continuance and growth of the work among the women depends largely upon our reaching their husbands and sons. Mrs. Campbell does not feel that she can throw her house, where we have been meeting, open to a mixed congregation; hence the need for a new building."

Mission Rooms, Nashville, Tenn.

THE NORTH MISSISSIPPI CONFERENCE AND WEST POINT.

The recent session of the North Mississippi Conference, held Dec. 6-10, in West Point, taking it all in all, was certainly one of the most pleasant convocations that body has ever enjoyed. It was a time of cordial greetings and exhibitions of brotherly love well calculated to do the heart and soul of one good who had looked upon half a hundred of such assemblages. Some questions were strongly and earnestly contested by strong and able debaters. No ill-feeling was indulged in; none seemed suspected. In these speeches an unusual amount of playful wit was indulged in as the speakers amusingly cut at each other, provoking bursts of laughter and clapping from some untrained Conference attendants. A feeling of sadness rested upon the body when four of the brethren were reported dead; two of them the oldest men and the oldest preachers of the Conference. On account of feebleness from old age, of late years they have not been with us in our meetings.

Of the entertainment, perhaps it has been rarely, if ever, excelled. Quite a number of the preachers' wives were present, and each party, entertained at the different homes opened for their entertainment, contended to having the best home of all the Conference, while the hosts contended having the choice of the Conference for guests. There were heartfelt regrets at the separation from these newly-made friends. The houses of worship are beautiful, attractive, and comfortable. The pastors and preachers are worthy and lovable men.

It takes no astute observer to detect the rapid growth of the little city. The new buildings just finished and in course of construction show how the growing city is spreading itself over the hills as they roll back from the centre. The handsome residences, the schools and public buildings are an attraction. It may be difficult to compute the growing wealth of the place when we consider the public works in course of construction—a cotton factory, now a foregone conclusion, together with the wholesale house, or houses, being enterprised.

The rapid growth of its population, so marked by the last census taken, far outstrips its neighboring rival, Aberdeen; West Point counting her increase of population by the many hundreds, while its rival could not for the same decade count so many dozen. A long and close observer of men and things will account for this difference in the populous growth of the two places, that West Point has not a grog-shop or drinking-saloon within its corporation, while Aberdeen has its drinking-saloons and grog-shops open and running under the same legal protection with dry goods stores and grocery houses, where men and boys are lured to a drunkard's life and a drunkard's grave. Those who do not accept this, let them observe closely the developments within the next ten years.

There is one blur that mars the features of beauty that we have drawn of this place—that of the open meat-houses and butcher-stalls, where saints (?) and sinners on Sunday morning purchase their steaks for breakfast and their roasts for dinner on the holy Sabbath. The demands of the public require these butchers to be in place from early Sabbath morning to late Sabbath evening, denying them the privilege of church-going and of divine worship, while the municipal regulations require it to be so.

J. D. NEWSOM.

NOTICE.

To the Preachers and Official Members in Columbus District, North Mississippi Conference:

DEAR BRETHREN: Suffer this word of urgent exhortation.

1. Let us be one band of loving co-workers to achieve what is possible in the saving of souls and in loyal support of the institutions of the church.

2. Let the stewards meet as soon as practicable and make provision for comfortable support of the preacher-in-charge. This is due and necessary for the best service.

3. Let the watch-night service have its full measure of importance, and be conducted with solemn devotion and crowned with liberal thank-offering.

4. Will you see that the Quarterly Conferences are attended by every member able to be present? Our venerable senior Bishop urges with strong emphasis, that the Quarterly Conference shall be held in its true place of efficient power and the occasion magnified with suitable service. The fear is that all our Conferences are sinking too near the level of mere business transactions; whereas their true pulse should be that of a strong, strengthening spiritual life. There is indeed much and varied business in a Quarterly Conference, but it is not incongruous with the deepest piety and the hollest service.

5. Let us press the collection for the great thank-offering fund. We should continue the appeal to our people for their offerings to this fund until the $45,000 due from the North Mississippi Conference is laid on the altar for the use of the schools with which we are officially connected, and for whose support we stand pledged under the law of the church. Vanderbilt University, Millsaps College and Grenada College need every dollar that we can put legitimately into their treasuries, and we no less need the returns they will make to our imperative need in the work of Christian education.

W. T. J. SULLIVAN.

Columbus, Miss., Dec. 13, 1900.

Communications.

THE RELIGION OF ANCIENT EGYPT.

[Paper read before the Woman's Culture Club at Alexandria, Dec. 8, while on the study of Egypt.]

According to the best authorities, the religion of the ancient Egyptians was a monotheism, upon which foundation was built an elaborate structure of polytheism. The supreme being, self-created and invisible, was made manifest in their sun-god, Ra. Not being able to worship a spirit "in spirit," they had the material body present, or an image or symbol of same. The various attributes of the deity were also symbolized, for instance: God, as the creator, was Phtha; as the revealer, he was Amoon; as the benefactor and judge of man, he was Osiris, and so on ad infinitum. With the masses of the ignorant these came to be worshiped as separate gods, and this system continued to grow till every animal and plant and almost every object was endowed with unnatural virtues and qualities.

The Egyptians were the first to teach that the soul of man is immortal [Herodotus], and they, in early ages, were under the most powerful priestly domination. Their religion was gloomy and brutal. The priests were believed to have power over the destinies of the soul, and able to transfer it into the body of some living creature according to transmigration. The soul was supposed to travel three thousand years through every living creature, animal, fowl, and fish, and then to return to the body, if in perfect preservation; if not, then into an image of same placed above the tomb. Hence were developed the wonderful methods of embalming by the higher classes, and the preservation of those mummies which are the wonder of antiquity. The finest specimens are found at Thebes. They are brown in color and quite elastic, while those made at Memphis are black and brittle.

Embalming was a necessity, for the body was not safe if buried in the shifting sands of the desert, nor was it sacred if buried in the overflow regions. Hence, for sanitary reasons also embalming was necessary.

The first Egyptian gods were represented by gigantic human beings as seen in the gods Dama and Shama, and the Androsphinx, part lion and part woman; but as the religion became corrupt, and their worship extended to the lower animals, they bowed before hideous creatures of brute and animal, showing that they had no real enlightenment of the soul.

Their writings were so filled with sacred symbols as to render them unfit for other use. Literature, science and art were but branches of theology and worship. The common labors of daily life were constantly interrupted by priestly regulation. Their future fate was ever before them, and they only lived to worship the gods.

Religion so thoroughly penetrated their lives and habits that it became an instinct, and it was of all polytheism the last to give way to Christianity, retaining its votaries as late as the sixth century of the Christian era.

The tomb was of far greater importance than the house, and while every habitation for the homes of men has utterly perished, many of the tombs and buildings for the dead still exist in good condition. The pyramids themselves, the greatest structures on the earth, were reared as tombs for their kings whom they deified after death.

Isis and one or two other goddesses held important places in the Pantheon. She was patron saint of agriculture and the industrial arts.

During the captivity of the Israelites in the eighteenth dynasty the Egyptian Kings cast many of their gods out of the Pantheon. They saw how the chosen people worship the one true God, and were so wonderfully blessed. I think it a just inference that they were influenced by this.

MRS. R. H. MCGIMSEY.

DANGER IN FRIENDSHIP.

I am much more afraid of some of my friends than I am of all of my known enemies. I ought not to have occasion to say so, but the occasion exists, and I can not put it away. I long ago learned that my friends did me more harm than my enemies did. Quite likely the fault has been in myself to a considerable degree, yet I can not believe that all of the fault lies in myself. My fault has been in confiding too much and too freely in my reputed friends. I have committed to their trust some statements, opinions, beliefs and secrets which I would not have done had I not supposed that they were safe keepers of those things. But, alas! for my confidence in them! I was at fault in placing such treasures in their trust. They did not keep the treasures, but very freely gave them away to those whom I was loath to have them. Of course, this grieved me. Harm came of it, both to others and myself. It was not because the things which I said were untrue, but because they were true; nor was there any ill-will, nor any mischief, in the matters which were entrusted to others. They were simply such things as might be properly confided to a staunch, prudent friend. The harm consisted in repeating what ought to have been kept strictly secret. And the harm was made greater by their being repeated differently from the way in which they were originally stated. Some words had accents placed upon them which were not in the original. In some respects wrong and unjust constructions were put upon whole statements.

Now, I must charitably suppose that at least some of my friends would not intentionally misrepresent what I had said to them in confidence. They merely forgot some qualifying statements, or put on certain tones which were not warranted, or planted an emphasis where it did not belong, or added a word or two which quite altered the sense of a sentence. In ways like these a real friend may do far more harm to one than his open and active enemy can. It is in such ways, too, that many friendships have been broken up. Of course, there are so-called friends who will maliciously take advantage of the confidence which is reposed in them. They will pretend to be the friend of another for the sake of drawing from him some statement which they can repeat to his harm. This is clear deviltry. As Christians, we should be so sincere in our friendships that they will be quite worthy of the highest confidence of our friends. C. H. WETHERBE.

The Christian Life.

If one must be a successful liar in order to be a successful salesman, most certainly the Christian can not enter that vocation. But in nine cases out of ten, is it not true that the salesman follows his own bent in offering his goods to a customer? If he has an eye only for the present, he may unduly exaggerate the value of his goods, in order to make a large sale. But if he is far-sighted and really wishes to gain the confidence of his customer, he will not unduly exaggerate his wares. When once men and women discover a man like that behind the counter, they will come again. I know a man who has been employed by one firm for years. He resolved when he first went to work for them that he would not misrepresent his goods. He has stood by that resolution. As a result his employers, not long ago, raised his salary in order to induce him to remain with them. He was too successful and valuable a man to lose. What is true of him is true of others, and might be true of many more, if they only had backbone enough to stand by their principles. —Katharine B. Gilton.

Those who have read the chief books of science and scholarship bearing upon religion in the last thirty years must realize that the intellectual forces in Christian lands are more friendly to the essentials of Christianity than they were thirty years ago. Prof. Drummond has said that "The sun and stars have been found out. If science has not by searching found out God, it has not found any other god, or anything the least like a god, that might continue to be even a conceivable object of worship in a scientific age." How much more reverent science now is, and in what closer sympathy with faith, must be evident to those who have watched the evolution of so sincere and capacious a mind as John Fiske's. He is to-day one of the chief exponents and bulwarks of scientific and philosophic faith in a personal God and a personal, conscious immortality. Agnosticism is not so unknowing as it was twenty-five years ago. "Each act of scientific examination but reveals an opening through which shines the glory of the Eternal Majesty."

Is it not true that men are building more churches to-day than ever before? Is this a proof of growing irreligion? Are they constructing these costly edifices in cities and humble meeting-houses in towns and country districts from vanity or the force of habit? Are they putting millions of dollars into Christian colleges mechanically, and with no movement of faith in their hearts?—President Barrows, of Oberlin College, in Leslie's Weekly.

Great hoards of wealth readily provide incentives to great crimes. A remarkable illustration of the truth of which is furnished by developments following the death of William M. Rice, a very wealthy recluse of New York. The Rice estate is estimated at from $4,000,000 to $20,000,000. Rice died a few days ago, and immediately after his death checks calling for the payment of $250,000 were presented at the banks with which he did business. Wishing to ascertain if all was right, the bank officials attempted to communicate with Mr. Rice, but failed to do so, though they were informed by his valet, who was also his private secretary, that everything was right. Still suspicious, however, the banks declined to pay the checks without investigation, and a little later the discovery was made that the millionaire was dead when the checks were presented. The authorities were notified of the suspicious features of the case, and promptly arrested the lawyer, who presented the checks, and the valet. It is now asserted that the checks were forged in a bold attempt to obtain control of the dead man's millions, and suspicion is entertained that the end of the unfortunate man may have been hastened by those who were impatient to carry out the plot for the acquisition of his property. "He heapeth up riches, and knoweth not who shall gather them," is a text which, in these days of immense fortunes, has received more than one practical exemplification.—St. Louis Advocate.

If there is no special Providence, there is no need for prayer. Special blessings come in answer to special prayer over and above the general and uniform blessings which are given unto all alike, regardless of prayer. God has not decreed that the Holy Spirit shall reign in our hearts by fixed law, but in answer to the prayer of faith. Without faith it is impossible to please him, and without prayer it is impossible to entertain him. We may be assured that we are backslidden when we have no relish for prayer. A praying spirit is a gift above that of the utterance of tongues. As a Christian, do you attend the prayer meeting, do you pray in your family, do you pray in secret, do you pray anywhere?—Pacific Methodist.

There is a good deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other foot and put it down in the same place. They are moving, but they are not marching. In other words, they are but going through the motions of a march. So it is with many professors. They are but marking time. They are "going through the motions" of a Christian life, but they are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.—Church Army Gazette.

MEMORIAM OF MRS. J. T. LEGGETT, OUR PASTOR'S WIFE.

BY MAGGIE WHEELAH.

To know her was to love her—
A pure Christian and noble friend;
The precious hours spent with her
Lingers in our memory still.
Farewell, sweet friend, for awhile;
Death is the gateway to endless joy.
Thou art gone to the paradise of God;
Thy mission done, he called thee home.
His will is always for the best.
We miss thee, but submissive we bow,
For our Father doeth all things well.
Then sleep, beautiful toiler;
Thy work on earth was finished;
Beautiful soul into glory gone,
Beautiful life with its crown now won.
God giveth thee rest;
Rest from all sorrow, watchings, and fears;
Rest from all possible sighing and tears;
At home with the blest.
Ours the heartache, sorrow, and pain;
Thine the glory, the infinite gain;
Thy slumber is sweet.
We miss thee, but God knoweth best;
We know he watches the sparrows that fall,
Hears the sad cry of the grieved hearts that call.
Friends, husband, children, he loveth them all;
We can trust for the rest.
A little while we, too, shall pass away,
And may we meet to part no more.
Haziehurst, Miss.

RESOLUTIONS OF RESPECT.

Whereas, In the Providence of God, we are called upon to mourn the death of Mrs. Kate Leggett, one of our members, who was called to her "eternal home" on the twenty-eighth of November, 1900; And, whereas, We desire to express, though faintly, our appreciation of her life and character, and to place some token of our esteem in permanent form, in order that those who bear her name may know the impressions which were left by her upon those who knew her best; therefore, be it

Resolved, By the Woman's Missionary Society of the M. E. Church, South, of Haziehurst, Miss., that we recognized in the life of our departed sister all of those elements of character which ennoble Christian womanhood. As a wife, she was faithful, considerate, devoted and true; as a mother, she was tender, thoughtful, gentle, and self-sacrificing to the very last degree; as a member of the church, she was modest, unassuming, and singularly devout, and as a friend and neighbor, she exhibited the most trusting disposition and affectionate gratitude for every kindness, and a splendid charity for every fault. The world is better for her having lived in it and for having her example left. In her death she exhibited the sweetest-spirited concern for all whom she left behind, and at the same time the most unalloyed trust in the merits of Him whom she had taken as her guide and counselor in life. Her resignation and Christian fortitude will never be forgotten by us, and her parting blessings fell like a blessed benediction upon all who witnessed her passing to the world beyond. May the God whom she loved and trusted "temper the wind to the shorn lamb" half-orphaned by her death, and be the comforter and helper of the devoted husband now left solely in their charge. We hereby tender our deepest sympathy to her family, and pledge to them our assistance and our prayers.

Resolved, That these resolutions be spread upon our Minutes, and that a copy thereof be furnished to the family of the deceased, and also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

REVIVAL AT RUSTON.

We speak advisedly when we say "revival." The church that has enjoyed a series of sermons by Rev. Clarence Strouse, and has not been revived, must needs be "deader" than was ours. Bro. Stronse and his wife were with us from Nov. 30 till Dec. 11. He may be aptly called a religious prodigy. His mother is a staunch Baptist, his father a Lutheran, and his spiritual father a Presbyterian. He says, "I was brought up a Baptist, and brought down a Methodist." If we could bring down a few more like him, fortunate would we be. His sermons, portraying individuality, are both logical and spiritual, carrying conviction to all hearts. Never before has it been our privilege to witness such visible results. Scores professed conversion, and we have cause to believe that many of these were more than mere professions, as he very strongly urges people not to profess what they do not deeply feel. Having once led "the german," he can now lead the American audience with as much ease and grace as a trained actor. Although his sermons invariably occupied more than an hour, and often two, instead of growing weary, we wanted to encore. He has struck the "happy medium." While he is a strong advocate of "holiness," he "steers clear" of fanaticism. His sermons cause a commingling of smiles and tears. For example: In his sermon on, "I am the Good Shepherd," after reaching sublime heights in his portrayal of the shepherd's tender care of even the weakest lamb, he said: "You can tell a sheep by its tastes. A sheep never chews tin cans and eats paper. If you love the ball-room, card-table and theatre better than Christ, you are not a sheep, and if your spiritual hat were lifted, goat horns would be plainly visible."

Bro. Stronse had to abandon more of the world's "good things," in order to become a despised (by some) evangelist, than most men do, but when he says, "I am far happier," the heavenly light on his face shows more plainly than words that he speaks the truth.

Mrs. Strouse might be called a musical prodigy. Her sweet sermons in song will long be remembered, her enunciation being perfect. The sentiment of the song may be enjoyed by those whose ears are not trained to appreciate the operatic gargle we now term "a solo."

We await "with fear and trembling" the edict of the Bishop who presides over the Louisiana Conference. There are several reasons why Rev. H. R. Singleton, Jr., should be sent back to Ruston. One is: he should be allowed to enjoy for three years to come the new parsonage he has labored so hard to erect, as well as to preach in the church he caused to be enlarged and improved; but the main reason is simply because we all want him returned.

Bro. Crews, having served us as presiding elder his allotted four years, must leave us, and our good-will follows him to his new field of labor. God bless him and everybody else.

ALICE CARY MCKINNEY.

Ruston, La., Dec. 14, 1900.

SOUL-CLEANSING.

One of the prayers oftenest offered by the Christian is that of the Psalmist: "Create in me a clean heart." If sincere, and the constant attitude of the heart, the prayer must be answered in those slow and silent processes by which the Divine Spirit transforms our nature as well as the swifter baptisms of the Heavenly Presence.

Turning to fire, it is interesting to notice her different methods of cleansing. Water seems the commonest and most evident agency. It distils softly the form of dew, or drops from the clouds in rain, or it is stored up in deep, still fountains to make its own canals through the land, always the same refreshing, purifying element. But it is only one of many cleansing activities of nature. The wind, or air in motion, is one of these. The great spaces of moving air purify both vegetation and the water. Even those wild storms that sweep over land and sea, leaving destruction in their path, are a part of the wise economy of nature, and cleanse and heal while they destroy. The fire, too, cleanses, and more perfectly than either wind or water. When we would purge away the last foulness, we resort to this fierce spirit, and, used to our will, it is beneficent and healing in its work.

The earnest prayer for a clean heart is always answered, but the answer includes the wind and the fire and the frost as well as the gentle, silent forces of sun and rain and light. The storm of sorrow and loss sweeps over our life and destroys our earthly happiness; the fire of pain and sickness, long helplessness, of humiliation, disgrace, consumes us; the frost of neglect or desertion blasts our brightest hopes, and in all these the obedient heart is cleansed and made better.

God moves upon our spirits in many ways. Some seem to need nothing more than the soft, sweet influence of the light and the gentleness of dew, while others are purified only in the intensity of fire or the fury of storm.—Zion's Herald.

JOY.

Where does joy come from? I knew a Sunday-school scholar whose conception of joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it pieces were somehow let down and fitted into their souls. In reality joy is much a matter of cause and effect as pain. No one can get joy by merely asking for it. It is one of the best fruits of the Christian life, and, like all fruits, must be grown.

There is a very clever trick in India called the mango trick. A seed is put in the ground and covered up, and after diverse incantations a full-blown mango-bush appears within five minutes. I never met anyone who knew how the thing was done, but I never met anyone who believed it to be anything else than a conjuring trick. Men may not know how fruits grow, but they do know that they can not grow in an hour. Some have never planted one sound seed of joy in all their lives. Others who may have planted a germ or two, have lived so little in the sunshine that they never could come to maturity. By a branch of the true Vine we may grow the fruits of his joy, for his method of living is one that in the nature of things produces joy.—Henry Drummond.

"THE TAX DODGER."

Among thoughtful men and in the newspapers of the day we hear and see a good deal about the sin of tax-dodging. We are not up in the cases, but it seems that there are men, and not a few, who evade the payment of just taxes by various dodges. It is hard for us to take this in as a fact, and simply because it appears to us that any one who would act dishonestly in paying taxes would act dishonestly in any other transaction if the way were opened; and it is hard to believe that there are very many such people. In this matter, however, not only is the question of common honesty involved, but also that of privilege. We heard a wise man say at one time that it was a dignifying privilege to pay the taxes of one's country. A man's tax money is his tribute to the common good of his State and his people. There is dignity in paying that tribute; there is the opposite in defrauding the State of it.—Wesleyan Advocate.

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All correspondence with the ADVOCATE, literary or business, and all money due or to become due, should be addressed to Rev. W. C. Black, D. D., CHRISTIAN ADVOCATE, 512 Camp St., New Orleans, La.

Rev. W. C. Black, D.D., Editor and Publisher.
Rev. M. M. Black, M. A., Assistant Editor

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LOUISIANA CONFERENCE.
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REV. F. N. PARKER.
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MISSISSIPPI CONFERENCE.
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NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. T. MURRAH.
REV. H. C. MOREHEAD.

THURSDAY, DECEMBER 27, 1900.

A PARTING WORD.

On the first day of January my connection with the ADVOCATE will cease. During the seven years of my administration I have striven ardnously to prodnce a paper worthy of the great church which it represents.

Since the heginning of the present year my time has been occupied with the laborions duties of the pastorate in Jackson, Miss. The paper, however, has not snffered in the least on that account, the assistant editor, Rev. M. M. Black, having rendered as efficient service as I could possibly have done.

Concerning my successor, Dr. J. W. Boswell, I take pleasnre in reprodncing with my hearty endorsement an editorial from the Nashville Advocate, of recent date. The interests of the paper will he entirely safe in his hands. It only remains for me to bid the readers of the ADVOCATE an affectionate adieu.

W. C. B.

MAKING PREPARATION FOR THE MISSIONARY CONFERENCE.

On Thursday night, of last week, a conference of the Methodist pastors and leading laymen of New Orleans was held in the lectnre-room of the Carondelet Street Church for the purpose of organizing in order to make proper preparation for the approaching Missionary Conference. Missionary Secretary W. R. Lambuth and his two assistants, Rev. P. L. Cobb and G. W. Cain of Nashville, were also in attendance, and assisted in giving direction to the plans that were formulated. It was decided to elect a local Executive Committee consisting of three preachers and four laymen, the following being chosen, to-wit: Rev. S. S. Keener, D. D.; Rev. W. H. LaPrade, D. D.; Rev. F. N. Parker, W. W. Carre, Dr. E. L. McGehee, F. A. Dicks, and W. B. Thomson. Dr. S. S. Keener was elected chairman, and Dr. W. H. LaPrade, secretary of the committee.

It is estimated that the attendance upon this missionary gathering will be between 1000 and 5000. The programme will cover every phase of missionary work, and will include addresses by a hundred, or more, distinguished speakers from this and other lands.

Dr. J. J. Lafferty, the editor of the Richmond Advocate, has been sorely bereaved in the death of his youngest daughter, Miss Mattie Lafferty, who passed away on the second of December. She was a young woman of many attractions and lovely character, and was unspeakably dear to those who mourn her departure. Our worthy confrere and his stricken family have our sincere sympathy in this dark hour.

How frequently Christians who ought to admonish and encourage an erring brother, or who should lend a hand in philanthropic work, excuse themselves by saying, "It's none of my business." Such a maxim is of Satanic origin. "He that loveth not his brother," says the Apostle John, "abideth in death."

The men who inaugurate great reform or revival movements are not the ones who stop to think about their dignity, their reputation, or their ease.

It is far better to be entitled to credit than to get more credit than you are entitled to.

Purity of life is impossible save to those who are chaste in thought.

BRITISH GENERALS AND THE TEMPERANCE QUESTION.

Such disgraceful scenes have recently been enacted in England as the result of indulgence on the part of English soldiers just returned from South Africa in intoxicating liquors unwisely furnished them by their friends, that Lord Roberts and Lord Wolseley, the two highest officers in the British army, have issued stirring letters to the public, in which they strongly protest against giving soldiers drink. Lord Roberts' appeal to the British nation, addressed to the editor of the London Times, has been pronounced "one of the most significant documents in temperance or army history." We regret that we have not space this week to give it in our columns.

Lord Wolseley's appeal is no less noteworthy. We herewith quote it in full, with the exception of one short paragraph at the close:

"The longer I live, the more I am confirmed in the early acquired belief that 'drink' is the hot-bed, not only of most human misery, but of crime also. It was once my privilege to lead a fighting brigade through a wild, uninhabited region for a distance of 600 miles. All ranks had to work hard every day and all day, from sunrise to dark. We carried no intoxicating liquor with us, and none was obtainable on the way. I never had a sick man, and all crime, even the most trivial offenses, was unknown. Had liquor been obtainable, I am certain I could not have reached my destination with a fighting force in the splendid condition it was in when we marched into Fort Garry in 1870.

"The horrid practice of treating friends to do them honor is a most pernicious custom, which directly leads to and encourages intemperance. We are now about to welcome home a large number of our finest soldiers from South Africa. We desire to make every man in it feel how much we admire his soldier-like qualities, and value the good services he has rendered to his Queen and country. But there can be no doubt that many of us who tempt him to drink are his worst enemies, and do him a serious injury. Can we find no other way of rejoicing with him than by drinking with him?"

The testimony of these two distinguished British generals is in striking contrast to the ridiculous position of certain supposedly wise American army officers who defend the army canteen, and contend that soldiers must have liquor.

LIQUOR SELLING IN THE CAPITOL AT WASHINGTON.

The continued tolerance of the sale of liquor in the basement of the Capitol at Washington for the convenience and benefit of whisky-loving Senators and Congressman, is a standing disgrace to the nation. When the anti-canteen amendment was up for discussion in the House, a short time ago, there was considerable consternation for a few moments among the liquor-drinking Congressmen over an amendment offered by Mr. Fitzgerald prohibiting the sale of liquor in the Capitol building. The amendment was soon ruled out of order as not being germane.

What a shame that we have men in Congress who are so addicted to the whisky habit, and who have so little regard for the honor of the nation, that they must needs convert a part of the National Capitol into a saloon for their accommodation and gratification! We do not expect every Congressman and Senator to be a teetotaler, but we do expect that the men who represent us at Washington shall not outrage the laws of propriety and the moral sentiment of the Christian people of our country. May the time soon come when the more self-respecting among our representatives in Congress will rise up in their might and banish liquor selling from the Capitol building, at least.

THE MODERN THEATRE.

The following editorial, taken from the Pittsburg Advocate, so fitly expresses our convictions concerning the influence of the theatre, that we copy it entire. The scandalous nature of the posters by which the average play is advertised is of itself evidence enough of its sensual and corrupting character. Sad to tell, there are professing Christians in all of our cities who are larger investors in the opera house than in the church of God. Of course, the piety of such is not of that resolute kind which shuns the appearance of evil, and which practices self-denial for Christ's sake. In view of its generally impure tone and tendency, the professing Christian who patronizes the theatre is far from being as wise as a serpent, or as harmless as a dove. Says the Pittsburg Advocate:

"Every friend of social purity and defender of the morals of the young should pause long before giving any countenance to the average theatre of the present day. It has never been so low and lewd in the history of our country as it is now. What is known as legitimate drama is almost a thing of the past. Shakespeare and his class are seldom presented. Talent and virtue, except in a few instances, are forgotten. Plays which are filled with covert or broadly lewd suggestions attract the crowds, and semi-nude women take the place of talented artists on the boards. So low have these things gone that loud and indignant protests have been evoked from the public press. Condemnation is no longer left to ministers of the gospel and active Christians. Men of the world who have wives and daughters, whose children are imperiled, have joined the cry.

"It is needless to attempt to defend the theatre by an appeal to the harmlessness and advantages of legitimate drama. The church has never condemned the legitimate drama; has never denounced as sinful all plays. It has felt called upon to raise its voice in warning against the play-house, not because all plays are bad, but because the harmless do not afford salt enough to save the institution—never have, and were never so far from doing so as now. So low are the majority of the plays presented that virtuous citizens and police authorities have a continual fight to protect public morals from contamination by the vile pictures displayed on the bill-boards to advertise them."

A DESERVED PROMOTION.

We take pleasure in reprodnoing from the Nashville Advocate, of Dec. 13, the following words of commendation by Dr. Hoss of the new editor of this ADVOCATE:

Rev. John W. Boswell, D. D., for the past seven years Assistant Editor of this Advocate, has been elected editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and will enter Jan. 1 on the duties of his new position. We shall part with him most regretfully. In the whole course of our life we have rarely met with a truer man. He has all the straightforward simplicity of character that marked the early Methodist preachers; very quiet and undemonstrative, he, nevertheless, possesses a courage that nothing can daunt. His capacity for work is without limit. He actually revels in daily drudgery. As a sound thinker and a vigorous writer, he ranks with the front men. The long experience which he has had in newspaper offices, his careful business habits, his devotion to Methodism, and his blameless piety, all combine to make him a fit man for the responsible post to which he has now been called; a post in which he is successor to Holland N. McTyeire, John C. Keener, Linus Parker, Charles B. Galloway, Charles W. Carter, and Warren C. Black. That he will worthily keep up the succession we do not for a moment doubt. He will carry with him the best possible wishes of the whole Publishing House gang. As it is only a little over a year till the next General Conference, no one will now be appointed to fill the vacancy which Dr. Boswell's promotion creates.

MISSISSIPPI CONFERENCE STATISTICS.

The following statistics were reported at the late session of the Mississippi Conference:

"Local preachers 108, members 38,867, infants baptized 996, adults baptized 921, Epworth Leagues 64, Epworth League members 2,144, Sunday-schools 349, Sunday-school teachers 2,062, Sunday-school scholars 18,289, amount collected for Conference claimants $3,916, foreign missions $6,179.69, domestic missions $2,851.47, church extension $1,943.20, American Bible Society $693.39, presiding elders $8,817.09, preachers in charge $61,965.06, Bishops $1,386 25, number of societies 472, number of houses of worship 405, value of houses of worship $455,345, indebtedness on houses of worship $15,054.15, number of pastoral charges 123, number of parsonages owned 109, value of parsonages $107,360, indebtedness on parsonages $2,937, number of districts 7, number of district parsonages 5, value of district parsonages $9,100, indebtedness on district parsonages $200, number of churches damaged 2, insurance carried $[illegible]535, premiums paid $1,130.10.

NEW BOOKS.

GREAT SOUTHERNERS. Being a Series of Short Sketches of Statesmen, Military Captains, Orators, Jurists, Preachers, Men of Literature, etc. Illustrated with Half-Tone Likenesses. By Will T. Hale, author of "Backwoods Trail," "An Autumn Lane, and Other Poems," etc. Vol. I. 16 mo. 252 pages. Cloth. Price, 65 cents. Nashville, Tenn.: Publishing House of the M. E. Church, South.

This attractive and inspiring little volume from the pen of the widely known and talented Southerner, Will T. Hale, contains brief, but accurate and interesting sketches of forty-seven Southerners who have achieved distinction. The sketches herein presented were originally published in the "Children's Visitor," and on account of their excellence, popularity and helpfulness in furnishing the children and young people of the South trustworthy information regarding representative Southerners, they are now put into permanent form. The publication of this splendid biographical series is cause for congratulation.

PIONEERS OF SOUTHERN LITERATURE. By Samuel Albert Link. Volume III. 16 mo. 599 pages. Cloth. Price, 75 cents. 1900. Nashville, Tenn.: Publishing House of the M. E. Church, South.

In this volume Prof. Link, who is a master of English prose, as well as a scholar of considerable repute, completes his survey of early Southern writers, and gives the public the benefit of a vast deal of painstaking and skillful labor, for which he deserves much praise. Even a cursory glance at the contents of the two volumes of this series convinces the reader that the field here covered is far richer and more extensive than is usually imagined. The author does not attempt to give anything more than a short review of the life and productions of the "pioneers" of Southern Literature," but he does this tersely and charmingly. The selections and quotations given are quite felicitous. The writers herein sketched are considered in the following order: Edgar Allan Poe; War Poets of the South; Singers in Various Keys; Southern Humorists; Political Writers and Historians.

THE RETURN TO CHRIST. By Amory H. Bradford, D. D., author of Spirit and Life, Heredity and Christian Problems, The Art of Living Alone, etc. 16 mo. 155 pages. Cloth. Price, 75 cents. 1900. New York: Dodd, Mead & Co.

The above is the title of a wholesome and faith-invigorating booklet by the gifted religious writer, Amory H. Bradford, whose productions, because of their elegance of thought and style, loftiness of purpose, and general excellence, are in great favor with the Christian public. In this volume the remarkable movement in our day, indicated by the title, is elucidated by the author and considered in its various bearings, as follows: "The Return to Christ in Theology;" "In Ethical and Spiritual Ideals;" "In Social Ideals;" "In Ideals of the Kingdom of God, and Methods by Which It Is to Be Advanced." Says Mr. Bradford in the opening chapter: "Religious thought in all civilized lands is centering about the person of our Lord. It is occupied chiefly with two questions: first, with the biography of Jesus while He was upon earth, and, second, with the work which He has been doing since He left the earth."

For sale in this city by F. F. Hansell & Bro., Ltd.

A STUDY OF CHRISTIAN MISSIONS. By William Newton Clarke, D. D., author of "An Outline of Christian Theology." 12 mo. 268 pages. Cloth. Price, $1.25. 1900. New York: Charles Scribner's Sons.

The momentous subject of Christian Missions is herein considered in a variety of aspects, the author's treatment thereof being cogent, luminous, and philosophical. It is not a history of missions, neither is it a mere collection of missionary data for workers, but a clear, earnest, and powerful presentation of the ground of missionary endeavor, the object of missionary enterprise, which the author asserts is not merely the rapid proclamation of the gospel in every land, the methods that will best insure success, and of the needs of the church in prosecuting this all-important work.

The author rightly puts strong emphasis upon the missionary motive in Christianity, reviews at some length the changes in theological opinion regarding the destiny of the Christless, and devotes due attention to the present crisis in missions. Says the author in discussing the missionary motive: "If we care for the bringing of men to God, we shall wish them to be brought as soon as possible, and be unwilling to leave them to any future. The Christian motive to missions remains in full force as long as it is true that a world of men is living without the light of God, and can not find it without such help as we might give."

Following are the titles of some of the most suggestive chapters: "Christianity and Other Religions," "Organization for Missionary Purposes," "Denominations in Missions," "The Outlook in Missions." It is a deeply instructive, suggestive, and inspiring book, and is written by a theologian of marked ability and wide renown.

The press, the pulpit, and the pedagogue compose the grand trinity of educative agencies that are to enlighten and purify the whole world, mould men of might and manliness, and, we trust, in the not distant future, usher in the Golden Age.

The sad thing about many forms of sin in which men indulge is that even after they have obtained the divine forgiveness they are not always able to forgive themselves, but are haunted by the recollection of the irreparable injury done to themselves and to others.

Johnson characterized Lord Chesterfield as teaching "the morals of a woman of infamy and the manners of a dancing master." He practiced dissimulation so long that it became an integral part of his nature. We are more and more impressed with the fact that the arts of polished and refined life aim not to eradicate the vices, but to conceal them. Nothing less than the religion of Christ is sufficient to transform the inner nature, and make virtue, not a sham, but a grand reality. As James Russell Lowell has said with force and truth: "There is a poison in the sores of Lazarus, against which Dives has no antidote."

THE WANING YEAR.

BY M. E. S.

A few days more and the century's last
Will glide away to the shadowy past.
Will drop into silence and cease to be
Aught but a fading memory.
The fair and brave of the by-gone years
Have ended their story of love and fears,
The brave and fair of our present hour,
The sceptred wielders of mighty power,
Must take the path that all have kept,
Till quiet at last in the grave they slept.

For the young grow old, and the strong grow tired,
And they care no more for the once desired;
One by one as the swift years roll,
To the bourne unfeared by the trusting soul,
One by one as the centuries pass,
And break on the shore of the sea of glass.

—Christian Intelligencer.

NOTES.

The Virginia Conference sat eight days, closing with a late night session.

***

The Virginia Conference reports an increase in membership for the year just closed of 1,738.

***

Rev. W. H. LaPrade, Jr., pastor of Immanuel Church, St. Louis, is spending the holidays in this city with his parents.

***

Dr. James Atkins, our efficient and progressive Sunday-school editor, made a fine impression upon the brethren at the Mississippi Conference. This was his first visit to us, but we hope he will not let it be his last.

***

Rev. T. B. Clifford, the new pastor at Dryades Street Church, arrived in the city with his family on Thursday, of last week and was given a most cordial reception by the membership. He was greeted on last Sabbath by fine congregations.

***

We are in receipt of a copy of the program for Epworth League Day, Jan. 13, 1901, prepared by Secretary H. M DuBose in accordance with the instructions of the Epworth League Board. It is a neatly-printed and well-selected program, and may be obtained from our Publishing House at Nashville at 50 cents per hundred. We hope all of our League chapters will faithfully observe League Day.

The postoffice address of Rev. R. S. Collier has been changed from Davilla to Milano, Texas.

***

Bishop Hamilton, of the M. E. Church, states that every member of the Arizona Conference is a college graduate.

***

In our report, last week, of the proceedings of the Mississippi Conference, the name of Rev. E. C. Grice, formerly of the Baptist Church, was misprinted E. C. Guice.

***

We were in error last week in stating that Rev. W. D. Dominick served the Silver Creek charge during the past year. He was the efficient pastor of the Tranquil circuit, in Yazoo county.

***

The class admitted on trial at the late session of the Mississippi Conference included several very bright and finely educated young men, and all the members thereof give promise of great usefulness.

***

We learn with much regret that Mrs. R. K. Hargrove, on account of failing health, has been compelled to resign her position as General Secretary of the Woman's Board of Home Missions, which office she has filled with signal ability and success since 1894.

***

Dr. W. F. Glenn, who for the past ten years has filled the editorial chair of the Wesleyan Christian Advocate with eminent ability and success, has voluntarily retired, and Rev. W. C. Lovett, of the South Georgia Conference, has been elected as his successor.

***

Among the prominent and useful laymen who attended the Mississippi Conference at Brookhaven and took an active part in its proceedings were: Bro. L. P. Brown and Capt. S. B. Watts, both of Meridian; Bro. W. M. Thornton, of Lake, and Bro. T. A. Holloman, of Phœnix.

***

Rev. T. J. Upton and Bro. T. J Miller, of Zachary, La.; Rev. W. G. Evans, of Haughton, La.; Rev. J. F. Sonlock, of Covington, La., and Rev. G. H. Roberts, of Nicholson, Miss., and Presiding Elder J. T. Sawyer, of the Shreveport district, each favored the ADVOCATE with a call recently.

***

On the eleventh instant, a few days before his removal from Columbus to Tupelo, Miss., where he has been stationed for the ensuing year, Rev. J. A. Bowen was presented by the faculty of the I. I. and C. with a handsome walnut office chair as a token of personal esteem and of their appreciation of the good work he did at the college.

***

We learn with deep regret of the death, which occurred at Columbus, Miss., on the eighteenth instant, of Mrs. Susan McGee, mother-in-law of Rev. J. A. Bowen, of the North Mississippi Conference. She was a most devoted Christian, and was ripe for the Master's garner. Bro. Bowen and his stricken companion have our sincerest sympathy in this great sorrow.

***

We regret that in printing the North Mississippi Conference appointments, a couple of weeks ago, the names of Rev. G. W. Bachman and R. O. Brown were accidentally omitted. The former was reappointed colporter, and the latter was stationed at Prairie City. As we had to clip the appointments from one of the New Orleans dailies in order to get them for the ADVOCATE in time, we were not responsible, save indirectly, for these omissions.

***

We herewith reprodnce for the benefit of our readers a part of Report No. 2 of the Board of Education of the Mississippi Conference: "The report of Millsaps College, presented to the Board, has been read with pleasure, and the improvement on past sessions is exceedingly gratifying. The enrollment for the present session up to the present time is much better than heretofore. We are glad to note that the student body is characterized by a strong moral and religious sentiment, and, to quote the president, 'by serious purpose and high aim.' We also note with a deal of gratification that the personnel of the faculty is stronger than it has been since the opening of the college, nine years ago."

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JUNIUS HART, - 1001 CANAL.

MISSISSIPPI CONFERENCE.

The assessment for Conference claimants for the year 1901 is $7,000, and is divided among the districts as follows:

Jackson	Dist	$1100
Brookhaven	"	1100
Meridian	"	1100
Vicksburg	"	950
Seashore	"	950
Forest	"	900
Natchez	"	900
		$7000

Assessment for Bishops for year 1901 is $1,400.

Jackson	Dist	$ 220
Brookhaven	"	220
Meridian	"	215
Vicksburg	"	190
Seashore	"	190
Forest	"	185
Natchez	"	180
		$1400

FOR BISHOPS, 1900.

		Ass'd.	Pd.	Deficit.
Vicksburg	Dist.	$190	190.00	.....
Jackson	"	220	220.00	.....
Forest	"	185	186 50	.....
Meridian	"	215	215.00	.....
Seashore	"	190	190 00	.....
Brookhaven	"	220	220.00	.....
Natchez	"	180	180.00	.....

PAID ON CONF. CLAIMANTS, 1900.

Jackson	Dist.	$1000	811.50	180 50
Brookhaven	"	1000	810.50	189.50
Meridian	"	1000	694.95	305.05
Vicksburg	"	900	642 00	258 00
Seashore	"	900	727.70	182.30
Forest	"	850	642 65	207.35
Natchez	"	850	555 00	295 00
		$6500	4880.50	1619 50

There is due an Expense of Delegates to General Conference a balance of $254, and is apportioned among the districts as follows:

Jackson	Dist	$14.00
Brookhaven	"	48.00
Meridian	"	59.00
Vicksburg	"	41.00
Seashore	"	25.00
Forest	"	9.00
Natchez	"	58.00
		$254 00

Paid on Expenses Delegates General Conference:

Jackson	Dist.	$96.20
Brookhaven	"	63 40
Meridian	"	47.80
Vicksburg	"	54.40
Seashore	"	75.00
Forest	"	83.00
Natchez	"	32.00
		$451.80

The amounts collected are:

From regular collections	$4884.30
Calvin Bequest Fund	24.00
Interest from Conf. End. Fund	100.00
Total	$5008.30

EXPENDED.

Publishing Minutes 1900	$ 32.60
Incidentals	14.00
Interest	240.00
Conference claimants	4671.25
Total	$4957.85

J. A. B. JONES, Sec.

The 20th Century Movement.

BY HENRY G. HAWKINS,
Conference Secretary of Education.

The total of cash that has come into our treasurer's hands since the movement began is about $3,500, about $1,000 of which was specially directed. Something like $2,000 has been reported as Twentieth Century money, and expended on our schools, without passing through our treasurer's hands. Counting this, we would say that $5,500 has been paid. There have been reported unpaid subscriptions amounting to about $10,000, making the total of paid and unpaid subscriptions in the Mississippi Conference, $15,500.

We give here an extract from the report of the Mississippi Conference Board of Education, adopted at Brookhaven:

"We shall look for a speedy collection by pastors of the subscriptions already enrolled, but as we shall need much more than is now in sight, if our schools are to do the work expected of them in the twentieth century, we ask that the movement continue to be emphasized until the most, or all, of our members and adherents are led to appreciate the needs of our schools, and to make subscriptions to the Twentieth Century Fund.

"We ask that all cash be sent promptly by pastors to our treasurer, R. W. Millsaps, Jackson, Miss. Where any of this is specially directed, our treasurer, if so instructed, will immediately forward such to the institution named in the instruction.

"It is our desire that on the financial page of each pastor's report made at our next Annual Conference, one of the blank spaces have written upon it by the pastor reporting, 'Twentieth Century Fund,' as a separate item, with the amount of cash to that cause paid to our treasurer during the year and at Conference.

"We ask that all pastors hold the watch-night service, programs for which are furnished by our General Board."

IS IT AN EPIDEMIC?

VITAL STATISTICS SHOW AN ALARMING INCREASE IN AN ALREADY PREVAILING DISEASE—ARE ANY EXEMPT?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the "CHRISTIAN ADVOCATE" to benefit its readers at every opportunity, and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

EPWORTH LEAGUE DEPARTMENT,

"ALL FOR CHRIST."

REV. THOS. H. DORSEY, Arcola, Miss.
EDITOR.

The Literary Department of South Side (Meridian) Epworth League.

The work of the Third Department of our League is doing good work. We have a Literary Meeting on Tuesday evening of each week at the home of some Leagner. The attendance is good, and much interest shown. Our last meeting was held at the parsonage; subject for evening was, "Epworth Era and Editor." The room was decorated with the League colors, and a number of copies of the Epworth Era were hung upon the wall. After song, prayer, and reading of the Scripture, the roll was called, and members responded by giving some article read in the Era. Selections from the Era were read by several Leaguers. "Epworth Crusade" was recited. Paper upon the Epworth E[illegible] and editor by one of the Leaguers. Program closed with general discussion of the Era, and several subscriptions taken.

The pastor found his dining-table well laden with nice eatables brought by the Leaguers.

The subject for our next meeting is, "The Women of the Bible."

We organized our "Reading Circle" about a month ago, with a class of twelve. We have nearly finished the first book, viz: "Life of Seventh Earl of Shaftsbury." The book is very good. We have seven sets of the Reading Course, and expect to get more. There are a number in our League who can not, or will not, study the course; so we try to give them something helpful and instructive at the Literary Meeting on Tuesday night of each week, and our meetings are very helpful, we think.

Once a month the members of the Reading Circle furnish the program for the Literary Meeting by giving papers and talks on what they have read, each having his or her part assigned them by the Program Committee.

We are planning for a series of lectures for our League.

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Third Vice-President,
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FOREST DISTRICT.

To the Preachers and Other Members of the Methodist Episcopal Church, South, in the Forest District—

DEAR BRETHREN: Let me beg of you to comply cheerfully and cordially with Bishop Galloway's exhortation, and observe watch-night, Dec. 31. Make thorough and prayerful preparation for the occasion. May it be a veritable Pentecost unto all who may attend. May richer blessings abound unto us in the new century than in the past; and may we all do better work for our Lord.

Yours faithfully,
T. L. MELLEN, P. E.

Dec. 21, 1900.

PORT GIBSON FEMALE COLLEGE.

As our Conference convened in Brookhaven, Dec. 13, we were able to report Port Gibson Female College in good condition and enjoying a larger degree of prosperity than for several years past.

For many years it has been our desire to place an all-round Christian education within the reach of our preachers and members of limited means. Many of our people have been compelled for lack of means to patronize State schools rather than Church schools, which have made heavier charges than they felt able to pay. For a goodly number this is no longer a necessity, real or apparent. For, realizing the wisdom of Church education versus State education, we have determined to place the education of our girls within the reach of those in moderate circumstances, and to educate preachers' daughters at actual cost.

The Church must educate approximately as cheaply as the State, or for years to come see her daughters educated by the State. We can and will educate the girls sent to us for about what the State is doing it at present; and if the ornate departments are included, we will do it for less.

We can accommodate about sixty girls in our boarding department. If we had that number paying one half in advance, we could take them for $150 apiece, and give them board, including washing, fuel, light, tuition, and music, or art, or elocution or voice culture. Above all, it shall be our constant care to give our girls a Christian education, thus preparing them to be a blessing to the world. For any desired information, address the president, L. S. JONES.

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"Faiths of Famous Men" is a unique work. There has never before, perhaps, been an attempt to gather into one volume a consensus of the personal opinions of the world's great thinkers and doers upon the leading topics of religious belief, and Dr. Kilbourn's work, therefore, stands alone. The extent of his performance shows tireless industry and the widest range of patient reading. He gives us Augustine and Irenæus; Wikliffe, Luther and Calvin; Bishop Butler, Phillips Brooks and Dr. McCosh; Tom Paine and Robert Ingersoll; Grover Cleveland, Benjamin Harrison and William McKinley; Confucius, Socrates and Mohammed; Jew and Gentile, heretic and true believer, agnostic and devotee, dreamer and thinker, poet, scientist, soldier, statesman and man of affairs in every walk of life. More than five hundred people, women as well as men, are here made to speak for themselves in numberless extracts.

On his title page Dr. Kilbourn takes as a motto the saying of Carlyle: "A man's religion is the chief fact concerning him. . . . Great men are often unknown, or what is worse, misknown."

The author puts the volume forth largely in the interest of toleration, and to show that there is much common religious ground on which men of most widely-varying phases of thought have met and stood. It is a sort of dictionary of personal faiths and a book of vivid interest as well as a valuable work of reference. To the preacher, the writer, the public speaker, the teacher or the journalist, it is a volume whose uses are evident.

The arrangement divides the subject into nine topics: "God," "Creation," "The Bible," "Christ," "Immortality," "The Millennium," "The Intermediate State," "Resurrection," "Heaven," and in each division the quotations are given under the authors' name alphabetically. There is also a full index.

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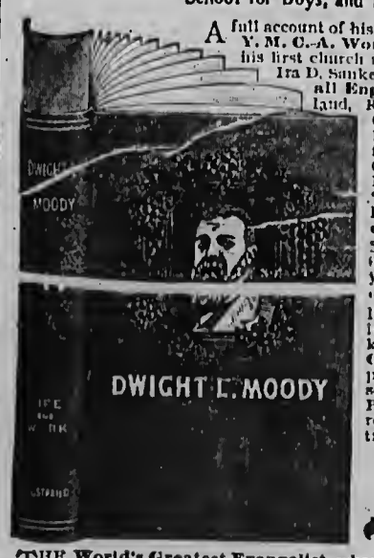

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KANSAS CITY, MO., Nov. 30, '99.

Dr. Kilmer & Co., Binghamton, N. Y:

DEAR SIRS:—"During three years I was frequently attacked with severe spells of sickness; many of these sick spells kept me in bed, dangerously ill, from three weeks to three months, under the constant care of the best physicians in Kansas City. The doctors said my kidneys were not affected, but I felt sure they were the cause of my trouble.

"Some doctors pronounced my case gall stones, and said I could not live without a surgical operation, to which I would never consent. In May, 1898, I had the most severe attack. Then the doctors said I could not live. It was during this illness that a friend suggested I try Dr. Kilmer's Swamp-Root. I began to take Swamp-Root regularly, and when I had used only three fifty-cent bottles I felt fine and was able to do more work than I had done in four years. It has made a new woman of me. I have only had one slight attack since I began to take Swamp-Root, and that was caused by being drenched with rain and catching cold. This stomach trouble had bothered me for about twenty years and had become chronic. I am now 44 years of age and feel much younger than I did ten years ago My friends say I am looking younger every day. Five years ago I only weighed 104 pounds. I now weigh 155 pounds. I freely give this testimonial for the benefit of those who have suffered as I have." MRS M. E DALLAM, Proprietress of Criswell House, 211 W. 5th St., Kansas City, Mo.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but modern science proves that nearly all diseases have their beginning in the disorders of these so important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone,—you may have a sample bottle free for the asking.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation, sediment in it after standing in bottle or glass for twenty-four hours—these are all unmistakable signs of kidney and bladder trouble.

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Home Circle

ATTRACTION.

"Was she beautiful?" I said,
"That so many hearts were led
To her feet?
Was her mind of rarest kind—
Depth and brilliancy combined,
Thus complete?"

"No, not beautiful nor wise
More than thousands whom we prize;
But her smile
Was like sunshine in a room
That before was filled with gloom
All the while."

—Deaconess Advocate.

INCAPABLE YOUNG WIVES.

I was told the other day of a young wife who, having married a poor, but ambitious man, seemed content to handicap him by her inefficiency. I hope the case was exceptional. The young people were boarding at a cost quite out of proportion to the young man's modest salary, and while he worked all day and came home tired, she had nothing to do but to kill time by idleness, to yawn with ennui, and stroll out to look at shop windows. Here was a manifest preparation for reefs ahead. The husband unduly burdened, the wife a mere bit of driftwood on the current, careless where she floated. Said a practical Irish woman going about her scrubbing in the house, and seeing that things were awry: "Why now don't ye take a bit place, two rooms or so, and keep house for your man, and save his money?" "Mrs. McGonigle," said bride, "I don't know how to make a cup of tea and I don't want to learn." The sensible, hard-working woman looked at the silly butterfly with wonder and pity, and after a moment of silence exclaimed: "Bad 'cess to the mother that brought ye up!"

Few mothers, let us trust, are so indiscreet as to bring their daughters up in conceited ignorance of domestic affairs. Indeed, most young women in these times pride themselves on being notable cooks and good managers. They go to market and buy from the butcher the best cuts for their purposes, and this does not imply the most expensive cuts by any means. The young women of our period take lessons in laundering clothes, and become past mistresses in clear starching, blueing and fluting, in washing flannels and cleaning laces. A girl is never fit for marriage until she has studied to some extent the art of good housekeeping. If her husband is wealthy, she can then order an extensive establishment with intelligence and direct her servants. If he is a poor man at the beginning of his career, she can help him in a thousand ways by her common sense and frugality. Again, the French and the Germans give us good examples to follow. The former initiate their daughters into every household secret and arm them against wastefulness. The latter regard no girl as educated until she has taken at least a year's course of instruction in housewifery. The fraulein is often sent to a pensionnat for the express purpose of learning domestic science, and high-born damsels are as carefully taught, usually outside their own houses, as are the daughters of the poorer classes, how to do and to direct every branch of homely housekeeping lore.

We need not echo the Irish woman's comment, "Bad 'cess to the neglectful mother," for bad 'cess is surely her portion in her inefficient and inadequate daughter of whom she may well be ashamed.—Christian Herald.

CIVILITY IS GOOD CAPITAL.

Look at the army of salesmen and saleswomen in our stores. There is not, I believe, as capable or honest a corps of workers in the world. Yet a French or English shopgirl will sell twice as many goods in the same time, and the customer will come again and again to be served by the same woman. Why? Because she is civil and courteous.

There is something pitiful as well as ridiculous in the indifference, the hauteur, the actual rudeness of many of the intelligent young men and women behind our counters. Yet, civility is their capital. By selling gloves or tinware they earn their living, and the more civil they are, the more they sell.

Most of my readers know a few saleswomen who have remained in some of the old business houses until an honored old age, and, by their ability and courtesy, have made for themselves hosts of friends. It is a pity that these foolish young people could not learn their business from them.—"An American Mother," in the Ladies' Home Journal.

WE ARE RUINED BY OUR SERVANTS.

In England, servants are trained for their work, and they do not look upon it as degrading. It is considered honorable to be a butler, for instance, and young men spend years in preparing for such positions. But in this country, where so many are trying to get to the top in occupations and professions for which they are not especially fitted, domestic servants look upon their employment as a mere makeshift—a stepping-stone to something else. They accept their positions because, for the time being, they can not get better ones. The consequence is, that with us the servant question has become a very difficult problem, and it is almost impossible to find efficient house-workers. The great mass of them are untrained and incompetent. They constantly hold in mind, and resent, contrast between their positions and those of the persons whom they serve. These feelings embitter them, and make them chafe under restraint and interference or instructions on the part of their employers. Probably not one person in a hundred, engaged in cooking in America, has even the most elementary knowledge

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.

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of the chemistry of foods, or the relative healthfulness of methods of preparation. We are a nation of dyspeptics, largely because our cooks don't know their business. Badly prepared foods, taken in the stomach of a tired, worried man or woman, in this intense life, often bring about very disastrous results.—Success.

A LOUD CALL FOR THE BEST MAN.

Never before was the call for trained men so loud as now. They are in demand everywhere. Not only in the professions, but also in business houses, manufacturing establishments, and even on the farm, they are in great demand. The farmer who understands chemistry, who is able to analyze the forces of nature, to mix brains with his soil, will be the great farmer of the future. There is an increased demand everywhere for college-educated men. We find them occupying the best positions in our insurance, banking, manufacturing and transportation institutions. Never before was the call for liberally-educated men and women so great as to-day, and the market for brains and education is constantly widening. A manager of a large manufacturing institution says that his firm will not accept anything but college men, or, at least, men trained in polytechnic schools, if it can possibly avoid it. He says that their ultimate success is much greater than that of men not educated at college, and that they are able to adopt themselves to all surroundings, and to meet new conditions better than men with a limited education.—Success.

THE "GOOD MOTHER" OFTEN BAD.

The so-called "good mother" is too frequently really a bad one. She makes of her children monsters of selfishness, and never ends her voluntary slavery to them. So far as she is concerned, as a mother finds her chief joy in being "tromped on" by her boys and girls, no one need complain; but the trouble is it ruins the children. They grow up into selfish, ill-bred, dictatorial men and women, without self-control, discipline of mind or body, and utterly ignorant of that flower of courtesy which each human being should wear forever, fresh and fadeless, making the wearisome places of human life endurable by its charm. The most beautiful girl in the world, if she thinks of herself alone, and shows it by bad manners, can appeal only to few.—Ada C. Sweet, in the Woman's Home Companion.

THE BEST-LOVED WOMAN.

The world loves a true and noble woman more than the greatest beauty that ever lived or the most brilliant intellect. Within the memory of every one there are noble, womanly lives, which have been dearer and better to us than the most brilliant women of history. Not for the beauty of a Helen of Troy or a Cleopatra, nor for the brilliancy of a George Sand or a Joan of Arc, would we sacrifice these lives. Indeed, if we had to choose between one or the other, we would wipe from the slate of history those historic characters rather than destroy the sacred influences of a noble mother, sister or wife which have shaped and formed our careers.—A. S. Atkinson, M.D., in the Woman's Home Companion.

Temperance.

A FEARFULPE NALTY.

"A glass of beer can't hurt anybody! Why, I know a person—yonder he is now—a specimen of manly beauty, a portly six-footer; he has the bearing of a prince. He is one of our merchant princes. His face wears the hue of youth; and now, at the age of fifty-odd, he has the quick elastic step of our young men of twenty-five, and none more full of wit and mirth than he; and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper, with plenty of champagne; and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effects of a temperate use of good liquors."

Now, it so happened that this specimen of safe brandy drinking was a relative of ours. He died a year or two after that with chronic diarrhœa, a common end of those who are never drunk, but never out of liquor. He left his widow a splendid mansion uptown, and a clear five thousand a year, besides a large fortune to each of his children, for he had ships on every sea, and credit at every counter, but which he never had occasion to use.

For months before he died—he was a year dying—he could eat nothing without distress; in the midst of his millions he died of inanition.

This is not the half, reader. He had been a steady drinker, a daily drinker for twenty-eight years. He left a legacy to his children which he did not mention. Scrofula has been eating one daughter for fifteen years; another is in the madhouse; the third and fourth were of unearthly beauty—there was a kind of grandeur in that beauty—but they were blighted, and they paled and faded into heaven, we trust, in their sweetest teens; another is tottering on the verge of the grave, and only to one of them is left all the senses.—Florida Christian Advocate.

Consistent with its policy to constantly improve its service, the New Orleans and Northeastern railroad is now relaying its track between New Orleans and Slidell, a distance of twenty-nine miles, with new steel rails, weighing seventy-five pounds to the yard.

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These improvements are not only an indication of the prosperous condition of the property, but an assurance of safety and comfort to travelers.

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A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Yazoo & Mississippi Valley RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 16, 1900.

Trains leave and arrive at CENTRAL STAT Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:05 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:30 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Old Mississippi Sugar Country and the far-famed Yazoo Delta.

Ticket Office, Corner St. Charles and Common Sts.

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...ampler Style 401 is $45.00 pay... as follows:—$22.50 when organ ...eived and approved, $11.25 in ...months and $11.25 in six months. ...ry prices—no agents.) Send ...talog. Mention this paper. ...LIAMS ORGAN & PIANO CO. ...7 Washington St., Chicago

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Treated Free.
...ve made dropsy and its ...lications a specialty for ...y years. Quick relief. ...worst cases. Book of ...MONIALS and 10 DAYS ...ent FREE.
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OPIUM Morphine, Cocaine and other drug habits treated on a positive guarantee. No cure, no pay. Dr. D. R. Richardson, Holly Springs, Miss.

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606 Common St., New Orleans, La.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

COX—"The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door," and the spirit of our beloved Worshipful Master, Bro. T. H. Cox, "has been summoned to the land where our fathers have gone before us;" therefore,

Resolved, By Auburn Lodge No. 106, of Learned, Miss., that in the death of our beloved brother the Lodge has sustained an almost irreparable loss; one whose character in the community as a Christian, a citizen, a neighbor and friend, was beyond reproach, and as a Mason, was a shining "light," whose charity was as boundless as the wants of his fellow-men. If Bro. Cox ever had an enemy, none of us knew it, and his great popularity was attested by the large concourse of people who attended his burial—the largest seen in the community for many years. We mourn, not, however, as those who have no hope, for our departed brother had so ordered his life that the trestle-board thereof will pass such inspection as that it may be given unto him "to eat of the hidden manna," and to receive the "white stone with a new name written."

Resolved, That we extend to the stricken wife and children our tenderest sympathy, and would direct her to that source of consolation which furnished the inspiration which made her loved husband so consistent a Christian.

Resolved, That the thanks of our Lodge are due and tendered to the Lodges of Raymond, Edwards and Bolton for the presence of so many of their members on the sad occasion of the burial of our brother; and we are especially grateful to Deer Creek Lodge No. 356, of Rolling Fork, Miss., for very material services rendered our late Worshipful Master, who, as "a stranger in a strange land," received his fatal wound in their midst, and our hearts go out in gratitude to them for the tender care and attention bestowed on the sorrowing wife and children while among them.

Resolved, That a copy of this memorial be sent to the widow of our deceased brother, a copy to the Clarion-Ledger and CHRISTIAN ADVOCATE for publication, and a copy to Deer Creek Lodge No. 356, of Rolling Fork, Miss.; the same to be recorded on the Minutes of our Lodge, and that we wear the usual badge of mourning for thirty days.

Adopted in open Lodge this twenty-fourth day of November, 1900.

T. B. Riggin, C. F. Mattis, V. P. Ferguson, Committee.

FERRELL—Whereas, It has pleased our Heavenly Father to remove from our midst our friend and sister, Mrs. OPHELIA FERRELL, wife of Dr. S. J. Ferrell, and daughter of Mr. and Mrs. J. P. McFadden; therefore, be it

Resolved, That we, the committee appointed by the Ladies' Aid Society of the M. E. Church at DeSoto, Miss., of which she was a member, submit the following preamble and resolutions:

Whereas, It has pleased the Supreme Being of the universe to remove Sister Ophelia from a life of promise to her eternal rest and reward; therefore, be it

Resolved, That we, as members of the Ladies' Aid Society, will try to imitate her example of good cheer and faithfulness during her long suffering and afflictions.

Resolved, That we extend our heartfelt sympathy to her husband and loved ones in their great bereavement, and pray that God, who giveth grace in time of need, may uphold and comfort them in this trial.

Resolved, That a copy of this testimonial of our sympathy and love be sent to the family, and that a copy of same be sent to the Mississippi Messenger and the NEW ORLEANS CHRISTIAN ADVOCATE, and, further, that these resolutions be spread upon our Minutes.

Mrs. C. V. Ahlin, Mrs. M. J. Martiniere, Mrs. J. D. Cameron, Committee.

BROWN—Sister JULIA BROWN was born in the State of Illinois, Jan. 14, 1825, and died at the home of her daughter, Mrs. Julia C. Edgecombe, in Plaquemines parish, La., on the morning of Nov. 19, 1900, at the ripe age of seventy-five years ten months and five days. She was married to Chester Brown, Sr., in New Orleans, Feb. 7, 1844. Twelve children were born unto this pair, nine of whom survive her and her husband. Most of these, if not all, belong to some church. One is a minister in the Episcopal Church. She joined the Methodist Church when she was thirteen years of age, having been at her death a follower of Christ for sixty-two years. When the writer organized Wesley Church at Daisy she was one of the seven who composed it, all of whom had been members previously, but the organization having gone down, they united with us. I talked with her several times during her last illness, and found her faith unwavering, her love unabated, and peace reigning supreme in her heart. Her Christian life was so pure, so spiritual, so elevated, that it seemed to be without a flaw. She crossed the flood safely, and awaits on the other shore the coming of God's hosts. J. F. SOURLOCK.

LUNSFORD—Mrs. S. H. LUNSFORD, who was a life companion for almost half a century of Mr. W. W. Lunsford, first saw the light of this life Jan. 8, 1837. She died at Owens Station, Miss., Nov. 11, 1900, and was interred at Old Hebron Church, of which she was a member, within a few yards of where she was born. Burial services conducted by the pastor of said church, Rev. Mack Broadaway, Nov. 13. She was loved and esteemed by all who knew her for her godly walk and orderly conversation, as was evidenced by the multitude of surviving friends in attendance at her interment. Her afflictions in her last hours were excruciating, but she bore them with Christian fortitude, giving evidence of supporting grace in a dying hour; hence, "Blessed are the dead who die in the Lord, for they shall live again." Hence her last words, "I am ready and willing to go."

Sister Lunsford leaves a husband, one son, one sister, one brother and four grandchildren to mourn their loss, but to rejoice in her infinite gain. O. F. H.

Lexington, Miss.

HOLMES—At a called meeting of the Woman's Foreign Missionary Society of the M. E. Church, South, on Nov. 23, 1900, the following resolutions were unanimously adopted:

Whereas, Death visited our ranks on the fourteenth instant and took from us our beloved sister, Mrs. GEORGE HOLMES; therefore, be it

Resolved, That in the death of our said sister our society lost one of its most faithful, useful and zealous members.

Resolved, That we commend her life of Christian usefulness and piety, and are grateful that it was our lot to have known and loved her.

Resolved, That while truly "death leaves a shining mark," we submit with meekness to what seems to us a cruel dispensation of our all-wise Providence.

Resolved, That while we know our loss is her gain, we humbly pray God to give us grace to say, "Thy will be done."

Resolved, That each member of this society wear a badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to her family, and be published in the Times-Promotar and NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. SALLIE MCKENZIE,
Acting President.

MISS MAY RANDLE,
Recording Secretary.

MCLEAN—On Oct. 15, 1900, the angel of death visited us and bore the spirit of our dear grandmother, Mrs. M. A. MCLEAN, to that home of the soul. Grandma was always working and planning for other people's pleasure and comfort. She spent the last few years of her life among her sons and daughters. She leaves a host of grandchildren, three sons, two daughters and two brothers to mourn her loss, but we mourn not as those who have no hope, for we have the assurance of meeting her again in heaven. We could not wish her back, for in her last days she became so blind she could not read her Bible, and she would always say, "If I could just read my Bible, but God's will be done." Grandma was about seventy-seven years old, and was sick only a few days before she died.

"Let all our sorrows cease to flow—
God has recalled his own;
And let our hearts still say,
Thy will, O Lord, be done."

HER GRANDDAUGHTER.

DENMAN—Whereas, God, in his all-wise providence, has seen fit to remove from us our beloved sister and friend, Mrs. AMANDA DENMAN, we, the Adams Aid Society, beg leave to submit the following resolutions:

Resolved, That in the death of Sister Denman this society has lost one of its prompt and zealous members, whose presence will be sadly missed.

Resolved, That we hereby tender to our bereaved family our heartfelt sympathy in this, their sorrow.

Resolved, That these resolutions be spread on our record, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication; also a copy be furnished the family of our deceased member.

Respectfully submitted.

Mrs. Maggie Flowers, Mrs. Maggie King, Committee.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials, free.

Hall's Family Pills are the best.

If the architect of a house had one plan, and the contractor another, what conflicts would there be! How many walls would have to come down, how many doors and windows would need to be altered, before the two could harmonize! Of the building of life God is the architect and man is the contractor. God has one plan and man has another. Is it strange there are clashings and collisions?—Beecher.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

It is folly to shiver over last year's snow.—Richard Whately.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Heiskell's Ointment
the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnston, Holloway & Co., Philadelphia, Pa.

THROW AWAY
YOUR QUININE PILLS
and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of
CHILLIFUGE
will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.
Every bottle sold under a guarantee, or money refunded.
PINLAY, DICKS & CO., Ltd., New Orleans.

W. W. Carre & Co
LUMBER,
NEW ORLEANS, LA.

JOB PRINTING
-- All Kinds --
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The "Combination" Bible.

A SUPERB EDITION

of the Holy Scriptures, showing at a glance at the foot of the pages all changes made by the revisers.

New Type. All Proper Names Self-Pronouncing. The Most Valuable Collateral Matter.

There is a steady and increasing demand for first-class Bibles. Everybody is anxious to obtain a copy of the best edition of the Holy Scriptures. Old editions are constantly being replaced by Bibles that are in every way more attractive, and there is practically no limit to the demand.

OUR "COMBINATION" FEATURE.

Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

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The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

OUR OFFER.

To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to December, 1901. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

For fifty cents additional we will send a Bible with index.

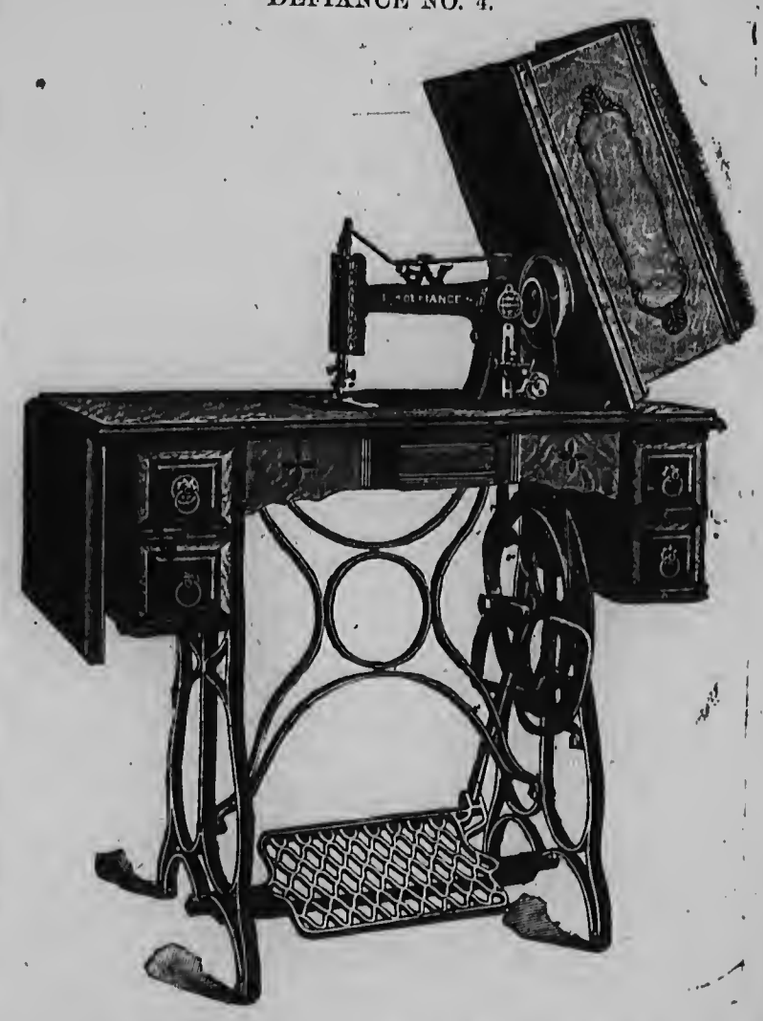
For twenty-five cents additional we will have your name engraved in gilt letters on the outside.

Address REV. W. C. BLACK.

P. S.—We can give no commission on renewals in connection with the above offer.

New Machine Offer.

DEFIANCE NO. 4.



The Defiance Machine is the perfection of simplicity, durability, speed, strength and ease of operation.

Construction. It is constructed of the best material in use, every bearing, without an exception, being of steel or case-hardened.

The Mechanical Devices of this machine are a combination of tried mechanical principles. In detail it differs materially from other machines. Its simplicity is at once apparent, and its great durability is admitted by the best mechanical experts.

The Arm is large and roomy, 8x5¼ inches in the clear.

No Vibration. This machine does not vibrate. Its motion is easy and quiet.

Lock Stitch. It is a lock-stitch shuttle machine.

Speedy, Light, Quiet. It is as speedy, light and quiet-running as any shuttle machine manufactured.

Double Feed—Positive Four-Motion. The double feed possesses advantages over all others. Its very shape and form obviates all the disadvantages arising from double feeds as they have heretofore been constructed, and combines in this machine all the advantages of both the single and double feed, doing away with the objections to either of them.

The operation of the feed mechanism is positive, giving an accurate four-motion movement to the feed without the use of springs.

The Needle Bar. This machine has a self-lubricating needle-bar, which is always kept clean, well-oiled, and the oil can not drop on the work and soil it.

The Needle is absolutely self-setting. No screwdriver is required in setting, a winged thumb nut being used instead.

The machine is self-threading. Put in the bobbin, draw the thread towards you, through the slot and, it is done.

The Loose Pulley for winding the bobbins without running the machine is so constructed as to admit of an instantaneous stop, stage and starting of the machine without stopping the treadle movement—a valuable improvement peculiar to this machine.

Automatic Bobbin Winder. The bobbin winder operates automatically, winding the thread on the bobbin regularly and as evenly as the thread on a spool. Can be operated without running the machine.

Extra Attachments, in velvet-lined case, sent free with each machine: 1 Tucker, 1 Ruffler with shirring plate, 1 Hemmer set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

Additional Accessories. Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screwdriver, Oil Can filled with oil, Oil Gauge and Thumb-screw, and a Book of Instructions. The Book of Instructions is so plainly illustrated and answers the purpose of a competent teacher.

DEFIANCE NO. 7½.

This cut shows our new and popular style, the No. 7½ Defiance Drop Cabinet perfectly protecting the machine from dust, and making a convenient and ornamental stand. When machine is ready for use the head is in same position as on ordinary style; when through using, it requires only the turning over of the leaf of table, and the sewing machine head drops into the case or cabinet between the drawers, completely out of sight, forming a handsome table with highly polished top.

No. 3 Machine, drop leaf table, bent cover, case of one drawer at each end and center drawer. Dealer's price, $32. Our price, $18.

No. 4 Machine, drop leaf table, bent cover, case of two drawers at each end and center drawer. Dealer's price, $34. Our price, $19.

No. 5 Machine, drop leaf table, bent cover, case of three drawers at each end and center drawer, making seven drawers in all. Dealer's price, $36. Our price, $20.

No. 7½ Machine, Drop head cabinet, case of two drawers at each end and center drawer. Dealer's price, $38. Our price, $23.

All the woodwork is of the best quality, either Light Antique or Golden Oak Finish. For Walnut Woodwork add $2 to above list prices.

The chief difference between Numbers 3, 4, and 5 is in the furniture—i. e., the number of drawers. If you do not want to pay for the extra drawers, you need not do so. We sell these machines under a ten years' guarantee, by which we mean that if any part gives out by reason of any defect therein, the manufacturer will replace the same free of charge. Moreover, we allow the purchaser to test the machine ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

OUR OFFER.

We will send any one of the above-described machines at the prices named, and also send the ADVOCATE free for six months. The only condition attached to this offer is that subscribers who are in arrears must first pay up all arrearages to date. It would be well to avail yourself of this offer at once, as we can not promise that it will last very long. Notice that you take no risk whatever. We do all the risking. Address REV. W. C. BLACK,
512 Camp St., New Orleans

P. S.—The machine will be shipped direct from the factory in the North.

RIFLES and PISTOLS

have justly earned their reputation for **Accuracy, Durability and Penetration.**

THE CRACK SHOT is very popular among the boys. A take down, accurate .22 caliber rifle for only $4.00.

Where these rifles are not sold by dealers, we will send same express prepaid on receipt of price. Send stamp for catalog describing complete line and containing valuable information to shooters.

THE J. STEVENS ARMS AND TOOL CO. -
P. O. Box 2090. CHICOPEE FALLS, MASS.

NEWS OF THE WEEK.

The Boers are again threatening Kimberley.

The Chilian Government has purchased 400 freight cars from American firms.

The United States warship Kentucky has entered the Suez Canal on her way to Manila.

The State Department has made public the text of the joint note of the powers to China.

The joint note of the powers to China has been signed by all the foreign ministers in Peking.

The mortality at St. Petersburg is the highest in ten years, due to the severity of an infiuenza epidemic.

Li Hung Chang will probably be able to accept the note of the powers. An answer is expected about Thursday.

In recent operations in Cape Colony the British have lost sixty men killed and one hundred and sixty-two wounded.

The Water and Sewerage Board estimated that the cost of the water and sewer plants in this city would be $10,000,000.

Fourteen hundred bottles of beer, found by dispensary officers at Charleston, S. C., were poured into the sewers as contraband goods.

At least twenty-five regiments will be commanded by new colonels as a result of the new army proposed by the pending bills in Congress.

It is asserted that there is no possible chance for the release of Mrs. Florence Maybrick so long as Lord Salisbury is Lord High Protector of England.

The Italian Consul at Denver fears a race war in Fremont county, Col., and has appealed to the governor of that State for protection for his countrymen.

An agent of the British Government is in Kansas City buying horses and mules for the British army in South Africa. They will be shipped from New Orleans.

A tornado did considerable damage in Noxubee county, Miss., and in Sumpter and Pickens counties, Ala. Several houses were wrecked and two lives lost.

The demands of the powers are a keen disappointment to the Chinese minister to Washington. Mr. Wu hopes some objectionable features will be toned down.

The papal legation at Washington has received advices from Rome which definitely confirm the report of Archbishop Martinelli's early promotion to the cardinalate.

It is feared at Manila that with the withdrawal of the volunteers and the consequent weakening of the garrisons, the Tagalos will wreak vengeance on the peaceful natives.

The Rivers and Harbors Committee has made public the bill it will submit to the House, which carries appropriations of $60,000,000, including nearly $3,000,000 for Southwest Pass.

The Pan-American Steamship Company, with a capital of $5,000,000, has been incorporated in New Jersey for the purpose of operating steamship lines between all ports of the world.

Germany has protested to the Porte against the payment to the Cramps of the initial deposit of $100,000 for a new cruiser before the amount owing to Herr Krupp for guns has been paid.

Clyde shipbuilders recently placed orders for 150,000 tons of plates in the United States at a saving of £50,000. The depression in the Scotch steel and malleable iron trades is acute.

Archbishop Ireland will make a trip to Cuba shortly by commission from the President, and will investigate certain matters relating to the allotment of church property, and report thereon.

Archbishop Ireland confirms the report that he is to visit Cuba and Puerto Rico as a special commissioner appointed by President McKinley to settle disputes in regard to the division of church property.

According to the advices from South Africa, a very serious state of affairs has followed the recent operations of the Boers. While General Dewet and his band were leading General Knox and a large British force northward, through the Orange Free State, several bands of Boers invaded Cape Colony from points widely separated, and as a result, a wild panic among the farmers and loyalists generally in Cape Colony has been produced.

The murder of Town Marshal Richardson at Gulfport, Miss., was followed by sensational developments. Squads of armed men from that point and neighboring towns burnt the negro Baptist Church at Gulfport, threatened to lynch Alfred Lewis, the father of the two murderers, and shot to death Henry Lewis, an innocent negro, one mile from Gulfport, on the Louisville and Nashville railroad. A wounded negro was arrested at Biloxi and put in jail. Alfred Lewis, the father, was imprisoned in Meridian.

It is learned that at the special request of a committee of gentlemen, Rev. Dr. Palmer will, in his church, on Tuesday, the first day of 1900, deliver a sermon on the century which will then have just closed. Dr. Palmer's long life is nearly co-existent with the Nineteenth Century.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat any thing I like.
W. A. GRIFFITH,
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD,
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

MARRIAGES.

QUINN—PITTMAN.—At the residence of the bride's father, near Mt. Pelia, La., Dec. 2, 1900, at 3 P. M., by Rev. F. N. Sweeney, Mr. J. H. Quinn to Miss Dollie Pittman, both of St. Helena parish, La.

LIPSY—GREEN.—At the residence of Mr. H. C. Green, on the eve of Dec. 16, by Rev. S. C. Stone, Mr. John E. Lipsy and Miss Katie Green, all of Belen, Miss

Over-Exertion of Brain or Body. Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec.	23
Shawnee, at Shawnee		29, 30
Abbeville, at Abbeville	Jan.	5, 6
Mount Pleasant, at Mount Pleasant		12, 13
Red Bank, at Victoria		19, 20
Holly Springs circuit, at Sylvestria	Feb.	2, 3
Potts Camp, at Myrtle		9, 10
Byhalia, at Byhalia		16, 17
Cornersville, at Bethlehem		23, 24
Olive Branch, at Miller	Mar.	2, 3
Randolph, at Mount Pleasant		5
Pontotoc, at Pontotoc		9, 10
Ashland, at Union Hill		16, 17

District stewards will meet at Holly Springs, in Sunday-school room, Feb. 20, 1901, at 10 A. M.

The following are the district stewards: Dr. R. K. Luckie, Holly Springs; Dr. J. E. McPherson, Holly Springs; Wm. Blackburn, Holly Springs; Dr. W. R. Montgomery, Cornersville; Thomas Eason, Byhalia; Dr. F. P. Boatner, Potts Camp; W. P. Hood, Culbert, A. C. McCutcheon, Victoria; F. E. Duncan, Shawnee; J. J. Miller, Miller; A. W. Hayes, Cacy; J. A. Rogers, Randolph; Geo. Jernigan, Pontotoc; M C Pagues, Abbeville.

N. G. AUGUSTUS, P. E.

SARDIS DIST.—FIRST ROUND.

Como	Dec	22, 23
Sardis		29, 30
Senatobia	Jan.	5, 6
Arkabutla, at Brooks'		11
Coldwater, at Love's		12, 13
Batesville, at Batesville		19, 20
Courtland, at Courtland		26, 27
Eureka, at Tersa	Feb.	2, 3
Pt. Hill, at Pt. Hill		10
Hernando, at Hernando		11, 12
Wall Hill, at Wall Hill		16, 17
Cockrum, at Palestine		23, 24
Tyro, at Fredonia	Mar.	2, 3
Longtown, at Longtown		8
Pt. Grove, at Pt. Grove		9, 10

The pastors and local preachers, district stewards and Sunday-school superintendents will please meet us Jan. 16, 17, in the Methodist Church at 9 A. M. We must plan for the greatest year in the history of the Sardis district. Brethren, come.

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Winona	Dec.	22, 23
Greenwood		29, 30
Webb and Dublin, at Tutwiler	Jan.	5, 6
Valden, at Valdsn		12, 13
Carrollton and McAnerny, at Carrollton		19, 20
Black Hawk, at Acona		26, 27
Itta Bena and Siden, at Itta Bena	Feb.	2, 3
McNutt, at McNutt		9, 10
Moorhead, at Moorhead		16
Indianola, at Indianola		16, 17
Winona circuit, at Bluff Springs		23, 24
West circuit, at Hebron	Mar.	2, 3
Carrollton, at Celia		9, 10
East Grenada circuit, at ——		16, 17

The district stewards will meet at the Methodist Church in Winona, Friday, Jan. 4, 1901, at 10 o'clock A. M.

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec.	16, 17
Rosedale		22, 23
Arcola		30, 31
Rulevilie	Jan.	5, 6
Shaw's		12, 13
Boyle		13, 14
Cleveland		15
Clarksdale		19, 20
Lula		21
Shelby		23
Jonestown		27, 28
Coahoma	Feb	2, 3
Friar's Point		9, 10
Tunica		11
Hillhouse		16, 17
Gunnison		18
Bolivar		23, 24

The district stewards will meet in Greenville, Jan. 10, 1901.

J. E. THOMAS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Amory and Nettleton, at Amory	Dec.	10
Okolona station		23
Tupelo		29, 30
Aberdeen station	Jan.	6, 7
Shannon, at Shannon		12, 13
Verona, at Verona		19, 20
Quincy, at Quincy		25
Aberdeen circuit, at Paine Mem		26, 27
Buena Vista, at Buena Vista		30
Montpelier, at Palestine	Feb.	2, 3
Houston and Wesley, at Wesley		9, 10
Atlanta, at Macedonia		12
Prairie, at Strong's		16, 17
Nettleton circuit, at New Chapel		23, 24
Fulton and Smithville, at Fulton	Mar.	2, 3
Tremont, at Tremont		5
Okolona circuit, at Thompson Mem		9, 10

District stewards' meeting at Aberdeen, Jan. 16, 1 P. M., at the Methodist Church.

W. W. WOOLLARD, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Dec.	22, 23
Corinth station		29, 30
Inka station	Jan.	5, 6
Kossuth, at Kossuth		12, 13
Booneville circuit, at Blackland		17
Ripley and New Albany, at New Albany		19, 20
New Albany circuit, at Ingomar		21
Ripley circuit, at New Hope		26, 27
Jonesboro, at Camp Ground		29
Bine Springs, at Sherman	Feb	2, 3
Mantachie, at Mooreville		9, 10
Marietta, at Marietta		12
Burnt Mills, at Siloam		16, 17
Belmont, at New Valley		19
Corinth circuit, at Gaines' Chapel		23, 24
Guntown and Baldwyn, at Baldwyn	Mar.	2, 3
Inka circuit, at Harmony		9, 10
Burnsville		11

The district stewards will meet at Corinth, Dec. 31, 1900, in the Methodist Church, at 10 A. M.

W. M. YOUNG, P. E.

COLUMBUS DIST.—FIRST ROUND.

West Point	Dec.	16, 17
Starkville		23, 24
Macon		29, 30
Hebron, at Hebron	Jan.	5, 6
Shuqualak, at Shuqualak		10
Starkville circuit, at Symrna		12, 13
Winstonville, at Mashulaville		19, 20
Sturges, at Bethel		26, 27
Brooksville, at Brooksville		30
Columbus circuit, at New Hope	Feb.	2, 3
Columbus		3, 4
Crawford, at Shafer		9, 10
Cedar Bluff, at Cedar Bluff		16, 17
Tibbee, at Mayhew		23, 24
Lagrange, at Lagrange	Mar.	2, 3

The district stewards will meet in West Point at eleven o'clock A. M., Jan 16, 1901. Let every member of this Board be present.

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—FIRST ROUND.

Grenada	Dec.	30
Oxford	Jan.	6
Minter City and Strathmore at Minter City		13
Coffeeville, at Coffeeville		19, 20
Tocsopola at Salem		24
Paris, at Tula		26, 27

District stewards' meeting at Water Valley, Jan. 9, at 7 P. M. Let every member of the Board be present.

JNO. W. BELL, P. E
Water Valley, Miss.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Meridian, East End	Jan.	5, 6
Meridian, West End		6, 7
Meridian, Central	Thurs.	10
South Side and Poplar Springs		12, 13
Lauderdale, at Lauderdale		19, 20
Porterville, at Porterville		26, 27
Binnsville, at Scooba	Mon.	28
Leaksville, at Leaksville	Feb.	2, 3
Wayne, at Cochran	Fri.	3
Winchester	Sat.	9
Waynesboro, at Waynesboro		10, 11
North Kemper, at Mt. Pleasant	Fri.	15
DeKalb, at DeKalb		16, 17
Daleville	Mon.	18
Vimville, at Curtice Chapel		23, 24
Shubuta, at Quitman	Fri.	Mar. 1
Enterprise, at Stonewall		2, 3
Pachuta, at McGowan's Chapel		9, 10
Chunkey, at Sageville		13
Marthersville, at Liberty		16, 17
Middleton, at Manassa		18

The district stewards will meet at Central Church, Meridian, Tuesday, Jan. 8. All members, please be present.

G. A. GUICE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Dec.	29, 30
Lincoln, at Adams Chapel	Jan.	2
Gallman, at Bethesda		5, 6
Crystal Springs		6, 7
Tylertown and Fernwood, at Fernwood		12, 13
Magnolia and Cayka, at Magnolia		13 14
Pike, at Whitestown		19, 20
McComb City		20, 21
Beauregard, at Beauregard		26, 27
Wesson		27, 28
Summit, at Norfield	Feb.	2, 3
Adams, at Adams		9 10
Caseyville, at New Hope		16, 17
Bayou Pierre, at Sweet Water		23, 24
Hazlehurst	Mar.	2, 3
Terry, at —		9, 10
Topisaw, at Topisaw		15, 17
Pearl, at Cooper's Creek		23, 24
Providence, at Bahala		30, 31

District stewards will meet at Brookhaven, Wednesday, Jan 16, at 9 A. M.

B. F. JONES, P. E.
Brookhaven, Miss.

FOREST DIST.—FIRST ROUND.

V. and Heidelberg, at Voosburg	Fri. Jan.	4
Lange	Sat. and Sun.	5, 6
Millerville	Wed.	9
Taylorsville, at Taylorsville	Sat and Sun	12, 13
Montrose, at Holder	Sat. and Sun	19, 20
Rose Hill, at Rose Hill	Thurs.	24
Newton and H., at Hickory	Sat. and Sun	26, 27
District Stewards' Meeting, at Hickory	Tues. 8:30 A. M.	29
Missionary Institute, at Hickory	Tues. P. M. and Wed.	29, 30

The district stewards will meet at Hickory, Tuesday, Jan 29, at 8:30 A. M. Let there be a full attendance. The preachers in charge are invited to meet with them.

The Missionary Institute will also meet in Hickory, Tuesday Jan. 29 at 2.30 P M., and remain in session through Jan. 30. Every itinerant and every local preacher is required and expected to be present.

T. L. MELLEN, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Dec.	29, 30
Wilkinson, at Hopewell	Jan.	5, 6
Centreville, at Centreville		13, 13
Meadville, at Nebo		19, 20
Harriston, at Cane Ridge		26, 27

T. W. ADAMS, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek and B. Lake, at Silver City	Dec.	29, 30
Lake City and Lodi, at Lake City	Jan.	5, 6
Yazoo City		6, 7
Vaughan's, at Vaughan's		12, 13
Benton and Midway, at Benton	Thu.	17
Anding, at Anding		19, 20
Flora, at Flora		26, 27
Fannin, at Union	Feb.	2, 3
First Church		3 4
Capitol Street	Wed.	6
Camden, at Camden		9, 10
Brandon	Wed. P. M.	13
Sharon, at Sharon		16, 17
Canton		17, 18
Tranquil, at Tranquil		23, 24
Thomasville, at Monterey	Mar.	2, 3
Steen's Creek, at Marvin		3, 4
Madison, at Madison		9, 10
Westville, at Westville		16, 17

The district stewards will meet in First Church, Jackson, Tuesday, Feb. 5, at 10 A. M Pastors are invited also to attend.

Brethren, please be ready to answer Question 5. Stewards will please be prepared to fix the salaries of the pastors.

T. B. HOLLOMAN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan.	6
Bolton, at Bolton		12, 13
Edwards, at Edwards		19, 20
South Warren, at Red Bone		26, 27

The district stewards' meeting will be held at Crawford Street Church, Vicksburg, Tuesday, Feb. 10, 1901, at 9 A. M.

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FIRST ROUND.

Gibbsland, at Gibbsland	Jan	6 6
Homer, at Homer		12, 13
Haynesville, at Haynesville		19, 20
Bienville, at Bienville		26, 27

A. J. NOTESTINE P. E.
Arcadia, La.

NEW ORLEANS DIST.—FIRST ROUND.

Mary Werlein mission	Dec.	30
Algiers	Jan.	6
Carrollton Avenue		13
Felicity Street		20
Louisiana Avenue		27

The district stewards will meet in the pastor's office of Carondelet Street Church, Jan. 10, at 7:30 P. M. Let all attend, so that every charge shall be represented.

S. S. KRENER, P. E.

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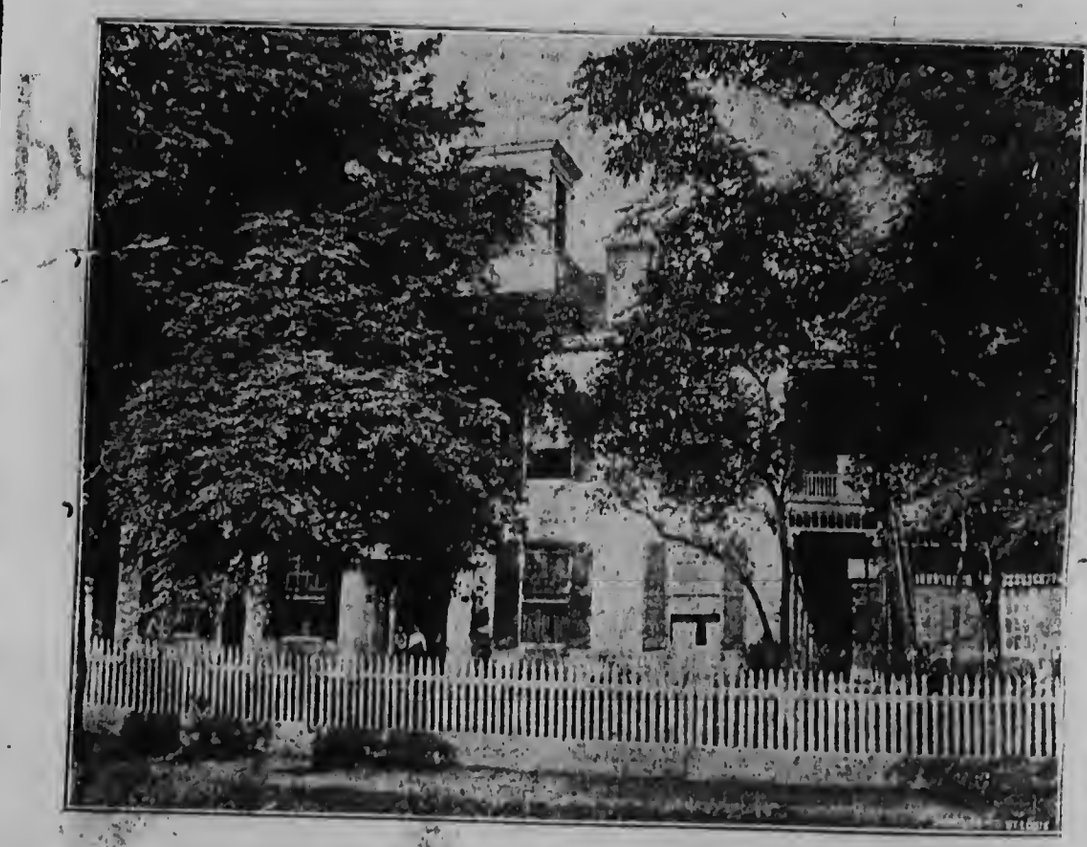

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